

Editio Princeps of Rahlfs of 891 and Its Contribution to the Study of LXX

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ABSTRACT

The LXX Göttingen edition of Genesis serves as an exceptional resource for those studying the Septuagint. However, it overlooks six Greek fragments—879, 883, 886, 891, 894, 929—and seventeen Greek manuscripts—68, 83, 126, 350, 373, 374, 394, 431, 461, 483, 552, 628, 633, 651, 666, 691, 723—as well as ten Armenian manuscripts and the Princeton Syriac manuscripts, which were excluded by John Wevers. This article aims to address this gap by incorporating one Editio Princeps from Rahlfs—specifically fragment 891—into the study of the LXX. The research offers transliteration, translation, notes and integrates Greek fragment 891 into Wevers' LXX Göttingen edition of Genesis, particularly within both apparatuses.

KEYWORDS: Editio Princeps of Rahlfs of 891, Septuagint, Hexapla, Genesis, Apparatus, Old Testament

A INTRODUCTION

The creation and distribution of an essential version of the LXX/OG has become a key area of interest in modern scholarly research. Two major text compilations that began in the early 20th century are the Cambridge Septuagint and the Göttingen Septuagint, both of which feature a minor edition (*editio minor*) alongside a major edition (*editio maior*).¹

In the context of Cambridge, this refers to H. B. Swete's work, *The Old Testament in Greek*, published between 1909 and 1922² and the so-called the "Larger Cambridge Septuagint," edited by A. E. Brooke, N. McLean and H. St.

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¹ Natalio Fernández Marcos, *The Septuagint in Context: Introduction to the Greek Version of the Bible* (Leiden: Brill, 2000); Jennifer M. Dines and Michael A. Knibb, *The Septuagint* (London: T & T Clark, 2004).

² Henry Barclay Swete, ed., *The Old Testament in Greek according to the Septuagint* (Cambridge, UK: University Press, 1891).

John Thackeray, was published starting in 1906.³ For Göttingen,⁴ on the other hand, there are Alfred Rahlfs's *Handausgabe* (1935)⁵ and the “Larger Göttingen Septuagint” (1931-).⁶ The main difference between the Cambridge Septuagint and the Göttingen Septuagint has to do with the text-critical approaches.⁷ The Cambridge Septuagint edition relies on a singular manuscript, whereas the Göttingen Septuagint comprises a compilation of the oldest available texts, carefully reconstructed to provide the most accurate representation of the original translations or writings. The Göttingen Septuagint also features two distinct apparatuses—one that provides textual evidence for the LXX/OG and another that presents hexaplaric readings/along with translations and revisions that have been preserved through Origen’s Hexapla. The importance of both editions in the study of the LXX/OG is crucial, second only to the critical text itself. Consequently, the differences between these two versions arose not from theoretical disagreements but from practical factors. The Cambridge viewpoint considered a critical edition of the LXX/OG to be ahead of its time, while Göttingen felt that the moment was appropriate for such an edition. As a result, the Cambridge Septuagint project ceased (1940), but the Göttingen Septuagint persists.⁸ The importance of the Göttingen Septuagint in modern Septuagint Studies and its continuous development is undeniable. This article aims to explore the ways in which papyrus 891 enhances the Göttingen Septuagint, particularly in relation to its two apparatuses—one focusing on LXX/OG textual evidence and the other on hexaplaric readings.

B HISTORIOGRAPHY OF THE GÖTTINGEN SEPTUAGINT

The Göttingen Septuagint is renowned as the most extensive endeavour in the field of Septuagint studies.⁹ Spanning from 1931 to 2006,¹⁰ the 24-volume

³ Henry Barclay Swete, *An Introduction to the Old Testament in Greek* (ed. H. St J. Thackeray; Cambridge, UK: University Press, 1900).

⁴ While Rahlfs' edition (*editio minor*) can be considered a semi-critical version, the Göttingen Septuagint (*editio maior*) offers a fully critical text.

⁵ Alfred Rahlfs, *Septuagint, id est Vetus Testamentum graece iuxta LXX interpretes* (Stuttgart: Württembergische Bibelanstalt, 1935).

⁶ Folker Siegert, *Zwischen Hebräischer Bibel und Altem Testament: Eine Einführung in die Septuagint* (Münsteraner Judaistische Studien 9 ; Münster: Lit Verlag, 2001).

⁷ The Swete-Cambridge edition is considered “diplomatic,” while the Rahlfs-Göttingen edition is explicitly labeled as “critical.”

⁸ Cited 2 June 2023. Online: <https://ccat.sas.upenn.edu/ioscs/editions.html>.

⁹ For the brief history of the Göttingen Septuagint, see Felix Albrecht, “Report on the Göttingen Septuagint.” *Textus* 2 (n.d.): 220. <http://dx.doi.org/10.1163/2589255X-bja10003>. Reinhard Gregor Kratz and Bernhard Neuschäfer, eds., *Die Göttinger Septuaginta: Ein editorisches Jahrhundertprojekt* (AAWG NF 22; MS U 30; Berlin: De Gruyter, 2013).

¹⁰ The Göttingen Septuagint project spanned over seven decades of dedicated research and publication efforts. Alfred Rahlfs initiated the project during the 1920s, releasing

Göttingen Septuagint encompasses the most authoritative critical apparatus of the Greek Old Testament ever compiled.¹¹ By meticulously gathering textual evidence from numerous manuscripts and ancient sources, such as Philo, Josephus and the Greek Church Fathers, the Göttingen Septuagint stands as the most comprehensive and intricate critical edition of the Septuagint to date.¹²

J. W. Wevers completed the Göttingen Septuagint of the Pentateuch. He finalised the book of Genesis in 1974.¹³ His critical edition incorporates Greek manuscripts, Greek patristic witnesses, old Latin translations, Latin patristic witnesses, Ethiopic versions, Arabic versions, Armenian versions, Coptic versions, Palestinian-Syriac versions and Syro-hexaplaric versions. In the same year, he also published *Text History of the Greek Genesis* in which he attempted to discover the genealogy of Greek manuscripts for Genesis and grouped those manuscripts.¹⁴ Nineteen years after, Wevers published *Notes on the Greek Text of Genesis*, which contains his comments on the differences of Greek translations, including hexaplaric readings with the Masoretic text.¹⁵ Wevers'

volumes on Genesis and Psalms before his passing in 1935. William Kappler contributed to the Maccabees volumes until his death in 1944, while Robert Hanhart completed the volume on II Maccabees and finalised III Maccabees in 1960. From 1939 to 1957, Joseph Ziegler diligently worked on the prophetic books as well as *Ieremias-Baruch-Threni-Epistula Ieremiae*. In 2009, The Göttingen Septuagint of the book of Ruth was published. Felix Albrecht finished Psalms of Solomon in 2018 and Peter Gentry completed the book of Ecclesiastes in 2019. There are still some books that remain unfinished, including the book of Proverbs.

¹¹ The published critical editions could be accessed at Göttinger Septuaginta (<https://septuaginta.uni-goettingen.de/publications/septuaginta/>) and Logos Bible software. Cited 2 June 2023. Online: <https://www.logos.com/product/4951/gottingen-septuagint>.

¹² Although some editions have been published, scholars have updated the editions. Psalms and Odes (Psalmi cum Odis), for instance, have been updated at Göttinger Septuaginta website. <https://septuaginta.uni-goettingen.de/> and <https://septuaginta.uni-goettingen.de/blog/ancient-fragment-of-galen/>. New manuscripts have discovered and studied by renowned scholar such as Felix Albrecht (<https://septuaginta.uni-goettingen.de/blog/unveiling-the-mystery/>). Felix Albrecht also wrote an article on the new Psalter project which started at the beginning of 2020 in which he incorporated Rahlfs 113 (*Cod. Ambros. B 106 sup*) and Rahlfs 271 (*Cod. Vat. gr. 1747*). See Albrecht on "Report on the Göttingen Septuagint."

¹³ J. W. Wevers, ed., *Genesis* (Septuaginta; Vetus Testamentum Graecum auctoritate Academiae Scientiarum Gottingensis editum I; Göttingen: Vandenhoeck & Ruprecht, 1974).

¹⁴ J. W. Wevers, *Text History of the Greek Genesis* (AAWG.PH Dritte Folge 81; Mitteilungen des Septuaginta-Unternehmens 11; Göttingen: Vandenhoeck & Ruprecht), 1974.

¹⁵ J. W. Wevers, *Notes on the Greek Text of Genesis* (SCSt 35; Atlanta: Scholars Press, 1993).

critical edition remains the foremost reference for LXX Genesis studies, even fifty years after its initial publication.

C NEW DISCOVERIES AFTER THE GÖTTINGEN SEPTUAGINT OF GENESIS

There are new discoveries after the Göttingen Septuagint of Genesis.¹⁶ Nevertheless, because of the constraints of space in this article, only a few of the

¹⁶ Alessandra Palla on Genesis at <https://septuaginta.uni-goettingen.de/blog/exploring-parisinus-gr-39/>; C. Schäfer, *Benutzerhandbuch zur Göttinger Septuaginta* (Bd. 1; Die Edition des Pentateuch von John William Wevers; Göttingen: Vandenhoeck & Ruprecht, 2012); Claude E. Cox, *Aquila, Symmachus and Theodotion in Armenia* (Society of Biblical Literature Septuagint and Cognate Studies 42; Atlanta: Scholars Press, 1996); Claude E. Cox, *Hexaplaric Materials Preserved in the Armenian Version* (SBLSup and Cognate Studies 21; Atlanta: Scholars Press, 1986); Claude E. Cox, *The Syriac Presence in the Armenian Translation of the Bible, with Special Reference to the Book of Genesis* (Piscataway: Gorgias Press, 2012); Ephraem and Edward G. Mathews, *The Armenian Commentary on Genesis Attributed to Ephrem the Syrian* (Corpus Scriptorum Christianorum Orientalium; Leuven: Peeters, 1998), 572–573; R. B. ter. Haar Romeny, “Eusebius of Emesa’s Commentary on Genesis and the Origins of the Antiochene School,” in *The Book of Genesis in Jewish and Oriental Christian Interpretation: A Collection of Essays* (ed. J. Frishman and L. Van Rompay; Traditio Exegetica Graeca 5; Leuven: Peeters, 1997); R. B. ter. Haar Romeny, *A Syrian in Greek Dress: The Use of Greek, Hebrew, and Syriac Biblical Texts in Eusebius of Emesa’s Commentary on Genesis* (Traditio Exegetica Graeca 6; Leuven: Peeters, 1997); R. B. ter. Haar Romeny, “‘Quis sit ó Σόπος’ Revisited,” in *Origen’s Hexapla and Fragments: Papers Presented at the Rich Seminar on the Hexapla, Oxford Centre for Hebrew and Jewish Studies, 25th-3rd August 1994* (ed. Alison Salvesen; Texte und Studien zum Antiken Judentum 58; Tübingen: Mohr Siebeck, 1998); R. B. ter. Haar Romeny and eter J. Gentry, “Towards a New Collection of Hexaplaric Material for the Book of Genesis,” in *Origen’s Hexapla and Fragments: Papers Presented at the Rich Seminar on the Hexapla, Oxford Centre for Hebrew and Jewish Studies, 25th-3rd August 1994* (ed. Alison Salvesen; Texte und Studien zum Antiken Judentum 58; Tübingen: Mohr Siebeck, 1998); Kyösti Hyvärinen, “Die Übersetzung von Aquila” (Ph.D. diss.; LiberLäromedel-Gleerup, 1977); Jerome and Robert Hayward, *Saint Jerome’s Hebrew Questions on Genesis* (Oxford Early Christian Studies; Oxford: Clarendon Press, 1995); A. Kamesar, “*Studies in Jerome’s Quaestiones Hebraicae in Genesim*” (D.Phil thesis; Oxford, 1987); Jenny R. Labendz, “Aquila’s Bible Translation in Late Antiquity: Jewish and Christian Perspectives,” *HTR* 102/3 (2009): 353–388; E. G. Mathews, *The Armenian Commentary on Genesis Attributed to Ephrem the Syrian* (Corpus Scriptorum Christianorum Orientalium, vol. 572–573; Leuven: Peeters, 1998); Yifat Monnickendam, “How Greek Is Ephrem’s Syriac? Ephrem’s Commentary on Genesis as a Case Study,” *JECS* 23/2 (2015): 213–244; F. Petit, *Catena graecae in Genesim et in Exodum. I* (Catena Sinaitica; Corpus Christianorum Series Graeca 2; Leuven: Leuven University Press, 1977); F. Petit, *Catena graecae in Genesim et Exodum. II* (Collectio Coisliniana in Genesim; Corpus Christianorum Series Graeca 15; Leuven: Leuven University Press, 1986); F. Petit, *La*

recent discoveries on the LXX of Genesis will be highlighted. First is the works of Françoise Petit from 1977 to 1986. She published *Catena Graeca in Genesim et in Exodum* in two volumes. In the first volume, she discussed nine manuscripts: 14, 17, 135, 408, 431, 550, 569, 628 and 708. In this edition, two

Chaîne sur l'Exode: Édition intégrale (Traditio exegetica graeca 9-11; Leuven: Peeters, 1999-2001); F. Petit, *La Chaîne sur la Genèse. Édition intégrale. I, Chapitres 1 à 3* (Leuven: Peeters, 1991); F. Petit, *La Chaîne sur la Genèse: Édition intégrale. II, Chapitres 4 à 11* (Leuven: Peeters, 1993); F. Petit, *La Chaîne sur la Genèse: Édition intégrale. 3, Chapitres 12 à 28* (Leuven: Peeters, 1995); F. Petit, *La Chaîne sur la Genèse: Édition intégrale. 4, Chapitres 29 à 50* (Leuven: Peeters, 1996); F. Petit, "La Chaîne grecque sur la Genèse, miroir de l'exégèse ancienne," in *Stimuli: Eregese und ihre Hermeneutik in Antike und Christentum. Festschrift für Ernst Dassmann* (ed. G. Schöllgen and C. Scholten; Jahrbuch für Antike und Christentum, Ergänzungsband 23; Münster: Aschendorff, 1996); F. Petit, Lucas van Rompay, Joseph Johannes Sicco Weitenberg and Hovhannēsean Vahan, *Commentaire de la Genèse: Texte Arménien de l'édition de Venise (1980). Fragments Grecs et Syriaques* (Traditio Exegetica Graeca 15; Leuven: Peeters, 2011); F. Petit and Procopius, *Autour de Théodoret de Cyr* (Traditio Exegetica Graeca 13; Leuven: Peeters, 2003); Procopius, *Eclogarum in Libros Historicos Veteris Testamenti Epitome* (ed. Karin Metzler; Teil 1; Der Genesiskommentar; Die Griechischen Christlichen Schriftsteller der ersten Jahrhunderte (Gcs); Neue Folge Band 22; Berlin: De Gruyter, 2015); Procopius, *Der Genesiskommentar: Aus den "Eclogarum in Libros Historicos Veteris Testamenti Epitome"* (trans. Karin Metzler; Die Griechischen Christlichen Schriftsteller der Ersten Jahrhunderte (Gcs); Neue Folge Band 23; Berlin: De Gruyter, 2016); M. Rahmer, *Die hebräischen Traditionen in den Werken des Hieronymus durch einen Vergleich mit den jüdischen Quellen, i: Die 'Quaestiones in Genesim* (Charleston: Nabu Press, 2010). Alison Salvesen, "Hexaplaric Readings in Išo'dad of Merv's Commentary on Genesis," in *The Book of Genesis in Jewish and Oriental Christian Interpretation: A Collection of Essays* (ed. J. Frishman and L. Van Rompay; Traditio Exegetica Graeca 5; Leuven: Peeters, 1997); Alison Salvesen, ed., *Origen's Hexapla and Fragments: Papers Presented at the Rich Seminar on the Hexapla, Oxford Centre for Hebrew and Jewish Studies, 25th-3rd August 1994* (ed. Alison Salvesen; Texte und Studien zum Antiken Judentum 58; Tübingen: Mohr Siebeck, 1998). Alison Salvesen, *Symmachus in the Pentateuch* (JSS Monographs 15; Manchester: Victoria University of Manchester, 1991); Théodoret de Cyr, *The Questions on the Octateuch* (Vol. 1; Genesis and Exodus; ed. Fernández Marcos Natalio, John Petruccione, and Robert C. Hill; Washington, DC: Catholic University of America Press, 2007); Théodoret de Cyr, *Theodoreti Cyrensis Quaestiones in Octateuchum* (ed. Natalio Fernández Marcos and Ángel Sáenz-Badillos; Textos Y Estudios "cardenal Cisneros," 17; Madrid: Instituto Arias Montano, 1979); G. Vermes, 'The Targumic Versions of Genesis 4:3-16,' *Annual of the Leeds University Oriental Society* 3 (1961-1962) (Leiden: Brill, 1963): 81-114, repr. in *Post-Biblical Jewish Studies* (Brill: Leiden, 1975): 92-126, 118-119; Arthur Vööbus, "The Discovery of the Pentateuch of the Syro-Hexapla," *JAOS* 93/ 3 (1973): 354-355; Arthur Vööbus, *The Hexapla and the Syro-Hexapla: Very Important Discoveries for Septuagint Research* (Stockholm: Stockholm ETSE, 1971); Arthur Vööbus, *The Pentateuch in the Version of the Syro-Hexapla: A Fac-Simile Edition of a Midyat MS. Discovered 1964* (Louvain: Secrétariat du CorpusSCO, 1975).

manuscripts —431 and 628— are new to Wevers' critical edition of Genesis. In her second volume, she incorporates more of the Greek witnesses, 14, 25, 52, 57, 73, 135, 408, 414, 550, 551, 615 and 628, but only manuscript 628 was unavailable to the Göttingen Septuagint of Genesis. Petit also used a better witness for Procopius of Gaza —Munich, Bayerische Staatsbibliothek, gr. 358— and three manuscripts for Theodoret:¹⁷ Paris, Bibl. Nat, Coisl. 113, 9th -10th century (Paris manuscript); Florence (Florence manuscript), Bibl. Laur., San Marco 725, 9th century; and Munich (Munich manuscript), Bayerische Staatsbibliothek, Gr. 209, 10th C.¹⁸ From 1991 to 1996, Petit provided Greek witnesses from manuscripts 14, 17, 135, 550, 615, 628, 708 and two manuscripts without assigned sigla (Athos, Koutloumous 10, 11th century and Leyde, B.P.G. 50, 16th century). Although Petit recorded the same Greek manuscripts as Wevers,¹⁹ she provided more complete readings, especially of hexaplaric readings. Wevers' critical edition of Genesis, for example, does not include the readings from Aquila and Symmachus in its account of Gen 2:7. Petit, however, provided the reading 'μυκτῆρας' from manuscript 14, 25, 52, 57, 73, 408, 550, 414, 551, 615 and three manuscripts of Theodoret: Paris, Bibl. Nat, Coisl. 113, 9th -10th century; Florence, Bibl. Laur., San Marco 725, 9th century; and Munich, Bayerische Staatsbibliothek, Gr. 209, 10th C. Petit also listed the variant of 'μυκτῆρας'. manuscript 14, 25, 52, 57, 73, 408, 550, 414, 551 and 615 favour the reading 'μυκτηρα', whereas the Florence manuscript and the Munich manuscript opt for the reading 'μυκτηρου.'²⁰ This example demonstrates the endeavour to update Wevers' Göttingen Septuagint of Genesis.

Another significant revision of Wevers' Göttingen Septuagint of Genesis has been undertaken by Ferdinand R. Prostmeier. In 2013, Prostmeier revealed that three books of Theophilus of Antioch 'to Autolyucus' were not recorded in Alfred Rahlfs and Wevers' critical edition of the LXX.²¹ These three books, 'to Autolyucus', are preserved in three manuscripts—codex Venetus Marcianus gr.

¹⁷ In this article, these three manuscripts will be shortened as Paris manuscript, Florence manuscript and Munich manuscript.

¹⁸ For the detailed analysis of these sources, see chapter two of Chia's dissertation on Genesis. Philip Suciadi Chia, "A Critical Edition of the Hexaplaric Fragments of Genesis," Ph.D. diss., Ann Arbor: ProQuest LLC.

¹⁹ That is, 14, 17, 25, 52, 57, 73, 135, 408, 414, 550, 551, 569, 615, and 708.

²⁰ The comprehensive and complete readings of hexapla Genesis could be read in Chia's dissertation on Genesis.

²¹ F.R. Prostmeier, "Genesis 1-3 in Theophilus von Antiochia 'An Autolykos': Beobachtungen zu Text und Textgeschichte der Septuagintagenesis," in J. de Vries/M. Karrer, eds., *Textual History and the Reception of Scripture in Early Christianity* (Textgeschichte und Schriftrezeption im Frühen Christentum; SCSt 60; Atlanta: SBL, 2013), 359–393.

496 (V),²² codex Bodleianus gr. Miscellaneous 25 (B)²³ and codex Parisinus gr. 887 (P).²⁴ Prostmeier observes that Theophilus of Antioch does not only quote individual verses from Greek Bible translations, but he also does record all the chapters of Genesis.²⁵ Moreover, 'to Autolykus,' Theophilus of Antioch quotes the Biblical creation story for the first time in Christian literature.²⁶ For example, Prostmeier demonstrates that LXX Gen 1:3b corresponds with 'to Autolykus' II 1 1, 1c²⁷ and LXX Gen 3:2 corresponds with 'to Autolykus' II 21, 1b.²⁸ In summary, Prostmeier discovered seventy-five correspondences between Theophilus of Antioch 'to Autolykus' with LXX Gen 1-3. This discovery emphasises the importance of the updated LXX Göttingen edition of Genesis.

D EDITIO PRINCEPS OF RAHLFS OF 891

Although there are seventeen Greek manuscripts and six Greek fragments that are new to Wevers' LXX Göttingen edition of Genesis, this article limits its research to Editio Princeps of Rahlfs of 891 only.²⁹ This article incorporates the

²² Codex Venetus Marcianus graecus 496 (collocazione 843), (V), – parchment minuscule, AB+185 fol., 290 x 230 mm, 2 col. à 225 x 80, 42 lin., 24–25 and 27–28 letters per line, 23 quaternions, fol. 1v, 2r and 185v vacant, 10th or 11th century, by Basilius Cardinal Bessarion in 1468 as MS no. 92 donated to the Senate of Venice – contains seven Christian writings from the 2nd to the 6th century. See Otto, Johann Carl Theodor (Hg.), *Theophili episcopi Antiocheni ad Autolyicum libri III., ad optimos libros mss. nunc primum aut denuo collatos recensuit prolegomenis adnotatione critica et exegetica atque versione latina instruxit indices adiecit. Accedunt Theophili qui feruntur commentarii in quatuor Evangelia (CorpAp 8)*, Jena: Mauke 1861.

²³ Codex Bodleianus graecus miscellaneus 25, olim 2040 (auct. E. 1. 11), B, paper, 286 fol., 1 col. À 230 x 135, 30 lin., 15th to 16th century, is a copy 68 from the Cod. Venetus Marcianus gr. 496.

²⁴ Codex Parisinus graecus 887, olim 808, P, 223 fol., 1 col., 14 lin., dates from the years 1539–1540. It contains twelve documents, including in eleventh position on fol. 42r6–117v12 a copy of the third book 'To Autolykos' from the Cod. V made with great freedom by the Byzantine monk Pachomios (Constantin Palaeocappa).

²⁵ Prostmeier, *Genesis 1-3*, 363.

²⁶ Some scholars have translated Theophilus of Antioch 'to Autolykus.' See Robert M. Grant, ed., *Theophilus of Antioch ad Autolykus* (Text and Translation; OECT; Oxford, 1970); Miroslav Marcovich, ed., *Theophili Antiocheni: Ad Autolyicum* (PTS 44; Berlin: De Gruyter, 1995); José Pablo Martín; ed., *Theophilus of Antioch. A Autolyicum. Introduction, Greek Text, Translation, and Notes* (Fuentes Patristicas 16; Madrid: Ed. Ciudad Nueva, 2004).

²⁷ καὶ ἐγένετο φῶς] Clem.A., *Str.* V 94,1 | *et facta est lux* Irenaeus, *haer.* IV 32,1; La Vulg | om. fῶς Clem.A., *Str.* V 99,3; *et facta est Tertullian, Prax.* 12,5 | καὶ ἐγένετο οὕτως Justin, *1Apol.* 59,4 | om. 120* || om. V B | ex LXX suppl. Fell, O Ba G Mv Ma

²⁸ παραδείσου] *paradisi* Irenaeus, *haer.* V 23,1b | ἐν τῷ παραδείσῳ (–σσω 59) 911 17'–72 79 B^s ... *in paradiso* LaVulg Aeth Bo^k Pal || *paradeisou* V B O B^a G M^v Ma.

²⁹ Pasquale Orsini, *Studies on Greek and Coptic Majuscule Scripts and Books* (Berlin: De Gruyter), 78–79. <https://doi.org/10.1515/9783110575446>.

findings of the Greek fragment of 891 into Wevers’ LXX Göttingen edition of Genesis, especially in the apparatus. Charlesworth provides a picture of the Editio Princeps of Rahlfs of 891 in his preliminary report,³⁰ but it has its limitations. While the material presented by Charlesworth includes Genesis 27:42b–45 and 28:3b–6a, his depiction of manuscript 891 offers an incomplete picture of the manuscript’s scope.³¹ In contrast to Charlesworth’s limited presentation, this research utilises another version of manuscript 891—the Princeps of Rahlfs of 891 (Neue Slg., ΜΓ. 76), which contains Genesis 27:30–28:10 and is preserved in Sinai, Egypt. The manuscript dates from the fourth to fifth century A.D., providing a broader and more comprehensive textual witness to the Genesis passages covered.

The manuscripts have two columns (left and right), each with approximately twenty-one lines. The author of the Editio Princeps of Rahlfs of 891 sometimes omits names such as Ἰακώβ (cf. Gen 27:42) and location (direction) such as ‘εἰς τὴν Μεσοποταμίαν’ (cf. Gen 27:43). Another characteristic is that the author sometimes places word(s) in the middle of the manuscripts such as the verb εἶδεν (Gen 28:6) and conjunction καί (cf. Gen 28:5). The author also consistently uses *nomina sacra* (cf. Gen 28:4). In addition, the author tends to leave a space to indicate the topic is going to change (cf. Gen 27:42 to 27:43 and Gen 28:5 to 28:6).

The complete Editio Princeps of Rahlfs from 891 uses majuscule or uncial Greek letters. However, since many Greek readers are more familiar with the Greek lowercase letter and its accents, this research changes the majuscule to the minuscule Greek letter.

1 Greek text of the complete Editio Princeps of Rahlfs of 891

Genesis 27:30

Καὶ ἐγένετο μετὰ τὸ παύσασθαι τὸν Ἰσαὰκ εὐλογοῦντα Ἰακώβ τὸν υἱὸν αὐτοῦ καὶ ἐγένετο ὡς ἐξῆλθεν Ἰακώβ ἀπὸ προσώπου Ἰσαὰκ τοῦ πατρὸς αὐτοῦ καὶ Ἡσαὺ ὁ ἀδελφὸς αὐτοῦ ἦλθεν ἀπὸ τῆς θήρας αὐτοῦ

³⁰ James Hamilton Charlesworth et al, *The New Discoveries in St. Catherine’s Monastery: A Preliminary Report on the Manuscript* (American Schools of Oriental Research Monograph Series 3; Cambridge, MA: American Schools of Oriental Research, 1981), 16–17. See P. Orsini, *Manoscritti in Maiuscola biblica* (Cassino: Edizioni dell’Università degli studi di Cassino, 2005), 140; P. Nicolopoulos, *Ta nea euremata tou Sina* (Athenai: Hypourgeio Politismou, 1998), 154.

³¹ Alfred Rahlfs and Detlef Fraenkel, *Verzeichnis der Griechischen Handschriften des Alten Testaments* (Neuausg.; Göttingen: Vandenhoeck & Ruprecht, 2004), 361. Peter J. Gentry shares the updated version of *Verzeichnis der Griechischen Handschriften des Alten Testaments* (Göttingen: Septuaginta-Unternehmen der Akademie der Wissenschaften zu Göttingen, December 2012), 15. <https://septuaginta-unternehmen.adw-goe.de/>.

Genesis 27:31

καὶ ἐποίησεν καὶ αὐτὸς ἐδέσματα καὶ προσήνεγκεν τῷ πατρὶ αὐτοῦ καὶ εἶπεν Ἀναστήτω ὁ πατήρ μου καὶ φαγέτω ἀπὸ τῆς θήρας τοῦ υἱοῦ αὐτοῦ ὅπως εὐλογήσῃ με ἡ ψυχὴ σου

Genesis 27:32

καὶ εἶπεν Ἰσαὰκ ὁ πατήρ αὐτοῦ Τίς εἶ σύ ὁ δὲ εἶπεν Ἐγώ εἰμι ὁ πρωτότοκος σου υἱὸς ὁ Ἡσαὺ

Genesis 27:33

ἐξέστη δὲ Ἰσαὰκ ἔκστασιν μεγάλην σφόδρα καὶ Τίς ἦν ὁ θηρεύσας μοι θήραν καὶ εἰσενέγκων καὶ ἔφαγον ἀπὸ πάντων πρὸ τοῦ ἐλθεῖν σε καὶ εὐλόγησα αὐτόν καὶ εὐλογημένος ἔσται

Genesis 27:34

ἐγένετο δὲ ἡνίκα ἤκουσεν Ἡσαὺ τὰ ῥήματα ταῦτα τοῦ πατρὸς αὐτοῦ ἀνεβόησεν φωνὴν μεγάλην πικρὰν σφόδρα καὶ εἶπεν Εὐλόγησον δὴ καμέ

Genesis 27:35

εἶπεν δὲ αὐτῷ Ἐλθὼν ὁ ἀδελφός σου μετὰ δόλου εἴλεφε τὴν εὐλογίαν σου

Genesis 27:36

καὶ εἶπεν Ἡσαὺ Δικαίως ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰακώβ ἐπτέρνικεν γάρ με ἤδη δεύτερον τοῦτο· τὰ τε πρωτοτόκιά μου εἴληφεν καὶ νῦν εἴληφεν τὴν εὐλογίαν μου καὶ εἶπεν Ἡσαὺ τῷ πατρὶ αὐτοῦ Οὐχ ὑπελείπω μοι εὐλογίαν πάτερ

Genesis 27:37

ἀποκριθεὶς δὲ Ἰσαὰκ εἶπεν τῷ Ἡσαὺ Εἰ κύριον αὐτὸν ἐποίησά σου καὶ πάντας τοὺς ἀδελφοὺς αὐτοῦ πεποίηκα αὐτοῦ οἰκέτας σίτῳ καὶ οἴνῳ ἐστήρισα αὐτῷ σοὶ δὲ τί ποιήσω τέκνον

Genesis 27:38

εἶπεν δὲ Ἡσαὺ πρὸς τὸν πατέρα αὐτοῦ Μὴ εὐλογία μία μοί ἐστιν πάτερ εὐλόγησον δὴ καμέ πάτερ

Genesis 27:39

ἀποκριθεὶς δὲ Ἰσαὰκ ὁ πατήρ αὐτοῦ εἶπεν αὐτῷ Ἴδου ἀπὸ τῆς πύλης τῆς γῆς ἔσται ἡ κατοίκησίς σου καὶ ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ ἄνωθεν

Genesis 27:40

καὶ ἐπὶ τῇ μαχαίρῃ σου ζήση καὶ τῷ ἀδελφῷ σου δουλεύσεις ἔσται δὲ ἡνίκα ἐὰν θέλῃς καὶ ἐκλύσεις τὸν ζυγὸν αὐτοῦ ἀπὸ τοῦ τραχήλου σου

Genesis 27:41

Καὶ ἐνεκότει Ἡσαὺ Ἰακῶβ περὶ τῆς εὐλογίας ἧς εὐλόγησεν αὐτὸν Ἰσαὰκ ὁ πατὴρ αὐτοῦ· εἶπεν δὲ Ἡσαὺ ἐν τῇ διανοίᾳ αὐτοῦ Ἐγγισάτωσαν αἱ ἡμέραι τοῦ πένθους τοῦ πατρὸς μου, ἵνα ἀποκτείνω Ἰακῶβ τὸν ἀδελφόν μου

Genesis 27:42

ἀπηγγείλην δὲ τῇ Ῥεβέκκᾳ τὰ ῥήματα Ἡσαὺ τοῦ υἱοῦ αὐτῆς τοῦ πρεσβυτέρου, καὶ πέμψασα ἐκάλεσεν τὸν υἱὸν αὐτῆς τὸν νεώτερον καὶ εἶπεν αὐτῷ ἰδοὺ Ἡσαὺ ὁ ἀδελφός σου ἀπειλεῖ σοὶ τοῦ ἀποκτεῖνε σε

Genesis 27:43

(. . .) ν οὖν τέκνον ἄκουσόν μου τῆς φωνῆς καὶ ἀναστάς ἀπόδραθι πρὸς Λαβαν τὸν ἀδελφόν μου εἰς Χαρρα(ν)

Genesis 27:44

καὶ οἴκησον μετ' αὐτοῦ ἡμέρας τινὰς

Genesis 27:45

ἕως τοῦ ἀποστρέψαι τὸν θυμὸ(ν) καὶ τὴν ὀργὴν τοῦ ἀδελφοῦ σου ἀπὸ σοῦ καὶ ἐπιλάθῃται ἃ πεποίηκας αὐτῷ καὶ ἀποστίλασα μεταπέμψομαί σε ἐκεῖθεν μήποτε ἀτεκνωθῶ ἀπὸ τῶν δύο ὑμῶν ἐν ἡμέρᾳ μιᾷ

Genesis 27:46

εἶπεν δὲ Ῥεβέκκᾳ πρὸς Ἰσαὰκ Προσώθικα τῇ ζωῇ μου διὰ τὰς θυγατέρας τῶν υἱῶν Χέτ εἰ λήμψεται Ἰακῶβ γυναῖκα ἀπὸ τῶν θυγατέρων τῆς γῆς ταύτης ἵνα τί μοι ζῆν

Genesis 28:1

προσκαλεσάμενος δὲ Ἰσαὰκ τὸν Ἰακῶβ εὐλόγησεν αὐτόν, καὶ ἐνετείλατο αὐτόν λέγων Οὐ λήμψῃ γυναῖκα ἐκ τῶν θυγατέρων Χανάαν

Genesis 28:2

ἀναστάς ἀπόδραθι εἰς τὴν Μεσοποταμίαν Συρίας εἰς τὸν οἶκον Βαθουήλ τοῦ πατρὸς τῆς μητρὸς σου, καὶ λάβε ἐκεῖθεν σεαυτῷ γυναῖκα ἐκ τῶν θυγατέρων Λαβὰν τοῦ ἀδελφοῦ τῆς μητρὸς σου.

Genesis 28:3

ὁ δὲ θεὸς μου εὐλογῆσαι σε καὶ αὐξήσαι σε καὶ πληθύναι σε καὶ ἔσῃ εἰς συναγωγὰς ἐθνῶν

Genesis 28:4

καὶ δόξῃ σοὶ τὴν εὐλογίαν Ἀβραὰμ τοῦ πατρὸς μου σοὶ καὶ τῷ σπέρματί σου μετὰ σέ κληρονομήσῃ τὴν γῆν τῆς παροικίσεώς σου ἣν ἔδωκεν ὁ θεὸς τῷ Ἀβρ(αάμ)

Genesis 28:5

καὶ ἀπέστειλεν Ἰσαὰκ τὸν Ἰακ(ώβ) καὶ ἐπορεύθη εἰς τὴν Μεσοποταμίαν πρὸς Λαβὰν τὸν υἱὸν Βαθουήλ τοῦ Σύρου ἀδελφὸν δὲ Ῥεβέκκα τῆς μητρὸς Ἰακώβ καὶ Ἡσαῦ

Genesis 28:6

εἶδεν δὲ Ἡσαῦ ὅτι εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ καὶ ἀπόχετο εἰς τὴν Μεσοποταμίαν Συρίας λαβεῖν ἐαυτῷ ἐκεῖθεν γυναῖκα ἐν τῷ εὐλογεῖν αὐτὸν καὶ ἐνετείλατο αὐτῷ λέγων Οὐ λήμψῃ γυναῖκα ἀπὸ τῶν θυγατέρων Χανάαν

Genesis 28:7

καὶ ἤκουσεν Ἰακώβ τοῦ πατρὸς καὶ τῆς μητρὸς αὐτοῦ καὶ ἐπορεύθη εἰς τὴν Μεσοποταμίαν

Genesis 28:8

καὶ εἶδεν Ἡσαῦ ὅτι πονηραὶ εἰσὶν αἱ θυγατέρες Χανάαν ἐναντίον Ἰσαὰκ τοῦ πατρὸς αὐτοῦ

Genesis 28:9

καὶ ἐπορεύθη Ἡσαῦ πρὸς Ἰσμαήλ, καὶ ἔλαβεν τὴν Μαελὲ θυγατέρα Ἰσμαήλ τοῦ υἱοῦ Ἀβραάμ, ἀδελφὴν Ναβαιώθ, πρὸς ταῖς γυναῖξιν αὐτοῦ αὐτῷ γυναῖκα.

Genesis 28:10

Καὶ ἐξῆλθεν Ἰακώβ ἀπὸ τοῦ φρέατος τοῦ ὄρκου καὶ ἐπορεύθη εἰς Χαρράν

2 Incorporation of 891 to the Göttingen Septuagint of Genesis.

In this research, the Editio Princeps of Rahlfs of 891 will be used as '891'. This article uses the format of Wevers' critical edition of Genesis. First, this research incorporates the list of witnesses for the selected verses. Second, the Greek Fragment 891 is to be included in the first apparatus. Last, the second apparatus will be given to determine whether this Greek fragment adds information to the hexaplaric readings.

List of Witnesses

MSS: A(D)M 891 911 961) *O' C'' bdfnsty*¹²¹z al verss Syh.

Genesis 27:30

First Apparatus

[παύσασθαι] + τον 891 72' *C''*²⁵ 106 424 31 Chr VIII 468 | ἀπὸ τῆς θήρας] > 509; + αὐτου 891 A *O'*⁵⁸ 72' *f*^{56*} n 318 Aeth^P Syh = **ℳ**.

Second Apparatus

- [891 adds nothing to the hexaplaric readings.]

Genesis 27:31

First Apparatus

| τῷ πατρί 2^o] αὐτῷ 17'-381' 246 527 Aeth; > 891 72' *cII*^{18 54 313} *b d* 53'-56^c-129 *n* 318'-392 319 Chr VIII 468 La^E; + αὐτοῦ A 911 15'-135'-426-708 Arab Bo Arm Syh = \mathfrak{M} | φαγέτω A D* M 911 58 129 *s*¹²⁷ 318-392' *z* 59 509] φαγεται απο 106; + απο 891 *rell* = \mathfrak{M} .

Second Apparatus

- [891 adds nothing to the hexaplaric readings.]

List of Witnesses

MSS: A(D)M 891 903- 911 961) *O' C'' bdfnsty*¹²¹ *z* al verss (Sa Syh).

Genesis 27:32

First Apparatus

| αὐτῷ] > 891 72'; + ιακωβ 370*(vid) | υἱός σου ὁ πρωτότοκος] πρωτοτοκος σου υιος (> 57^c *pr m*; υιος σου *pro σ.* ὑ 376-707 25*-77 799 392) 891 72'-376 *C''* 129 799 392-424.

Second Apparatus

- [891 adds nothing to the hexaplaric readings.]

Genesis 27:33

First Apparatus

| καὶ εἶπεν] > 71'; om εἶπεν 891 72' | οὖν] εστιν *d* 31 ^{Lat}Aug *Serm* IV 21 *Quodv Prom* I 29 = Ald; ην 891 72' 76 | εἰσενέγκας] εισηνεγκα 911; -γκω 961(); ενεγκων Phil III 59.9; ενεγκας 799; εισηνεγκας A; εισηνεγκε(v) (σην. 664*) 108 53' 75 319 Bo = Compl; -γκων 72'-381' *d* | μοι 2^o] > 891 72' 314-537 Arm^{te} Bo^L ^{Lat}Quodv *Prom* I 29; + θηραν 509 | σε ἐλθεῖν] εισελθειν σε (> 799) 799 120'-122; σε εισελθειν A 961 58 313 129 *n* 318 ^{Lat}Quodv *Prom* I 29; tr 891 72' *d*¹²⁵ 53' *s* 346 31 = Ald Sixt | ἔστω] εσται 891 72'-426 16-79-550^c *b* 125*(*c pr m*) 53' *n* 76-799 527* 59 Phil III 57.10^{ap} Arab Bo ^{Lat}Aug *Serm* IV 21 PsPhil 84^{ap} Vulg = Sixt.

Second Apparatus

- [891 adds nothing to the hexaplaric readings.]

Genesis 27:34

First Apparatus

[Ἰσαάκ] ταυτα 891 | καί 1^o 911(vid) 961] > 891A M 72'-376 C'' d 53'-56* s y⁻³¹⁸ z 55
59 319 La^I (sed hab La^S) = Ra.

Second Apparatus

- [891 adds nothing to the hexaplaric readings.]

List of Witnesses

MSS: AM 891 903 911 961) O' C'' *bdfnsty*⁻¹²¹z al verss Syh.

Genesis 27:35

First Apparatus

[ἔλαβεν] ειλεφε 891 72' 75.

Second Apparatus

- [891 adds nothing to the hexaplaric readings.]

Genesis 27:36

First Apparatus

[εἶπεν 1^o] + ησαυ 891 58-72' 500-761 d 53-664^c t 527 55 Chr VIII 469 La^E Aeth Arab
Bo | ὑπελίπω D^G] υπελειπου, ιπελ. 31) z; υπολειπω 44 799 392 509; υπελειπω (ιπελ.
130; -πο 319) 891 A M^{txt} O⁻¹³⁵ 14-25 d⁴⁴ 56'-129 s⁻⁷³⁰ t^{-76 799} 318' 55 59 319;
υπεληφθη, υπολειφ. 458) n; υπελιπου M^{mg} 135 77-569-739 Chr VIII 469 = Ald Sixt;
υπολελειπται 53'; υπολελειπτο 57^{mg} b.

Second Apparatus

- [891 adds nothing to the hexaplaric readings.]

Genesis 27:37

First Apparatus

[ἐποίησα 911] πεποιηκα (-κας 130) 891 15'-58-135'-426-οI C''^{-413 500} s t⁻⁷⁹⁹ 346'-392
z⁻³¹ 55 509 | αὐτόν 2^o] αυτους 551*; αυτω 891 72' 14'-77'-422-500'-569 71' 319.

Second Apparatus

- [891 adds nothing to the hexaplaric readings.]

List of Witnesses

MSS: AM 891 903 911 961) O' C'' *bdfn*s(30)*ty*⁻¹²¹z al verss (Syh).

Genesis 27:38

First Apparatus

| ἔμία σοί] μοι 891.

Second Apparatus

- [891 adds nothing to the hexaplaric readings.]

Genesis 27:39

First Apparatus

- [891 adds nothing to the LXX/OG readings.]

Second Apparatus

- [891 adds nothing to the hexaplaric readings.]

Genesis 27:40

First Apparatus

| καθέλης] θελης 891 707 414'-551 314 730 619 120-122 509 Aeth; θελεις 125; και θελης 71.

Second Apparatus

- [891 adds nothing to the hexaplaric readings.]

List of Witnesses

MSS: A (D) M (806 911 891 961) O' C'' *bd fns*⁻³⁰ t y⁻¹²¹ z al verss (Fa Sa).

Genesis 27:41

First Apparatus

| τῷ] > 72' C''⁻¹²⁸ 424 Genn 1649; + αδελφω αυτου 7 | αὐτόν] > 911* 19' Aeth^P; tr post αὐτοῦ 72' | ὁ] pr ισαακ 72' C''⁻⁵⁰⁰ d 424 Genn 1649 | διανοία 911] + (※ M Arm) αυτου A M O'⁻⁵⁸ 761 *b d f n t y*⁻⁴²⁴ z 55 59 319 verss = Ra^G ℞.

Second Apparatus

- [891 adds nothing to the hexaplaric readings.]

Genesis 27:42

First Apparatus

| ἀπηγγέλη] απηγγειλην 891 | 'Ρεβέκκα] pr η 58; pr τη 891 17'-135 527; ρεβεκα 618* 370* 130* 527 319; φεβεκκα B^{s*}; > 72'; + κατα n 346 319 | 'Ιακώβ] pr τον 125; om 891; δε ρεβεκκα Chr VIII 471 (om 473); > 72' C'' d⁻¹²⁵ 509; tr post αὐτῆς 2^o f⁻¹²⁹ Arm. | ἀποκτεῖναί] κτεινε (sic) 376; θανατωσαι 891 n.

Second Apparatus

- [891 adds nothing to the hexaplaric readings.]

Genesis 27:43

First Apparatus

[νῦν] (. . .)ν 891 | εἰς τὴν Μεσοποταμίαν] > 806 891 911 *O*⁵⁸ 127-130^{txt}-344^{txt}-730 71'
509 Phil II 309.22 III 115.13 214.21 Chr VIII 473 ^{Lat}Or *Matth* 42 PsPhil 97 Vulg = Ra^G
℞; om τὴν M 961 25-551'-646 *d* 318.

Second Apparatus

- [891 adds nothing to the hexaplaric readings.]

List of Witnesses

MSS: A(D)M (806 891 903 911 961) *O' C'' bdfns*⁻³⁰ *t*(84-)*y*¹²¹*z* al verss (Sa).

Genesis 27:45

First Apparatus

- [891 adds nothing to the LXX/OG readings.]

Second Apparatus

- [891 adds nothing to the hexaplaric readings.]

Genesis 27:46

First Apparatus

- [891 adds nothing to the LXX/OG readings.]

Second Apparatus

- [891 adds nothing to the hexaplaric readings.]

Genesis 28:1

First Apparatus

[αὐτῷ] αὐτον 891 911* 72'-381'; > 44 664 458 509.

Second Apparatus

- [891 adds nothing to the hexaplaric readings.]

List of Witnesses

MSS: A(D)M (806-903 891 911 961) *O' C'' bdfns*⁻³⁰ *t*¹²¹*z* al verss (Sa).

Genesis 28:2

First Apparatus

[εἰς τὴν Μεσοποταμίαν] > 414 (||)-551*; om τὴν 806; + (+ της 458) συριας 891 A O' d
fn Arm: cf \mathfrak{M} ; + συριαν 318.

Second Apparatus

- [891 adds nothing to the hexaplaric readings.]

Genesis 28:3

First Apparatus

κληρονομησαι] pr και 646 610 74; σε 891; + σε 15-376'-708 Arm = \mathfrak{M} .

Second Apparatus

- [891 adds nothing to the hexaplaric readings.]

Genesis 28:4

First Apparatus

- [891 adds nothing to the LXX/OG readings.]

Second Apparatus

- [891 adds nothing to the hexaplaric readings.]

Genesis 28:5

First Apparatus

- [891 adds nothing to the LXX/OG readings.]

Second Apparatus

- [891 adds nothing to the hexaplaric readings.]

Genesis 28:6

First Apparatus

- [891 adds nothing to the LXX/OG readings.]

Second Apparatus

- [891 adds nothing to the hexaplaric readings.]

List of Witnesses

MSS: A(D)M (-806 891 911 961) O' C'' b(118-)dfns⁻³⁰ty⁻¹²¹z al verss Sa.

Genesis 28:7

First Apparatus

- [891 adds nothing to the LXX/OG readings.]

Second Apparatus

- [891 adds nothing to the hexaplaric readings.]

Genesis 28:8

First Apparatus

- [891 adds nothing to the LXX/OG readings.]

Second Apparatus

- [891 adds nothing to the hexaplaric readings.]

Genesis 28:9

First Apparatus

[Μαελέθ] μαελε 891 | αὐτοῦ] εαυτου *d n*; + αυτω 891 *O*⁻¹³⁵ *f*46 55 *La*^E *Aeth Arab Arm Co* = \mathfrak{M} .

Second Apparatus

- [891 adds nothing to the hexaplaric readings.]

List of Witnesses

MSS: A(D)M (891 911 961) *O' C'' bdfns*⁻³⁰ *ty*⁻¹²¹ *z al* verss Sa (Syh).

Genesis 28:10

First Apparatus

- [891 adds nothing to the LXX/OG readings.]

Second Apparatus

- [891 adds nothing to the hexaplaric readings.]

E CONCLUSION

The exploration of the Septuagint (LXX) remains an essential focus in biblical studies, especially for those seeking to comprehend the transmission and evolution of the Hebrew Bible in its Greek form. This article introduces the Editio Princeps of Rahlfs of 891 into the discourse surrounding the LXX, enhancing the examination of ancient Greek manuscripts and their significance in piecing together the textual history of the Old Testament.

This article presents the Greek text of fragment 891, along with notes and its integration into Wevers' Göttingen edition of the LXX Genesis, particularly within both apparatuses. Editio Princeps of Rahlfs of 891 (Neue Slg., MΓ. 76) features Gen 27:30-28:10 and is preserved in Sinai, Egypt and it dates back to the fourth century or fifth

century A.D., showcasing its historical importance and connection to early biblical texts. Editio Princeps of Rahlfs of 891 is made up of two separate sides, known as the left and right sides, with each side featuring around twenty-one lines of text. The scribal habit of the author reveals a tendency to leave out specific names, geographical details and directional cues. Another striking feature of the manuscript is its unconventional arrangement of specific words throughout the text, which challenges the typical linear storytelling approach. Furthermore, the recurrent appearance of *nomina sacra*—abbreviated forms of sacred names—underscores a purposeful scribal technique designed to pay homage to the divine. Lastly, the manuscript incorporates a structural element in which intentional spaces are left between sections, likely signalling a transition in themes. The Editio Princeps of Rahlfs of 891 stands out as a semi-independent source for its textual content. Notably, it is the sole manuscript that documents the term ἀπηγγελῆν in Gen 27:42 (see also 28:3), highlighting its unique contribution. For the most part, 891 aligns with the readings found in the Old Greek, particularly among the *O* group manuscripts. Additionally, the 891 version does not include any hexaplaric readings.

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