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THE K TEXT OF JOSHUA

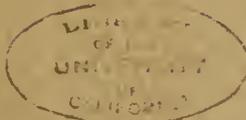
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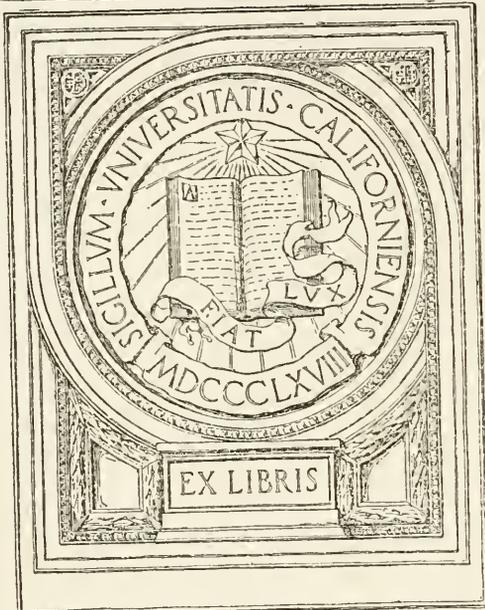


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Max L. Margolis.



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NUMBER 1

THE K TEXT OF JOSHUA

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1. With the letter K is designated Codex Tischendorfianus II of the Leipzig University Library which the famous discoverer of the Sinaiticus brought home from his first oriental trip in 1844. It consists of 22 palimpsest leaves of which 17 contain in uncial script under an Arabic text biblical fragments from Numbers, Deuteronomy, Joshua, and Judges. Not only were some of the leaves in a bad condition, but the margins of most of them had been cut off or otherwise mutilated in the process of their employment as bindings for other codices. The fragments which Tischendorf assigned to the seventh century at the latest were published by him in the first volume of his *Monumenta sacra inedita, nova collectio*, 1855; the leaves containing all that is left of the Book of Joshua are found on pp. 161-70.

2. On the text of codex K Tischendorf expresses himself as follows (p. xxxiii of his Introduction): "Ipse vero textus horum fragmentorum admodum peculiaris et gravis est, a Vaticano quidem textu satis diversus neque magis vero simillimus Alexandrino. Inprimis discedit a Vaticana editione pariter atque ab Alexandrino

codice per libros Iosuae et Iudicum. ubi prae ceteris assentientes habet Holmesii codices 75. 54. 118. 44. 59. 74. 76. 84. 106. 134." He then gives a few instances. For *εκμωθα* 165*a*, 10, he adduces *εκμαθα* 75 as the nearest reading. He overlooked *εκμωθα* 54 in Parsons. As for *μωσαν* 162*a*, 8, which he mentions as a singular reading, *μωσαν* 118 comes pretty close, not to mention *βωσαν* 75 *βωωσαν* 54 which, considering the well-known graphic similarity of β and μ in the cursive script, are not so remote either.

3. As I am preparing for publication an edition of the Greek Joshua according to the text of the cursives with which Tischendorf's uncial stands in affinity, I shall reserve for the preface to that edition an account of the attention which these manuscripts have thus far received, of the discovery that they constitute a group, and of the conjectures concerning the recension which they represent. I shall here single out only the latest contribution by Ernst Hautsch (*Der Lukiantext des Oktateuch*, Berlin, 1910) who recognizes in the group, particularly in the smaller sub-group (54. 75), none other than the Lucianic recension. But whether Lucian's or not, it is certainly a recension, and it is just as manifest that it is not Origen's.

4. So far as the Book of Joshua goes, 59 steps out as a member of the group in question. This is at least my impression from the readings given by Parsons. The case is different in the Book of Judges (see Moore's *Commentary*, Introduction). On the other hand, Cod. Gr. 609 of the *Bibliothèque Nationale* in Paris must be included: I find it to be almost a twin-brother of 44; but 106 with which they are both related excels them.

5. A still further witness of the text underlying our group may be found in the Old Latin of the Codex Lugdunensis. According to the editor, Ulysse Robert (*Heptateuchi partis posterioris versio latina antiquissima*, Lyon, 1900), its nearest relatives are 74, 54, 106, 134. My own examination, however, goes to reveal a closer affinity with 54. 75. 118. To mention but one example, the peculiar reading *εκμωθα* adverted to by Tischendorf (see § 2) recurs in the Latin in the form *ecmoth* which, by the way, is the more correct, the final *a* being an error of dittography. There are also noteworthy deviations. Thus it occasionally reverts in a pronounced

manner to the B type so far as its groundwork is concerned, and some readings it shares with the Sahidic version (cf., e.g., 15: 27 *asergarri* with *ασεργαρε*). The points of contact with 54. 75. 118 are, however, sufficient to warrant a collation.

6. In presenting on this occasion an edition of K ahead of my forthcoming edition of the entire text (see § 3) I am guided by the desire to take my bearings for the latter. The collation which accompanies the edition of the fragments makes it clear that of the group of cursives signalized by Tischendorf it is the smaller group (54. 75. 118) with which the affinity of K is most marked and among the three it is 54 that must be singled out in particular. For 118 stands somewhat aside, and 75 is a curtailed text, its omissions being not always due to errors, but obviously to a desire for condensation. To be sure, 54 errs on the side of amplification through the admission of matter which we may conjecture stood on the margin of the archetype. Just how far 54 may be followed is revealed by a comparison with K. It is furthermore clear that the recensional character of K. 54 is obliterated in the larger group (74. 76. etc.) into which matter from the cognate, yet distinct recension by Origen has been admitted. I feel therefore that I shall be justified in my future edition to make 54 the basis of my text, while the variants from the other witnesses may be conveniently placed below in the apparatus.

7. I have supplied in brackets the lacunae of K which Tischendorf, barring exceptions (165*b*, 1; 169*b*, 3, 4, 5 in part, 6-10; 170*a*, 10, 23), has refrained from doing. As the reader will see, there is room for grave doubt only in the fewest instances. Below the text I give in three sets of Notes the variants from (1) 54. 75. 118. Old Latin, (2) 84. 134. 76. 74. 106. Cod. Gr. Paris. 609. 44, (3) BAΘG. 55. Lagarde's Greek text (the so-called Lucian), the Syrohexaplaris in Lagarde's edition, Dillmann's Ethiopic (codices FH), and Ciasca's Sahidic. For the uncials I have used the phototypic editions, while for the cursives I possess photographs which the authorities of Dropsie College have kindly secured for my use. My information is thus based on first-hand sources throughout. I say this, because I have discovered numerous inaccuracies in Swete's edition. Maes and Drusius I quote from the *Critici Sacri*; occasionally there

will be found readings from Swete's and Parsons' apparatus, also references to Field and Eusebius (*Onomastica*, ed. Klostermann). While in the first set of my Notes I have recorded all divergences even of an orthographic character, the variants in the other two sets have in the main been confined to matters that count. A textual commentary accompanies the edition.

8. I use the following sigla: KBAG which require no explanation; Θ is the Washington manuscript edited by Sanders; r=54; o=75; s=118; r=ros; ℒ=Old Latin; u=84; l=134; p=76; t=74; υ=ulpt; f=106; i=Cod. Gr. 609; z=44; f=fiz; Λ=Lagarde; Σ=Syrohexaplaris; ℒth=Ethiopic (codices FH) (ℒ^{cg}=Ethiopic, codices CG, occasionally referred to); ℒ=Sahidic. *=prima manus; ¹=correction by the first or a contemporaneous hand; ²=correction by a later hand; ^t=textus; ^m(after a codex)=margo. For the hands of BA I use Swete's sigla as well as his information. Further sigla and abbreviations: ℒ^g=the Hebrew text underlying the Greek version (Septuagint); ℒ^w=the Hebrew text read by Origen; ℒ^m=the masoretic text. ℒ=the original of the Septuagint; α'σ'θ'=Aquila, Symmachus, Theodotion; σ'=the Septuagint column of the Hexapla; ast=asteriscus. In the Textual Commentary <=from and >=leads to. Helbing=*Grammatik der Septuaginta* von Dr. Robert Helbing, Göttingen, 1907.

9. Postscript. Thompson's *Coptic Palimpsest*, Oxford, 1911, reached me after the article had been set in type. As almost the whole book of Joshua is contained in that publication, I have collated Ciasca's fragment with Thompson's text and the remainder of the latter as far as it covers the Greek text here published with the apparatus in the third series of variants. I append here the results of my collation (ℒ^c=Ciasca's text, ℒ^t and from 162a, 12 ℒ=Thompson's text), leaving for the future a fuller discussion of them:

161a 1-3 drop ^{vii} after ℒ | 17 -uas ℒ^t error, the scribe had in mind p. 53b, l. 31 | 22/23 γοσομ ℒ^t | 161b 1 read τοντους ℒ^tAGΣ | αυτων Bhℒ : > ℒ^c | και=ℒ^c | κατα ℒ^t=AΘ | 7 αβις ℒ, initial ι dropped out by haplography in the Coptic text | 10 μρρων ℒ^t, see editor's note | 13 ζιφ ℒ^t | 18 ραβου ℒ^t | 23 φεναινδορ ℒ^t | 162a 2-4 ενιουσις, φερεζιουσις, ιεβουσαιουσις ℒ^t | 6/7 τους νπο

την ερημον]>C^T | 12 λαος πολυς cf. C, prob. inner-Coptic addition | 162b 6
 εγω is expressed in C^T | 163a 1 εος post κατεδωκον. prob. inner-Coptic addition
 | 4/5 μασερων BhC] μαρσεμωμαν C=μασερεβω μαν=μασερεφωθ μαν | 7 λον C
 (but initial and final letter doubtful) corrupt | 15 ειπεν C | 16 τους] prim και
 C | 10/11 στοματι ξιφους C | 21 βασιλεων C | 164a 3/4 sg. C | 5/6 συνεταξει]
 + ει CC | 16 ις C | 23/25 και απολειαι (= αναιρων?) απολεσεν αυτους (+ νσα
 νεερην) εν στοματι ξιφους; the order, of course, may have been changed by
 the translator | 164b 7 ωσαντως]>C, prob. as in C accommodation to the
 translator's idiom | 9/10 και—εποιησεν]>C, inner-Coptic omission through
 homoioteleuton | 18 ιαγεβ C | 165a 1 αραβα] prim art C | 16 βασαν C | 23
 ασχα C | 165b 2 γεργεσιν C | 5 γαλααδ] οριον γαλαατ C | 6 οριον C | 166a
 7 χλκα C | 10 αυτην C (paraphrased by *terram*) | 14 εν] prim et C | 16 αραβα]
 prim art C | 19/20 εν αγεβ C | 166b 3/4 και τον γεργεσαιον C | 18 δααβιρ C |
 20 γαισει C=γεσει cf. C, hence pointing to γεσειρ | 22 αραθ C=C | 23 λεβινα
 C] + βασιλεια οδολαμ C (the sum total is XXIX) | 24 μακηδα C | 167a
 2 φυλης] + ιων C | 3 μουσης] + κληρονομαν C | 4 τη] + γη C | 5 ημισειν]
 ημισει φυλης μαρσση C | 6 ις] + κληρονομαν C | 8, 9 εν τω περαν του ιωρδανου]
 >C | 167b 3 πασαν C | 5 αυτων C | 16 την] γην C | 168a 22 του] *terrae* C |
 168b 16 ιερεως C? | C missing from αρχων—οργη. 168b 20—170b 1, but
 through change of order the wds. πασαν την [σιναι]γωγην ιηλ are extant at the
 end | 170b 2 αυτος] αχαρ C | 3 μη μονος C | 14—16 ο θς θ' εστιν και αυτος εστιν
 κς ο θς και ο θς αυτος ουδεν C

I wish also to add *ad* § 5 end an example of a singular coincidence between \mathfrak{A} and C which both share with s, the three standing alone with their peculiar text. I refer to 5, 3 where sC \mathfrak{A} add after *יהל* the sentence *και εθηκεν θιμωνιας ακροβυστιων* (prefaced in sC by the phrase *εκ δευτερου*, also found in iz, but repeated from vs. 2), with which cf. Pirke derabbi Eliezer, c. 29 (קבץ כל העילות עד שששה) (אוחם ננסשה) = Eccl. r., s. 11 (on 11, 2) (שששו אותה נבשה בעילות) cf. also Gen. r., s. 47 (on 17, 23) with reference to Abraham (העמידן נבשה עילות), and contrast Levit. r., s. 25 (on 19, 23) (מקום שהיא נבשה) בעילה; cf. the commentary *מיתנות כהונה* against *די מיתה*.—*Ad* § 7: p (=76) is a palimpsest certain leaves of which are wholly or partly undecipherable, at least in the photograph; thus the evidence from p is lacking for the bulk of the third fragment here published (22:7 ff.).

K 161a	[καθαπερ εποιησᾱ] τη λομνα· και τω βασιλει αυτης :— ⁴⁰ Και επαταξεν ις̄ 5 πασαν την ορνη̄	39 X 40
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R^L 161a 1-3 >ο 1 καθαπερ] prm και rs quod non dubito quin K habuerit in ultima linea folii praecedentis: sic \mathfrak{L} et sicut ante fecit dabir transponenda sunt, ergo και > \mathfrak{L} | εποιησαν Krs] εποιησεν \mathfrak{L} | 2 λομνα K] λοβνα rs: λεμνα \mathfrak{L} | 4 \mathfrak{C} Kr | 5 ορνην Kr] ορνην ο* (ορνην ο¹): γην την ορεινην \mathfrak{L} : γην της ορεινης s | 6/7 και την πεδινην και τον νοτον [[νοτον Kr] νωτον ο]] Kro] και την

UF 161a vs. 39b >iz | 1 καθαπερ sine και uf | 2 λομνα] λοβνα uf | 4 \mathfrak{C} ul | 5 ορνη] γην της ορεινης UF | 6/7 και ναγεβ και την πεδινην και τον νοτον και

BCEHAΘAGS 161a 1-3 hAΘAGS (absque signis) >BCE^{vid} (C incipit a τω βασιλει αυτης) | 1 καθαπερ AΘAGS] prm και h | εποιησαν AΘG(v superscr.)S] εποιησε A | 2 τη λομνα] την λομναν h: τη λεβνα ΘAGS: τη λεβμνα A | 4 \mathfrak{C} h AΘG | 5 πασαν BhAΘ] prm την G (sub ✕)AS(Δ) | την BhAΘ] >A | ορνη]

Textual
Commentary

161a 1-3 The omission in ο is most probably due to homoioteleuton (the preceding clause ends in και τω βασιλει αυτης). Where namely s \mathfrak{L} coincide with r in including a clause or word wanting in B, it is improbable to assume that ο has reverted to B. Whether the omission in B is likewise due to error, it is difficult to tell. The error may just as well have occurred in \mathfrak{H}^s . On the other hand it must be owned that the clause rather lags in \mathfrak{H}^m . Or the omission in ο (and perhaps also in B) is due to a desire for condensation; iz go still further by omitting vs. 39b entire || και καθαπερ rsh = כִּי־כַתּוּבִים \mathfrak{H}^m || εποιησε A \mathfrak{L} = עִשְׂרֵים \mathfrak{H}^m . The others assimilate the number to that of the verbs in vs. a || 2 λομνα Kh < λοβνα rsuf possibly = לִבְנֵי (comp. לִבְנֵי); or ο is an error for ε (in uncial script); λεμνα \mathfrak{L} < λεβνα ΘAGS (A has both β and μ: λεβμνα) = לִבְנֵי \mathfrak{H}^m , ε = ע in unaccented closed syllable. h construes ποιειν with the accusative (see also 163a, l. 14-15), hence την λομναν (-v Greek accusative ending), but leaves τω βασιλει | 4-6 If the Greek translators understood their Hebrew as well as the author of the masoretic accentuation (comp. EV.), they wrote: και επαταξεν ις̄ πασαν την γην· την ορεινην και την ναγεβ (or και τον νοτον. comp. EV. and the South) και την πεδινην και την υσηδωθ. In consequence of bad exegesis, the upper point was deleted; the result was πασαν την γην την ορεινην (terram montuosam \mathfrak{L}) and still further by a change of construction πασαν την γην της ορεινης (all except Kro). A alone with its insertion of εν στοματι ξιφους

K 161a

και την πεδινη
 και τον νοτον· και
 την ασηδωθ' και
 τους βασιλεις αυ-
 10 των· και ου κατε-

X

ναγεβ και την πεδινην [[ναγεβs] nazeb 𐤅]s 𐤅 | S ασηδωθ KṬS 𐤅] ασιδωθ o | 9/10

[[τον] > z]] UF | 10/11 κατελ(ε)ιπον fi] κατελιπεν UZ | 14 ζων]+εξ αυτων UF |

γην της ορ(ε)ινης B rell: γην εν στοματι ξιφους την ορεινην Λ | 6,7 και την πεδινη και τον νοτον] και την ναβαι και την πεδεινην B℄: και την ναγεβ και την πεδινην hAΘAGS̄ (S̄^m α' σ' και τον νοτον): και τον λιβα και την πεδινην C | S ασηδωθ BhCAΘG] ασηδαθ ℄: ασιδωθ Λ: 𐤆𐤑𐤁 | S̄ | τους BhC℄AΘ]+παντας Λ et sub ✕ GS̄ | 9/10 αυτων h (S̄^m α' σ' αυτων)] αυτης B℄CAΘAGS̄ | 10 και]

(from vs. 39?) between γην and την ορεινην shows an insight into the correct meaning of the Hebrew. It is possible, however, that the bad exegesis is to be charged to the account of S̄; the text then underlying Kro which is preserved in its integrity in 𐤅 implies a correction based perhaps on the version from which νοτος was derived. In the immediate ancestor of Kro namely γην την had dropped out, either by homoioteleuton, or because γην was miswritten την which naturally entrained the loss of την. Hebrew 𐤏𐤏 was, of course, left untranslated by either version; Origen supplied, presumably from Aquila, την sub ast; what resulted was unreadable Greek: την πασαν την γην, hence the correction in Λ: την πασαν γην. The Hebrew order 𐤏𐤏𐤆𐤑𐤁 is preserved everywhere except in Kro. Was και τον νοτον an afterthought, i.e. an insertion from the margin which was put in the wrong place? Comp. UF with their doublet. Doublets are said to be characteristic of Lucian | 𐤏𐤏 was transliterated by S̄ as ναγεβ which was corrupted in B℄ into ναβαι. The stages are as follows: ναγεβ και > ναβεγ (so 71) και > ναβεκ και > ναβε και > ναβαι και. και has caused the omission of a final κ in a preceding place name quite frequently; just as on the other hand εν led to the dropping out of the initial ν of a name following. According to S̄^m, α' σ' rendered 𐤏𐤏 by νοτος, hence the νοτος in UF by the side of ναγεβ and in Kro in the place thereof. C̄ apparently found λιψ for 𐤏𐤏: nazeb 𐤅 is a corruption from nageb | 6 ασηδωθ] written in some copies ασηδωδ (spirantic pronunciation of θ and δ); hence the confusion with 𐤆𐤑𐤁 | in S̄; the reverse occurs likewise | Is ασηδαθ ℄ due to την? The tendency to change the plural into a singular may be witnessed elsewhere; comp. γαλιλαθ 16Sa, 21/22. Other examples are available | 9 𐤏𐤏 in front of 𐤏𐤏𐤆𐤑𐤁 which was wanting in the κουνη was supplied by Origen | 9/10

K 161a

Παταξεν ἰς̄ απο κα-
 20 δης βαρνη· και ε-
 ως γαζης· και πα-
 σαν την γην γο-
 ζον· εως γης γα-
 βαων· ⁴²παντας
 25 τους βασιλεις του-

X

42

KR|>℥ | επαταξεν Kro|+αυτους s | 20 και KR|>℥ | 22/23 γοζον K| γοζομ r :
 γομοζ o : γοσομ s : γασομ ℥ | 23 γης K| της ro ℥ : prm της s | 24 παντας Kro|
 prm και s ℥

iz | 22/23 γοζον] γοσομ UF | 23 γης] της uf : prm της z | 24 παντας] prm
 και UF | 25 —

και επαταξεν ἰς̄] και απεκτεινεν αυτους ἰς̄ AΘAG ℥ (absque signis): >Bh℥th |
 20 και|>omn | 21 και] και την Λ et sub ※ G (℥ και tantum sub ※ habet):
 >Bh℥thAΘ | 22 την γην ℥AΘ] γην AG℥: την Bh℥ | 22/23 γοζον] γοσομ ℥G
 cf. ℥: γοσομ Bh℥AΘ | 23 γης Θ] της B rel | 24 πάντας] πασας Α (sic): prm
 και omn | 25 —

sing. and plur. as in the case of יהשׁנׁי; but note how inconsistent the codices are | 15/16 και αναθεματισεν KRUF a doublet. αναθεματιζεν for ירהר is more literal than εξολεθρευεν. Comp. EV. *utterly destroyed* with the margin: Heb. *devoted* | αναθεματισεν o without the augment which all the others have | 18 ἠ̄λ omitted only in ℥ | 18/19 The Hebrew ירהר is resumptive of יהרהר at the head of vs. 40. A translator like ℥ might condense the text if he chose. The clause is accordingly omitted in Bh℥th℥. It was then restored by the recensions. Origen wrote και απεκτεινεν αυτους ἰς̄. Observe that the ast is wanting in G℥. Is that the reason why the clause is retained in AΘ? Origen's wording penetrated also into UF (iz omit και and write συναπεκτεινεν, so as to indicate that the verb is resumptive and that the clause is in the nature of a summary). In the recension underlying KR the clause is rendered και επαταξεν ἰς̄; apparently from another source. Observe the difference in the verb and the retention or omission of the object. An exegetical difference and perhaps even a textual variation underlie the two renderings. Origen read ירהר with ℥^m and took the suffix to refer to the kings mentioned in vs. 40. Accordingly he employs the verb αποκτεινεν. The other recension possibly read יהרהר and took as its object the afore-mentioned localities; hence πατισεν | 20 The idiomatic יהרהר is expressed in KR, but left untranslated in the remainder of the witnesses. In this instance the

K 161b

τους και [την γην]
 αυτων [ελαβεν]
 ἰς̄ εις απαξ [ο γαρ]
 κς̄ ο θς̄ συν[επολε-]
 5 μει τω ἰη̄[λ : 1εγε-]

X

I XI

161b 4 ο Kro] > s | θς̄ Ko] + ἰη̄λ rs¹ | 4/5 συνεπολεμη ο | 5/7 εγενετο

161b 1 τουτους] αυτων ὑfi : > z | 3 ο γαρ] σι UF | 4 ο θς̄ ulf] > pt | θς̄] +

161b 1 τουτους ΔGξ] αυτων Bh^{CE} | τουτους και] αυτου (·) τους κατα ΑΘ |
 2 ελαβεν CΑΘΔGξ] επαταξεν Bh^{CEh} | 3 ο γαρ] σι BhΑΘΔGξ | 4 ο θς̄ hC] +
 ἰη̄λ BΘΔGξ : > CΑ | 5 ἰη̄λ Bh^{CEh} ΑΘ] + ⁴³ και ανεστρεψεν ἰς̄ εις γαλγαλα Λ :

recension represented by KR goes further than Origen in imitating the Hebrew. But the ך in ךַּבְּעָה ךַּבְּעָה is left out even in KR || 21 και expressing the ך of \mathfrak{H}^m both in the recension underlying KR¹ and in Origen. The latter also inserted την to express כַּבְּעָה, both words being prefixed by an ast. In this instance (contrast above on ll. 4-6) the second την is wanting not only in Λ, but also in G. The introduction of και is in this case not a matter of idiom, but of text and exegesis. If we omit the conjunction, the land of Goshen as far as Gibeon is tantamount to the territory between Kadesh and Gaza. See Gemoll, *Grundsteine zur Geschichte Israels*, 1911, 35 f. || 22 την γην was apparently written by C (comp. C); γην dropped out subsequently through error (hence B and its consorts) || 22/23 The name \mathfrak{H}^m became in Greek transliteration γοσσον (so C and, of course, Origen); the corruptions noted above all admit of easy explanation || 23 Here της (against γης KΘ; s has both: της γης) undoubtedly represents the original || 24 The ך of \mathfrak{H}^m is expressed by all except Kro. It is the ך of summing up and might, of course, be missed even in Hebrew || 25 —

161b 1 τουτους = הַבְּעָה הַבְּעָה \mathfrak{H}^m was written both by Origen and by the parallel recension (KR¹); C wrote αυτων (B and its consorts), \mathfrak{H}^z apparently read הַבְּעָה הַבְּעָה for הַבְּעָה הַבְּעָה. The κωνη reading found its way into UF (the omission in z is due to condensation) || ΑΘ unite in presenting a worthless reading: αυτου τους = αυ τουτους = αυ[των] τουτους, a sort of a doublet; κατα is a corruption from και τ[ην] || ελαβεν = לָבַע \mathfrak{H}^m which reading penetrated also into C is common to both recensions; C wrote επαταξεν = הַבְּעָה, comp. vs. 40 || 3 ο γαρ KR¹ against σι in the remainder; a striving after less slavish Greek || 4 The omission of ἰη̄λ in Ko and elsewhere is in all probability due to condensation in view of the presence of the word at the end of the verse. With ἰη̄λ, also ο θς̄ disappeared in CΑ. Much liberty was taken, it appears, with the divine names || 5 The converse

K 161b

Νετο δε ως [ηκου-]
 σεν ιαβιμ [βασι-]
 λeus ασω[ρ απεσ-]
 τιλεν προ[ς ιωβαβ]
 10 βασιλεα μα[ρων]

XI

δε ως ηκουσεν KR] ως δε ηκουσεν 1 | 7 ιαβιμ K] ιαβειν R: *abir* 1 | 8/9 απεστι-
 λεν K] απεστειλεν ο: απεστειλε rs | 9 ιωβαβ R] *iroban* 1 | 10/13 μαρων—
 βασιλεα] >s | 10 μαρων KΓο] *αμαρρων* 1 | 12 σομορων KΓο] *σομορρων* 1 |

ιηλ UF | 5 τω ιηλ UF] αυτοις iz | 7 ιαβιμ] ιαβιν UF | 10 μα[ρων]] μαδων UF |

+⁴³✕ και ανεστρεψεν ις και πας ιηλ μετ αυτου εις πολεμον εις την παρεμβολην εις
 γαλγαλα : [[εις πολεμον]>ξ]] Gξ | 5/7 εγενετο δε ως] ως δε omh | 7 ιαβιμ]
 ιαβειν h¹ΘAGξ: ιαβεις Bh*CA: αβις C | 7/8 ιαβ. βασι[λευς]] βασιλευς ιαβ.
 h | 9 ιωβαβ B rell] ιωαβ Λ: ιωραμ h | 10 μα[ρων]] μαρρων B: μαρρον C: αμαρ-

process of condensation may be witnessed in iz which replaces τω ιηλ by αυτοις || Verse 43 exists only in Origen's recension (Gξ; in an abbreviated form in Λ). εις πολεμον G which C rightly omits is merely a scribal error. The same verse is found repeated in 11^m in this very chapter, vs. 15 (the preceding vs. 14 likewise ends in נִזְרָה לַיִּשְׂרָאֵל). As the verse there is found in ro (alongside with the codices representing Origen's recension; Lagarde prints against his own manuscript on the authority of Maes an obelus, but G has an ast; the verse is also extant in B^{b:e:msc}C^{fl}), it may be concluded that K likewise had it. In front of ܠܝܘܒܒܐ, as Lagarde informs us, there may be seen in his Syriac manuscript an erasure covering a word of, as it seems, four letters; perhaps it was ܠܝܘܒܐ=εις πολεμον G in vs. 43 || 5/7 C, of course, read ܝܘܒܐ ܝܘܒܐ with 11^m which he rendered somewhat freely ως δε ηκουσεν; KRUF (but not 1, nor Origen) express ܝܘܒܐ || 7 The ιαβ(ειν) of the two recensions (in K μ is a miswritten ν) is, of course, the result of reverting to 11^m; nevertheless, we may be reasonably certain that C wrote ιαβιν likewise and that ιαβεις in the B texts (also in Λ) is due to assimilation with ιαβης ܝܘܒܐ; hence perhaps the transposition in h: βασιλευς ιαβεις ασωρ. In proper names, assimilation of one name to another led to error || 9 ιωβαβ which escaped disfigurement in the B texts became ιωαβ in Λ through assimilation to Joab, and ιωραμ in h through assimilation to J(eh)oram (graphic similarity of P and B, and of β and μ); a sort of conflate of ιωβαβ and ιωραμ is *iroban*=ιρωβαμ | 10 ܝܘܒܐ ܝܘܒܐ 11^m is found in Origen, whence it penetrated into UF, whereas KR1 kept the κοινή reading. The latter in the form μαρων (in μαρρων the gemination is inner-Greek; αμαρρων with a dittographed after βασιλεα) is what C wrote, and goes back

K 161b

και την α[ραβα και]
 προς του[ς απο βορ-]
 20 ρα· απεν[αντι χε-]
 νερεθ· κ[αι εν τη]
 πεδινη· κ[αι εις]
 φενναεδ[ωρ· και]

XI

eis R 1 | 20/21 χενερεθ Ks 1 | χενερεθ r: χενναεθ o | 22/23 και εις φενναεδ[ωρ]
 K] και εις φενναεθδωρ (et in faenancldor) 1: σεφενα ενδωρ o: σεφεσνα ενδωρ r:

22 και]prim και εις σεφεννα (σεφενα fz) | 23 φενναεδ[ωρ]] φενναενδωρ i:

τους κατα βορραν (1. בֹּרְרָן ; cf. C⁸⁸) > omn | 20/21 [χ]ενερεθ
 hCΘΔGΣ (Ⲙⲛⲁⲃ): χενερεθθi A: κενερωθ BE | 21/22 [εν τη] πεδινη] εις το πεδιον
 [[εις]>Δ]] omn | 23 φενναεδ[ωρ]] φενναεδδωρ B: fēnādār C: φανυντωρ C:

doublet comes in at a posterior place || 20 απεναντι = נֶגַד 1⁸ for נֶגַב 1^m; left uncorrected by both recensions || 20/21 פְּנִינֹת for פְּנִינֹת κενερωθ BE (the κ may be a test of originality; as the older pre-Septuagintal loan-words prove, ב was transliterated as κ, ת as τ, and פ as π; comp., however, χενερωθ i); all the other texts have χενερεθ, the form singularized and accomodated to other passages. The double ν (ro) is, of course, correct; χενναεθ o with α is certainly defensible, but may be an inner-Greek variant due to similarity of sound (a source of frequent error transforming a singular into a plural in verb-forms and *vice versa*); χενερεθθi A is assimilated to χερεθθi (פְּרִתִּי) || 22 πεδινη KR 1 UF for πεδιον was apparently taken from one of the three, comp. $\text{בְּנֵי־בְנֵי־בְנֵי־בְנֵי־בְנֵי}$ Σ^m on και εις την αραβα || 22/23 εις φενναεδωρ] For דֹּר 1^m, 1⁸ probably read דֹּר , comp. 12:23. Origen wrote ναφεθδωρ (from which ναφεδδωρ, ναφεδωρ were easily developed) = נֶגַד דֹּר , comp. הַנֶּגֶד 17:11. In view of μαφετα B in the passage just mentioned which it is easy to correct into ναφετα, I believe that the original of C had ναφετδωρ, and that it was corrupted through transposition into φανετδωρ or φενατδωρ (comp. $\text{בְּנֵי־בְנֵי־בְנֵי}$ Σ here) to which all the other variants are reducible. εδδωρ may stand for εν δωρ (comp. ro and UF) = עֵין דֹּר . ε may, however, represent an original θ; then, of course, ναφεθδωρ (with θ) was the original. The corrupt reading was retained by the K texts. σεφενα ενδωρ o is corrupted from es (=εις) φενναενδωρ; in r an irrational σ was inserted: σεφεσνα. UF have the correct σεφέ'ν'να by the side of εις || 24/25 K shares with r an omission which is clearly due to homoioteleuton. C joined the last word of vs. 2 to vs. 3; the translator's knowledge of Hebrew thus reveals itself as exceedingly poor. Certainly

K 161b	εις τους [παραλι-]	XI
	25 ους ³ χορρα [ιους και]	3
162a	αμορρ]ιους· και [ευαιο]υς και ιε- [βουσ]ιους και [φερ]εξεους· τους 5 [εν τ]ω ορι· και χετ- [ταιο]υς τους υπο	

και εις ναφεθδωρ s | 25 χορραιους Kr 𐤀 | p̄m̄ τους χαναναϊους απο ανατολων και τους παραλιους [[χανανειους ο | απ ο]] os | χορραιους Kro 𐤀]χοιραιους s

162a 2 εναιους R] *eucheos* 𐤀 | 3 -αιους Krs] -εους ο | 4 -ε[ξεους Kō] -εζιους rs 5 ορι K] ορει R | S γην R] την 𐤀 | μωωσαν K] μωωσαν s: βωωσαν Γ:

φαινενδωρ z : φενενδωρ rell | 24/25 [παραλι]ους + χαναναϊους απο ανατολων και εις τους παραλιους

162a [αμορρ]ιους] p̄m̄ τους | 2-S τους χετταιους τους υπο την ερημον εις την μασφομ· και τους φερεζιους τους εν τω ορει· και τους ιεβουσαιους τους εν

יִבְנוּ אֶת־הַיָּם 𐤍 : ναφεδδωρ h : ναφεδωρ A*G* : ναφεθδωρ A¹⊖AG¹ (θ superser) | 24 —

162a S εις τους παραλιους χαναναϊους απο ανατολων και εις τους παραλιους αμορραιους και εναιους και ιεβουσαιους και φερεζιους τους εν τω ορει· και τους χετταιους τους υπο την ερημον εις την μασειμων [[εναιους, ιεβουσαιους, φερεζιους] φερεζιους, εναιους, ιεβουσαιους C | ερημον] + εν τω ορει C: + και C | μασειμων

יְבִיִם הַיָּם וְיְבִיִם הַיָּם cannot mean “by the sea the Canaanite at the east, and by the sea the Amorite”; the translator covered up the awkwardness of the Hebrew by the use of a Greek adjective: *παραλιος*. Neither of the two recensions, however, dared to alter the text, though the correct translation was available in σ' (comp. 𐤍^m). 𐤀ִבְנוּ אֶת־הַיָּם of 𐤍 may seem to be a slight adaptation to 𐤀^m; but probably it is an error (σ' likewise omits the ַ) | 25 The Horites (concerning whom see E. Meyer, *Die Israeliten*, 330–345; Gemoll, *loc. cit.*, 349 ff.) are peculiar to the K recension; textually, הַרִי is a pendant to הַרִי later on | The order of the nations after the Amorites is the same in Origen (and thence also in UF) as in 𐤀^m: הַרִי, פְּרִיז, יְבוּסִי, הַרִי, while the K recension follows the order of the current Greek texts: הַרִי, יְבוּסִי, פְּרִיז, הַרִי (C alone deviates from the order of the B texts with an arrangement of its own). While UF reintroduce the Hebrew order, their text is complicated in that they retain with הַרִי, though they place it first, all that follows הַרִי in the form of B (with the readings *ερημον* and *μασφομ*), while after הַרִי which they place last they

K 162a

[την] ερημον εις
 [γην] μωσαν:
 [⁴Και ε] ξηληθον αι πα-
 10 [ρεμ]βολαι αυτω
 [και ο]ι βασιλεις αυ-

XI

4

βωσαν ο: μασσοαμ 𐤀 9 𐤂 Kr | 9/10 αι παρεμβολαι αυτων || αι | ε ο|| KR] αυτου

τω ορει· και τους ενιους τους υπο την αερμων εις την μασσηφαθ || [τους 2°]>
 u | εις 1°>iz | την 1°>p | μισφομ| μασφωμ u | τους εν τω ορει 2°>iz | μασ-

B \mathfrak{E}] μισεχεμ C : μασεμμαθ h : μασσηφα h²] Bh $\mathfrak{C}\mathfrak{E}$: εις τους παραλιους
 χανανιους(·) απο ανατολων· και εις τους παραλιους αμορραιους· και τους
 χετταιους(·) και φερεζιους(·) και ιεβουσαιους τους εν τω ορει· και τους ενιους
 υπο την αερμων εις την μασσηφα· [[αμορραιους sup ras A^a] χανανιους A*
 φερεζιους] prm τους Θ | υπο] prm τους AΘ | την 2°] γην Λ | μασσηφα|
 μασσηφαθ Α] ΑΘΛΓΣ (l. 𐤀𐤃𐤁𐤀 | pro 𐤀𐤃𐤁𐤀𐤁𐤀) | S ¶ Θ | 9/10 αι πα[ρεμ]βολαι

give what follows the Hexaplar form (with the readings *αερμων* and *μασσηφαθ*). Hence UF=KR+Hexaplar modifications worked into that recension. Note how 𐤀𐤃𐤁 is added both to 𐤀𐤃𐤁 and 𐤀𐤃𐤁, to the former in conformity with the K recension, to the latter in accordance with the Hebrew || 7 *ερημον* is, of course, an inner-Greek error for *ερμων* || 8 *γην* r comp. *την γην* Λ is to be restored everywhere in the place of *την*. What favored the change of Γ to Τ was the circumstance that Mizpah occurs elsewhere as a city || How 𐤀𐤃𐤁𐤀𐤁𐤀 was transliterated by Θ, hides itself in the *κοινη* variants which are at first sight baffling especially if we include the variants in vs. S (163a, l. 7), though 𐤀𐤃𐤁 points there 𐤀𐤃𐤁𐤀𐤁𐤀 :

B \mathfrak{E}	h	C	K	r	o	s	𐤀	UF
μασεμμαν	μασεμμαθ	μισεχεμ	μωσαν	βωσαν	βωσαν	μωσαν	μασσοαμ	μασφομ
μασσωχ	μασωχ		μασφαν	μασφαμ	μασφαν	μασσηφα	μοσφα	μασφοαμ

In the lower line, s comes near the Hexaplar form (*μασσηφα(θ)*) which (see above) is found in UF in the first place by the side of the other form. The Hexaplar form may be paralleled elsewhere in the Greek Bible; in this book comp. 1S:26 *μασσημη* (B), *μασσηφα* (GA) (ro \mathfrak{L} AΘ have, however, *μασφα*). It is not easy to explain the form (confusion with 𐤀𐤃𐤁𐤀𐤁𐤀?). It is clear, however, that the *κοινη* forms shown in the table exhibit no trace of η. It is just as manifest that in the three columns on the left the silent 𐤀 is represented by ε, whereas in the remaining columns to the right no vowel corresponds to it at all. With a view to the reading of C, the reading of h (with one σ) in the lower line is certainly to be preferred to that of B (with double σ); moreover, ω stands for ο which latter was a graphic error for ε.

K 162a	[τες οι] βασιλεις ου-	XI
20	[τοι κ]αι παρεγε- [νουτ]ο επι το αυ- [το κα]ι παρενεβα- [λον ε]πι του υδα- [τος μ]αρων πολε-	
25	[μησαι] προς ιηλ·	
162b	⁶ Και ειπεν κ̄ς προς ῑν· μη φοβηθης απο προσωπου αυ- των· οτι αυρῑ 5 την ωραν ταυτη̄ παραδιδωμι αυ-	6

22/23 παρενεβα[λον] Kro^h + επι το αυτο s 24 μαρων Kro] μερρων ^h: μερρωμ s
162b 1 ⁶ Krs | ειπεν Krs] ειπε ο 2 φοβηθης K] φοβηθεις ro: φοθης s 6 πα-

162b 5 τη ωρα ταυτη iz 6 παραδιδωμι] prn εγω | ιηλ] prn (των pt)

σφοδρα] > ⁶h | 17 ⁶ | Θ 18 [σινε] βαλον AG^h] σννηλθον B rell 19/20 ου[τοι]
hAΘAG^h] αυτοι B : αυτων ⁶h | 19/21 οντα και παρεγεινοντο] > ⁶ | 21/23 επι
το αυ[το κα]ι παρενεβα λον Bh⁶CE] ~ Λ⁶Γ^hξ : προς αυτον και παρενεβαλον
επι το αυτο A : επι το αυτο Θ | 24 [μ]αρων] μαρρων BCE : μαρρωμ h¹ : μερρων
AA^hξ (,;~) : μερρω Θ : μερρωμ h*G | 25 προς] τον omn (sed ~~~~~ ξ)

162b 1 ⁶ BhAΘ 4 αυριος] B rell] prn την G 5 την ωραν ταυτη] γ
[[την] > G] AΘAG^h] ~ Bh 6 παραδιδωμι] prn εγω omn 6-8 αυτους τετρ.

texts (B, UF, s^h, also AΘ) have σννηλθον. Hebrew יָרִיבֵי 19/20 αυτοι B (comp. αυτων ⁶) undoubtedly an error for οντοι B and its consorts place יָרִיבֵי after יָרִיבֵי; so also the K recension. Origen changed the order to accord with ⁶. The uncertainty of position led some scribes to write επι το αυτο twice, both before and after και παρενεβαλον; so s and apparently the archetype of AΘ, only that A changed the first into προς αυτον, while Θ omitted και παρενεβαλον επι το αυτο through homoioteleuton | 24 The transliteration of יָרִיבֵי (comp. also 162b, l. 17) oscillates between μαρρωμ (μυρρων, μυρων) and μερρωμ (μερρων, μερρω). The former was written by ⁶ and retained by Kro, the latter apparently belongs to Origen. Either presupposes יָרִיבֵי; for the a of ⁶ comp., e.g., μιχιαρεθ Deut. 3:17 B | 25 προς ιηλ expresses the Hebrew more faithfully than τον ιηλ which ⁶ wrote and which Origen apparently suffered to remain

162b 4/5 αυριον την transposed in G, an error 6 εγω was left out by

K 162b

τους τετροπω-
μενους εναντιῶ
ἰῆλ· τους ιππους

XI

10 αυτων νευροκο-
πησεις· και τα αρ-
ματα αυτων κατα-
καυσεις πυρι· ⁷και
ηλθεν ο λαος· και

7

15 πας ο λαος ο πολεμι-
στης· επ αυτους ε-
πι το υδωρ' μαρω̄
εξαπεινα· και ε-
πεσον επ αυτους

ραδιδωμ K] prm εγω R^h | 2/3 τετροπωμενούς Ks] τετροπομενούς ro | 9 ἰῆλ
Kro^h] prm υἰων s | 11 -πησεις Krs] -πησις ο | 14 ο λαος K] ἰς R^h | 17 μαρω[ν]
Kro] μερρων ^h : μερρωμ s | 18 εξαπεινα R | 18/19 επεσον Ks] επεσεον ο : επεπεσειν

υἰων | 14 ¶ | ο λαος] ἰς | 18/19 επεσον] επεπεσειν υ : επεπεσειν rell

hAΘAG^s] ~ B | αυτους] παντας αυτους Λ et sub ✕ G^s | 7/8 τετροπωμενους
B rell] τετρομενους Λ :  ^s ( ^m) S εναντιο[ν] B rell] εναντι
h | 9 ἰῆλ] prm του B ef. C^s : prm υἰων AΘΛ et sub ✕ G : prm παντος
h | 11, 13 -πησεις, -καυσεις] pl. C | 13 πυρι] prm εν BhΘ | ¶ BhAΘG | 14 ο
λαος] ἰς omh | 16 επ αυτους BhC^sAΘ] prm μετ αυτου ΔG et sub ✕ ^s | 17
μαρω[ν]] μαρρων BCC^sA : μαρρωθ Θ :  ^s : μαρρωμ Gh¹ : μερρωμ Λh* |
18/19 επεσον] επεσαν A : επεπεσαν B (pl. C^s)ΔG(pl. ^s)Θ¹ : επεπεσειν
hΘ* | 19 επ αυτους Bh ( ^s) | αυτους AΘAG | 20 εν τη ορυγη] sub -

the scribe of K | παντας was omitted by G; Origen alone supplied it | 7/8 τετροπωμενους all but Λ is evidently an old error ("quod emendatum ita esse credo a sciolo nescio quo" Drusius) for τετρομενους (the reading is found in 16; S2; F; Ald.; Compl.;  ^s apparently is meant for τετροπωμενους, while  ^m expresses τετρομενους) | 9 υἰων which G has sub ast is wanting in ^h. Did ^h read  ? Nor does παντος h correspond to an element in ^h | 14 ο λαος K is a clear error (the identical error 5, 9 C^T); perhaps ἰς was miswritten ἰῆλ which is frequently paraphrased by ο λαος | 16 μετ αυτου =  was added by Origen alone | 18/19 The manner in which the codices divide within one group on the question of number, shows that we are dealing with individual vagaries of scribes. The vulgar form with a is apparently the original; the K recension substitutes the classical

K 162b	¶ ^c	20	εν ¶ τη ορεινη· ⁸ και παρεδωκεν αυτους κ̄ς υποχειριους τω ῑηλ· και επατα- ξαν αυτους· και	S XI
163a		25	κοπτοντες αυτους κατεδιωκον εως σιδωνος της με- γαλης· και εως μασερημωθ' απο	

r : inuasit ¶ | 19 αυτους KR]+timor ¶ | 20 ορεινη KR] ορεινη ο : ορεινη s | ¶ rs
| 23/24 και επαταξαν αυτους KR]>¶ | 24 -ξαν Ks] -ξεν το | 25 —

163a 1 αυτους κατεδιωκον KRo¶]~s | 2 σιδωνος KRs] σιδωδονος ο | 4
μασερημωθ Ks] μασεριμωθ το: μαζερωθ ¶ | 4/5 απο θαλασσης KR]>¶

163a 4 μισερεμωθ | 7 μασφαν | μασφοαμ | 12 διασεσωσμενον uf |

G^s : εκ της ορεινης ¶ | 23 τω]>omn | 23/24 και επαταξαν αυτους]>omn |
κοπτοντες B rell] κατεκοπτον και h

163a 1 κατεδιωκον] + αυτους AAG^s | 4/5 μισερημωθ απο θαλασσης]

form with ο. The compound is manifestly right: επεπ- became through haplography επ-. ¶ with its timor stands alone || 20 εν τη ορεινη, sub obelo Origen, = ברה (after ברה) || 23/24 και επαταξαν αυτους, peculiar to the K recension, represents a pendant to και κοπτοντες αυτους from some other version || 25 —

163a 1 h coördinates || κοπτοντες αυτους κατεδιωκον This is good Greek style; the pronoun placed between the two verbs goes with both. Origen, however, added a second αυτους || 4 מַסְרֵי־מִוֹת הַיָּם was reproduced by Origen (and hence in AΘ) as μασρεφωθ μα(ε)ιμ; in 13, 6 G alone reads μασρεφωθμαιμ, while AΛ have μασερεφωθμα(ε)ιμ and Θ μισσερεφωθμαιμ (σ dittographed). The κοινη readings of both passages present themselves as follows:

	B ^E h	¶	KRUF
	μασερων	μασερωθ	μασερημωθ απο θαλασσης ε UF
B	h	το	UF
μασερεθμεμφωμαιμ	μασεραιθμεμφωμαιθ	μασερεφωθθιν	μασεφωθμα μασεφωθμαιμ μασεφωθμαιμ μασεφωθμαιθ ιζ

In the latter passage, the reading of ¶ is corrupt: mū'āla ("ma'ala; Dillmann emends ma'as) σερεθ μαιμ. It is clear that in B μεμ is a pendant to

K 163a

- 5 θαλασσης· και ε-
ως των πεδιων
μασφαν κατα α-
νατολας· και εκο-
ψαν αυτους· εως
10 του μη καταλει-
φθηναι εξ αυτων
σεσωσμενον· και
διαπεφευγοτα·
9 και εποιησεν αυ-
15 τοις ις· καθοτι ειπε̄

XI

9

6 πεδιων K] παιδιων S: πεδινων ro: *campus* 𐤀 | 7 μασφαν Ko] μασφام r: μοςφα
𐤀: μισηφα S | κατα KOs] κατ r | 10 καταλει- Ks] καταλι- r: καταλη- o | 11 εξ
αυτων KR] > 𐤀 | 12 σεσωσμενον Ks] διασεσωσμενον r: *saluus* 𐤀: σεσωσμενους
o | και KR] > 𐤀 | 13 διαπεφευγοτα Ks 𐤀] διαπεφευγοτας r: διαπεφευγωτας o |

13 πεφευγοτα z | 14 𐤀 | 1 | εποιει iz | 14/15 αυτους | 15 καθοτι υfi] καθως z |

(των Λ) μασρεφωθ(?)μι(ε)μι (-μιν Λ) ΑΘΛΓΞ: μασερων BhE | 6 πεδιων
B rell (𐤀𐤁𐤂𐤃𐤄 𐤅) | πεδινων ΛG | 7 μασφαν] μασσηφαθ G: μασσηφα ΑΘ:
μασ[σ]ηφα Λ: 𐤀𐤁𐤂𐤃𐤄 𐤅: μασσωχ B: μασωχ h: *masōh* E | 9 -ψαν B rell]
-ψεν Α | 11 εξ (habent E?)] > B rell | 12 σεσωσμενον] διασεσωσμενον
(-αν h) omn | 12/13 και διαπεφευγοτα h] > B rell | 14 𐤀 | hAΘ | 14/15 αυτοις
B rell] αυτους h | 15 ις B rell] prm o Λ καθοτι ΑΘΛΓΞ (𐤀𐤁𐤂𐤃𐤄)] ον τροπον

μιμι and that φω belongs after μασρε (in h the final μ has been replaced by θ; αι, of course, stands for ε); hence B read μασρεφωθμιμι, the ε after σ (unless a faulty repetition of σ) expressing the 𐤀. The lower readings of ro 𐤀 υf, corrupt as they are, seem to go back to two variants: μασρεφωθμιμι (or -μημι) ro 𐤀 and μασρεφωθμιμι υf. In the present passage, απο θαλασσης = 𐤀𐤁𐤂 was inserted by the K recension (all except 𐤀) from σ' (according to Euseb. and S^m); while υf still express the constr. state, KR reproduce the absol. state. The μ may be a corruption of β=φ (see above on 162a, l. 8); if genuine, then 𐤀^h read 𐤀𐤁𐤂𐤃𐤄𐤅, comp. 𐤀𐤁𐤂𐤃𐤄 Jer. 31 (38): 39 *ketib* and transliterations in E. 𐤀 with its μασρεφωθ (z for s) comes nearer the original than the μασερων of BhE; it is apparently curtailed from μασερημ- (or φ)ωθ. 𐤀𐤁𐤂 has accordingly dropped out of the B texts | 6 Apparently πεδιων was written by E (see above on 161b, l. 22) | 7 See above on 162a, l. 8 | 12/13 και διαπεφευγοτα of the K recension a reminiscence from the ground passage 8:22 | 15 ον τροπον was apparently written by E | ειπεν

K 163a

αὐτῶ κ̄σ̄· τοὺς ἰπ-
 πους αὐτῶν ἐνευ-
 ροκοπήσεν· καὶ τὰ
 ἀρματα αὐτῶν ἐνε-
 20 πρησεν πυρὶ· ¹⁰καὶ
 ἐπεστράφη ἰσ̄· καὶ
 πᾶς ἰῆλ μετ' αὐτοῦ
 ἐν τῷ καιρῷ ἐκει-
 νῷ· καὶ κατέλα-

XI

10

163b

βητο τ[ῆν ἀσῶρ·]
 καὶ τοῦ β[ασίλεα]
 αὐτῆς· ἡ[ν δὲ ἀσῶρ]
 τοῦ προτ[ερον ἀρ-]
 5 χουσα πα[σῶν τῶν]

14 ¶ r | 16 αὐτῶ Kas¹>r | 17/18 ἐνευροκοπήσεν Krs] ἐνευροκοπήσῃ ο: ἐνευροκοπήσαν ¹ | 19/20 ἐνεπρησεν K] ἐνεπυρῖσε(ν) r: ἐνεπρησαν (s. ἐνεπυρῖσαν) ἐν ¹ | 20 ¶ Ks | 21 ἐπεστράφη K] ἀπεστράφη R | 24—

163b 1 κατέλαβητο] *obsedit* ¹ | -βητο Kro] -βη s | ἀσῶρ R] *assor* ¹ (sed *asor* 3, 18; 161a, 15) | 3 αὐτῆς KR]+ἀπεκτείνειν ἐν ρομφαίᾳ ¹ | 4 προτ-

εἰπῆ] ἐνετείλατο | 16 τοὺς] prm καὶ l | 19/20 ἐνεπρησεν uf] κατεκαύσε iz | πυρὶ] prm ἐν uf | 20 ¶ ul | 21 ἀπεστράφη uf

163b 3 ἡ[ν δὲ ἀσῶρ]] ἡ δὲ ἀσῶρ ἦν uf | 8 -ναν lf] νε(ν) upt | 8-9 παν[τα

B rell | εἰπέ[v]] ἐνετείλατο omn | 20 πυρὶ] prm ἐν omn | ¶ BAΘG | 21 ἐπεστράφη] ἀπεστράφη Bh : ἐπεστρεψεν AΘG : ἀπεστρεψεν Λ | 21/22 καὶ— αὐτῶν h]> B rell

163b 1 τ[ῆν] Λ et sub ✕ G^ξ>B rell | 2/3>h | 3 αὐτῆς] + ἀπεκτείνειν ἐν ρομφαίᾳ Λ et sub ✕ G^ξ | ἡ[ν δὲ ἀσῶρ] BΘAG] οἱ ἀσῶρ ἦν AΘ^ξ |

Kr¹ comes closer to the Hebrew than ἐνετείλατο which Origen retained | 19/20 For בָּרַחַב we find ἐμπιμπρᾶναι, ἐμπυριζέιν, and κατακαίνειν. The plural in ¹ is faulty | 21 The active intransitive in Origen; the others have the passive. The forms with *a* are apparently original | 21/22 The plus in the K texts and h introduced from parallel passages | 24—

163b 1 *obsedit* ¹ points to a variant τῆν which expresses הָנָה both in Origen (but not in AΘ) and in the K recension | 3 $\text{בְּרַחַב בְּהַר הַנָּהָל}$ which was missing in ¹ or else left untranslated by Θ by way of condensation was supplied by Origen sub ast (hence omitted in AΘ) whence probably it found

K 163b

βασιλειω[ν του-]
 των· ¹¹και [απεκτει-]
 ναν παντ[α τα εν-]
 πνεοντα [εν αυ-]
 10 τη εν φο[νω μα-]
 χαιρας· κ[αι ανε-]
 θεματισα[ν αυτη̄]
 και εξωλο[θρευσᾱ]
 αυτους πα[ντας]
 15 και ου κατ[ελει-]
 φθη ενπ[νεον ε̄]
 αυτη· κα[ι την]

XI

11

Krs] πρωτ- ο | 6 βασιλειων Krs] βασιλειῶν ο | 8 [εν-]] εμ- R | 10 εν Κοs] εμ γ |
 11 -χαιρας Krs] -χερ[ας] ο | [ανε-] Krs] ανα- ο | 11/12 και ανεθεματισαν αυτην
 KR] > 12 -θεματισαν K] -θεματισεν R | 13/14 K 1] > R | 15/17 και — αυτη
 Krs 1] > ο | 15 κατ[ελει-] Ks] κατελι- γ | 16 ενπ- K] εμπ- rs | 16/17 [ε̄] αυτη

τα εν]πνεοντα] παν εμπνεον UF | 10/11 εν φο[νω μα]χαιρας] εν στοματι ξιφους
 UF | 13/14] > UF | 15/17 και — αυτη uf] > iz | 16/17 ενπ[νεον

6 βασιλειων B rell] βασιλειων 6 | 8 -ναν B rell] -νε(ν) AΛ | 8/9 παντ[α τα
 εν]πνεοντα] παν εμπνεον B rell | 9 [εν]] prim × ο : G cf. 6 | 9/10 [εν αυ]τη B
 rell] > Λ | 10/11 φο[νω μα]χαιρας] στοματι ξιφους AΘΛG 5 : ξιφει Bh 6 | 11/12
 και — αυτη[ν]] > omn | 13 εξωλο[θρευσᾱ]] sg. AΛ | 14 πα[ντας]] sub ÷ G 5

its way to 1] οτι ασωρ ην 5 (and so AΘ) faithfully reproduces the Hebrew; ΛG (and so UF) go with B in reading η δε ασωρ ην, of which ην δε ασωρ KR 1 represents a graphic variety 8 In the matter of number again individual divergences 8/9 The plural and the article only in KR 1 | 9 ο G sub ast expresses אֵשֶׁת | 10/11 אֵשֶׁת הַרְבֵּה appears as εν ξιφει in the B texts, εν στοματι ξιφους in Origen (also AΘ and UF), but εν φωνω μαχαιρας in KR 1 which expression (with or without εν) is confined to 6 in five passages of the Pentateuch (Exod. 17:13; Num. 21:24; Deut. 13:15 (16); 20:13; 28:22) | 11/14 και ανεθεματισαν αυτην RUF, και εξωλοθρευσαν αυτους παντας all the others (B texts, Origen and texts dependent on him, 1]; K alone has both, that is a doublet. See above on 161a, ll. 15/16 | αυτην the city, αυτους the persons; the object which is not expressed in the Hebrew made explicit | παντας was obelized by Origen | 15-17 Condensation in oiz | εν αυτη which

K 163b	ασωρ' ενε[πρησῆ]	XI
	εν πυρι· ¹² κ[αι πα-]	12
20	σας τας πολ[εις τᾶ]	
	βασιλεων [τουτῶ]	
	και αυτους [τους]	
	βασιλεις αυ[των·]	
	ελαβεν ιδ· [και ᾱ]	
164a	[νειλεν αυ]τους εν	
	[στομ]ατι ξιφους	
	[και ε]ξωλοθρευ-	
	[σεν α]υτους ου	
5	[τροπ]ον συνετα-	

Krs] > 17 ¶ r | 18 ενε [πρησῆ] K | ενεπυρισεν rs: ενεπυρισαν o 19 εν KR] > 1 | 21 [τουτῶ] R] > 1 | 22/23 και — αυ[των] KRo 1] > s | 23 αυτους KRo] > 1 | 24 αυ[των] KR 1] > o

164a 1 -νειλεν rs] -νηλεν o | 3/4 εξωλοθρευ[σεν] KR] εξωλοθρευσεν ro:

ε] αυτη] ~ uf | 18 ενε [πρησῆ]] ενεπρησαν UF | 19 ¶ u | 22 αυτους] παντας UF | 24 ελαβεν] συνελαβεν UF

18 εν[πρησῆ] CΛξ] pl. B rell | 19 ¶ A | 21 βασιλεων B* hCΛξ] βασιλειων B² AΘG | τουτω[ν] Λ et sub ✕ Gξ] > B rell | 22 αυτους] παντας Λ et sub ✕ Gξ : > B rell

164a 2 [στομ]ατι ξιφους B rell] ξιφει C | 4 -[σεν] hCΛΘΔG] -σαν B rell |

is wanting in 1^m all except 1 | 18 Note again individual divergence in the choice of number | 21 The same may be observed with reference to βασιλεων and βασιλειων (comp. the same variation above, l. 6); certainly the reading of the first hand of B (= hC), not to mention two representatives of the Hexapla (Λξ), agrees with ⲛⲓⲛⲏⲛⲏⲛⲏⲛⲏ 1^m (though ⲛⲓⲛⲏⲛⲏⲛⲏⲛⲏ would have done away with the awkwardness of the present text) | ⲛⲓⲛⲏⲛⲏ was apparently missing in 1^s; both the K texts (except 1) and Origen (sub ast; hence the omission in AΘ) made the omission good | 22/23 The omission in s in all likelihood due to homoioteleuton | 23 αυτους KRo may be an attempt to ease the awkwardness spoken of above; Origen wrote παντας (= ⲛⲓⲛⲏ) sub ast (whence it was admitted to UF; properly wanting in AΘ) | 24 o is bent upon condensation | συνελαβεν UF comp. συναπεκτεινεν iz 161a, ll. 18/19

164a 3/4 The plural in the B texts and 1 | 7 Contrast 14 | 9-12 The passage is exceedingly instructive. In the first place we learn that it is

K 164a

[ξεν μ] ωουσης ο
 [παις] κ̄ν̄ · ¹³πλην
 [πασας] τας πολεις
 [τας κ] εχωματι-
 10 [σμεν] ασ· και εσ-
 [τωσ] ασ επι των
 [θιν] ων αυτων
 [ουκ] ενεπρησε̄

XI

13

εξωλοθρευσαν \mathfrak{L} | 6 -[ξεν] K | -ξε R | -ουσης Ks \mathfrak{L} | -ουσης ro | 7 \mathfrak{C} rs | 9/10
 [κ]εχωματι[σμενας] KRo | κεχωτισμενας s: *disruptas* \mathfrak{L} : + \bar{a} εστηκυιας εκ
 χωματος \bar{o} ιδρυμενας εκαστην επι υψους r | 10/12 και — αυτων KR> \mathfrak{L} | 12
 [θιν]ων K | θινων σ: θινων r | 13 ενεπρησε[ν] K | ενεπρισεν R | 14 [εν π]υρι K

164a 7 \mathfrak{C} | 1 | 14 [εν π]υρι > UF | 15 [ασωρ]] prm την i | μονην] +

6 μωσης G | 7 \mathfrak{C} A | πλην] αλλα omn | 8-10 κεχωματισμενα] + αυτων Δ et sub
 ✕ G (Σ^m ~~καὶ ἐπὶ τῶν ὕψους ἐπὶ τῶν ὕψους ἐπὶ τῶν ὕψους~~) 10-12 και —

characteristic of r to incorporate in the text (not, as we are informed by Parsons, in the margin) parallel renderings from the three with the express mention of the translators' names. The circumstance that the plus is omitted in K shows that its omission in o (not to mention s or \mathfrak{L}) is not due to condensation, but that the matter was really wanting in the archetype of ro, and that it is r to whose account the amplification is to be charged; it is quite possible that in the archetype it stood on the margin. Hence, in similar instances, when the testimony of K is not available, an amplification of the same character found in r but wanting in o (s \mathfrak{L}) will have to be excised; in my forthcoming edition it shall find a place in the apparatus but shall be cut out of the text. For, in the light of the information gathered in the course of this preliminary edition, it has become clear that r as the text which comes nearest to K must be made the basis of the larger edition in preference to o which, though the older text, is (aside from its bad orthography) in consequence of its propensity to condensation, ill-suited for the purpose. As for the UF, the data so far accumulated show that group to have been contaminated with the parallel recension of Origen; its variants therefore belong into the apparatus: in so far as they are not taken from Origen, they may exhibit readings of the K recension which ascend to a parallel archetype, and here and there may be preferred to those of the archetype of K and its consorts. Now, a case analogous to the

K 164a	[εν π]υρι· ἰῆλ· αλλα	XI
15	[ασωρ] μονην ευε- [πρησ]εν ἰδ· ¹⁴ και	14
	[πav]τα τα σκυ- [λα αυτ]ης προενο- [μευ]σαν εαυτοις	
20	[οι υιο]ι ἰῆλ· αυτους [δε π]αυτας εξω-	

>R 1 | 15 μονην Kro 1 | αυτην s | 16 [πρησ]εν K | πρισειν R | 20 [οι] Krs >

αυτην uf | 17 [πav]τα > iz | 18/19 επρονομευσαν z | 19 εαυτοις] αυτοις f |

αυτων >omn | 14 [εν π]υρι | >omn | αλλα] πλην omn | 15 [ασωρ]] prm την Δ
et sub ※ G 5 | μονην] + αυτην 6AΘΔ et sub ※ G 5 (Δ transponit αυτην et
ενεπρησεν) | 16 ἰδ AΘAG 5 | ἰῆλ B rell | 18 αυτης B rell] + και τα κτηνη hΔ et
sub ※ G 5 | 19/20 προενομευσαν h¹] επρονομευσαν Bh* rell | 19 εαυτοις]
αυτοις Δ : >h | 20 ἰῆλ] + κατα το ρημα k̄v ο ενετειλατο τω ἰv [[τω ἰv] ἰδ Δ] Δ

present I am in a position to adduce from an earlier passage in this book. 3:13 at the end r alone adds: *α' σ' σωρος εις· θ' ασκωμα εν*. I have also come across additions peculiar to r which though introduced sine nomine must be estimated in the same manner. Comp. 3:16 *αικητον* (after *αραβα*). On a different footing, however, stands *ετοιμος* *ibid.*, 17 which is extant in UF likewise. εκ in a''s rendering is evidently an error for *επι* (comp. S^m). On the other hand, σ' is fuller in r than in S^m. θ' (comp. S^m) is not quoted. There still remains a parallel anonymous rendering (*εστωσας επι των θινωv αυτων*) which all the K texts (except 1) present as the second element of the doublet which is peculiar to the recension. Origen, on the other hand, proceeded in his usual mechanical manner by introducing from the parallel version just referred to the last word sub ast; the result (*τας κεχωματισμενας αυτων*) is awkward enough. What is the Greek for *disruptas* 1? || 14 εν πυρι K a singular reading. There is nothing in 1^m to correspond to it || 15 την Origen sub ast (hence not in AΘ) expresses 7N αυτην (s, uf, Origen sub ast, but also AΘ) expresses the suffix in 777 16 ἰδ both recensions (also AΘ) = 1^m; ἰῆλ B texts || 17 In iz condensation 17, 18 All the texts express 777 in the place of 777 777 777 18 777 777 was supplied by Origen sub ast (hence its omission in AΘ) || 19, 20 On προενομευσαν and επρονομευσαν see Helbing, 79 || 20 The addition in Origen comes from 8:27 || αυτοις in all the texts is, according to Maes, an old error for *αἰδῶς* = *ανθρωπος* || 20 ff. The omission in iz is one of their extreme cases

K 164a	[λοθρ]ευσεν ις αναι- [ρων] εν στομα- [τι ξι]φους· εως	XI
25	[απω]λεσεν αυτους	
164b	ου κατελειπεν ε- ξ αυτων ουδενα ενπνεοντα· ¹⁵ ον	15
5	τροπον συνετα- ξεν κ̄ς̄ μωυση τω παιδι αυτου· και μωυσης ωσαυτως εντειλατο τω ιϋ· και ις̄ ουτως	

ο | 21 εξω- Ks] εξο- ro | 22/23 αναι[ρων] KΓ[ⓧ]] ανερων ο:>s | 25 [απω]λεσεν KΓs] απολεσεν ο: απωλεσαν [ⓧ]

164b 1 κατελειπεν KΓo] κατελιπεν s | 3 ενπνεοντα Ks] εμπνεοντα ro | 5 -ξεν K] -ξε r | μωυση K[ⓧ]] μωση r: τω μωση ο: τω μωυση s | τω 2° KΓo]>s | 7 μωυσης Ks[ⓧ]] μωσης ro | 7/8 ωσαυτως εντειλατο KOs [ⓧ]] ~r | 9 ις̄ ουτως KR]

20—164b, 10 αυτους —εποιησεν]> iz | 25 -λεσεν] -λεσαν lptf

164b 1 κατελιπεν lptf] κατελιπον uiz | 5 τω] > lptf | 9 ις̄ ουτως]

et sub ✕ G[ⓧ] | 22 -[λοθρ]ευσεν AG[ⓧ]] pl. B rell | 22/23 ις̄ αναιρων]>omn | 24 εως] και Δ | 25 [απω]λεσεν BAAG[ⓧ]] pl. h[ⓧ]

164b 1 κατελειπεν] pl. omn | 1/2 εξ Bh (cf. [ⓧ])]>rell | 2 αυτων] sub τ- G[ⓧ] | 2/3 ουδενα ενπνεοντα] ουδε εν εμπνεον [[ουδε εν]ουδεν Δ]] B rell | 5 μωυση (μωση G)]prm τω BhAΘAG | τω]>h | 6 ¶ [ⓧ] | και]>[ⓧ]AG[ⓧ] | 2/3 μωυσης ωσαυτως εντειλατο BhA[ⓧ]] ~AG (μωυσης) [ⓧ] | 7 ωσαυτως]>[ⓧ] | 9 ιϋ hΘAG]

of condensation || 22, 25, 164b, l. 1 The three verbs are consistently singularized in KR (ις̄ is added as an explicit subject after the first, so also [ⓧ] of which therefore singularize the first verb), and just as consistently pluralized in h[ⓧ]; all the other texts are inconsistent in their choice of number || 22/23 αναιρων to which nothing corresponds in [ⓧ] only in the K recension

164b 1/2 (εξ) αυτων not in [ⓧ]; obelized in Origen || 2/3 ουδενα εμπνεοντα characteristic of the K recension || 7/9 Origen (not followed by A[ⓧ]) adopted the Hebrew order || 9/10 On the other hand, here only the K texts deviate from the Hebrew order || 11 ρημι = רבב was added only by the K recension || 13/14 Origen, followed by A[ⓧ], altered the text to accord with ירה, ירה, ירה

K 164b

10 *εποιησεν· ου πα-
ρεβη ουθεν ρημα
απο παντων ὧν
συνεταξεν αυτω
μωνσης·¹⁶ και ελα-
15 Βεν ιδ̄ πασαν την
γην της ορεινης·
και πασαν την γῆ̄
ναγεβ· και πασᾱ
την γην εν τω νο-
20 τω· και πασαν τη̄*

XI

16

∪ ℵ | 10 ου KR] prim et ℵ | 11 ουθεν Ks] ουδε εν ro | 13 συνεταξεν Krs]
συνεταξε ο | αυτω KR] illis ℵ | 14 μωνσης Ks ℵ | μωσης ro | ¶ Kr | 16 της
ορεινης Kro] της ορεινης s: την ορεινην ℵ | 18 ναγεβ Kro] ναγεθ s: εν αγεβ ℵ |
18/20 και—νοτω Kro]>s ℵ | 19 νο· Kr] νο· ο | 20 πασαν Ks ℵ]>ro | 21 γοζομ

∪ uf | 11 -ρεβη] + ιδ̄ iz | 14 ¶ ul | 18 ναγεβ] prim την ufz | πασαν] > z |
19 εν] prim την uf | 20 πασαν] > z | 20/21 την γην] > z | 21 γοζομ] γοσομ

ιησοι BA | 9/10 ιδ̄ ουτως εποιησεν] ∪ omn | 11 ρημα] >omn | 13
συνεταξεν B rell] ενετειλατο h | 13/14 αυτω μωνσης Bh⊕A] κ̄ς τω μωση (μωση
G) A⊕Gξ | 14¶ BhA⊕G | 15 πασαν] prim την A et sub ∶ Gξ | την] > Δξ |
16 γην] + ταυτην A et sub ∶ Gξ | της ορ(ε)νης h] την ορεινην B rell | 17
πασαν] prim την Δξ et sub ∶ G | την] > Δξ | γη'v] h⊕A⊕AG] > Bξ : +
την A | 18 ναγεβ hA⊕] αδεβ B⊕ : νεγεβ ΔG(ξ) | 18/20 και —νοτω h]

יְהוָה אֱלֹהֵי; whereas Ⓞ (B texts, K texts) read יְהוָה יְהוָה || 15 On την
see above on 161a, 4-6 || 16 ταυτην=תַּיִתּוֹת added by Origen sub ast ||
Ⓞ probably wrote την ορεινην; see above (*ibid.*) || 17 as line 15 | γην properly
omitted in B; it is simply a faulty repetition of την || 18 The corruptions of
ναγεβ admit of easy explanation: in B⊕, the initial ν dropped out by hap-
lography (after την (γην)), just as in ℵ after εν (its text therefore read εν ναγεβ,
comp. εν τω νοτω); the change of γ into δ (B⊕) is due to an intermediate τ
(comp. h 166a, 19/20); on the other hand, the interchange of θ and β
(through the medium of φ)—comp. ναγεθ s—is an error of sound which may
be paralleled elsewhere, comp. 165a, l. 3 χενερεβ Ⓞth for χενερεθ. Observe
νεγεβ ΔG a more modern pronunciation than ναγεβ (also A⊕) || 18/20 The
parallel rendering בְּלִי הַנֶּבֶךְ בְּלִי הַנֶּבֶךְ in the K texts (all but sℵ) and h is
derived from a' σ' (see ξ^m); see above on 161a, 4-6 || 20 The omission of

K 165a

λασσης χενερεθ'
 κατα ανατολας
 5 και εως της θα-
 λασσης της αρα-
 βα θαλασσης τῶ
 αλων· απο ανατο-

XII

ro | 6/7 αραβι Kro] ραβι 𐤀 | 7 τῶ[ν] K] > ro | 8 αλων Kr] ελων ο: nachor 𐤀 |

Ἐth : prm και 𐤂 | 5/6 θαλασσης] > Ἐth | 6 της] > om̄ | 7 θαλασσης] θαλασσα

cannot be obtained from the scattered variants in Parsons' apparatus, it is advisable to present here the aspect in toto. 13 ¹και ἰς̄ πρεσβυτερος προ-
 βεβηκως ημεριων· και ειπεν κ̄ς̄ προς̄ ἰν̄· ιδου γεγηρακας̄ συ· και η γη υπολελειπται
 πολλη εις κληρονομιαν πολλη σφοδρα· αλλα δῑδος̄ αυτην ταις φυλαις του ἰ̄ηλ
 εις κληρονομιαν· ον τροπον ενετειλαμην σοι· ⁷και διεμερισειν ἰς̄ την γην ταυτην εν
 κληρονομια ταις εννεα φυλαις· και τῶ ημισει φυλης μανασση απο του ιορδανου·
 εως της θαλασσης της μεγαλης κατα δυσμιας ηλιου εδωκεν αυτην· η θαλασσα η
 μεγαλη οριει· ¹⁴³εδωκε γαρ μωνσης ταις δυο φυλαις και τῶ ημισει φυλης
 μανασση απο του περαν του ιορδανου· και ¹³¹⁴τη φυλη λευι· ουκ εδωκε μωνσης
 κληρονομιαν· κ̄ς̄ ο θς̄ ἰ̄ηλ̄ αυτος κληρονομια αυτων· καθως ελαλησεν αυτοις·
¹⁴⁴οτι ησαν οι υιοι ιωσηφ μανασση και εφραιμ δυο φυλαι· και ουκ εδοθη μερις
 εν τη γη τοις υιοις λευι· αλλ η πολεις κατοικειν· και τα αφωρισμενα αυτοις·
 και τοις κτηνεσιν αυτων· ⁵ον τροπον ενετειλατο κ̄ς̄ τῶ μωνση· ουτως εποιησεν
¹⁵¹ἰς̄ ο του ναη· και ελεαζαρ ο ιερευς· και οι αρχοντες των π̄ρων των φυλων υιων
 ἰ̄ηλ· ²κατα κληρους εκληρονομησαν ταις εννεα φυλαις· και τῶ ημισει φυλης ³απο
 του περαν του ιορδανου ⁵και μεμερισαντο την γην· ⁶⁻¹⁵ ¹⁸¹και εξεκκλησισθη π̄σις
 συναγωγη υιων ἰ̄ηλ̄ εις σηλωμ· και επηξεν̄ εκει την σκηνην του μαρτυριου· και η
 γη εκρατηθη υπ αυτων· ¹⁵και κατεκληρονομησαν υιοι ιουδα π̄σις τας πολεις
 αυτων· και τας κομιας αυτων· κατα τα ορια αυτων· κατα δημους αυτων μεμερισαντο
 την γην· ¹⁶ωσαντως και οι υιοι ιωσηφ εφραιμ και μανασση· κατα δημους
 αυτων· κατεμερισαντο π̄σις τας πολεις αυτων· και τας κομιας αυτων· κατα
 τα ορια αυτων· ¹⁷³και τῶ σαλπααδ υιω οφερ· ουκ ησαν αυτω υιοι· αλλ η
 θυγατερες· ⁴και εστησαν ενωπιον ελεαζαρ του ιερωσ· και εναντιον ἰ̄ν̄ υιου
 ναη· και εναντιον των αρχοντων λεγουσαι· ο θς̄ ενετειλατο διμ χειροσ μωνση·
 δονται ημιν κληρονομιαν εν μεσω των αδελφων ημων· και εδοθη αυταις κληρος
 διμ προσταγματος κ̄ς̄· εν τοις αδελφοις αυτων· ¹η δε γη γαλαια ²εγενηθη
 τοις υιοις μανασση τοις καταλελειμμενοις· ¹⁸²⁻⁴ (as for as διελειν αυτην)
 8-10a, 11 19 1. 10a, 17a, 24 32, 40 και εκληροδοτησεν αυτους ἰς̄ κατα δημους αυτων· κατα

K 165a

λων· οδον την
 10 κατα εκμωθα·
 απο θαιμαν· και
 απο νοτου υπο α-
 σηδωθ' την κα-

XII

10 εκμωθα Kγ] εκμωθ 𐤀 : εκμωθα ο | 11 απο Kρο] υπο 𐤀 | θαιμαν K] θεμαν ro𐤀
 | 11/12 και—νοτου Kρο] > 𐤀 | 12 νοτου Kγ] νοτου ο | 12/13 ασηδωθ Kγ𐤀]

10 εκμωθα] κεδμωθ | 11 θαιμαν ltfz] θεμαν upi | 14 φαισα] σφαγα iz | 15 ωρ]

G: θαλασσαν B rell | 9 την B rell] ην h* (την h², τ superser) | 10 κατα εκμωθα]
 κατα ασειμωθ B: κατ ασιμωθ A: κατα ισιμωθ h*(κατα βηθσιμωθ h²)Θ : κατα
 βηθσιμωθ Λ : κατα βηθσειμωθ G: κατα βηθσιμων 𐤃 | 11 απο] υπο AΘ : prm
 και ΛG 𐤃 | 11/12 και απο νοτου] και απο νοτων h (= σ' 𐤃^m):>rell | 12 υπο] prm
 την omn | 12/13 ασηδωθ AΘ] 𐤀𐤃𐤁𐤃 𐤃 : μεσιδωθ Λ : μισηδωθ G : μηδωθ BΘ:

τα ορια αυτων· πασας τας πολεις αυτων· και πασας τας κωμας αυτων· ⁴⁹ και
 επορευθησαν εμβατησαι την γην· κατα τα ορια αυτων· ^{43a, 47} (with dan, λεσεμ,
 λεσεμδαν)·^{47a} 20–21 ^{1–8a, 41 (39), 42 (40), 42a–d, 43–45 (41–43)}. By means of this singular
 condensation, the scribe saved himself the work of reproducing the
 troublesome geographical notices and lists of place names. Whether we
 are dealing here with a recension, it is difficult to tell. So far as the prin-
 ciple of condensation goes and especially the turning of the imperative 13:7
 into an aorist, Gaster's Samaritan Joshua presents a certain analogy. I
 believe, however, that the scribe of s had before him a Greek text which he
 manipulated to suit his own bent of mind | 1 αμμων ro𐤀 modernizes the
 name; but K shows that the archetype read correctly αμμων Origen in-
 serted η to express the Hebrew article (𐤇) | 3 For an explanation of the β
 in χειρεβ 𐤀th see above on 164b, 18. All texts express 𐤇𐤇𐤇 for 𐤇𐤇𐤇.
 The double ν is, of course, correct | 6 της characteristic of the K texts, but
 omitted again in iz | 6/7 ραβα 𐤀 see on 161b, 18 | 7 θαλασσα or θαλασσαν
 loose construction; it is corrected in the K texts | 8 ναχωρ 𐤀 admits of an
 explanation: the initial ν is dittographed after τωv; χ is an error for λ
 (a notable example of this interchange underlies the "seven rivers" of 𐤀th
 16:3=, not επτα ποταμοι Dillmann, but επτα χειμ^εαρροι^ι=επταλειμ for
 απταλειμ B; 𐤀, of course, wrote ιαπλατει (comp. παλιμ 𐤀 after ορια; hence
 ιαπλατει preceded the reading απταλειμ)=𐤀𐤃𐤃𐤃; the Palestinian texts
 vary between ιεφαλι (AΘ), read ιεφλαθι, hence nearly with the same vowels
 as B, but in accordance with the later pronunciation 𐤃 is expressed by φ
 which perhaps induced the substitution of θ for τ, and ιεφλητει=𐤀𐤃𐤃𐤃 𐤀^m);

K 165a

τα φασγα· ⁴και
 15 Οριον ωρ' βασιλε-
 ως βασαν· ος κατε-
 λειφθη εκ των
 ραφαιεν· ο κατοι-

4 XII

ασιδωθ ο | 13/14 την κατα KΓο] > 14 ¶ | 14/17 και—κατελειφθη KΓο] και
 τον ωγ βασιλεα βασαν ος κατελειφθη s: και ωγ βασιλευς βασαν κατελειφθη 1 |
 15 ωρ K] ωγ R1 | 15/16 βασιλεως KΓ] βασιλει ο | 17 -λειφθη Ks] -λιφθη r:
 -ληφθη ο | 18 ραφαιεν K1] ραφαν rο: γιγαντων s | 20 εδραιεν Ks] εδραι r:

ωγ | 18 ραφαιεν] γιγαντων | 18/19 ο κατοικων] ος κατοικει | 20 εδραιμ u]

μηδων h | 13/14 την κατα] > omn | 14 φασγα] prm και 1 | ¶ BhAΘ | 14-165b,
 17 και — μανασση] > h | 15 οριον 5^m] οριμ Λ et sub ✕: G : > B5 rell | ωγ
 omn | 15 βασιλεως ΛG (= αι γ' sec 5^m)] βασιλεάως G : βασιλευς B rell | 16
 βασαν] βασα B | ος 1ΛG5] > B rell | 16/17 κατελειφθη] υπειλεφθη (υπολιφθη
 G) omn | 18 ραφαιεν (= σ' sec 5^m 𐤂𐤏𐤃𐤁)] γιγαντων omn | 19 αstarωθ B rell]

the final ρ stands for ν, exactly as 17:11 μαγεδδωρ Α stands for μαγεδδων,
 and conversely 12, 23a ελδωμ Β is corrupted from εδδωρ (comp. ενδων h and
 εδωρ 1) | 10 𐤏𐤃𐤁𐤁𐤏𐤁𐤏𐤁𐤏𐤁 is faithfully reproduced in GΛ5 (βηθασειμωθ Λ,
 βηθασιμων=βηθασιμῶ=βηθασιμωθ 5, βηθσειμωθ G) comp. also βησιμωθ h²
 =βηθσιμωθ); in the B and K texts 𐤏𐤁 is wanting, either originally, or
 through haplography after κατα (the element is universally extant in the
 parallel passage 13:20). As for the second part corresponding to 𐤏𐤃𐤁𐤁𐤏𐤁𐤏𐤁,
 the readings of the B texts and of AΘ are tolerably correct; not so those of
 the K texts which vary between εκμωθ (thus apparently the archetype read
 with 1) and κεδμωθ UF. κεδ- may represent a miswritten βεθ-; but εκ-
 remains a puzzle; contrast 13:20 | 11 υπο AΘ is an error for απο. και of
 Origen= 1 1^m | 11/12 Krouf and h introduce a doublet which, according
 to 5^m, comes from σ' | 12 την which the K texts excise treats 𐤏𐤃𐤁𐤁𐤏𐤁𐤏𐤁
 as an implied relative clause | 12/13 The correct ασηδωθ in the K texts and in
 AΘ; μηδωθ Β (μηδων h=μηδῶ=μηδωθ) comp. vs. 8 Α which it is not easy to
 account for; a conflation of the two readings underlies μησηδωθ (μεισιδωθ)
 GΛ; on 𐤏𐤃𐤁𐤁𐤏𐤁𐤏𐤁 see above on 161a, 6; note that in 13:20 G reads ασδω |
 13/14 την κατα the K texts (except 1) | 14 ff. The omission in h apparently
 due to homoioteleuton | 15 The word 𐤏𐤃𐤁𐤁𐤏𐤁𐤏𐤁 which is represented both in
 the K recension (not 1) and in Origen (not 5¹) was wanting in 15; 1
 accordingly took 𐤏𐤃𐤁 as subject and 𐤏𐤃𐤁𐤁𐤏𐤁𐤏𐤁 as predicate, a sort of
 circumstantial clause; Origen, even though, according to some copies (5¹),

K 165a		κων εν ασταρωθ'	XII
	20	και εν εδραιν	
		ἄρχων απο ορους	5
		αερμων· και απο	
		σελκα· και πασης	
		της κατα βασαν	

edrain 1: αδραιν ο | 21 αρχων KRo] αρχων s | απο KR] επι 1 | ορους KR] οριον
 1 | 22 αερμων Ks] δερμων ro: ερμων 1 | 22/23 και απο σελκα K] και απο σελχα
 [[σελχαι s]] r: *et fasga* (cum s inser.) 1 | 23-165b, 7 και· εσεβον]>s | 23
 πασεις ο | 24 κατα βασαν KR] καταβασεως ο: βασαν 1

εδραιν lptF | 23 σελκα] σελχα | 24 κατα] > UF

ασταρωθ G | 20 εδραιν B rell] εδραιε G : αδραι Λ : ενεδραιν E | 22 αερμων]
 1: 22/23 απο σελκα και]>G | σελκα] σελχα ΛS : άσελχα Α : σερχα Θ:
 σερχαι BE | 23/24 πασης της] πασαν (απασαν G) την omu | 23 A | 24 κατα]
 >omn

he left the current text intact, at least introduced a relative, which, of course, became a necessity in the K recension as well as in GΛ; the introduction of the relative should, wheresoever 𐤁𐤁𐤁 had been ignored, have necessitated placing 𐤁𐤁𐤁 in the accusative (comp. vs. 2); this was actually done by s, but a trace thereof remains also in G, the scribe at first starting to write the accusative and then correcting himself; the texts incorporating *οριον* or *οριμ* naturally wrote the genitive; the latter, according to S^m, was found in the three; hence it is from them also that the noun determined by it came | 16/17 *κατελειφθη* is peculiar to the K texts | 18 *ραφαιν* of Kro1 was written, according to S^m, by σ'. Observe the misspelling common to ro which is not shared by the uncial (or 1). Hence in such matters the agreement of ro is no guarantee of correctness | 19 *ασταρωθ* with τ is apparently the older method of transliteration; comp. the much older *ασταρτη* where the second ρ is treated like the first; G modernizes | 20 E in all likelihood wrote *εδραιε*; a supposed stroke of abbreviation over the final letter caused the pluralization at the hand of later scribes. ε is better attested than α. In the Greek underlying E εν was dittographed | 21 All texts ignore 𐤁𐤁^m | The nominative was suffered to stand by s; by attraction to the relative clause | απο is probably an old error for επι (1; 1 omits the second απο); while the K recension consistently carries on the genitive construction, the other texts continue ll. 23/24 with the accusative | 22 Another instance where ro share an error; the archetype was certainly

K 165b	εως των [οριων] των γερ [γεσι και] του μαχ[αθι και] της ναχ[ι και του] 5 ημισους [γαλααδ] οριου ση[ων βασι-]	XII
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165b 2 των Ko] > r | γερ[γεσι] Kro] γαργασι 1 | 3 μαχαθι Kr] μαχαθη ο:
machit 1 | 3/4 και της ναχ'ι] Kro] > 1 | 4 και Kro] > 1 | 4/5 [των ημισους

165b 1 των] > UF | 2 των] > z | γεργεσιν UF | 3 μαχαθι] μαλχαθι 1 | 4 ναχι]

165b 1 των] > omn | 2 των] > omn | γερ[γεσι] = γεργεσει B \mathcal{E}] γεσουρι A Θ :
 γεσουρε Δ : γεσσουρε G : גַּרְגַּסִּי S | 3, 4 του sive της] την] omn | 3 μαχ[αθι] =
 μαχαθ(ε)ι ΛG : מַחַתִּי S : μαχατι A Θ : μαχατ \mathcal{E} : μαχει B | 3/4 και της
 ναχι] > omn | 4/5 των ημισους] το ημισιν omn | 6 οριου \mathcal{E}] οριων B rell : prm

an uncial || 22/23 The omission in G due apparently to homoioteleuton ||
 23 σελκα might be original with its κ, but it is confined to K; in Θ , λ
 became ρ through mishearing (similarity of sound); σεκχαυ B \mathcal{E} goes back to
 σεχχαυ and that to σελχαυ (another instance of the interchange of λ and χ);
 we may even go further and say that \mathcal{E} wrote σελχα (comp. 13:11 αχα B
 after εως = σελχα), the ι was joined to α by reason of the following και; *fasga*
 1 (with inserted s) = φαγα (with spirantic γ, hence) = φαχα = φαχχα = φαλχα
 = θαλχα = εαλχα = σαλχα (in 13:11, however, 1 has εσχα r. σελχα) || 24 κατα
 peculiar to Kro

165b 2 גַּרְגַּסִּי γεσουρει (or γεσσουρει, with σ dittographed, or with
 inner-Greek doubling, or with inorganic Semitic doubling, comp. גַּרְגַּסִּי ,
 גַּרְגַּסִּי , גַּרְגַּסִּי , *meššus*, etc.) was written by Origen (here GA have faultily ε
 at the end) and adopted by A Θ (13:2 Θ^2 placed ρ over the word apparently
 as a reminder of the other reading) here and 13:2. 11. 13a (13b G reads
 correctly γεσσουρ = גַּרְגַּסִּי 1^m); the *κουη* readings oscillate between γεργεσι
 (γαργασι)—so here all (γεργεσιν UF originated in the same way as εδραι out
 of εδραι, see above 165a, 20), and 13:2. 11 the r texts (including 1 in vs. 2,
 but γεσηρι in vs. 11)—and γεσ(σ)ειρει (with itacistic variations; also γασρι),
 the former by confusion with גַּרְגַּסִּי (comp. Euseb.: *αυτη δε εστι γαργασει*),
 the latter = גַּרְגַּסִּי || 3, 4 The genitive of the K texts expresses the sense of
 1^m correctly (observe the גַּרְגַּסִּי with וְהַמִּעֲכָתִּי), or in consistency with the
 construction above 165a, 23; at all events \mathcal{E} placed a stop after גַּרְגַּסִּי and
 took וְהַמִּעֲכָתִּי over to the following which together the translator made

K 165b	20	οὐς ανει[λεν ις̄] και οι νιο[ι ῑῑλ ε̄] τω περα[ν του ι-] ορδανου [και της] ναχοι· κ[αι του]	XII
166a		[ημισο]υς γαλααδ [παρα θα]λασσαν [απο βα]αλγαδ εν [τω πε]διω του 5 [λιβαν]ου· και εως	

23-166a, 9 και - ειρα]>s | 23 της Kro] εν 1 | 24 ναχοι Kr] ναχι ο: macho 1 | 24 —

166a 1 του ημισους]το ημισυ 1 | 1 ημισους ο | 2 παραθαλασσεος ο | 3 απο
βααλγαδ Kro] balladon 1 | 5 και K1]>ro | 7 [χελ]εχ Kro] chelga 1 | 8,9 ση-

upz : ρουβιν ltfi | και|>z | 12 ¶ | 22 του|>z | 23 της|>f | 24 ναχοι| ναθι iz :
ναχθι rell

166a βααλγαδ u¹ ltfz | βαλγαδ u* : γααλγαδ i | 4 του|>f | 6 του 1°|>UF |

BhAΘG | 19 των αμορραιων B^eth rell] της γης 5 | 20 ις̄ sup ras A*⁷ (μουνσης
A*^{fort}) | 23 —

166a 1 -και — γαλααδ|>omn | 2 θαλασσαν| p1m την A | 3 απο|>omn |
βααλγαδ ΘAG 5 (ⲉⲗⲗⲁⲗⲁⲃ) | βαλγαδ A : βαλαγαδ 6 : βαλαγαδα B : γαλααδ h
εν B rell] εως h² | 4 τω AΘAG|>B | 4/5 του λιβανου B^eChAΘAG 5] λιβανω

adopted with Maes, the word not being found in the κοινή texts), hence 11^o
must have read 𐤊𐤁, an error due to the aberration of the eye to 𐤊𐤁𐤁 above || 7 K shows that εσεβον with one σ is the correct spelling. ε = —
8 τουτους the K texts (all except 1) resumptive || 9 Note condensation in z ||
10 The plural should be restored also in Kr || 13 The second 𐤊𐤁𐤁 𐤊𐤁𐤁
only in Origen | κληρω all the K texts and AΘ is certainly to be rejected in
favor of κληρονομια B rell; κληρος = 𐤊𐤁𐤁, and κληρονομια = 𐤊𐤁𐤁𐤁
14/15 𐤊𐤁𐤁𐤁, 𐤊𐤁, 6 did not express the gentile || 16 ημισυ is not mis-
written for ημισει; the difference is grammatical, see Helbing, 51 || 19 𐤊𐤁𐤁𐤁

166a 3 απο was wanting in 6; apparently 𐤁 was missing in 11^o; for the
translator's exegesis comp. note on 161b, 24/25 | Restore βααλγαδ every-
where; γαλααδ h (comp. γααλγαδ i) for βαλααδ, see above on 164b, 21/23;
βαλλαδων 1 is gen. plur. of βαλλαδα, comp. βαλαγαδα B = βααλγαδ | 5 και

K 166a

[του ορ]ους του
 [χελ]εχ' αναβαι-
 [νοντ]ων εις ση-
 [ειρα·] και εδωκε
 10 [αυτη]ν ἰσ̄ ταις φυ-
 [λαις ἰ]ηλ' κληρο-
 [νομε]ιν κατα
 [κληρ]ον αυτων
 [*εν τω] ορι· και εν
 15 [τω πε]διω· και
 [εν αρ]αβα· και ε̄

XII

8

[ειρα] K] σσειρα r: σεηρα ο: seir 𐤀 | 9 𐤂 r | εδωκε ο | 10 [αυτη]ν KΓ 𐤀] αυτοις
 ο τοις ο | 11 -λης ο | 11/12 κληρο[νομε]ιν KΓο 𐤀] κληρονομιαν s | 13 [κληρ'ον
 KΓ 𐤀] κληρων s: κληρονομιαν ο | 14 ορι K] ορι R | 15/21 και—πεδιω] >S | 16 [εν]

7 [χελ]εχ fz]χελλεχ lpt: χελλεμ u: χαλεχ i | 8/9 σσειρα UF | 11/12 κληρονομιαν

B*^{vid} 6 του 1^o>AΘ | του 2^o AΘAG>Bh | [χελ]εχ] χελχα B: χελκα h:
 χαλεκ (s. χαλεχ) 𐤂^{fh}: αλοκ AΘAG: 𐤀𐤀𐤀𐤀 𐤀 | 8/9 εις σσειρα] εις σσειρα AΘG:
 εις σσειρ B 𐤂: σσειρ h: ασσειρα Λ: 𐤀𐤀𐤀𐤀 𐤀 | 10 αυτην h 𐤂AΘΔ] αυτον BG 𐤀 |
 11/12 κληρο[νομε]ιν Bh] κληρονομιαν rell | κατα [κληρ]ον αυτων B rell

which ro alone omit was certainly present in the archetype of Kro 𐤀 ||
 7 𐤀𐤀𐤀𐤀 Origen wrote ααλακ or αλακ (without the Hebrew article) (hence
 AΘ), read in AGAΘ αλακ for αλοκ, comp. 11:17 αλακ A ααλακ GΔΘ; 𐤂, on
 the other hand, wrote (α)χελκ or (α)χελεκ=𐤀𐤀𐤀𐤀(𐤀), comp. α' μεριζοντος:
 11:17 αχελ (αχαλ) B 𐤂HRUF with final κ dropped in front of και, here χελκα
 h 𐤀 (𐤀 with γ in the place of κ) and (with κ assimilated to χ) χελχα B, α in
 either case dittographed (the next word begins in α), χελεχ rofz (χελλεχ lpt
 with faulty doubling, still more corrupt χελλεμ u), χαλεχ i comp. χαλεκ 𐤂^{fh}
 || 8 ασ- Λ=εs for εs; the word is missing in h || 8/9 While B 𐤂h 𐤀 comp. 𐤀
 correctly ignore the locative element already rendered εις, the other texts
 include 𐤀, pleonastically in the transliteration; η, of course, should be
 restored everywhere || 10 αυτην refers back to 𐤀𐤀𐤀𐤀; αυτον clearly an error
 in spite of the variant reading there, since the plural is used for the latter
 in Greek || 11/12 Kro 𐤀 go with Bh || 1B κληρονομια ο deviates from its
 archetype and is certainly wrong, even though κληρον is an inadequate ren-
 dering of 𐤀𐤀𐤀𐤀 (α' σ' διαιρεσις) || 16 There is room in K for εν, though

K 166b	ον και τον γερ- γεσαιον "τον βα- 5 Σιλευα ιεριχω και τον βασιλευα της γαι· ή εστιν πλη- σιον βαιθηλ' ¹⁰ και	XII 9 10
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7 γαι KR] *geth* 𐤂 | εστι s | 8 βαιθηλ KR] βεθηλ ο 𐤂 | και KR] > 𐤂 | 9 των s |

166b 4 τον z] prm και υfi | 8 βεθηλ i | 10 τον βασιλευα] > f | 14 λαχης u |

prm και Bh 𐤂 | post nomina oppidorum Λ et sub ✕ G § add ενα | 8 βαιθηλ]

repeated once more (in the form of *καταναιος*) in the place which belongs to it || 3/4 *και τον γεργεσαιον* peculiar to the K recension (all except 𐤂; iz, however, excise also *και τον ιεβουσαιον*; note the inverted order in υF); comp. Maes: "Monet hic Syrus in nonnullis libris post *τον ιεβουσαιον* adscriptum fuisse *και τον γεργασσαιον*, sed hoc in Hebraeo non habetur" || 4 *και Bh* 𐤂 𐤂 𐤂 𐤂 an inferior reading, induced by the sequel || 5 ff. Origen alone added sub ast *ενα* after each city name || The codices escape the tedious repetition of *και τον βασιλευα* with each new name in a variety of ways; some begin condensing the text at an earlier, some at a later stage. It is safe to say that these contractions do not go back to 𐤂. As for B, its archetype evidently had *και* in each instance (see below); moreover, *βασιλευα* was written compendiously β̄ (see below) || 10/11 *βασιλευα χεβρων* dropped out in G through carelessness; the total was not affected, because G erroneously treated *χερμελ* vs. 22 as the name of a city || 12 𐤂 alone reproduces 𐤂 𐤂 𐤂 𐤂 𐤂; all the others presuppose 𐤂 𐤂 𐤂 𐤂 𐤂 or 𐤂 𐤂 𐤂 𐤂 𐤂 or (if *ου* stands for *ω*) 𐤂 𐤂 𐤂 𐤂 || 15 𐤂 𐤂 𐤂, introduced by Origen into his text as *εγλων* (hence AΘ and also υF) in the place of the *κοινη* reading (as preserved in Bh 𐤂 𐤂) *αιλαμ*; the latter apparently meant to Origen a hopelessly corrupt form which he could in no wise admit. Critically handled, *αιλαμ* is equivalent to *αιγλαμ* (the spirantized *γ* omitted; comp. 17:3 *cla* 𐤂 and *γ* in *εγλα* sup ras B?) = *αιγλαν* = *εγλαν*. 𐤂 which kept the *κοινη* form added *βασιλευα gongola*; whatever the *γ* (*g*) may stand for, *ογγολα* is manifestly a corruption from *εγγελα* (comp. *εγγελα* Compl. = 𐤂 𐤂 𐤂 Jerem. 31 (78): 34; corrupted in the codices as *αγγελα(v, s)* = *εγγελᾱ* = *εγγελαν*. s likewise adds: *και εγλωμ*; but in the place of the *κοινη* form, it reads with Kro *οδολ(λ)αμ*. Here reveals itself a substantial difference between Origen and the recension embodied in KR. A concordance of all the passages in which the name 𐤂 𐤂 𐤂 occurs in Joshua shows that, though the three gave a form corresponding to the

K 166b	τον βασιλεια ἰλημ̄'	XII
10	και τον βασιλεια χεβρων· ¹¹ και τὸ βασιλεια ιεριμουθ'· και τον βασιλεια λαχεις· ¹² και τον	11
15	βασιλεια οδολαμ'	12

10 και KR] > 11 | τον βασιλεια KR0 11] > s | 11 και KR] > 11 | τον] > ro | 11/12 τον βασιλεια] > s | 12 ιεριμουθ Ks] εριμουθ ro: ιερμουθ 11 | 13 και KR] > 11 | τον] > ro | τον βασιλεια] > s | 14 και] > 11 | τον] > ro | 14/15 τον βασιλεια] > s | 15 οδο-

15 οδολαμ] αγλωμ UF: + και τον εριμουθ iz | 16 τον βασιλεια] > fi | 17 γυζερ]

γελ' ηλ A | και] > omn | 9 τον] > omn | 10 και τον] > omn | 10/11 βασιλεια χεβρων] > G | 11 και τον] > omn | ιεριμουθ] ιερμουθ A : ιερμουθ E cf. *iariyuth* Euseb^{Hier} | 13, 14 και τον] > omn | 15 οδολαμ] αιλαμ BhE : εγλωμ AG:

Hebrew (comp. for 10:5 *a' s' θ'* S5^m et sine nomine 58^m; for vs. 23 *a' s'*, for vss. 34 and 37 *s' S*^m; read, of course, everywhere *εγλων*), Origen conservatively retained the E reading *οδολαμ*: that is to say, if G S may be taken to represent the Hexapla (or Tetrapla, comp. the note in S at the end of the book). AΘ naturally followed Origen (in 10:37 there is an omission in Θ; comp. a similar omission in f). A doubt, however, may be raised as to what Origen really introduced in his text on the ground of the marginal note in S5 on 10:34 according to which both *o'* and *a'* read *αγλωμ*. This reading is extant in 15 (*αγλων*). 64. Ald. (*αγλων*); and so also in vss. 5. 23; while in vs. 3 *αγλωμ* is found in the text of 58. It may therefore be argued that in one form of his recension (possibly the Tetrapla) Origen was emboldened to introduce the correction. Observe that in vs. 33 where S5 vindicates for *o'* the reading *οραμ* we find *ωραμ* (the better spelling) in 64. Ald. (comp. *αραμ* 58 and the still more corrupt reading *ϚϚϚϚ* of S). The entire subject, however, cannot be prosecuted here at length. So much is certain that, when Origen was forced to supply an omission, he unhesitatingly took over from his source the Hebrew form of the place-name; so in 10:36 ✕ *απο εγλωμ*: G S, sine notis A (with the form *εγλων* in 19. Compl.). Whereas 58 presents the doublet *απο αγλωμ οδολλαμ*, it is interesting to observe that in hE^{CRUF} the addition reads *απο οδολλαμ*. Hence the other recension, while adopting the same plan as did Origen with reference to supplying suppositious lacunae in the current text, nevertheless held itself to the tenor of E, a critical procedure which must excite admiration. AΘ, while accepting Origen's corrections, do not follow him in admitting asterisked additions.

K 166b

και τον βασιλευ
 γαζερ·¹³ και τον
 βασιλευ δαβειρ·
 και τον βασιλευ

XII

13

λαμ Ks] οδολλαμ ro : + και εγλωμ s : gongola 𐤀 | βασιλευ] prm regem aelam
 𐤀 | 16 και] > 𐤀 | τον] > ro | τον βασιλευ] > s | 17 και] > 𐤀 | τον] > ro | 17/18 τον
 βασιλευ] > s | 18 δαβειρ Krs] δαβηρ o | 19 και] > 𐤀 | τον βασιλευ] > s | 20 γεσσειρ

αζηρ ufi: αζιρ z 18-22 ordo oppidorum Klptf] γεσειρ. ερμα. араδ. δαβιρ
 u: omn inserunt βαιθηλ post арад | 18 δαβειρ] δαβιρ ulf: δαβιρ ptiz |

εγλων ΘAξ | 16, 17, 19 και τον] > omn | 20 γεσσειρ] ασει B : ται h : ḡīṣī 𐤂 :

The K recension is thus true to its canon in reading in the present passage οδολλαμ. On the basis of the κοινή reading and its casual correction in Origen the two names are identified in 58^m on 10:37: η οδολλαμ λεγεται και αιγλαμ. There remains the passage 15:39 where again the κοινή reading seemed hopelessly corrupt to Origen who therefore introduced the Hebrew form; he was not followed by the other recension. The introduction of οδολλαμ in 12:12 on the part of the K texts necessitated its excision from vs. 15; naturally those texts which read in the former place αιλαμ or εγλων kept οδολλαμ in the latter. The total XXIX of 𐤂 (BhE𐤀) remained unaffected in ro by the addition of βαιθηλ in vs. 16 in accordance with 𐤀^m. In UF, the retention of οδολλαμ by the side of αιγλωμ together with the addition of βαιθηλ and the duplication of vs. 22b (to κοδμαν comp. κομμιν ro 𐤀 is prefixed the Hexaplar form ιεκοναμ) increases the number by three; hence λβ' σ, for which F faultily have ιβ' (comp., however, 24:12 all texts except Aξ which read two with 𐤀^m and h which has twenty-nine!). Origen naturally counted XXXI with 𐤀^m; though the representatives of his recension are not in agreement with one another in vss. 18b. 19a. 20a, if we consult AΘ we may be reasonably certain that Origen wrote λεσαρων. μαδων. ασωρ. σαμρων μαρων. AΘ both count XXIX, i.e. they reproduce the κοινή reading, though A introduces a supernumerary φασγα after σαμρων, and Θ inserts βαιθηλ and λεπαρω (read λεσαρω) and treats μαρω in 20a as a separate locality. 𐤀^s apparently wrote XXIX; the number was reduced by the omission of βαιθηλ and the contraction of vs. 18 (where 𐤀^s omitted the second בִּזְיָ; יָרֵשׁ was then correctly understood by the translator after the analogy of בִּזְיָ 22b, דָּרֵשׁ 23a, בִּזְיָ—thus 𐤀^s read for בִּזְיָ 𐤀^m—23b: 𐤂 wrote εφεκ (or αφεκ) της σαρων: the corruptions in BhE𐤀rouf may be readily explained: B, aside from the change of ε to ο, omitted one σ by haplography; in its archetype σαρων was written σαρω,

K 166b	20	γεσσειρ ⁷ · ¹⁴ και βασι- λεα ερμα· και βα- σιλεα αραδ ⁷ · ^{15a} και βα- σιλεα λομνα· ¹⁶ και βα- σιλεα μακηδα·	14 XII 15a 16
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K] γεσειρ rs: γεσηρ o: γαζειρ 𐤅 | και] > 𐤅 | 20/21 βασιλεα] > s | 21 ερμα Kr 𐤅 |
ερμαν ro | και] > o 𐤅 | 21/22 βασιλεα] > s | 22 αραδ Kr] ααραδ 𐤅 | και] > ro 𐤅 |
22/23 βασιλεα] > s | 23 λομνα K] λοβνα ro: λεμνα 𐤅 : + βασιλεα οδολλα 𐤅 |
και] > ro 𐤅 | 23/24 βασιλεα] > s | 24 μακηδα Krs] μακιδα o: μακεδα 𐤅

20 γεσσειρ] γεσιρ viz: γαισηρ f | 22 αραδ] αραδι u | 23 λοβνα | inter λοβνα et
μακηδα inserunt οδολλαμ (οδολαμ F)

γαδερ AΘΛGΞ | και] > omn | 21 ερμα] ερμαθ Bh 𐤉 | και] > omn | 22 αραδ] αιραθ
βασιλεα αραθ B : αιραε β. αραθι h : αραθ 𐤉 : αδερ AΘΛGΞ | και] > omn | 23
λομνα] λεμνα 𐤉 : λεβνα BΘΛGΞ : λεβμνα A : + β. οδολλαμ ΛGΞ : + β.
οδ. β. βαιθηλ 𐤉 | και] > omn | 24 μακηδα AΘΛGΞ] ηλαδ B : αηλαδ h : ηδαχ 𐤉

the sign of abbreviation was then overlooked; on the other hand, the initial κ of the following και—the archetype apparently read και βασιλεα—was dittographed; h has σαρωθ, as frequently with ω; in rouf the τ of της became γ, and in ro the initial α was lost through haplography; in both the κ of αφεκ became γ pronounced ν before the following γ, hence the ν of υf; αφεεκαρρους 𐤅 shows a dittographed ε, της is ignored, ρ doubled, ω rounded to ου, and θ (misread σ) as in h); on the other hand, the omission of 19a (𐤒𐤓𐤓 a mere variant of 𐤒𐤓𐤓 20a; see above on 161b, 10) was offset by the breaking up of 20a into two (𐤅^s read 𐤒𐤓𐤓 𐤒𐤓𐤓 𐤒𐤓𐤓 𐤒𐤓𐤓) || 17 υf stand with their αζηρ alone || 18–22 u stands alone with its order || 20 Correct ται h to γαι and that (comp. B and 𐤉) to γαιε=γαισειρ comp. γαζειρ 𐤅 and γε(σ)σειρ K texts. In all probability, 𐤉 wrote γαδερ=𐤒𐤓𐤓 for 𐤒𐤓𐤓 𐤅^m reproduced in Origen (and AΘ) || 21 ερμαθ of the B texts with archaic fem. ending 𐤓= || 22 Bh clearly represent a doublet, which is proved not only by the omission of the first in 𐤉, but principally by the fact that the count of XXIX is not affected. αιραθ (corrupted in h to αιραε)=εραδ (ε for —) and αραθ (corrupted in h to αραθι)=αραδ are clearly parallels; perhaps the former is genuine || αιραδ 𐤅 with a dittographed after βασιλεα || αδερ Origen quite unlikely, unless 𐤅^m read 𐤒𐤓𐤓; it may have arisen through assimilation to γαδερ || 23 On λεβνα and variants see above on 161a, 2 || Through the insertion of βαιθηλ in the wrong place, the order in vss. 15f is shifted in υf. 𐤉, not A, introduces βαιθηλ in front of μακηδα || 24 𐤉 wrote

K 167a

7 Και τοις ημισεσι
φυλης μανασση
εδωκεν μωνσησ
εν τη βασαν· και

7 XXII

5 τοις ημισεσιν ε-
δωκεν ις· μετα
των αδελφων
αυτων εν τω πε-
ραν του ιορδανου
10 παρα θαλασσαν· και

R \mathfrak{L} 167a 1 \mathfrak{L} r | τοις ημισεσι KR] τω ημισει \mathfrak{L} | 2 φυλης KRo \mathfrak{L}] +
νιον s | μανασση Krs] μανασση o \mathfrak{L} | 3 εδωκεν Ks] εδωκε ro | μωνσησ Ks
 \mathfrak{L}] μωνσησ r: ις o | 4 εν τη KRo \mathfrak{L}] την s | 4-6 και—ις Krs \mathfrak{L}] >o | 5 τοις
ημισεσιν Krs] τω ημισει \mathfrak{L} | 8-10 εν—θαλασσαν Krs \mathfrak{L}] >o | 11/12 απεστειλεν

ul(p)TF 167a 1-4 και—βασαν]>F (sed φυλης μανασση f superser) | 1 ημισεσι

B \mathfrak{E} hA Θ AS

167a 1 \mathfrak{L} A Θ | τοις ημισεσι Θ A] τοις ημισει A : τω ημισει B : τω ημισυ
h | 3 μωνσησ B rell] ις A | 4 τη] sup ras 3 circ litt A^{s?} | βασαν \mathfrak{E} A Θ \mathfrak{S}] |
βασαν(ε)ιτιδι BhA | 5 τοις ημισεσιν Θ A] τοις ημισιν A : τω ημισει B : τω
ημισυ h | 8/9 εν τω περαν του ιορδανου Bh \mathfrak{E} Θ] παρα τον ιορδανην A : > A \mathfrak{S} |

μακηδαθ: μα was lost after βα (as βασιλευα was written compendiously), κ was lost through haplography in another ancestor which omitted βασιλευα and read in its source κ_i (= και) κηδαθ; what remained became ηλαδ (spirantic δ in B) and, with a of βασιλευα dittographed, αηλαδ in h; on the other hand, ηδαθ was misread (χ for λ=δ=θ) as ηδαχ in \mathfrak{E} .

167a 1-4 Omission through homoioareton or condensation in F (but note the trace in f superser); a similar condensation in o (see the variants 3, 4-6, 8-10) which inconsistently retains εν τη βασαν || 1 The plural all except Bh \mathfrak{L} u; ημισει A probably an error, comp. ημισιν A in l. 5 which is certainly an error; hu refrain from declining; similarly l. 5 | 3 ις A is an error as it is in o, though there the error is coupled with condensation || 4 Bh followed by A Grecize the name; the K recension and Origen (the latter followed by A Θ) have the Hebrew form || 8-10 The K texts as well as the B recension present the full Hebrew text; there is no reason to assume that Origen had anything different; \mathfrak{S} (followed by A, but not by Θ) omits the first part, A the second (hence παρα τον ιορδανην for εν τω περαν του ιορδανου) || 11/12 The form minus the εξ- is peculiar to Kro || 12, 13 o con-

K 167a

ημικα απεστει-
 λεν αυτους ις̄ εις
 τους οικους αυ-
 των· ηυλογη-
 15 σεν αυτους ⁸λε-
 γων· εν χρημα-

XXII

8

K] απεστειλεν γ: απεστειλε ο: εξαπεστειλεν s: *dimisit* 𐤀 | 12 αυτους Krs𐤀 | >ο
 | 13 οικους Krs𐤀 | >ο | 14 ηυλογη· K] ευλογη· R | 16/17 εν] *cum* 𐤀 | χρεμασιν

lpt] ημισυ u | 5 ημισειν] ημισυ u | 10 ¶ | 11 εξαπεστειλεν ultF | 14 ηυλογη·]

10 παρα θαλασσαν B rell] κατα θαλασσαν h : >Λ | ¶ | B^{vid}hAΘ | 11/12
 εξαπεστειλεν omn | 14/15 ηυλογησεν] και ευλογησεν omn | 15/16 λεγων AΘ]

denses || 14 The omission of *και* in Kru^𐤀 makes better Greek || The temporal
 augment with *ευ-* only in K, see Helbing, 75 || 15 ff. In 𐤀⁸ vs. 8 apparently
 read: וּבְנֵי־רַבִּים שָׁבוּ אֶל־אֱהֲרָהִים וּמִקְנֵה רַב מָאֵד וּנְסָה וְזָהָב וּבְנֵי־רַבִּים
 וּנְהַשְׁתָּ (וְהַשְׁתָּ). On וּנְהַשְׁתָּ which I have placed in parentheses see on ll. 22/23. The principal deviation
 from 𐤀^m consists in the reading שָׁבוּ (minus the vowel letter) which taken
 as a perfect (שָׁבַת) entrained the pointing הִלְקָה or הִלְקָה and the change of
 the suffixes from the second to third person as well as the excision of אֲמַר
 אֱלֹהֵיהֶם לְאָמַר. A less important difference was the dropping of the prepo-
 sition in front of מִקְנֵה and the following nouns which caused the translator
 to place the caesura at אֱהֲרָהִים. Such is the text and exegesis under-
 lying Bh. A crude approachment to 𐤀^m constitutes the introduction at the
 head in C of *και ειπε προς αυτους*, the rest remaining as it is in Bh. Not less
 mechanical was Origen's procedure who left the text of the *κοινη* essentially
 intact except that he inserted after the first *και* the words *ειπε προς αυτους*
λεγων (Lagarde follows Maes in placing *προς αυτους* alone sub ast; his Syriac
 MS reads: ܐܦܘܟܢ ܥܘܢ ܐܦܘܟܢ ܐܦܘܟܢ ܐܦܘܟܢ; neither is correct; for if we follow
 the lead of AΘ which retain *λεγων* and omit *και* we should have to place *και*
ειπε προς αυτους sub ast; if, on the other hand, B is our guide then *ειπε προς*
αυτους λεγων should be put sub ast; the decision rests with the determination
 of the exact relation of AΘ to Origen into which question I am not in a
 position to go beneath the surface at the present writing); if he at all con-
 nected any sense with the text thus established (and certainly AΘ must have
 wrested some sort of meaning from the text as read by them), he took as
 the subject of the two verbs not the half-tribe of Manasseh, but Reuben
 and Gad (the ⁷presumable subject of *επορευθησαν* in vs. 6). Accordingly, in

K 167a

XXII

σιν πολλοις ανα-
 λυεται εις τους
 οικους υμων
 20 και εν κτηνεσῑ
 πολλοις σφοδρα·
 και αργυριον και
 χρυσιον· και σι-
 δηρον και χαλκῶ·

Kr] χρημασι s: χρημασι ο* | 17 πολλοις Krs] πολλις ο: πολλης ο¹ | 18 -λυεται
 Ko] -λυετε rs | 17/18 αναλυετε KR] ιτε 𐤅 | 20 εν κτηνεσιν K] εν κτηνεσι R:
 κτηνη 𐤅 | 21 πολλοις KR] πολλα 𐤅 | 22 και KR]>𐤅 | 24 και χαλκον KR]>𐤅

ευλογη: prm και ltf | 20 κτηνεσῑ | κτημασι u | 22-

και Bh : prm και ειπε προς αυτους 𐤂𐤓 | 17/18 αναλυεται] απηλθοσαν BAA :
 απηλθον Θ : εισηλθον h: 'atauū 𐤂 : 𐤏𐤃 | 𐤓 | 19 υμων 𐤓] αυτων B rell | 20/21
 εν κτηνεσῑ πολλοις 𐤂] και κτηνη πολλα B rell | 21 σφοδρα]>h | 22/23 και
 σιδηρον και χαλκῶ] ~ 𐤂𐤏𐤃 : και σιδηρον Bh : >AΘ : sub ※ 𐤓

dismissing Manasseh, Joshua informs them that Reuben and Gad were gone already and that it therefore was now their part to go likewise. This bit of harmonistic exegesis is on a line with that of Rashi who naturally was bound by the received text to introduce a minor modification. The K texts which with AΘ retain λεγων go a step further in assimilating the text to 𐤅, though they diverge in details: KRUF introduce the imperative and the second person of the pronoun in the first half of the verse (*αναλυετε* characteristic of this recension; it certainly did not come from σ' who wrote 𐤏𐤃𐤃𐤃 according to 𐤓^m), while they leave the remainder substantially the same as in B (except that the preposition is restored in front of 𐤏:𐤃𐤃; ufi prefix *και* in front of *διελοντο* so as explicitly to dissociate the second half from the first; z left out *και* as it so often does); 𐤅, on the other hand, goes on with the imperative and the second person of the pronoun in the second half of the verse as well, but introduces in addition the *κοινη* form at the end in the reading of ufi | 17/18 *ιτε* 𐤅 does not appear to reproduce *αναλυετε* but probably *απελθετε* | 19 𐤏𐤃𐤃, 𐤓 is probably an error for 𐤏𐤃𐤃, | 20 *κτημασι* u seems to have preserved the original Greek, though etymologically the Hebrew might be rendered *κτηνη* | 𐤓 22/23 places *και χαλκον και σιδηρον* sub ast; this accords well enough with AΘ which omit the entire phrase; but Bh have at least *και σιδηρον* which reading is shared by 𐤅; the other K texts go with Origen | 22 ff. z condenses

K 167b

και ιμα[τισμον]
 πολυν δ[ιειλον-]
 το· πασα[ν την]
 προνομ[ην των]
 5 εχθρων [αυτων]
 μετα τω[ν αδελ-]
 φων αυ[των:]
 9 και επορ[ευθησα]
 οι υιοι ρο[υβην]
 10 και οι υιο[ι γαδ']
 και το ημ[ισυ φν-]
 λης υιων [μανασ-]
 ση· απο τ[ων υι-]
 ων ιηλ' εν[σηλω]

XXII

9

167b 2 πολυν Kō] πολλυν rs: + σφοδρα s | 3/4 δ[ιειλον]το KΓ] διηλοντο
 (per compendium) ο: διειλαντο s: *dividetis* 𐤀 | 3/4 πασα,ν την] προνομ[ην] K]
 την προνομην πασαν r: την προνομην (προνομιν ο*) πασαν ο: την προνομην s: *de*
praeida 𐤀 | 5 [αυτων] KR] υμων 𐤀 | 7 αυ[των] KR] υμων 𐤀: + και διειλοντο την
 προνομην μετα των αδελφων αυτων 𐤀 | 8 ¶ r | 9, 10 οι] > ο | 11 τω r | 12 υιων
 Krs 𐤀] > ο | 12/13 [μανασ]ση KR] μαναση 𐤀 | 14 εν K] εκ r 𐤀 | [σηλω] KΓ]

167b 2 και — πολυν (σφοδρα)] > z | 2 πολυν] + σφοδρα | 2/3
 διειλοντο] prm και ufi | 3/4 πασαν την προνομην] ~ | 6/7] > iz | 8 ¶ ul | 9
 ρουβιν lt: ρουβ(ε)μ uf | 9-13 οι—μανασση] ουτοι z | 14 εν i] εκ rell | 16 τῆ]

167b 2 πολυν] + σφοδρα 𐤀ΑΘΛ𐤀 | 2/3 διειλοντο h] διειλαντο B rell | 3
 πασαν] > omn | 5 αυτων 𐤀ΑΘΛ: sub ※ 𐤀: > Bh | 8 ¶ hAΘ | και] prm και
 απεστρεψαν 𐤀Α et sub ※ 𐤀 | 11 ημσει h | 12 υιων B] > h 𐤀ΑΘΛ𐤀 | 14 εν

167b 2 σφοδρα omitted by BhKro 𐤀 was apparently missing in 𐤀 ||
 2/3 διειλαντο is the vulgar form; Kro as well as h have the classical aorist ||
 3 πασαν which is wanting in 𐤀^m only in Krouf || 5 αυτων was omitted by 𐤀,
 the article as so often doing service for the pronoun || 6/7 iz condense ||
 7 Origen alone added και απεστρεψαν sub ast; from him it penetrated into 𐤀
 || 9-13 z condenses || 9, 10 ο omits the article as elsewhere often || 12 υιων
 B and the K texts except ο which merely condenses, not in 𐤀^m || 14 εν 𐤀
 probably read בְּשֵׁלֶה, a shortened relative clause || σηλωμ hs 𐤀 = σηλων
 comp. μαγεδδων for μαγεδδω (comp. שֵׁלֶה and Lagarde, *Übersicht*, 187) ||

K 168b

και προς το ημισυ
φυλης μανασση·
εις την γαλααδ' τῶ
15 φινεες· υιον ελε-
αζαρ' του ιερεως
11 και δεκα ανδρας
των αρχοντων
των μετ αυτου·
20 αρχων εις απο οικου
πατριας απο
πασων των φυλῶ
ιτλ'· αρχοντες οικῶ

XXII

14

βην—υιους] > 0 | 9-13 τους—μανασση] αυτους s | 10/11 προς τους υιους] > 11
| 13 φυλης] + υιον r | μανιαση 11 | 14 τῶ K 11 | + τε r | 15 φινες 11 | 17 δεκα
ι το 11 | 19 των] > r | 19/20 μετ αυτου αρχων εις] αρχοντα ενα μετ αυτων 11 | 21
πατριαι] prim et 11 | 20/21 απο οικου πατριαι] > s | 23 ιτλ] prim υιον 11 | οικων]
> 0

ρουβιν lt: ρουβ(ε)ιμ uf | 13 φυλης ltf] + υιον u | 14 την] γην | τον] + τε | 16
-αζαρον i: + υιον ααρων | ιερεως u^l] αρχιερεως u^mltf | 19 των] > | 23 ιτλ] prim
υιον t

~Λ | 7 AΘ | 12 ημισει hΛ | το] τους υιους B | 14 την] γην BhEAΘS : την
γην Δ | τῶ h] + τε B rel | 16 -αζαρ] + υιον ααρων B. rel: + υιον ααρων h:
sub ~ S | ιερεως hEA S | αρχιερεως BAΘ | 17 ανδρας] > omn | 19 των Δ] >
B rel (post αρχοντων % in Θ) | 20 αρχων] prim και Eth Λ | 21 πατριαι] + αυτων
E | 22 των AΘΛ | 23 αρχοντες] prim ανδρες EA S | οικῶ] οικου h

(so at least S and A; contrast ΘΛ which follow the B texts) || 8-14 iz
condense || 9-13 s condenses || 10/11 11 condenses || 12, 13 "the sons," "of
the sons," Bru, not in 11^m || 14 γην or την γην was apparently written by S ||
τε is a Greek embellishment with which the translator may be credited ||
16 The κωνη addition which may go back to כֶּן נִהְיֶה רִיבָהּ 11^g and which Origen
placed sub obelo was excised by the K recension (and re-introduced in uf) ||
S apparently wrote αρχιερεως (B, followed by AΘ, also u^mltf) which Origen
and the K recension corrected into ιερεως (so also h) || 17 ανδρας peculiar to
the K recension || 19 των should be deleted || 20 There does not seem to be
any good reason for the conjunction || 20/21 Omission through homoiote-
leuton in s || 23 υιον, as so frequently, an idle addition || ανδρες (EA S) goes
back to Origen = כֶּן נִהְיֶה רִיבָהּ 11^m

K 169a

XXII

πατριων εισῑ
 χιλιαρχοι ιη̄λ' :
 15 Και παρεγενον-
 το προς τους υ-
 5 ιους ρουβην· και
 προς τους υιους
 γαδ'· και προς το
 ημισυ φυλης υ-
 ιων μανασση'·
 10 εις γην γαλααδ'
 και ελαλησαν
 προς αυτους λε-
 γοντες· 16 ταδε
 λεγει η συναγω-
 15 γη κ̄ῡ πασα· τις
 η πλημμελεια
 αυτη· ην επλημ-
 μελησεται εν̄α-
 τι θ̄ῡ ιη̄λ'· αποστρα-

16

169a 1 [πατριων] πατρικων 1 | εισι s | 3 ʳ | 4-12 τους—προς] >o |
 5/7 ρουβην, γαδ] ~ 1 | 4-10 προς — γαλααδ] >s | 8/9 υιων] >1 | 9 μανασση
 1 | 10 γην] την 1 | 13 ʳ | 14 λεγει ο | 14/15 η συναγωγη κ̄ῡ πασα KΓο] πασα
 συναγωγη κ̄ῡ s1 | 16 πλημμελεια Ks] πλημμελεια ro | 18 -μελησατε ro¹

169a 3 ʳ | u | 4-11 προς—ελαλησαν] >iz | 5/7 ρουβην, γαδ] ~ | 6 >f |
 ρουβιν lt] ρουβ(ε)ιμ uf | 14/15 η συναγωγη κ̄ῡ πασα] ~ | 14 η] >z | 18
 -μελησατε | 19 θ̄ῡ] prm του | 22/23 υμιν εν αυτοις

169a 1 πατριων] + αυτων ʒ (cf. σ' 5^m) | 3 ʳ hAΘ | 5, 7 ρουβην, γαδ AΘ] Λ5
 ~ Bhʒ | 7/8 το ημισυ hΘΛ] τους ημισεις BA | 8/9 υιων] >omn | ημισει h* ημισυ
 h² | 10 γην hΘΛ5] την BʒA | 13 ʳ hAΘ | 14/15 η συναγωγη κ̄ῡ πασα
] ~ omn [[η>h]] : + οι υιοι ιη̄λ sub ✕ 5 | 18 -μελησατε omn | 18/19 εν αυτοις

169a 1 αυτων ʒ may be an innocent addition by the translator as so
 frequently elsewhere; but σ' (according to 5^m) had it, and it is found in 1^m ||
 4-12, 4-11, 4-10 Various methods of condensation (o, s, iz) || 6 f condenses ||
 8/9 υιων K texts (except 1) not in 1^m || 10 την BʒA an error for γην ||
 15 The addition οι υιοι ιη̄λ 5 sub ast is shared by none else and is probably
 an error (the phrase may have been introduced from vs. 12) || 18 -μελησεται

K 169a	20	φηναι σημερῶ απο κῦ οικοδο- μησαι αυτοις υ- μιν βῶμον· και	XXII
169b		[γενεσθαι νμας] αποστατ[ας απο] κῦ· ¹⁷ μη μ[ικρον] υμιν το [αμαρτη-]	17
	5	μα φογ[ωρ οτι] ου κεκα[θαρισμε-] θα απ αυ[του εως] της ημε[ρας ταυ-] της· κα[ι εγενη-]	
	10	θη πληγ[η εν τη]	

(-μελησται ο*)s | 19 θῦ] prm του R: prm κῦ 𐤅 | 21 οικοδο- K] οικοδο- ο: prm και ο | 21/22 οικοδομησαντες 𐤅 | 22/23 αυτοις υμιν K] υμιν αυτοις γ: υμιν εαυτοις s 𐤅: υμιν ο | 23 και] > 𐤅

169b 1-2 γενεσθαι νμας αποστατας KR] αποστατας νμας γενεσθαι 𐤅 | 2 απο] > ο | 3 μη] η (sed v. Robert) 𐤅 | 4 αμαρτι- ο | 5 ουτι ο | 6/7 κεκα[θαρισμε]θα Krs] κεκαθαρισθημεθα ο | 10 πληγ ο* (πληγη ο¹) | 13 [-ησεσθε] Krs] -ησεσθαι ο |

169b 1-2 γενεσθαι νμας αποστατας] αποστατας νμας γενεσθαι | 5 φογορ z | 6/7 κεκαθαρισμεθα (θα superser) z | 15-17 και — σημερον (απο κῦ)] > z |

AA] εναντιον B rell | θῦ] prm του Bh⊙ : prm κῦ του A | 21 απο] + οπισθεν EΛ et sub ※ § | 21/22 οικοδομησαντες omh | 22/23 αυτοις υμιν] ~ Bh: εαυτοις A⊙Λ§ | 23 και E] > B rell

169b 1-2 γενεσθαι νμας αποστατας] αποστατας νμας γενεσθαι B rell: αποστατας γενεσθαι νμας Δ : + σημερον EΛ et sub ※ § | 3 κῦ] prm του B | ¶ A | 4 υμιν hEΛ⊙Λ] ημιν B§ | 6/7 κεκαθαρισμεθα hA⊙] εκαθαρισθημιν BΛ | 10 πληγη] prm η Λ : πλημμελια h | 12/13 αποστραφησεσθε A⊙§] απεστραφητε

K, a plain error for -μελησται || 19 𐤅A are isolated with their plus || 21 οπισθεν was added by Origen so as to express ^{אָרְבַּע} (the asterisked word also in E; naturally not in A⊙) || 22/23 Origen omitted υμιν and retained εαυτοις (so also A⊙) because the Hebrew had only one word || 23 και of E and the K texts (except 𐤅) is not in the Hebrew

169b 2 σημερον was added by Origen, = ^{וַיְהִי} (also in E) || 10 The article which is found in A goes back to Origen; comp. ^{וַיְהִי} || 12/13 The

K 169b

συναγω[γη κῦ]

XXII

¹⁸ και υμε[ις απο-]

18

στραφ[ησεσθε]

σημερον [απο κῦ]

15 και εστ[αι εαν α-]

ποστητ[ε σημε-]

ρον και α[υριῶ]

επι παν[τα ἰηλ]

η οργη εσ[ται:]

20 ¹⁹Και νυν ε[ι μικρα]

19

υμιν η γ[η της]

κατασχ[εσεως]

υμων· δι[αβητε]

14 σημερον]> 14 | [κῦ] KR) + θῦ υμων 14 | 15-19 και εσται αυριον επι παντα ἰηλ η οργη ο: και αυριον επι παστα ἰηλ εσται η οργη s | 15 εσται]> 14 | 17 -ρον] + απο κῦ r 14 | 19 εσται η οργη rs 14 | 20 ¶ rs | εἰ] η ο | 21 η]> ο | 23 υμων KR s] > ο: κῦ 14

16 -ποστραφητε | 17 -ρον]+ απο κῦ | 19 η οργη εσται] ~ | 20 ¶ u

BhEA | 14 απο] οπισθεν E | 15 ¶ Θ[εαν] + υμεις EA et sub ✕: S | 16/17 σημερον (απο) in mg et sup ras A^{a?} (σημερον>A^{*vid}): απο κῦ om | 17 και]> Eh | 19 η οργη εσται] ~ B : εσται οργη hAΘA : | 20 ¶ > BhAΘ | 21 υμιν η γη hEAΘ] η γη υμων B : η γη AS | 23 διαβητε] + υμιν S

translator apparently wrote the aorist (whether 19^s read אָהָרָה, or whether the translator not understanding that the clause was interrogative took the imperfect in the sense of an aorist, it is difficult to say); both recensions (note, however, that A goes with B) have correctly the future tense || 14 οπισθεν of E may be grounded after all in Ethiopic idiom; but see above on 169a, 21 || 15-19 In s the omission may be due to homoioteleuton, comp. z; but it may just as well represent condensation, comp. o || 15 υμεις = אָהָרָה was added by Origen (also in E) || 17 απο κῦ omitted in K through error || και of the apodosis all except hE || 20 Maes suggests that G wrote *μικρα* which was then corrupted into *μικρα* || 21 υμιν of the K texts also in hEAΘ; B has a redundant *υμων* (which perhaps represents an original *υμιν*) deleted by Origen || On the other hand, S adds *υμιν* after *διαβητε* l. 23 || 23 κῦ 14 a clear error which led to the omission of κῦ in l. 3 of the next column

K 170a

[εις την γην της]
 [κατα]σχεσεως
 [κ̄ũ· ο]υ εστιν η
 [σκηνη]η κ̄ũ και
 5 [κατα]κληρονο-
 [μησε]ται εν η-
 [μιν·] και απο κ̄ũ
 [μη α]ποσταται
 [γινε]σθαι· και
 10 [υμει]ς μη απο-
 [στητ]αι δια το
 [οικοδ]ομησαι υ-
 [μας β]ωμον εξω
 [του θ]υσιαστη-
 15 [ριου] κ̄ũ του θũ

XXII

170a 3 κ̄ũ KR] > Ξ | εστιν] erit Ξ | 6 -μησατε rs: -μισαται ο (αι corr in ε):
 + αυτην Ξ | 6/7 υμιν r | 8 αποστατε r | 9 γινεσθε r: γενησθε s | 7-9 και μη απο
 κ̄ũ αποσταται γενησθε Ξ | 10 υμεις KΓΞ] αφ ημων s: > ο | 11 -στητε rs!

170a 3 εστιν] κατασκηνοι εκει | 6 -μησατε | 6-12 -ται — οικοδομη-] > i |
 7-9 και — γινεσθαι] και μη απο κ̄ũ αποσταται γενηθητε | 10 υμεις] απο ημων |

170a 1 εις] επι Α | 3 ου] οπου Α | εστιν] κατασκηνοι εκει omi | 4 σκηνη]
 κιβωτος Α | 6 -μησετε Β | -μησατε hAΘΛΞ | 7-9 και απο κ̄ũ μη αποσταται
 γινεσθε cf. Ξ | και μη αποσταται απο θũ γενησθε Β : και μη αποστατε απο θũ
 γενηθητε h: και μη απο κ̄ũ αποσταται γενηθητε ΑΘ : απο κ̄ũ μη αποσταται
 γενηθητε Α | 10 υμεις B^{ab} superscr] hE^{fh} | απο ημων ΑΘΛΞ | 11 αποστητε

170a 3 εστιν KR(Ξ) against all the other texts and Ξ^m || 4 The reading of A is singular (or sub-singular, comp. 121) || 6 K goes with B in reading the future || αυτην Ξ superfluous || 7-9 KR come nearest to Ξ comp. A in that the order of the Hebrew is strictly adhered to; with AΘ (comp. UF) the witnesses mentioned share κ̄ũ=כִּוּ, כִּוִּי Ξ^m; the essential difference between these two recensions (K and Origen) and the B recension consists in the name of the Deity (θũ in the latter) || 10 כִּוּ, כִּוִּי was expressed by Origen only (it passed into AΘ, but also into sUF); Ξ^s probably read כִּוּ, כִּוִּי (hence υμεις of the other texts), which, of course, is an inferior reading; ο merely condenses || 11 The addition in B hE due to the faulty reading discussed in

K 170a		[ημω] ν· ²⁰ ουχ ει-	20 XXII
		[δου α] χαρ ο του	
		[ζαρα] πλημμε-	
		[λιαν] επλημμε-	
	20	[λησε] ν· απο του	
		[αναθ] εματος·	
		[και ε] πι πασαν	
		[την σ] υναγωγῆ	
170b		ἰῆλ̄ εγενηθη οργη·	
		και ουτος εις μο-	
		νος ην· μη μονος	
		αυτος απεθανε̄·	
	5	εν τη αυτου αμαρ-	
		τια : ²¹ και απεκρι-	21
		θησαν οι υιοι ρου-	

-στειτε s* | 12 οικωδομοσαι ο | 16 υμων s | ¶ rs | 16/17 ουκ ιδου R | ιδου] > 𐤅 | 19 -λιαν Kro] -λεια s: *neglegens* 𐤅

170b 1 ἰῆλ̄] > z | οργη] + κῶ ο | 2 ουτος Kr 𐤅 | ουτως r: αυτος ο | 2/3 εις μονος] *unus* 𐤅 | 4 αυτος Kr] ουτος s𐤅 : > ο | 5 τη] τι ο | εαυτους | 6 ¶ rs |

16/17 ουκ ιδου | 18-20 πλημμ.· επλημμ.] ~ i

170b 1 ἰῆλ̄] > z | οργη] lt] prm η uf | 2 εις ltfi] > uz | ; 4 αυτος ltfi] > uz | 5 εν] > | αυτου] ltf] > u | 6 ¶ | 1 | ρουβιν lti: ρουβ(ε)ιμ ufz | 8 οι] > fz | οι υιοι] > i |

AΘΔξ] + απο κῶ Bh 𐤉 | 16 ¶ A | ουχ Λh* (ουκ h¹) | 17 αχαρ B 𐤉th rell] αχαν Aξ | 18 ζαρα] 'azdr 𐤉th | 19 -λ(ε)ιαν] λ(ε)ια omn | 20 -λησεν] ε sup ras A^{a?} | 23 την AΘΛ

170b 1 εγενηθη] εισηθη sup ras B^{1? a?} | 2/3 μονος sub τ ξ | 3 ην AΘ] sub emniseo ξ : > ΒΛ | μη μονος] > B | 3/4 μονος αυτος cf B | μονος ουτος AΘ: ουτος μονος Δ et sub τ ξ | 5 εν] > ΑΛ | αυτου ΘΛ] εαυτου AB | 2/6 και -

the last note || 17 αχαν = 𐤀𐤆𐤃 𐤅^m only Aξ || 19 The MSS waver between the dat. and accus. to express the inner accus. in Hebrew

170b 2-6 It is clear that the text of B is faulty; the words ην μη μονος dropped out through homoioteleuton; thus barring minor points all three recensions agreed. Perhaps 𐤏𐤃 𐤅^m goes back to 𐤏𐤃𐤏 𐤏𐤃 by the side of which 𐤏𐤃𐤏𐤃 𐤅^s was a justifiable variant || 10 υων not in 𐤅^m || 11/12 i condenses || 13 λεγοντες all, not in 𐤅^m, hence sub obelo Origen || 14-16 Origen's text which is identical with that of AΘ (comp. also s) was, as the obelus shows, substantially the same as the current text; the differences between it and B are slight (B transposes κς εστιν and omits the last κς; with the B text goes also 𐤅, minor differences notwithstanding); the introduction of

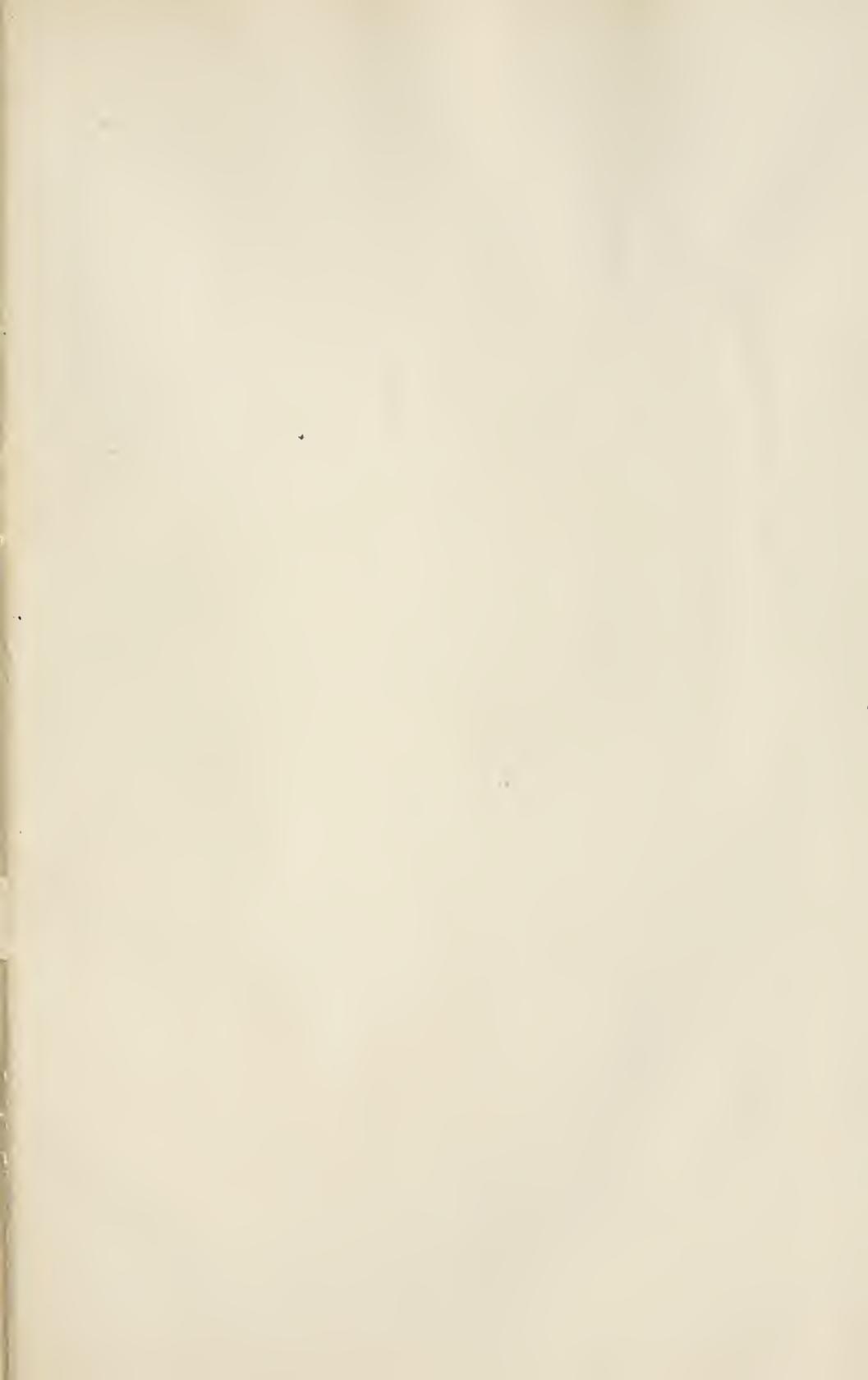
K 170b	βην και οι υιοι γαδ' και το ημισυ φυ- λης υιων μανασ- ση· και ελαλησᾱ τοις χιλιαρχοις· ῑη̄λ' λεγοντες· ²² ο θς̄ αυτος εστιν	XXII 22
15	κς̄ ο θς̄· και ο θς̄ αυ- τος οιδεν· και ῑη̄λ' αυτος διαγνωσε- ται· ει εν αποστα- σεια πεπλημμε- ληκαμεν εναν- τι κ̄υ· μη ρυσηται ημας εν ταυτη·	
20	²³ Και ει οικοδομησα-	23

8 οι|>ο | gat 1 | 10 υιων Ks|>ρο1 | μανναση 1 | 13 λεγοντες ο | 14-16 ο θς̄·
θς̄ κς̄ εστιν· και ο θς̄· θς̄ κς̄ οιδεν αυτος s: ο θς̄ θς̄ εστιν και ο κς̄ και ο θς̄ αυτος
οιδεν 1 | 14 εστι ro | 15 ο θς̄ 2°>ο | 16 οιδε ro | 16-18 και—διαγνωσεται|>1 |
19 -στω R | 21 ρυσηται K | ρυσεται ο: ρυστω s: liberet 1 | 22 ταυτη K1 | prm
τη ημερα R | 20 1 RS | 23 οικοδομησα- R

9 φυλης] prm της i | 11/12 ελαλησαν τοις χιλιαρχοις] ειπον αυτοις i | 12
χιλιαρχαις u | 20/21 εναντι] εναντιον z: απεναντι rell | 21 κ̄υ] prm του t | 21
ρυσεται | 22 ταυτη] prm τη ημερα

αυτου|>h | 6 1 hAΘ | 9 ημισει hA | 10 υιων|>omn | 13 λεγοντες sub τ 1 | 14-
16 ο θς̄ ο θς̄ κς̄ εστιν και ο θς̄ ο θς̄ κς̄ αυτος οιδεν [|ο 2°>A | εστιν και]sub τ 1 |
ο 4°>A] AΘΛ 1: αυτος ο θς̄ θς̄ θς̄ αυτος εστιν· και ο κς̄ κς̄ αυτος οιδεν h: ο
κς̄ αυτος εστι θς̄ και κς̄ και θς̄ θεων αυτος ο κς̄ οιδεν C: ο θς̄ θς̄ εστιν κς̄ και ο θς̄
θς̄ αυτος οιδεν B | 17 διαγνωσεται] γνωσεται omn | 18/19 αποστασει AΘ | 19/20
πεπλημμεληκαμεν Θ | επλημμελησαμεν BhAΛ | 21 κ̄υ] prm του Bh | ρυσηται Λ |
ρυσαιτο BAΘ: ρυστω h (e corr) | 22 ταυτη Bh] prm τη ημερα AΘΛ 1 | 23 1 >

αυτος in the first clause distinguishes the text of Krouf from the others. All the texts err exegetically in that they look in the first clause for a confession of faith. Properly rendered, the Greek should run as follows: ο θς̄ ο θς̄ κς̄ ο θς̄ ο θς̄ κς̄ αυτος οιδεν. Certainly 11^s and 11^m were identical | 16-18 The omission in 1 probably occurred in a Latin MS | 21 11^s read ⲕⲁⲓ ⲉⲓ ⲟⲩⲟⲩⲟⲩⲁⲓ which is certainly the better reading | 22 K goes with Bh1; ταυτη sc. τη ημερα; it goes without saying that Origen supplied the words (hence also in AΘ and UF), but they are also found in R



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