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# Text History of the Greek Exodus

Von

John William Wevers

VANDENHOECK & RUPRECHT IN GÖTTINGEN

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1992

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## Chapter I: The Hexaplaric Recension

The Exodus text tradition is particularly suitable for studying the hexaplaric recension. The hex signs have been preserved to a large extent in Syh, and where extant, in G, as well as in some of the Arm mss. Since copyists of Arm probably had no idea as to what these signs were supposed to represent the tradition is often scrambled, the signs are confused and sometimes placed incorrectly; nonetheless the Arm tradition is a valuable new source for studying hex.

A. Since the text of Exod is substantially different from  $\mathfrak{M}$  in chapters 35—40, it is particularly here that Origen's work can best be seen. Not only is Exod for these chapters substantially shorter, its text is also rearranged considerably and at times the text is quite at variance with  $\mathfrak{M}$ . For the correspondences in tabular form cf Einleitung C 5. As a result the hex text, represented by G-58-72-376-767 Aeth<sup>C</sup> Arab Arm Syh, and in a puzzling manner by F<sup>h</sup>, is so different from Exod that Br.-M. despaired of incorporating the O text in the large apparatus, and the text corresponding to  $\mathfrak{M}$ 's 368—394<sup>3</sup> is printed in a separate appendix. This was also done for the hex addition corresponding to  $\mathfrak{M}$ 's 28<sup>23</sup>—28 which text, however, is more widely attested, viz. by F<sup>a</sup> M O<sup>-767</sup> C<sup>"</sup> d n s t 630 18 46 646 Aeth<sup>CR</sup> Arab Arm Syh. It should be noted as well that the passage is attributed to  $\vartheta'$  in Syh (although the end of the asterisked passage is not given). When one compares 28<sup>22</sup>—26 with  $\mathfrak{M}$  it is immediately evident that v. 22 = v. 22 in  $\mathfrak{M}$ ; v. 23 = v. 29, and v. 26 = v. 30. Between the last two verses in Exod is a summary statement much abbreviated in which some of the contents of vv. 23—28 of  $\mathfrak{M}$  appears, but only as a general statement. All of this is placed under the obelus (in Syh<sup>4</sup>) by Origen as having no equivalent in Hebrew. At its proper place, i. e. between vv. 22 and 23 he places a rendering of  $\mathfrak{M}$ 's vv. 23—28 from  $\vartheta'$ .

On a much greater scale Origen deals with the Greek text of chh. 35—40. In the list below is given the overall picture of what Origen did to "correct" the LXX text of his day. Only the larger pieces of text are there given; individual words and phrases are reserved for later lists. What Origen achieves by major transpositions, additions from other columns of his hexapla under the asterisks (though some asterisks were undoubtedly lost in the tradition or misplaced), and the use of the obelus to signal Greek pieces of text not found in  $\mathfrak{M}$ , is a text which at least approximates the Hebrew. If the hex source for a plus is known it is given in parentheses at the end of the list of witnesses for the citation.<sup>1)</sup>

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<sup>1)</sup> For a thoroughgoing study of Origen's work on chh. 35—40 see now Detlef Fraenkel, *Die Quellen der asterisierten Zusätze im zweiten Tabernakelbericht Exod 35—40*, MSU XX (Festschrift R. Hanhart), 140—186.



- 357 fin] + (cvar; \* Arm<sup>ms</sup> Syh<sup>L</sup>) και ελαιον εις το φως και αρωματα εις το ελαιον της χρυσεως και εις το θυμιαμα της συνθεσεως O<sup>-58</sup> 131<sup>mg</sup> d 127 t 121<sup>mg</sup> 128'-628 55 Aeth<sup>C</sup> Arab Arm Syh (θ' Syh<sup>Ltxt</sup>)
- 3510 και 4°] pr (\* Arm<sup>ms</sup>vid; + \* 344) και τας σανιδας (cvar) αυτης (sub \* Arm<sup>ms</sup> Syh<sup>L</sup>; > 58) F<sup>b</sup> O 85<sup>mg</sup>-130<sup>mg</sup>-321'<sup>mg</sup>-344<sup>mg</sup> Arab Arm Syh (σ' θ' κ. τ. σαν. 344; σ' θ' αυτης Syh<sup>Ltxt</sup>)
- 3510 fin] + (\* Arm<sup>ms</sup>vid) και τας βασεις αυτης (sub \* Arm<sup>ms</sup> Syh<sup>L</sup>; > 58) F<sup>b</sup> O Arab Arm Syh (θ' 344)
- 3515 τράπεζαν] + και τους αναφορεις αυτης F<sup>b</sup> Aeth<sup>C</sup> Arab = **℞** | αὐτῆς] + και τους αρτους του προσωπου 376 Arab = **℞**; + (\* Arm<sup>ms</sup>) και (> 767 Syh) το συσκιαζον την τραπεζαν και τους αναφορεις αυτης και παντα τα σκευη αυτης και τους αρτους του προσωπου (και 2° — προσ. sub \* Syh<sup>L</sup>; +  $\nu$  Syh<sup>T</sup>; om και ult — fin 72) 72-767 Arm Syh: cf **℞**
- 3516 fin] + (cvar; \* Syh<sup>L</sup>) και τους λυχνους αυτης και το ελαιον του φωτος και το θυσιαστηριον του θυμιαματος και τους αναφορεις αυτου F<sup>b</sup> 72-376 Aeth<sup>C</sup> Arab Arm Syh: cf **℞** (θ' Syh<sup>Ltxt</sup>)
- 3517 και 1°] pr (cvar) και το ελαιον του χρυσατος και το θυμιαμα της συνθεσεως και το επισπαστρον της θυρας της σκηνης F O'-29 C'' d<sup>-44</sup> s<sup>-30'</sup> t 318 128' 46 59 319 509 Aeth Arab Arm Bo Syh
- 3517 θυσιαστήριον] + (cvar; \* Syh<sup>L</sup>) της ολοκαυτωσεως (+ \* 344) και το κοσκινωμα το χαλκουν το αυτου τους αναφορεις αυτου F<sup>b</sup> O 85<sup>mg</sup>-130<sup>mg</sup>-344<sup>mg</sup> Aeth<sup>C</sup> Arab Arm Syh (σ' θ' Syh<sup>Ltxt</sup>)
- 3517 fin] + (cvar) και (sub \* Syh<sup>L</sup>) τον λουτθρα και την βασιν αυτου και τα ιστια της αυλης και τους στυλους αυτης και τας βασεις αυτης και το επισπαστρον της πυλης της αυλης και τους πασσαλους της σκηνης και τους πασσαλους της αυλης και τα περισσα αυτων (και 3° — αυτων sub \* Syh<sup>L</sup>) F<sup>b</sup> O<sup>-58</sup> 85<sup>mg</sup>-130<sup>mg</sup>-344<sup>mg</sup> Latcodd 91 94—96 Aeth<sup>C</sup> Arab Arm Syh (και 1° σ' Syh<sup>Ltxt</sup>)
- 3523 βύσσος] pr (cvar) ακινθος (sub \* Syh) και πορφυρα και κοκκινον αλλοιουμενον (> A 58-82 b 121; νακ. — αλλ. sub. \* Arm<sup>ms</sup>) και A O-82 b 121 Aeth<sup>C</sup> Arab Arm Syh (θ' 344; σ' Syh<sup>Ltxt</sup>)
- 3528 και 2°] pr (\* Arm<sup>ms</sup>; + \* Syh) και το ελαιον (+  $\nu$  Syh<sup>T</sup> mend) εις το φως O<sup>-72</sup> 318 126-128'-628 Arm Syh (θ' Syh<sup>Ltxt</sup>)
- 3535 ύφαναι — βύσσω] (cvar; \* Arm<sup>ms</sup>) εν τη ακινθω (εν τη υ. sub \* Syh<sup>T</sup>) και εν τη πορφυρα και (εν 1° — και 2° sub \* Syh<sup>L</sup>) εν τω κοκκινω τω αλλοιουμενω (τω αλλ. sub \* Syh<sup>L</sup>) και τη βυσσω υφαναι O<sup>-767</sup> Arab Arm Syh (θ' Syh<sup>Ltxt</sup>)
- 368 τὰς — (40) fin] pr και εποησεν (aut -σαν) et post 3913 fin tr F<sup>b</sup> O Aeth<sup>C</sup> Arab Arm Syh
- 3633 κώδωνας 2°] + (\* Arm<sup>ms</sup>) ανα μεσον (α. μ. sub \* Syh) των ροισκων O<sup>-58</sup> Aeth<sup>C</sup> Arab Arm Syh
- 372 fin] + (\* Arm<sup>ms</sup> Syh) [368] τό — [34] fin F<sup>b</sup> O Aeth<sup>C</sup> Arab Arm Syh
- 373 ύφαντόν] + (\* G) εποησεν αυτο F<sup>b</sup> O Aeth<sup>C</sup> Arab Arm Syh
- 378 fin] + (\* Arm<sup>ms</sup> Syh) και οι κοσμοι (κρικιοι F<sup>b</sup>) των στυλων (αυτων pro τ. στ. F<sup>b</sup>) και αι ψαλιδες αυτων αργυραι F<sup>b</sup> O Aeth<sup>C</sup> Arab Arm Syh (θ' Syh<sup>Ltxt</sup>)
- 379 είκοσι 2°] + (χαλκαι) + (\* Arm<sup>ms</sup> Syh) και οι κοσμοι των στυλων και αι κατακολλησεις (cvar) αυτων αργυραι O<sup>-58</sup> Aeth<sup>C</sup> Arab Arm Syh (θ' Syh<sup>Ltxt</sup>)
- 3710 fin] + (\* Arm<sup>ms</sup> Syh) και οι κοσμοι (κρικιοι F<sup>b</sup>) των στυλων (αυτων pro τ. στ. F<sup>b</sup>) και αι (> 767) κολλησεις (cvar) αυτων αργυραι F<sup>b</sup> O<sup>-58</sup> Aeth<sup>C</sup> Arab Arm Syh (θ' Syh<sup>Ltxt</sup>)
- 3715 και 2°] pr (\* Arm<sup>ms</sup> Syh) και αι ψαλιδες (οι κρικιοι pro αι ψ. F<sup>b</sup>) των στυλων F<sup>b</sup> O<sup>-58</sup> Arab Arm Syh (θ' Syh<sup>Ltxt</sup>)
- 381 fin] + (cvar; \* G Arm<sup>ms</sup> Syh) εκ ξυλων ασηπτων δυο πηχεων και ημισους το μηκος αυτης και ημχος και ημισους το πλατος αυτης και ημχος και ημισους το υψος αυτης A F<sup>b</sup> F<sup>b</sup> O 118'-537 121 Aeth<sup>C</sup> Arab Arm Syh (θ' Syh<sup>Ltxt</sup>)
- 384 ὥστε] pr (cvar; \* G Syh) και εποησεν αναφορεις εκ ξυλων ασηπτων και κατεχρυσωσεν αυτους χρυσω και εισηνεγκεν τους αναφορεις εις τους δακτυλιους επι τοις πλευροις της κιβωτου F<sup>b</sup> O Aeth<sup>C</sup> Arab Arm Syh (θ' Syh<sup>Ltxt</sup>)
- 385 fin] + (cvar; \* G Arm<sup>ms</sup> Syh) δυο πηχεων και ημισους μηκος αυτου και ημχος και ημισους το πλατος αυτου F<sup>b</sup> O Aeth<sup>C</sup> Arab Arm Syh (θ' Syh<sup>Ltxt</sup>)

- 386 χρυσοῦς] (× G Arm<sup>ms</sup>) χρυσα O 44 I fin] + (cvar; × G Arm<sup>ms</sup> Syh) τορευτα εποιησεν  
 387 αυτα εξ αμφοτερων των μερων του ιλαστηριου O Aeth<sup>C</sup> Arab Arm Syh  
 387 fin] + (cvar; × Arm<sup>ms</sup> Syh; + × G) εκ του ιλαστηριου εποιησεν τους χερουβειμ εξ αμφο-  
 388 τερων των μερων αυτου και εγενοντο οι χερουβειμ εκτεινοντες τας πτερυγας ελιανωθεν O  
 Aeth<sup>C</sup> Arab Arm Syh (θ' Syh<sup>txt</sup>)  
 388 fin] + (cvar) κατα προσωπον αυτων ανηρ προς τον αδελφον αυτου επι το ιλαστηριον ησαν τα  
 389 προσωπα των χερουβειμ (+ √ G; ανηρ — χερ. sub × Syh<sup>T</sup>; αυτου—χερ. sub × Syh<sup>L</sup>) G-  
 376-767 Arab Syh (θ' ανηρ—χερ. Syh<sup>txt</sup>)  
 389 την 2° — (11) fin] ἐκ — (11) fin sub ÷ Syh<sup>L</sup>; sub ÷ G Arm<sup>ms</sup>(vid) Syh<sup>T</sup>; > F<sup>h</sup> Aeth<sup>C</sup> Arab  
 = **℞**  
 3811 fin] + (× G Syh) [3710b] εκ ξυλων — [15] fin F<sup>h</sup> O<sup>-58</sup> Aeth<sup>C</sup> Arab Arm Syh ([10] δύο —  
 3812 (12) fin sub × Arm<sup>ms</sup>vid)  
 3813 init — (17) fin] sub ÷ Arm<sup>ms</sup>; ἦ — (17) fin sub ÷ G Syh; om ἦ — (17) fin F<sup>h</sup> Aeth<sup>C</sup> Arab  
 = **℞**  
 3817 fin] + [3717b] εκ χρυσιου — [28] fin F<sup>h</sup> O Aeth<sup>C</sup> Arab Arm Syh ([17b] εκ — [24] fin sub ×  
 3818 Arm<sup>ms</sup> Syh; [17b] εκ — [21] τούς sub × G I [25] τὸ χρυσοῦν] του (> Compl) θυμιαματος  
 F<sup>h2</sup> Aeth<sup>C</sup> = Compl **℞**; > F<sup>h1</sup> Arab I [25] εκ — [28] fin sub × Arm<sup>ms</sup> Syh)  
 3818 om init — (21) fin F<sup>h</sup> O Aeth<sup>C</sup> Arab Arm Syh = **℞**  
 3822 init — (24) fin] post (25) fin tr F<sup>h</sup> O Aeth<sup>C</sup> Arab Arm Syh  
 3822 init — συναγωγῆς] pr ÷ Syh<sup>L</sup>; sub ÷ Arm<sup>ms</sup> Syh<sup>T</sup>; cf **℞** I fin] + (cvar; × Arm<sup>ms</sup> Syh)  
 3823 εκ ξυλων ασηπτων πεντε πηχεων μηκος αυτου και πεντε πηχεων ευρος αυτου τετραγωνον και  
 3824 τριων πηχεων υψος αυτου (+ και F<sup>h</sup> Aeth<sup>C</sup> = **℞**) εποιησεν τα κερατα αυτου επι των τεσ-  
 3825 σαρων ρωνεων αυτου εξ αυτου ησαν τα κερατα αυτου και εκλυψεν αυτο χαλκω F<sup>h</sup> O<sup>-58</sup>  
 Aeth<sup>C</sup> Arab Arm Syh (θ' Syh<sup>txt</sup>)  
 3823 fin] + (× Arm Syh; + και Arm) παντα τα σκευη αυτου εποιησεν (> Arm<sup>ap</sup>) χαλκα F<sup>h</sup> O<sup>-58</sup>  
 Aeth<sup>C</sup> Arab Arm Syh (θ' Syh<sup>txt</sup>)  
 3824 μοχλοῖς] + (cvar; × Arm<sup>ms</sup> Syh) και εποιησεν τους αναφορεις ξυλα ασηπτα και εκλυψεν  
 3825 αυτους χαλκω F<sup>h</sup> O<sup>-58</sup> Aeth<sup>C</sup> Arab Arm Syh (θ' Syh<sup>txt</sup>)  
 3824 ὥστε] pr (cvar) και εισηνεγκεν τους αναφορεις εις τους δακτυλιους επι τα πλευρα του θυ-  
 3825 σιαστηριου F<sup>h</sup> O Aeth<sup>C</sup> Arab Arm Syh  
 3824 fin] + (cvar; × Arm<sup>ms</sup> Syh<sup>T</sup>) κοilon σανιδωτον εποιησεν αυτο (+ √ Syh<sup>L</sup>) F<sup>h</sup> O<sup>-58</sup> Aeth<sup>C</sup>  
 Arab Arm Syh  
 3827 om comma F<sup>h</sup> O Aeth<sup>C</sup> Arab Arm Syh, sed cf 4026 fin infra  
 392 σῖκλοι] + (× G Arm<sup>ms</sup> Syh) εν τω σικλω τω αγιω O<sup>-58</sup> Aeth<sup>C</sup> Arab Arm Syh = **℞** (θ'  
 393 Syh<sup>txt</sup>); + κατα τον σικλον τον αγιον F<sup>h</sup>  
 398 τοῦ μαρτυρίου] sub × Arm<sup>ms</sup> (mend); + (× G Arm<sup>ms</sup>vid Syh) και το θυσιαστηριον το χαλ-  
 399 κουν (om το χ. 58'-767 Aeth) O Aeth<sup>C</sup> Arab Arm Syh (θ' Syh<sup>txt</sup>)  
 399 comma] post (10) θυσιαστηρίου 2° tr O Aeth<sup>C</sup> Arab Arm Syh  
 3910 και 3° — (12) fin] ante (14) init tr O<sup>-G</sup> Arab Arm Syh  
 3912 comma] sub ÷ Arm<sup>ms</sup>; ; χρυσίον — fin sub ÷ Syh; > Compl = **℞**  
 3914 αὐτῆς 1°] + (× Arm<sup>ms</sup> Syh) περονας (cvar) αυτης (> Arm) και σανιδας αυτης O<sup>-58</sup> Aeth<sup>C</sup>  
 Arab Arm Syh (θ' Syh<sup>txt</sup>)  
 3914 fin] + (cvar) και τας διφθερας δερματα κριων ηρυθροδανωμενα και τα καλυμματα δερματα  
 3915 νακινθινα και το καταπετασμα το συσκιαζον (και ult — συσκ. sub × Arm<sup>ms</sup> Syh) O Aeth<sup>C</sup>  
 Arab Arm Syh (θ' Syh<sup>txt</sup>)  
 3917 καύσεως] + (× Arm<sup>ms</sup> Syh) και παντα τα σκευη αυτης (+ √ G) O Aeth<sup>C</sup> Arab Arm Syh  
 3918 (σ' θ' Syh<sup>txt</sup>)  
 3919 comma] pr (cvar; × G Arm<sup>ms</sup> Syh<sup>L</sup>) και τας στολας τας λειτουργικας λειτουργειν εν τω αγιω  
 3920 O Arab Arm Syh; post (21) fin tr O Aeth<sup>C</sup> Arab Arm Syh  
 3920 init] pr και το θυσιαστηριον το χρυσον (και — χρυσον sub × G Arm<sup>ms</sup> Syh) και το  
 3921 ελαιον της χρυσεως και το θυμιαμα της συνθεσεως και το επισπαστρον της θυρας της σκηνης και  
 3922 το θυσιαστηριον το χαλκουν και το παραθεμα το χαλκουν το αυτω τους αναφορεις αυτου (της  
 3923 4° — αυτου sub × G Arm<sup>ms</sup>vid; και 4° — αυτου sub × Syh) και παντα τα σκευη αυτου τον  
 3924 λουτηρα και την βασιν αυτου (τον — fin sub × G Arm<sup>ms</sup>vid Syh) O Aeth<sup>C</sup> Arab Arm Syh  
 3925 (οί γ' και 1° — χρυσον 1° Syh<sup>txt</sup>; σ' θ' τον — fin Syh<sup>txt</sup>)  
 3921 om init — ἐπικαλύμματα O<sup>(-G)</sup> Aeth<sup>C</sup> Arab Arm Syh  
 406 fin] + (cvar; × G Arm<sup>ms</sup> Syh) και θησεις τον λουτηρα ανα μεσον της σκηνης του μαρτυριου

- και ανα μεσον του θυσιαστηριου και δωσεις εκει υδωρ και θησεις την αυλην κυκλω και δωσεις  
 το επισπαστρον της πυλης της αυλης O Aeth<sup>C</sup> Arab Arm Syh  
 407 και 3° — αυτήν] sub ÷ Arm<sup>mss</sup> Syh: contra  $\mathfrak{A}$ ; >71' 426; +  $\sphericalangle$  G  
 409 fin] + ...  $\sphericalangle$  G (sub \*); + (\* Arm<sup>mss</sup> Syh) και χρισεις τον λουτθρα και την βασιν αυτου και  
 αγιασεις αυτον (eos Arab) F<sup>b</sup> O-G Aeth<sup>C</sup> Arab Arm Syh (oi γ' Syh<sup>txt</sup>)  
 4018 fin] + (cvar; \* G Syh<sup>L</sup>) και εδηκεν (κ. εθ. sub \* Arm<sup>ms</sup>) το ιλαστηριον επι της κιβωτου  
 επανωθεν O Aeth<sup>C</sup> Arab Arm Syh  
 4025 Μωυση] + (\* Arm<sup>mss</sup> Syh<sup>L</sup>) και εδηκεν το επισπαστρον της θυρας της σκηνης (+  $\sphericalangle$  G)  
 O-58 Aeth<sup>C</sup> Arab Arm Syh (θ' Syh<sup>Ltxt</sup>)  
 4026 σκηνης] + (cvar) της σκεπης (τ. σκ. sub \* G Arm<sup>mss</sup> Syh) του μαρτυριου και ανηγεγεν επι  
 αυτου την ολοκαυτωσιν και την θυσιαν (και 1° — θυσ. sub \* G Arm<sup>mss</sup> Syh) καθα ενετει-  
 λατο  $\overline{\kappa\zeta}$  τω μωυση και εποησεν τον λουτθρα ανα μεσον της σκηνης του μαρτυριου και ανα με-  
 σον του θυσιαστηριου και εδωκεν εκει υδωρ (μαρτυριου 2° — υδωρ sub \* Syh<sup>T</sup>; ανα 1° —  
 υδωρ sub \* G Arm<sup>mss</sup> Syh<sup>L</sup>) ινα νιπτωνται εξ αυτου μωυσης και ααρων και οι υιοι αυτου τας  
 χειρας αυτων και τους ποδας εισπορευομενων αυτων εις την σκηνην του μαρτυριου η οταν προσ-  
 πορευονται προς το θυσιαστηριον λειτουργειν (sub ÷ G Arm<sup>mss</sup> Syh; >58 =  $\mathfrak{A}$ ) ενι-  
 πτοντο εξ αυτου (εξ α. sub ÷ Syh =  $\mathfrak{A}$ ) καθαπερ συνεταξεν  $\overline{\kappa\zeta}$  τω μωυση O Aeth<sup>C</sup> Arab  
 Arm Syh (θ' ανα 1° — υδωρ Syh<sup>txt</sup>): cf 3826–27  
 4027 θυσιαστηριου] + (\* G Arm<sup>ms</sup> Syh<sup>L</sup>) και εδηκεν το επισπαστρον (καταπετασμα F<sup>b</sup>) της  
 (> F<sup>b</sup>) πυλης (-λην F<sup>b</sup>) της αυλης F<sup>b</sup> O Aeth<sup>C</sup> Arab Arm Syh

Certain remarks on the materials presented in the above list are in order. First of all, the tradition of the hex signs has been quite imperfectly transmitted. At 35<sup>10</sup> (1° et 2°) the tradition is unclear for Arm<sup>mss</sup>, some apparently having the entire plus intended by the marginal asterisk, others including only the pronoun *αυτης*. At v. 15 the correct hex text can be restored through the use of the Syh tradition. Exod has only “and the table and all its vessels.” Syh has *και την τράπεζαν* under the obelus, and adds to *συσκιαζον* (for  $\text{רָחֵק}$  of v. 12; v. 15 = v. 13 in  $\mathfrak{A}$ ), then repeats “the table,” and adds “and its staves and all its vessels and the bread of the presence,” with the latter addition under the asterisk. Of course a metobelus before and an asterisk after “and all its vessels” have been lost in the tradition. At v. 17 the signs have been lost in the tradition for the first citation; for the second one 344<sup>ms</sup> has the asterisk at the wrong place and lacks a metobelus, and at the last one the tradition leaves “the laver and its basin” outside the asterisk tradition in Syh. At v. 23 Arm<sup>ms</sup> correctly presents the asterisk tradition; Syh does not. And at v. 35 Arm<sup>mss</sup> have too much text under the asterisk. Syh<sup>L</sup> correctly designates *εν 1° — και 2°* and *τω αλλοιουμενω* as hex plusses. Note that the θ' text also transposed *υφαινει* to the end to designate the  $\text{וַאֲרָיָה$  of  $\mathfrak{A}$ . This nicely shows that θ' was not an independent translation but rather a revision of LXX; no new translation would have failed to render the conjunction; θ', however, simply reordered the text using the existing infinitive of the text before him.

At 36<sup>33</sup> Syh has the metobelus in the wrong place, i. e. after *μεσον* instead of after *ροισκων*. At 38<sup>6</sup> G and an Arm<sup>mss</sup> wrongly include *χρυσα* under the asterisk. At v. 7 G lacks the metobelus, and at v. 8 Syh<sup>T</sup> has the asterisk at the wrong place. At v. 9 only Syh<sup>L</sup> has the obelus tradition correctly defined. The long addition at v. 11 is correctly delimited in G Syh but apparently not so in the margin of an Arm<sup>mss</sup>. In v. 13 the beginning of the passage without a Hebrew counterpart is wrongly given in Arm<sup>mss</sup> as well. The lengthy addition at the end of 38<sup>17</sup> is not correctly defined in any

of our sources, whereas in v.22(2°) only Arm<sup>mss</sup> and Syh<sup>T</sup> correctly designate the verse under the obelus (as well as the addition under the asterisk). At v.24(2°) the sign tradition has been lost, and for 3° Syh<sup>L</sup> has only a metobelus.

At 39<sup>s</sup> Arm<sup>mss</sup> incorrectly show the extent of the hex reading, whereas G and Syh have the asterisk at the wrong place. At v. 12 Arm<sup>mss</sup>, but not Syh, correctly place the obelus at the beginning of the verse. At v.20 none of the signs is correctly placed and at 40<sup>18</sup> an Arm<sup>mss</sup> has only *και εθηκεν* under the asterisk and the long addition at the end of v.26 should have been entirely placed under the asterisk instead of the scattered signs present in the tradition.

Origen not only added text which was lacking in the Greek; he also tried to straighten out the order of the text by rearrangement. These transpositions are found in the above list at 36<sup>s</sup> 38<sup>22</sup> and 39<sup>10</sup>.

It will also have been observed that Origen's source for the hex plusses (and probably for the transpositions as well) was mainly *θ'*. Exceptions include *και* 1° at 35<sup>17</sup>fin attributed to Symmachus, and the Syh tradition of Symmachus at 35<sup>23</sup>, though 344 has *θ'*. At 40<sup>9</sup> the plus is attributed to *οι γ'* in Syh.

That Origen used *θ'* to revise LXX in these chapters has in the past been assumed to be correct; cf e.g. K. G. O'Connell (1972). This assumption has been challenged by D. Fraenkel who has shown that the so-called Theodotionic additions are quite foreign to the vocabulary and translation style of *θ'* elsewhere in the book. What Fraenkel has demonstrated is that Origen made his own revised text using the hex text of Exod A<sup>2</sup>) which he transformed into a fitting conclusion to the full tabernacle account. What Fraenkel has to my mind not explained adequately is the source of the *θ'* (and other) designations in Syh, but for the rest his statement is compelling, and students of Exod B will in the future have to take his argument into account.

B. In *List 2* the remaining asterisk tradition of the Exodus text is given. The materials are throughout considered to be =  $\mathfrak{M}$ , and that fact is not noted; the symbol  $\mathfrak{M}$  in this list stands for the text of BHS, i.e. divergences in  $\mathfrak{M}^{\text{mss}}$  Sam or Tar are disregarded. When the asterisk tradition is clearly wrong it is marked mend (for mendose) or "contra  $\mathfrak{M}$ ." As in *List 1*, where a hex source is given somewhere in the tradition it is given in parentheses at the end of the citation.

*List 2*

- 15 ψυχαι] + (\* 64 Syh); + των 376 Syh) εξελθοντων (-θωντων 376) O<sup>-72</sup>-15-64<sup>mss</sup> Syh; + αι εξελθουσαι 72 f 318<sup>mss</sup> Arm Co
- 111 και Παμεσση] \* et lr'ims' Syh<sup>T</sup>; και sub \* Syh<sup>L</sup> | Παμεσση] pr την O<sup>-72</sup>-15 126 527 76.  $\mathfrak{M}$  has ואת רעמסט and obviously the asterisk must have been intended by Origen for την.
- 114 εργα] + (\* 64 Arm<sup>mss</sup> Syh) αυτων O<sup>-58</sup>-15-64<sup>mss</sup> Arm Syh
- 121 εποισαν] pr (\* Syh) και O-15-707 130 646 Arm<sup>ap</sup> Syh (α' M 85-127-344)

<sup>2</sup>) For the designation Exod A & B cf ch. VI below.

- 23 *ἔλαβεν*] pr ※ *ei* √ Syh; + *αυτω* (cvar) B F O<sup>-426</sup>-15' b d 56'-129 x γ<sup>-121</sup> 68'-120' 55 59 130 799 Latcod 100 = **Ⲙ**. A large number of witnesses including some attesting to the plus above have transposed *αὐτό* post *κρύπτει*, i.e. thereby equalling the Syh word order
- 23 *θίβιν*] + (※ Arm<sup>mss</sup> Syh) *παπυρου* 15-376' 527 Arm Syh (*α' vid θ'*)
- 26 *παιδίον*] pr (※ Syh) *το* 376 128' Arm Syh
- 26 *idem*] + (※ 64) *και ιδου παιδιον* F<sup>b</sup> 64<sup>ms</sup> = **Ⲙ**: + נער והנה; + (※ Syh) *και ην το παιδιον* 376 630 Arm Syh
- 214 *κατέστησεν*] + (※ 64 Arm<sup>mss</sup> Syh) *εις ανδρα* 64<sup>ms</sup>-426 Arm<sup>ap</sup> Syh (*α' θ' Syh<sup>txt</sup>*); + ※ *virum* Arm<sup>tc</sup>
- 216 *ἐπτά θυγατέρες*] + (※ Syh) *ησαν* O<sup>-426</sup> Syh (*σ' Syh<sup>txt</sup>*): contra **Ⲙ**
- 219 *ἦντλησεν*] pr (※ 64 Syh) *αντλησεν* O<sup>-72</sup>-64<sup>ms</sup> Syh
- 222 *fin*] + (cvar; ※ M 85-344-730; ~ 343) *το δε ονομα του δευτερον εκαλεσεν ελιεζερ ο γαρ θεος του πατρος μου βοηθος μου και ερρυσατο με εκ χειρος φαραω* F M O<sup>-376</sup>-29' C'' b d f-56<sup>txt</sup> n s t x 121<sup>ms</sup>-318' 630 18 55 59 130 799 Latcod 100 Arab Bo Syh<sup>Lmst</sup>: contra **Ⲙ**: ex 184
- 32 *του*] pr (※ 64 Arm<sup>mss</sup> Syh) *μεσου* O<sup>-72</sup>-64<sup>ms</sup> 128 Arm Syh
- 34 *ἐκ*] + (※ 64) *μεσου* O<sup>-72</sup>-64<sup>ms</sup>(vid) 128' Eus VI 236 241 Arm Syh
- 35 *τὸ ὑπόδημα*] *τα υποδηματα σου* (sub ※ Arm<sup>mss</sup>) Carl 49 Aeth Arm = **Ⲙ**; + (※ Syh) *σου* 58<sup>ms</sup>-135-376'-618 Syh (*οἱ γ' Syh<sup>txt</sup>*)
- 35 *ἔστηκας*] + (※ Arm<sup>mss</sup> Syh) *επ αυτου* O<sup>-72</sup> Carl 49 Eus II 18 VI 241 Arm Syh (*α' Syh<sup>txt</sup>*)
- 37 *ἐργοδιωκτῶν*] + (※ Syh) *αυτων* O Arm Syh
- 311 *εἰμι*] pr (※ Syh) *εγω* 58-376 128' Syh (*α' θ' Syh<sup>txt</sup>*); + (※ Arm<sup>ms</sup>) *εγω* A<sup>c</sup> B F<sup>b</sup> 15'-172-135\*-426-ol 126-550' b n-628 527 55 130 509 ClemR XVII 5 Cyr Ad 240 Tht Ex 112 II 500 Latcod 100 Arm Sa. **Ⲙ** hab אנכי.
- 316 *οὖν*] sub ※ 64<sup>ms</sup>(mend)
- 46 *τὴν χεῖρα* 1° 73 b 129 n-628 x Latcod 101 Concil (Cyr) I 5] *αυτην* 107'-125; + (※ Arm<sup>mss</sup>) *αυτου* 843 rell
- 46 *αὐτοῦ* ult] + (※ Syh) *λεπρωσα* 376' d<sup>-44</sup> f-129 t 71 392-527 76' 130 509 799 Cyr Ad 245 Gl 472 Or IV 462 Latcod 101 Aug Loc in hept II 17 Ruf Ex XII 3 Arab Arm Bo Syh (*α' θ' 85-127-344*)
- 47 *τὴν χεῖρα*] + (※ Syh) *αυτου* A O-29-618 52'-78-126-313'-414\*-422 106 53' n<sup>(-458)</sup> t γ 59 Cyr Ad 245 Gl 472 Or IV 462 Latcod 100 Arm Co Syh (*ὁ ἔβρ' Syh<sup>txt</sup>*)
- 49 *αἶμα*] pr (※ Syh) *και εσται* 426 Syh (*σ' θ' Syh<sup>txt</sup>*)
- 410 *ισχνόφωνος*] + (※ Syh) *γαρ* O 343 128' Latcod 100 Ambr Abr II 73 Arm Syh
- 419 *οἱ*] pr (※ Arm<sup>mss</sup> Syh) *οι ανδρες* (ανῶι 72) O Arm Syh
- 420 *παιδιά*] + (※ Arm Syh) *αυτου* (*εαυτου* 58 318) F<sup>b</sup> O C'' 318 Aeth Arab Arm<sup>tc</sup> Co Syh (*σ' Syh<sup>txt</sup>*)
- 422 *υἶος*] + (※ Syh) *μου* 426 Ach Sa Syh (*οἱ γ' (ὁ ἔβρ' L) Syh<sup>txt</sup>*)
- 423 *ἐγώ*] + (※ Syh) *εμι* O<sup>-72</sup> Syh: **Ⲙ** hab אנכי (*α' θ' Syh<sup>txt</sup>*)
- 423 *πρωτότοκον*] + (※ Syh) *σου* O<sup>-72</sup> Co Syh (*οἱ γ' (ὁ ἔβρ' L) Syh<sup>txt</sup>*)
- 425 *αὐτῆς*] sub ※ Arm<sup>mss</sup> Syh (mend)
- 428 *ἀπέστειλεν*] + (※ Arm<sup>mss</sup>) *αυτον* (*αυτω* 376) O<sup>(-72)</sup> Aeth Arab Arm Syh
- 56 *Φαραώ*] + (※ Arm<sup>mss</sup> Syh) *εν τη ημερα εκεινη* O 131<sup>c</sup> 128' Arm Syh (*ὁ ἔβρ' Syh<sup>Ltxt</sup>*)
- 56 *γραμματευσιν*] + (※ Arm<sup>ms</sup> Syh) *αυτου* F<sup>b</sup> O 131<sup>c</sup> Arm Syh
- 58 *κεχράγασιν*] pr (※ Syh) *αυτοι* 376' C'' 318 646 Syh (*α' θ' Syh<sup>txt</sup>*)
- 512 *Αἰγύπτῳ*] pr (※ Syh) *γη* B M O<sup>-64\*72</sup>-29 19' 321 γ<sup>-392</sup> 18 55 59 130 799 Latcod 100 Arab Arm Syh
- 514 *τῆς πλινθείας*] pr ※ 85 (mend)
- 520 *Μωνση*] pr ※ *in* √ Syh (*σ' θ' Syh<sup>txt</sup>*); pr *τω* 527: **Ⲙ** hab pr נח
- 523 *καί 2°*] pr ※ Syh (mend); + (Arm<sup>mss</sup> Syh) *ρομομενος* 58-376 128' Arm Syh (*α' θ' Syh<sup>txt</sup>*)
- 63 *Ἰσαάκ*] pr (※ Syh) *προς* 15-58-376 318 Eus IV 130 Syh (*οἱ γ' Syh<sup>Ltxt</sup>*)
- 63 (*καὶ*) *Ἰακώβ*] *καὶ* sub ※ Syh (mend); pr (※ Syh) *προς* 15-376 Eus IV 130 Syh (*οἱ γ' Syh<sup>Ltxt</sup>*)
- 67 *λαόν*] pr (※ Arm<sup>mss</sup> Syh) *εις* F<sup>a</sup> M 15-58-135-376 19' s x 318-527 18 646 Latcod 100 Ambr Cain II 10 Arm Bo Syh (*οἱ γ' Syh<sup>Ltxt</sup>*)
- 613 *πρός 2°*] pr (※ Arm<sup>mss</sup> Syh<sup>T</sup>; + ※ Syh<sup>L</sup>) *προς τους* (> F<sup>b</sup>) *υιους* *ιηλ* και F<sup>b</sup> O<sup>-58</sup>-15 Arm Syh (*σ' θ' Syh<sup>txt</sup>*)

- 616 *ἐπτά*] + (\* Arm<sup>mss</sup> Syh) *ετη* 29' *b* 107' 664 *n*<sup>-458</sup> *t* *γ*<sup>-318</sup> Ach Arm Bo<sup>A</sup> Sa Syh  
71 *σου* 2°] (+ \* Arm<sup>mss</sup>) *σοι* 130 Cyr IX 77 Tht IV 121 Aeth Arab Arm Co: contra **Ⲙ**  
73 *τέρατα*] + (\* Syh) *μου* A F<sup>b</sup> O-15 761 *b* 30'-321 84 *x* 318' 120'-128' 130 646' <sup>Lat</sup>Aug  
*Ex* 18 Aeth Arab Co Syh (ὁ ἔβρ' Syh<sup>txt</sup>)  
77 *ἐτῶν* 2°] pr *filius* (sub \*<sup>mss</sup>) Arm: cf **Ⲙ**  
77 *ὀγδοήκοντα* 2°] pr \* *filius* *↵* Syh (α')
- 85 *Ἰαζών*] pr (\* Syh) *προς* 426 Syh  
85 *fin*] + (\* Arm<sup>mss</sup> Syh) *επι την γην αιγυπτου* F<sup>a</sup> O'-15 108<sup>mg</sup> Arm Syh (α' σ' Syh<sup>T</sup>; σ' θ' Syh<sup>L</sup>)
- 86 *χειρα*] + (\* Arm<sup>mss</sup> Syh) *αυτου* O-58-15 527 Aeth Arm Bo<sup>A</sup> Sa Syh (οι γ' Syh<sup>txt</sup>)  
89 *καί* 4° — *ύμων*] sub \* 343(vid); > 53': contra **Ⲙ**  
810 *κυρίου*] + (\* Arm<sup>mss</sup> Syh) *ο* θξ *ημων* O-15 Arm Syh (α' σ' θ' Syh<sup>L</sup>)  
816 *Αίγυπτου*] + (\* Arm<sup>mss</sup>) *και εποιησαν ουτως* 15-376 128' Arm = **Ⲙ**; + (\* Syh<sup>T</sup>) *και εποιησεν ουτως* (sub \* Syh<sup>L</sup>) O-376 <sup>Lat</sup>cod 106 Syh  
819 *καθάπερ*] *secundum* \* *quod* *↵* Syh: **Ⲙ** hab **ⲛⲏⲕⲁ**  
821 *κυνόμυιαν*] pr (\* Syh) *την* 58-426 Syh (σ' Syh<sup>txt</sup>)  
829 *καί* 4°] pr \* 85 (mend)  
98 *πασάτω*] + (\* Arm<sup>mss</sup> Syh) *αυτην* O-15 C'' 318 verss  
910 *ἐναντίον*] pr (\* Syh) *και εστησαν* O-15 Pal Syh (οι γ' Syh<sup>Ltxt</sup>)  
920 *συνήγαγεν*] + (\* Syh) *τους παιδας αυτου (αυτω* 552; > 72 730) *και* O-15 C'' 730 318 128' 646 Arm Pal Syh (α' σ' θ' + *τους δούλους αυτού* 108 Syh)  
921 *ἀφήκεν*] + (\* Arm<sup>mss</sup> Syh) *τους παιδας αυτου και* O-15 Arm Pal Syh  
921 *κτήνη*] + (\* Syh) *αυτου* O-15 799 Tht *Ex* 115<sup>ap</sup> <sup>Lat</sup>Aug *Ex* 33 Aeth Arab Arm<sup>te</sup> Co Pal Syh (οι γ' Syh<sup>Ttxt</sup>)  
922 *τήν* 2°] \* *campi* *↵* Syh; + *εν τω πεδιω* O-376 Arm Pal: **Ⲙ** hab **ⲛⲏⲕⲁ**  
922 *fin*] + (\* Syh) *αιγυπτου* O-72-15 500 Arm Pal Syh  
923 *χειρα*] + (\* Syh) *αυτου* O-376-15-707 C'' 53' 646 <sup>Lat</sup>Ruf *Ex* IV 3 Aeth Arab Arm Co Pal Syh  
924 *ἐν* 2°] (\* Syh) *εν παση* (+ *τη* 72 130) *γη* (*τη* 58) O-15 318' 130 799 Arm Pal Syh (α' Syh<sup>txt</sup>)
- 925 *ἀπό*] pr (\* Arm<sup>mss</sup> Syh) *παντα* (> 106 318) *οσα* (> 527) *ην εν τω πεδιω* (cvar) B<sup>mg</sup> M<sup>mg</sup> O-15-135<sup>mg</sup>-707 *b d n*<sup>-628</sup> *t x* *γ*<sup>-121</sup> 55 <sup>Lat</sup>cod 104 Arab Arm Bo<sup>B</sup> Pal Syh (θ' Syh)  
930 *κύριον*] + (\* Arm<sup>mss</sup> Syh) *θῆ* 15-426 Arm Syh (σ' Syh<sup>L</sup>)  
935 *τῶ*] (\* Arm<sup>mss</sup> Syh<sup>T</sup>) *εν χειρι* O-15 Arm Pal Syh (α' σ' Syh<sup>txt</sup>)  
101 *τῶν*] pr (\* Arm<sup>mss</sup> Syh) *την καρδιαν* O-72-15 *b* 107' *n* 85'<sup>mg</sup>-344<sup>mg</sup> *t* Arm Bo<sup>B</sup> Pal Sa Syh  
109 *προεβυτέροις*] + (\* Arm<sup>mss</sup> Syh) *ημων* (υμ. 15\*) O'-64<sup>txt</sup>-15 125 458 318 Cyr *Ad* 201 IV 264 Aeth Arab Arm Co Pal Syh (α' θ' Syh<sup>txt</sup>)  
109 *υίοις*] + (\* Syh) *ημων* (υμ. 15\*) O-15 527 Cyr *Ad* 201<sup>R</sup> Aeth Arab Co Pal Syh (α' θ' Syh<sup>txt</sup>)
- 109 *θυγατράσιν*] + (\* Arm<sup>mss</sup> Syh) *ημων* O-15 Aeth Arab Arm Co Pal Syh (οι γ' Syh<sup>txt</sup>)  
109 *προβάτοις*] + (\* Syh) *ημων* O-58-15 Aeth Arab Co Pal Syh (οι γ' Syh<sup>txt</sup>)  
109 *ἡμῶν* 1°] + (\* 64 Arm<sup>mss</sup> Syh) *πορευσομεθα* 15-58-64<sup>mg</sup>-376 C'' 318 Arm Syh  
1011 *fin*] + (\* 64) *και λεγουσιν αυτοις πορευεσθε* (π[... 64) 64<sup>mg</sup> 318: contra **Ⲙ**  
1012 *γῆν* (vid)] + (\* Arm<sup>mss</sup> Syh) *αιγυπτου* 15-376'-707 19' 246 127 30' *t* 392-527 <sup>Lat</sup>cod 104(vid) Arm Pal Syh (οι γ' Syh<sup>Ttxt</sup>)  
1013 *ράβδον*] + (\* Arm<sup>mss</sup> Syh) *αυτου* O-15 246 527 Aeth Arab Arm Bo Pal Syh (ὁ ἔβρ' Syh<sup>Ltxt</sup>)
- 1014 *γέγονεν*] + \* *talis* *↵* Syh  
1014 *οὔτως*] sub \* Arm<sup>mss</sup> (mend)  
1015 *τήν*] pr (\* Arm<sup>mss</sup>) *πασαν* 53' Arm: non hab **Ⲙ** sed cf 2° infra  
1015 *τῆς γῆς* 1°] pr (\* Syh) *πασης* 15-376' Sa Syh (θ' Syh<sup>Ltxt</sup>)  
1021 *χειρα* M 64<sup>txt</sup>-135-707-708 106-107 127 30-343' 370 *x* 18 55 130 509 <sup>Lat</sup>Aug *Ex* 38] + (\* Arm<sup>mss</sup>) *σου* *rell*  
1024 *κυρίω*] sub \* Arm<sup>mss</sup> (mend)  
1024 *προβάτων*] + (\* 64 Arm<sup>mss</sup> Syh) *υμων* O-58-15-64<sup>mg</sup> 318 Aeth Arab Arm Bo Pal Syh (οι γ' Syh<sup>Ltxt</sup>)  
1024 *βοῶν*] + (\* 64 Syh) *υμων* O-72-15-64<sup>mg</sup>-135 C''-552 318 18 646 Aeth Arab Bo Pal Syh (οι γ' Syh<sup>txt</sup>)

- 1029 *εἴρηκας*] pr (※ Syh) *ουτως* 108<sup>c</sup> 128' Syh (α' θ' Syh<sup>txt</sup>)
- 111 *fin*] + (※ Arm<sup>mss</sup> Syh) *εντευθεν* O-72-15 18 Arm Pal Syh (α' θ' Syh<sup>txt</sup>)
- 112 *πλησίον* 1<sup>o</sup>] + (※ Arm<sup>mss</sup> Syh) *αυτου* O-15 126 246 75 128' verss (*οι γ' Syh<sup>txt</sup>*)
- 112 *πλησίον* 2<sup>o</sup>] + (※ 64 Arm<sup>mss</sup> Syh) *αυτης* O-15-64<sup>mss</sup>-381' C'' 246 46 318 128' 646' verss (*οι γ' Syh<sup>txt</sup>*)
- 112 *καί* 3<sup>o</sup>] pr ※ Syh<sup>T</sup> (mend); + (※ Syh) *σκενη* 15-376' 127 30' t 527 Arm Bo<sup>B</sup> Pal Sa Syh. Arm<sup>mss</sup> hab *χρυσᾶ* sub ※ mend pro *σκενη*.
- 113 *αὐτοῦ* 2<sup>o</sup>] + (※ Syh; ÷ Arm<sup>mss</sup> mend) *και εν οφθαλμοις* (+ *παντος* 527) *του λαου* O-15 392-527 128' Latcod 101 Arm Pal Syh (α' θ' Syh<sup>txt</sup>)
- 115 *θρόνου*] + (※ Arm<sup>mss</sup> Syh) *αυτου* O-15 246 392-527 128' Tht I 1917 Arm Pal Sa Syh (*οι γ' Syh<sup>txt</sup>*)
- 117 *καί* B 82' *b f*-246 x 392 120-128' 130 799 Sa] sub ※ Syh<sup>T</sup> (mend); + (※ Arm<sup>mss</sup> Syh) *ανα* (> 126) *μεσον* (aut -*σων*) rell (θ' Syh<sup>txt</sup>)
- 121 *Ἀαρών*] pr ※ *ad* √ Syh (*οι γ' Syh<sup>txt</sup>*)
- 123 *λαβέτωσαν*] + (※ Arm<sup>mss</sup> Syh) *εαυτοις* O-15 131<sup>c2</sup> LatCyp *Quir* II 15 PsNic *Pascha* 1 Aeth Arm Bo Syh
- 124 *γείτονα*] + (※ Arm<sup>mss</sup> Syh) *αυτου* 15-426 131<sup>c</sup> Arm Co Syh (*οι γ' (ό εβρ' L) Syh<sup>txt</sup>*); + *εαυτου* 58-376
- 126 *της τεσσαρεσκαιδεκάτης*] pr ※ *diei* √ Syh; + (※ Arm<sup>mss</sup>) *ημερας* (-*ρα* 376) O-15 84<sup>mss</sup> LatGreg II Tr 9 PsAug *Serm Cai* I 31.2 PsCyp *Pascha* 1 Arm (α' σ' θ' Syh<sup>L</sup>)
- 129 *οὐδέ*] + (※ Arm<sup>mss</sup> Syh) *εφθον* O-72-15 Arm Syh (*οι γ' Syh<sup>txt</sup>*)
- 129 *κεφαλῆν*] + (※ Syh) *αυτου* O-72-15 Syh (*οι γ' Syh<sup>txt</sup>*)
- 129 *ποσίν*] + (※ Syh) *αυτου* 15-376' Aeth Syh (*οι γ' Syh<sup>txt</sup>*)
- 129 *ένδοσθίοις*] + (※ Arm<sup>mss</sup> Syh) *αυτου* 15-72-426 131<sup>c</sup> Arm Sa Syh (*οι γ' Syh<sup>txt</sup>*)
- 1214 *μημύσοννον*] pr (※ Arm<sup>mss</sup> Syh) *εις* O-15 *f*-246 318 PsHipp *Pascha* 127 Arm Syh (*οι γ' Syh<sup>txt</sup>*)
- 1214 *κυρίω*] pr ※ Arm<sup>mss</sup>; pr (※ Syh) *τω* O-15 x Syh (*οι γ' Syh<sup>txt</sup>*)
- 1226 *fin*] + (※ Arm<sup>mss</sup> Syh) *υμιν* (cvar) O-15 C'' 318 Or IV 422 Arm Syh (α' σ' Syh<sup>txt</sup>)
- 1229 *θρόνου*] + (※ Arm<sup>mss</sup> Syh) *αυτου* O-15 318 128' LatHi *Helv* 10 Arab Arm Sa Syh (*οι γ' Syh<sup>txt</sup>*)
- 1230 *καί* 2<sup>o</sup>] pr (※ Arm<sup>mss</sup> Syh) *αυτος* O-72-15 Arm Syh (*οι γ' Syh<sup>txt</sup>*)
- 1232 *πρόβατα*] + (※ Syh) *υμων* O-72-15-707 *d*-125 n t x 318-527 Aeth Arab Co Pal Syh (*οι γ' (ό εβρ' L) Syh<sup>txt</sup>*)
- 1234 *ὄμων*] + (※ Arm<sup>mss</sup> Syh) *αυτων* F<sup>b</sup> O-15 131<sup>c</sup> n-628 30' 527 76' Latcod 101 Aug *Loc in hept* V 73 Gaud VII 12 Aeth Arab Arm Co Pal Syh (*οι γ' Syh<sup>txt</sup>*)
- 1235 *καί* 2<sup>o</sup>] + (※ Arm<sup>mss</sup>) *σκενη* 15-58-426 527 Arm Co Pal Syh
- 1241 *ἔτη*] + *και εγενετο εν δυναμει της ημερας ταυτης* F<sup>b</sup> = 𐤒𐤊; + (※ Syh) *και εγενετο εν τη* (om *εν τη* 376) *ημερα ταυτη* 376' Syh
- 1248 *κυρίω*] sub ※ Syh (mend); pr (※ Syh) *τω* O-72-15 Syh; 𐤒𐤊 hab *ויהי* (α' θ' Syh<sup>txt</sup>)
- 1250 *οι*] pr (※ Arm<sup>mss</sup> Syh<sup>T</sup>) *παντες* F<sup>b</sup> O-15 318 Arab Arm Pal Syh
- 138 *ἐξ*] *εκ γης* (sub ※ Syh mend) 15-426 n 30'-85'<sup>txt</sup>-343' 527 130 Latcod 104 Aeth<sup>P</sup> Arab Bo Syh: contra 𐤒𐤊
- 1311 *ὄμοσεν*] + (※ Syh) *σου* (sub ※ Arm<sup>mss</sup>; *σε* 44) *και* F<sup>b</sup> O-15-707 *d*(-125) n t x 392 Arm Syh (*ό εβρ' Syh<sup>txt</sup>*)
- 1312 *πάν* 2<sup>o</sup>] pr (※ Arm<sup>mss</sup>; + ※ Syh) *και* O-72-15 52'-761 19' 246 30 Arm Syh
- 1321 *πυρός*] + (※ Arm<sup>mss</sup> Syh) *του φαινειν αυτοις οδευειν* (> 58' 131) *ημερας και νυκτος* O-15 131<sup>c</sup> 128'-628 Arm Syh (σ' θ' Syh<sup>txt</sup>)
- 149 *ἱππεῖς*] + (※ Arm<sup>mss</sup> Syh) *αυτου* 15-72-426-707 C'' 53'-56'<sup>et c2</sup>-246 318 Arm Co Syh (α' θ' Syh<sup>txt</sup>)
- 1410 *ὀφθαλμοῖς*] + (※ Syh) *αυτων* F<sup>b</sup> O-58-15 d t Arm Co Syh (*οι γ' Syh<sup>txt</sup>*)
- 1411 *ἐξαγαγών* B 58-82 422 19' 56<sup>c</sup>-129-664 120-128'-628 Or IV 153] -*γειν* 68'; *εξαγων* 53; *εξ*. (cvar) *ημιας* (υμ. 25; sub ※ Syh) F<sup>b</sup> rell (*οι γ' Syh<sup>txt</sup>*)
- 1417 *ἄρμασιν*] + (※ Arm<sup>mss</sup> Syh) *αυτου* O-58 Aeth Arab Arm Co Syh<sup>L</sup> (α' θ' Syh<sup>txt</sup>)
- 1418 *ἄρμασιν*] + (※ Arm<sup>mss</sup> Syh) *αυτου* 376'-707 128'-628 verss (*οι γ' Syh<sup>txt</sup>*)
- 1418 *ἵπποις*] pr (※ Syh; ÷ 85 mend) *εν* (> 44 318 Co) *τοις* F<sup>b</sup> M<sup>mss</sup> O-72-15-82'-381' C'' 19' 44-107' 53' n s t x 318-527 z 46 76' 509 Arab Arm Co Pal Syh
- 1419 *ὀπισθεν*] + (※ Arm<sup>mss</sup> Syh) *αυτων* F<sup>b</sup> O-58-15 Eus VI 235 LatRuf *Ex* V 4 verss

- 1421 *χεῖρα*] + (※ Syh) *αυτου* O-15 59 Eus VI 98 verss (*οι γ' Syh<sup>Ttxt</sup>*)
- 1422 *δεξιῶν*] + (※ Arm<sup>mss</sup> Syh) *αυτων* F<sup>b</sup> 15-426 318' Aeth Arm Pal Syh (*α' σ' Syh<sup>Ttxt</sup>*)
- 1422 *εὐανύμων*] + (※ Arm<sup>mss</sup> Syh) *αυτων* F<sup>b</sup> 15-376' 318 Aeth Arm Bo Pal Syh (*οι γ' Syh<sup>Ttxt</sup>*)
- 1423 *ἄρματα*] + (※ Arm<sup>mss</sup> Syh) *αυτου* O-58-15 318 Aeth Arm Co Pal Syh (*οι γ' Syh<sup>Ttxt</sup>*)
- 1426 *τούς 1°*] pr (※ Syh) *επι* 376' Aeth Bo Pal Syh
- 1427 *χεῖρα*] + (※ Arm<sup>mss</sup> Syh) *αυτου* O-15 527 59 verss (*οι γ' Syh<sup>Ttxt</sup>*)
- 1429 *δεξιῶν*] + (※ Arm<sup>mss</sup>) *αυτων* 15-426 318 Arm Sa Syh
- 1429 *εὐανύμων*] + (※ Arm<sup>mss</sup> Syh) *αυτων* 15-376'-707 318 Arm Syh (*α' θ' Syh<sup>Ttxt</sup>*)
- 151 *ἀναβάτην*] + (※ Arm<sup>mss</sup> Syh) *αυτου* 15 Aeth Arm Syh (*οι γ' (ὁ ἔβρ' L) Syh<sup>Ttxt</sup>*)
- 152 *σκεπαστής*] + (※ Syh; + ※ Arm<sup>mss</sup>) *μου*  $\overline{\kappa\zeta}$  376 131<sup>mg</sup> Eus II 830 <sup>Lat</sup>codd 410 411 Ild *Bart* 101 Arm Syh: cf  $\overline{\text{X}}$
- 159 *ἐμπλήσω*] + (※ Arm<sup>mss</sup> Syh) *αυτων* 376 Arm Pal Syh
- 159 *κυριεύσει*] + (※ Arm<sup>mss</sup> Syh<sup>T</sup>) *αυτων* Phil I 188<sup>UF</sup> Arm Pal<sup>α</sup> Syh
- 1517 *εἰσαγαγών*] + (※ Syh) *αυτους* 376 Pal<sup>β</sup> Syh (*α' Syh<sup>Ltxt</sup>*)
- 1519 *ἄρμασιν*] + (※ Syh) *αυτου* 376 Bo Fa Syh (*οι γ' (ὁ ἔβρ' L) Syh<sup>Ttxt</sup>*)
- 1519 *ἀναβάταις*] + (※ Arm<sup>mss</sup> Syh) *αυτου* (-*τους* 46) A M 29-376 14-52'-54-78-131-313'-422-500'-550' 129 85-321\*-344-730 121 628 18 46 59 130 509 Arm Bo Pal<sup>β</sup> Syh (*οι γ' (ὁ ἔβρ' L) Syh<sup>Ttxt</sup>*)
- 1521 *ἀναβάτην*] + (※ Syh) *αυτου* F<sup>b</sup> 15-426 Aeth Syh (*οι γ' Syh<sup>Ttxt</sup>*)
- 162 *Ἀαρών*] + (※ Arm<sup>mss</sup> Syh) *εν τη ερημω* 15-376' Arm Pal Syh (*σ' θ' Syh<sup>Ttxt</sup>*)
- 164 *τό*] pr (※ Syh) *ρημα* O 131<sup>c</sup> Syh (*α' Syh<sup>Ttxt</sup>*)
- 164 *ἡμέραν*] + (※ Syh) *αυτης* O-72-15 Syh (*α' Syh<sup>Ttxt</sup>*)
- 167 *εἰσακοῦσαι*] + (※ Arm<sup>mss</sup> Syh) *αυτων* 15-72-426 Arm Sa Syh (*οι γ' Syh<sup>Ttxt</sup>*)
- 1610 *καί 2°*] sub ※ Syh(mend); + (※ Arm<sup>mss</sup> Syh) *ιδου* F<sup>b</sup> O-58-15 318 128'-628 Arm Pal Syh (*οι γ' (ὁ ἔβρ' L) Syh<sup>Ttxt</sup>*)
- 1613 *ἐσπέρα*] pr (※ Syh) *εν* 426 Arm Syh (*οι γ' Syh<sup>Ttxt</sup>*)
- 1616 *καθήκοντας*] + (※ Syh) *παρ αυτω* O-58-15 128'-628 Arm Syh
- 1625 *φάγετε*] + (※ Arm<sup>mss</sup> Syh) *αυτο* (*αυτω* 376) O-58-15 318 Arm Syh (*οι γ' Syh<sup>Ttxt</sup>*)
- 1625 *οὐχ*] pr (※ Syh) *σημερον* 376 Syh (*οι γ' Syh<sup>Ttxt</sup>*)
- 1625 *εὑρεθήσεται*] + (※ Syh) *αυτο* O-58-15 318 Syh (*οι γ' Syh<sup>Ltxt</sup>*)
- 1634 *καὶ ἀπέθετο*] sub ※ Syh<sup>T</sup>(mend); + (※ Arm<sup>mss</sup> Syh) *αυτο* O-58-15 19' Arm Co Pal Syh
- 173 *ἡμᾶς 2°*] sub ※ Syh(mend) (*σ' Syh<sup>Ttxt</sup>*)
- 175 *ῥάβδον*] + (※ Arm<sup>mss</sup> Syh) *σου* O-58-15 Aeth Arab Arm Pal Syh (*οι γ' Syh<sup>Ttxt</sup>*)
- 177 *πειράζειν*] + (※ Arm<sup>mss</sup> Syh) *αυτους* O-72-15 Arm Co Syh
- 178 *Ἰσραήλ*] pr (※ Syh) *προς* 15-426 Syh (*σ' Syh<sup>Ltxt</sup>*)
- 1711 *χεῖρας 1°*] + (※ Arm<sup>mss</sup> Syh) *αυτου* (*εαντ.* 426<sup>c</sup>) O-58-15-707 527 <sup>Lat</sup>Ruf *Ios* I 2 Aeth Arab Arm Co Syh (*οι γ' Syh<sup>Ttxt</sup>*)
- 1711 *χεῖρας 2°*] + (※ Arm<sup>mss</sup> Syh) *αυτου* 15-376'-707 527 <sup>Lat</sup>Ruf *Ios* I 2 *Num* XIX 1 Aeth Arab Arm Co Syh (*οι γ' Syh<sup>Ttxt</sup>*)
- 1716 *ῥτι*] pr (※ Syh) *και ειπεν* 15-376' 128-628 <sup>Lat</sup>Ruf *Num* XIX 1 Aeth<sup>C</sup> Arab Arm Syh (*οι γ' Syh<sup>Ttxt</sup>*)
- 1716 *κρυφαία*] + (※ Arm<sup>mss</sup> Syh)  $\overline{\mu\upsilon}$  O-15 <sup>Lat</sup>codd 91 95 96 Arm Syh (*οι γ' Syh<sup>Ttxt</sup>*)
- 181 *Ἰσραήλ 1°*] pr (※ Syh) *τω* (> 58') *μουση* (c var) *και* O-15 Aeth<sup>C</sup> Arab Arm Syh
- 185 *υἱοί*] + (※ Arm<sup>mss</sup> Syh) *αυτου* F 15-376' 131<sup>(c)</sup> 19' 44' *n t* Aeth Arab Arm Bo Syh (*οι γ' Syh<sup>Ltxt</sup>*)
- 187 *ἀλλήλους*] + (※ Arm<sup>mss</sup> Syh) *εις ειρηνην* 376' 128-628 Arm Syh (*α' Syh<sup>Ttxt</sup>*); + *εν ειρηνη* 15
- 188 *γαμβρῶ*] + (※ Arm<sup>mss</sup> Syh) *αυτου* F<sup>b</sup> O-58-15 126 19' 44 53' 730 84 527 128-628 59 799 Aeth Arab Arm Co Syh (*οι γ' Syh<sup>Ttxt</sup>*)
- 1810 *fin*] + (※ Arm<sup>mss</sup>; + ※ *θ' is*  $\neq$  Syh) *ος* (*ως* 376; *quia* Arm) *εξειλατο τον λαον υποκατωθεν χειρος αιγυπτιων* 376' Arm Syh
- 1814 *τί 1°*] + (※ Arm<sup>mss</sup> Syh) *το ρημα* F<sup>b</sup> O-58-15 131<sup>c</sup> 318 128'-628 Arm Syh (*α' 57' 130-321-344 Syh<sup>Ttxt</sup>*)
- 1815 *γαμβρῶ*] + (※ Arm<sup>mss</sup> Syh) *αυτου* F<sup>avid</sup> O-58-15 19' 53' 30 84 527 59 799 Cyr *Ad* 280<sup>V</sup> <sup>Lat</sup>cod 104 Aug *Ex* 67<sup>ap</sup> Aeth Arab Arm Co Syh (*οι γ' Syh<sup>Ttxt</sup>*)
- 1824 *γαμβροῦ*] + (※ Arm<sup>mss</sup> Syh) *αυτου* F<sup>b1</sup> 15-376' 77 19' 53' 458 30' 318 628-630 Cyr *Ad* 281<sup>RV</sup> <sup>Lat</sup>PsAmbr *Mans* 11 Ruf *Ex* XI 6 Aeth Arab Arm Co Syh



- 1824 *ῥσα*] pr (※ Arm<sup>mss</sup> Syh) *παντα* 15-72-426 19' 121 68' Arm Bo Syh  
192 *Σινά*] + (※ Arm<sup>mss</sup> Syh) *και παρενεβαλον εν τη ερημω* 426 Arm Syh  
1910 *ιμάτια*] + (※ Arm<sup>mss</sup> Syh) *αυτων* F<sup>b</sup> O-58-15 *b* 44 53' 75 318 128'-628 799 Bas II 453 Or  
*Sel* 293 LatAug *Ep* LV 30 *Ex* 70<sup>ap</sup> Cyp *Quir* II 25 EvagrGall II 4 MissMoz 414 Ruf *Ex*  
XI 7 Aeth Arab Arm Co Syh (ό έβρ' Syh<sup>Ttxt</sup>); + *εαυτων* F 29 Cyr VI 688  
1914 *ιμάτια*] + (※ Arm<sup>mss</sup> Syh) *αυτων* F<sup>b</sup> 15-72-376-707 C'' *b* 527 59 LatSpec 48 Aeth Arab  
Arm Bo Pal Syh; + *εαυτων* 426 318  
1916 *φωνή*] pr (※ Arm<sup>mss</sup> Syh<sup>T</sup>) *και* F O-15 LatSpec 54 Aeth<sup>C</sup> Arm Pal Syh  
1918 *ό καπνός*] + (※ Arm<sup>mss</sup> Syh) *αυτου* F<sup>b</sup> O-58-15 Arm<sup>te</sup> Syh (ό έβρ' Syh<sup>Ttxt</sup>)  
205 *γενεās*] sub ※ Syh(mend) (σ' Syh<sup>txt</sup>)  
2010 *προσήλυτος*] + (※ Arm<sup>mss</sup> Syh) *σου* O-58-15 Arm<sup>te</sup> Syh<sup>L</sup> (ό έβρ' Syh<sup>txt</sup>)  
2018 *λαός 2°*] + (※ Syh) *και σαλευθεις* O-72-15 Arm Syh (α' Syh<sup>txt</sup>)  
2019 *και 2°*] pr (※ Syh) *και ακουσομεθα* (sub ※ Arm<sup>mss</sup>) O-15 131<sup>e2</sup> CyrHier 740 Arm Syh  
2024 *όλοκαυτώματα*] + (※ Syh) *υμων* B O-15-707 458 121' 68' 424 Cyr *Ad* 592<sup>E</sup> Arm Sa Syh:  
☩ hab 71ηβγ  
2024 *πρόβατα*] + (※ Arm<sup>mss</sup> Syh) *υμων* O-58-15 Arm Co Syh: ☩ hab 71ΑΒ  
2025 *εγχειρίδιον* F *oI* C''-126 131<sup>c</sup> 129 x 120' 76' Tht *Ex* 132<sup>ap</sup> Aeth<sup>FH</sup> Sa] *εγχειριον* 59; + (※  
Arm Syh) *σου* (μου A) rell = ☩  
214 *κύριος*] + (※ Arm<sup>mss</sup> Syh<sup>T</sup>) *αυτου* O-58-15 19' 458 18 46 Aeth-R Arm Bo<sup>A</sup> Sa Syh (ό έβρ'  
Syh<sup>Ttxt</sup>)  
215 *γυναίκα* A B 58 *b* 125 129 z 59 426 LatAmbr *Ep* VII 14] + (※ Arm<sup>mss</sup> Syh) *μου* rell (ό έβρ'  
Syh<sup>txt</sup>)  
215 *παιδιά*] + (※ Syh) *μου* F O-58-15-707 C'' *d* 75 *t* x 318-527 59 76' 424 509 646 Phil  
I 157 verss  
216 *ούς*] + (※ Syh) *αυτου* O-15 *d n t* Latcodd 91 94 95 Aeth Arab Arm Co Syh (α' θ' Syh<sup>txt</sup>)  
218 *εάρεσθηση*] + (※ Arm<sup>mss</sup> Syh) *εν οφθαλμοις* F<sup>a</sup> O-72-15 318-527 424 Arm Syh (ό έβρ'  
Syh<sup>Ltxt</sup>)  
218 *αύτης*] + ‹ Syh<sup>L</sup>(mend)  
219 *υῖφ*] + (※ Syh) *αυτου* O'-58-15 *f*-56\* *s*-30' 318-527 55 76' 424 Aeth Arm Co Syh (ό έβρ'  
Syh<sup>Ttxt</sup>)  
2110 *δέοντα*] + (※ Syh) *αυτης* O-72-15 108<sup>c</sup> 318 Syh (ό έβρ' Syh<sup>Ttxt</sup>)  
2110 *ιματισμόν*] + (※ Arm<sup>mss</sup> Syh) *αυτης* 15-376 318 Arm Bo Syh (ό έβρ' Syh<sup>Ttxt</sup>)  
2114 *πλησίον*] + (※ Arm<sup>mss</sup> Syh) *αυτου* O-58-15 628 76 Eus VIII 2.254 Latcod 100 Arm Co Syh  
(ό έβρ' Syh<sup>txt</sup>)  
2117 *ἀποδῶται*] sub ※ Syh<sup>T</sup>(mend); + (※ Arm<sup>mss</sup> Syh<sup>L</sup>) *αυτον* 15-376 318 Arm Co Syh (ό έβρ'  
Syh<sup>Ltxt</sup>)  
2118 *πλησίον*] + (※ Arm<sup>mss</sup> Syh) *αυτου* O-58-15 Eus VIII 2.254 Latcod 100 Spec 58 Arm Co  
Syh (ό έβρ' Syh<sup>txt</sup>)  
2119 *ράβδου*] + (※ Syh) *αυτου* F<sup>b</sup> O-58-15 *f*-56\* Eus VIII 2.255 Syh (ό έβρ' Syh<sup>txt</sup>)  
2122 *ἐπιβάλη*] + (※ Arm<sup>mss</sup> Syh<sup>L</sup>) *αυτω* 15-376 Arm Co Syh  
2122 *δώσει* — fin B 82' 129 *n* Phil III 100<sup>te</sup> Latcodd 91 94 95 100 Luc *Athan* II 5 Spec 58 Sa]  
> 25 628; pr (※ Arm<sup>mss</sup> Syh) *και* rell (ό έβρ' Syh<sup>txt</sup>)  
2126 *ἐκτυφλώση*] + (※ Syh) *αυτην* 376 Syh (ό έβρ' Syh<sup>txt</sup>)  
2130 *ῥσα*] pr (※ Arm<sup>ms</sup> Syh; + *και* 72) *κατα παντα* O-58-15 C''-126 646 Arm Syh (α' θ' (σ' τ)  
Syh<sup>txt</sup>)  
2133 *λατομήση*] + (※ Syh) *τις* 15-376 Syh (α' θ' Syh<sup>txt</sup>)  
2135 *πλησίον*] + (※ Syh<sup>L</sup>) *αυτου* O-58-15 C'' *n*-127 318 646 Latcod 100 Arm Bo Syh  
2136 *αὐτόν*] + (※ Syh) *ο κυριος αυτου* (> Arm) O-58-15 318 Arm<sup>ap</sup> Syh (θ' Syh<sup>txt</sup>)  
223 *κλέμματος*] + (※ Arm<sup>ms</sup> Syh) *αυτου* F<sup>a</sup> O-58-15 *f*-56\* Arm Syh (ό έβρ' Syh<sup>txt</sup>)  
224 *δνου*] pr (※ Syh) *μοσχου και* O-72-15 128'-628 426 Eus VIII 2.131 Arm Syh (θ' Syh<sup>txt</sup>)  
226 *αποτεισει*] pr (※ Arm<sup>ms</sup> Syh) *αποτιννων* 15-72-376 318 Arm Syh (θ' Syh<sup>txt</sup>)  
227 *πλησίον*] + (※ Syh) *αυτου* 15'-58-376 46 76' 799 LatPsAmbr *Lex* 10 Arm Co Syh (ό έβρ'  
Syh<sup>txt</sup>)  
228 *πλησίον*] + (※ Arm<sup>ms</sup> Syh) *αυτου* 15-72-376 Arm Sa Syh (ό έβρ' Syh<sup>txt</sup>)  
229 *πλησίον*] + (※ Arm<sup>mss</sup> Syh) *αυτου* 15-72-376 *f*-56\* Latcod 103 Arm Co Syh (ό έβρ' Syh<sup>txt</sup>)  
2210 *πλησίον*] + (※ Arm<sup>ms</sup> Syh<sup>T</sup>) *αυτου* O-767-15 53' 318 Latcod 103 Aeth Arm Co Syh (ό έβρ'  
Syh<sup>Ttxt</sup>)

- 2211 *πλησίον*] + (\* Arm<sup>ms</sup> Syh) *αυτου* 15-72-376 19<sup>Lat</sup>cod 103 Arm Co Syh (ὁ ἔβρ' Syh<sup>txt</sup>)
- 2212 *κλαπή*] pr (\* Arm<sup>ms</sup> Syh) *κλοπή* O<sup>(-376)</sup>-15 Arm Syh (θ' Syh<sup>txt</sup>)
- 2212 *κυρίω*] + (\* Syh) *αυτου* F<sup>b</sup> 72-767<sup>c</sup>-oII<sup>-707</sup> C'' *d f*-129 *n*<sup>-127</sup> 85<sup>mg</sup>-130<sup>mg</sup> *t x* 318' *z* 59  
426 509 646' Aeth Arab Arm Bo Syh (ὁ ἔβρ' Syh<sup>txt</sup>)
- 2213 *αὐτόν*] + (\* Arm<sup>ms</sup> Syh) *μαρτυρα* (cvar) 15-72-376 131<sup>c</sup> 128'-628 426 Arm Syh:  
cf  $\mathfrak{M}$
- 2214 *πλησίον*] + (\* Syh) *αυτου* 15-72-376 739<sup>Lat</sup>cod 103 Arab Arm Co Syh (ὁ ἔβρ' Syh<sup>txt</sup>)
- 2214 *κύριος*] + (\* Syh) *αυτου* 15-72-376 *f*<sup>-56\*</sup> *n*<sup>-127</sup> 628 Aeth Arab Arm Co Syh (σ' θ' Syh<sup>txt</sup>)
- 2214 *ἀποτείσει*] pr (\* Syh<sup>L</sup>) *αποτιννων* (-*τυνν*. 246) 15-72-376 *f*<sup>-56<sup>txt</sup></sup> 128'-628 426 Arm Syh  
(θ' Syh<sup>L<sup>txt</sup></sup>); pr *αποτισιν* F<sup>b</sup>
- 2215 *κύριος*] + (\* Syh) *αυτου* 15-58 C''<sup>(-16 131)</sup> *f*<sup>-56\*</sup> *n*<sup>-127</sup> *γ*<sup>-392</sup> 128'-628 76' 424 426 646  
Arab Arm Sa Syh<sup>L</sup> (θ' Syh<sup>L<sup>txt</sup></sup>)
- 2225 *ἀδελφῶ*] + (\* Arm<sup>ms</sup>) *σου* F<sup>a</sup> O-15 75 *x* Cyr *Ad* 564<sup>PR</sup> Arm Sa Syh:  $\mathfrak{M}$  hab  $\eta\gamma$
- 2226 *ἀποδώσεις*] + (\* Syh) *αυτο* 15-72-376 *f*<sup>-246</sup> 128'-628 426 Co Syh (θ' Syh<sup>txt</sup>)
- 2227 *ἰμάτιον*] + (\* Syh) *αυτου* 15-376 Syh (ὁ ἔβρ' Syh<sup>txt</sup>)
- 2227 *εἰσακούσομαι*] pr (\* Syh) *και* 15-58-376 Syh (α' θ' Syh<sup>txt</sup>)
- 2230 *μητέρα*] + (\* Syh) *αυτου* A 15-72-376 318 76' Aeth Arm Co Syh (ὁ ἔβρ' Syh<sup>txt</sup>)
- 2231 *θηριάλων*] pr (\* Syh) *εν τω* (> *f*) *αγρω* 15-58-376 *f*<sup>-56\*</sup> 318 Syh =  $\mathfrak{M}$  (σ' θ' Syh<sup>txt</sup>);  
+ (\*<sup>ms</sup>) *in agro* Arm
- 236 *πένητος*] + (\* Syh) *σου* 72-376 Syh (ὁ ἔβρ' Syh<sup>txt</sup>)
- 237 *ἀθῶν*] pr (\* Syh) *και* O<sup>-767</sup>-15 53' Arm Syh (οἱ γ' Syh<sup>txt</sup>)
- 2310 *init*] pr (\* Arm Syh) *και* 15-72-376 Arm<sup>ms</sup> Syh (ὁ ἔβρ' Syh<sup>txt</sup>)
- 2311 *ὑπολείπόμενα*] + (\* Syh; + \* Arm<sup>ms</sup>) *αυτων* 15-72-376 *f*<sup>-56\*</sup> *γ*<sup>-392</sup> Arm Syh (α' σ'  
Syh<sup>txt</sup>)
- 2318 *comma*] sub \* 57'-73-422-500' 730\* | *init* — *σου* 2°] pr \* 85; sub \* 343'-730<sup>c</sup>(vid);  
> F 72 *n x* 527 128 55 426<sup>Lat</sup>cod 102 Aeth Arab Arm Syh  
All the \* in this verse are errors for the obelus.
- 2321 *οὐ*] pr \* 730(mend)
- 2322 *init* F 29-oI<sup>-64<sup>mg</sup></sup> *x γ*<sup>-392</sup> 68' 59 76' 424<sup>Lat</sup>cod 102 Aeth Arab Arm] pr (cvar; \* 64<sup>mg</sup> 57'-  
73-500' 56 130) *εαν ακοη ακουσητε της εμης φωνης και ποιησης παντα οσα αν εντειλωμαι σοι  
και φιλαξητε την διαθηκην μου εσεσθε μοι λαος περιουσιος απο παντων των εθνων εμη γαρ  
εστιν πασα η γη υμεις δε εσεσθε μοι βασιλειον ιερατευμα και εθνος αγιον (εαν — αγιον sub \*  
85-344; εσεσθε 1° — αγιον sub \* Syh) ταυτα τα ρηματα ερεις τοις υιοις ιηλ̄* rell: contra  $\mathfrak{M}$   
This was probably a preOrigenian gloss from 19s—6 which Origen then placed sub  
obelus.
- 2324 *καθελεύς*] + (\* Arm<sup>ms</sup> Syh) *αυτους* 15-72-376 C'' *f*<sup>-56\*</sup> 318 128'-628 426 646 Aeth Arm  
Co Syh
- 2327 *φῶβον*] + (\* Arm<sup>ms</sup> Syh) *μου* F<sup>b</sup> O<sup>-58</sup>-15 C''<sup>-551</sup> *f*<sup>-56\*</sup> 318 424 646 Arab Arm Bo<sup>B</sup> Syh  
(ὁ ἔβρ' Syh<sup>txt</sup>)
- 2329 *αὐτούς*] + (\* Arm<sup>ms</sup> Syh) *απο προσωπου σου* O<sup>-58</sup>-15 C'' *f*<sup>-56<sup>txt</sup></sup> 318 646 Arab Arm Syh  
(ὁ ἔβρ' Syh<sup>txt</sup>)
- 243 *τά 2°*] pr (\* Arm<sup>ms</sup> Syh) *παντα* 15-376-767 318 Arab Arm Syh (ὁ ἔβρ' Syh<sup>T<sup>txt</sup></sup>)
- 2412 *τὸν νόμον*] pr (\* Arm<sup>ms</sup> Syh) *και* 15-58 628 Cyr *Gl* 524 Arm Syh (οἱ γ' Syh<sup>T<sup>txt</sup></sup>)
- 253 *χαλκόν*] pr (\* Syh) *και* B 15-72-376<sup>Lat</sup>cod 102 Aeth<sup>MPR</sup> Arab Arm Bo Syh (ὁ ἔβρ'  
Syh<sup>txt</sup>); sub \* Syh<sup>T</sup>(mend)
- 254 *ὑάκινθον*] pr (\* Syh) *και* A B F M O<sup>'-64\* 767</sup>-15' 44-107' *s t x* 392 128'-407-628 18 46 55  
59 76' 426 509 646 Cyr *Ad* 593 Aeth Arab Arm Bo Syh (οἱ γ' (ὁ ἔβρ' τ) Syh<sup>txt</sup>); sub \*  
Syh<sup>T</sup>(mend)
- 254 *πορφύραν*] pr (\* Syh) *και* A B 15-72-376 118'-537 *s* 59 Arm Bo Syh (οἱ γ' (ὁ ἔβρ' τ)  
Syh<sup>txt</sup>); sub \* Syh<sup>T</sup>(mend)
- 255 *καί 2°*] pr \* Arm<sup>ms</sup>(mend)
- 255 *fin*] + (cvar; \* Arm<sup>ms</sup>) *και* (sub ÷ Syh =  $\mathfrak{M}$ ; + \* Syh<sup>T</sup>) *ελαιον* (+  $\surd$  Syh<sup>T</sup>) *εις την  
φανσιν και θυμιαματα εις το ελαιον της χρυσεως και εις την συνθεσιν του θυμιαματος (και ult  
— fin sub \* Syh) O<sup>-58</sup>-15 131<sup>mg</sup> 128'-628 426 646 Aeth<sup>C</sup> Arm Syh*
- 259 *μῆκος*] + (\* Arm<sup>ms</sup> Syh) *αυτης* F<sup>b</sup> O<sup>-58</sup>-15 Hipp *Dan* XXIV 3 Aeth Arm Syh (θ' Syh<sup>L<sup>txt</sup></sup>)
- 259 *πλάτος*] + (\* Arm<sup>ms</sup> Syh) *αυτης* O<sup>-58</sup>-15 C'' 424 Hipp *Dan* XXIV 3 Aeth Arm Syh (θ'  
Syh<sup>txt</sup>); + *αυ<sup>τ</sup>* F<sup>b</sup>

- 259 ὕψος] + (※ Arm<sup>ms</sup> Syh) αὐτης F<sup>b</sup> 15-376-767 C'' 424 646 Hipp Dan XXIV 3 Aeth Arm Syh (θ' Syh<sup>txt</sup>)
- 2511 κλίτη] + (※ Arm<sup>ms</sup> Syh) αὐτης 15-376 131<sup>c</sup> 527 424 Arm Syh (σ' θ' Syh<sup>txt</sup>)
- 2511 κλίτος 1°] + (※ Syh) αὐτης 15-376 Syh
- 2511 κλίτος 2°] + (※ Syh) αὐτης 15 Syh (σ' (α' τ) θ' Syh<sup>txt</sup>)
- 2514 fin] + (※ Syh) εἰς αὐτης 15-376-767 318 Arm Syh (σ' θ' Syh<sup>txt</sup>)
- 2516 μῆκος] + (※ Arm<sup>ms</sup> Syh) αὐτου F<sup>b</sup> 15-376 318 LatRuf Rom III 8 SedScot Rom 3 Arm Syh (θ' Syh<sup>txt</sup>)
- 2516 πλάτος] + (※ Arm<sup>ms</sup> Syh) αὐτου F<sup>b</sup> 15-376 16<sup>c</sup>-500-739<sup>c</sup>-cI<sup>-73</sup> 413 761 318 424 LatRuf Rom III 8 SedScot Rom 3 Arm Syh (θ' Syh<sup>txt</sup>)
- 2516 fin] + ※ et cubitum et dimidium altitudinis eius √ Syh: contra 𐤎
- 2518 κλίτη] + (※ Arm<sup>ms</sup> Syh) αὐτου F<sup>b</sup> 15-376 C'' 646 LatRuf Rom III 3 SedScot Rom 3 Arm Syh (σ' θ' Syh<sup>txt</sup>)
- 2519 πτέρυγας] + (※ Arm<sup>ms</sup> Syh) αὐτων 15-72-376 458 Arm Bo Syh: contra 𐤎 (σ' θ' Syh<sup>txt</sup>)
- 2522 χρυσίου καθαροῦ] (※ Syh) εκ ξυλων ασηπτων F<sup>b</sup> 15-72-376 131<sup>c</sup> 127 Aeth<sup>C</sup> Arab Arm Syh<sup>Ltxt</sup> (θ' Syh<sup>txt</sup>)
- This reading does not conform to Origen's stated principles according to which he would have placed the lemma sub obelo and then added the reading of θ'.
- 2522 μῆκος] + (※ Arm<sup>ms</sup> Syh) αὐτης O<sup>-58</sup>-15 318 Arm Syh (α' θ' Syh<sup>txt</sup>); + αυ<sup>τ</sup> F<sup>b</sup>
- 2522 εὔρος] + (※ Arm<sup>ms</sup> Syh) αὐτης 15-376 Arm Syh (α' θ' Syh<sup>txt</sup>)
- 2522 ὕψος] + (※ Arm<sup>ms</sup> Syh) αὐτης O<sup>-58</sup>-15 C'' 318 646 Arm Syh (α' θ' Syh<sup>txt</sup>)
- 2523 init] pr (cvar) και καταχρυσωσεις αυτην (sub ※ Arm<sup>ms</sup>) χρυσιω καθαρω (sub ※ Syh<sup>L</sup>) F<sup>b</sup> O-15-707 131<sup>mg</sup> 19' 127 γ<sup>-392</sup> Aeth<sup>C</sup> Arm Syh
- 2524 κυμάτιον] + (※ Syh) χρυσουν A 15-376 131<sup>c</sup> Syh (σ' θ' Syh<sup>txt</sup>)
- 2524 στεφάνη] + (※ Syh) αὐτης 15-376 131<sup>c</sup> Syh (α' σ' Syh<sup>txt</sup>)
- 2525 ποιήσεις] + (※ Arm<sup>ms</sup> Syh) αυτη F<sup>b</sup> O<sup>-58</sup>-15 C'' f<sup>-56\*</sup> s 318 126 646 Latcodd 91 94—96 102 Arm Syh (ό έβθ' Syh<sup>Ltxt</sup>)
- 2525 τῶν] (※ Syh) α εστιν των τεσσαρων (+ των 318) 15-72-376 318 Arm Syh (θ' Syh<sup>txt</sup>)
- 2528 αὐτης] sub ※ Syh(mend) (οί γ' Syh<sup>txt</sup>)
- 2528 θύσκας] + (※ Arm<sup>ms</sup> Syh) αὐτης 15-72-376 Arm Syh (οί γ' Syh<sup>txt</sup>)
- 2528 σπονδεῖα] + (※ Syh) αὐτης 15-376 Syh (ό έβθ' Syh<sup>txt</sup>)
- 2528 κνάθους] + (※ Syh) αὐτης (-τοις 376) 15-58-376 Syh (ό έβθ' Syh<sup>txt</sup>)
- 2530 καλαμισκοι] + (※ Syh) αὐτης 15-72-376 Aeth Bo<sup>A</sup> Syh (οί γ' (ό έβθ' L) Syh<sup>txt</sup>)
- 2530 κρατήρες] + (※ Syh) αὐτης 15-72-376 Aeth Syh (οί γ' (ό έβθ' τ) Syh<sup>txt</sup>)
- 2530 σφαιρωτήρες] + (※ Syh) αὐτης 15-376 Aeth Syh (οί γ' Syh<sup>txt</sup>)
- 2530 κρίνα] + (※ Syh) αὐτης 15-72-376 Latcodd Al: 91 94—96 Aeth Syh<sup>L</sup> (οί γ' Syh<sup>txt</sup>)
- 2531 πλαγιών] + (※ Syh<sup>L</sup>) αὐτης F<sup>b</sup> O<sup>-58</sup>-15 Latcodd Al: 91 94—96 Arm Bo Syh (ό έβθ' Syh<sup>Ltxt</sup>)
- 2531 κλίτους 2°] + (※ Syh) αὐτης 15-72 46 Syh (οί γ' Syh<sup>txt</sup>)
- 2532 κρίνον] + (c var; ※ Arm<sup>ms</sup> Syh) και τρεις κρατηρες εκτετυλωμενοι καρυισκουσ εν τω ενι καλαμισκω σφαιρωτη και κρινον Compl Arm Syh
- 2533 σφαιρωτήρες] + (※ Syh) αὐτης F<sup>b</sup> 15-72-376 Syh
- 2534 καί — αὐτης 2°] sub ※ Arm<sup>ms</sup>(mend); εἰς αὐτης sub ※ Syh<sup>L</sup>(mend); + (※ Syh<sup>T</sup>) και σφαιρωτηρ υπο τους δυο καλαμισκουσ εἰς αὐτης F<sup>b</sup> Syh
- 2536 σφαιρωτήρες] + (※ Syh) αὐτων 15-72-376 Arm Syh (α' θ' Syh<sup>txt</sup>)
- 2536 καλαμισκοι] + (※ Syh) αὐτων 15-72-376 Syh (α' θ' Syh<sup>txt</sup>)
- 2537 προσώπου] + (※ Arm<sup>ms</sup> Syh) αὐτης F<sup>b</sup> O<sup>-767</sup>-15-707 131<sup>c</sup> 19' 527 Arm Syh (οί γ' Syh<sup>txt</sup>)
- 2538 ποιήσεις] + (※ Arm<sup>ms</sup>) αυτην 15-376 Latcodd Al: 91 96 Arm<sup>te</sup> Syh
- 2539 τάλαντον — fin] sub ※ 85(mend)
- 265 ἀντιπίπτουσαι] + (+ erunt eae Syh; ※ Syh) αι (> 426) αγκυλαι 15-72-376 131<sup>c</sup> 128'-628 426 Syh
- 265 ἐκάστην] + (※<sup>ms</sup>) ansae Arm: contra 𐤎
- 2613 τῶν 1° — μήκους] ※ in longitudine √ Syh (σ' Syh<sup>Ttxt</sup>); > A F 58 118'-537 392 59 Aeth Bo<sup>A</sup>B: homoiot

Given the shorter text of Syh its text with the hex plus = 𐤎. But with the longer text of Exod the plus would create a doublet. Origen must have had the shorter text before him for the hex reading in Syh to make sense.

- 2613 ἔσται] pr (× Syh) και 15-72-376-οΙ 19' 76' Lat<sup>c</sup>codd 91 95 96 Ruf Cant 2 Arm Syh: contra  
 𐤀 (θ' Syh<sup>txt</sup>); sub × Syh<sup>T</sup>(mend)
- 2613 καλύπτῃ] + (× Syh) αυτην 15-72-376 131<sup>c</sup> 128-628 426 Lat<sup>c</sup>codd 91 94—96 Syh (οί γ'  
 Syh<sup>txt</sup>)
- 2615 ἀσῆπτων] + (× Arm<sup>mss</sup> Syh) εστωτας 15-72-376 318 Arm Syh (α' θ' Syh<sup>txt</sup>)
- 2616 πήχεων] + (× Syh) μηκος 72 Arm Syh
- 2616 ἡμίους] + × cubiti √ Syh = 𐤀; + (×<sup>mss</sup>) crassitudinem Arm
- 2620 κλίτους] + (× Syh) της σκηνης O-767-15 Syh
- 2624 κεφαλών] + (×<sup>mss</sup>) eius Arm<sup>txt</sup> = 𐤀; + (× Arm<sup>mss</sup> Syh) αυτων 15-72-376 Arm<sup>mss</sup> Syh =  
 Tar<sup>O</sup>
- 2625 δέκα ἔξ] + (× Arm<sup>mss</sup> Syh) βασεις F<sup>b</sup> 376 Arm Syh
- 2629 δακτυλίου] + (× Syh) αυτων F<sup>b</sup> 15-72-376 Sa Syh (οί γ' Syh<sup>txt</sup>)
- 2636 ἐπίσπαστρον] + (c var; × Syh; + × Arm<sup>mss</sup>) τη θυρα της σκηνης B<sup>mg</sup> O-58-15 γ-392 128'-  
 628 426 Lat<sup>c</sup>codd 91 94—96 Arab Arm Syh (οί γ' (ό έβρ' L) Syh<sup>txt</sup>)
- 2637 στίλους] + (× Arm<sup>mss</sup> Syh) ασηπτου] F<sup>b</sup> 15-72-376-707 131<sup>c</sup> 527 128'-628 426 Aeth<sup>C</sup>  
 Arm Syh (θ' Syh<sup>txt</sup>)
- 271 θυσιαστήριον 1°] pr (× Syh) το F<sup>b</sup> 15-58-376 Syh (σ' θ' Syh<sup>txt</sup>); sub × Syh<sup>T</sup>(mend)
- 272 κέρατα 1°] + (× Syh) αυτου O-58-15 318 Arm Syh (οί γ' (ό έβρ' L) Syh<sup>txt</sup>)
- 272 γωνιών] + (× Syh) αυτου O-15 527 Arm Syh (οί γ' (ό έβρ' L) Syh<sup>txt</sup>)
- 272 κέρατα 2°] + (× Syh) αυτου O-58-15 318 Syh (οί γ' (ό έβρ' L) Syh<sup>txt</sup>)
- 274 κλίτη] + αυ<sup>r</sup> F<sup>b</sup>; + (× Syh) αυτου 15-72-376 Syh (οί γ' Syh<sup>txt</sup>)
- 277 φορεῖς 1°] αναφορεις αυ<sup>r</sup> F<sup>b</sup>; + (× Syh) αυτου 15-72-376 Syh
- 2713 τό] pr (× Syh<sup>L</sup>) το πρωτον 15-376-767(mg) Arm Syh: 𐤀 hab תאפֿ
- 281 αὐτοῦ] + (× Arm<sup>mss</sup> Syh) μετ αυτου O-58 318 Arm Syh (θ' Syh<sup>txt</sup>)
- 281 μοι] + × eum √ Syh (οί γ' (ό έβρ' L) Syh<sup>txt</sup>)
- 283 ἱερατεύσει] + (× Syh) αυτος 72-376 Syh (οί γ' (ό έβρ' L) Syh<sup>txt</sup>)
- 284 Ἀαρών] + (× Arm<sup>mss</sup>) τω αδελφω σου 805(vid) 72-376 Arab Arm Syh (ο' α' σ' θ' 344)
- 284 ἱερατεύειν] + (× Syh) αυτον 72-376 318 Syh (οί γ' (ό έβρ' L) Syh<sup>txt</sup>)
- 285 κόκκινον] + (× Arm<sup>mss</sup> Syh) κεκλωσμενον (c var) O-767 131<sup>c</sup> Arm Syh (ο' 344)
- 286 ἐπωμίδα] + (c var; × Arm<sup>mss</sup>) εκ (sub × Syh = σ' Syh<sup>txt</sup>) χρυσιου και νακινθου (+ ×  
 Syh<sup>T</sup>) και πορφυρας και κοκκινου νενησμενου F<sup>b</sup> O 318 128'-628 Lat<sup>c</sup>codd 91 94—96 Aeth<sup>C</sup>  
 Arab Arm Syh (θ' pro ο' 73-550 85-344)
- 287 μέρεσιν] + (× Syh) αυτου 72-376 Lat<sup>c</sup>codd 91 94—96 Arm Syh (οί γ' Syh<sup>txt</sup>)
- 288 ποιήσιν] + (× 344) αυτων O-58 344<sup>mg</sup> Syh: 𐤀 hab יהשגמ
- 2810 ονόματα 1°] + (× Arm<sup>mss</sup> Syh<sup>L</sup>) αυτων 72-767 318 Arm Pal Syh (ό έβρ' Syh<sup>Ltxt</sup>)
- 2810 τά 1°] sub × Syh(mend): cf α' τά Syh<sup>Ltxt</sup>)
- 2811 fin] + (c var) περικεκλωμενους και συνεσφραγισμενους χρυσιω ποιησεις αυτους (sub ×  
 Syh<sup>L</sup>) O-58 131<sup>mg</sup> 121<sup>mg</sup>-318 128'-628 Lat<sup>c</sup>codd 91 94—96 Arab Arm Syh (σ' 344)
- 2816 μῆκος] + (× Syh) αυτου B<sup>c</sup> 72-376 Syh (α' σ' θ' 344; α' θ' Syh<sup>txt</sup>); + αυ<sup>r</sup> F<sup>b</sup>
- 2816 εὔρος] + (× Syh) αυτου 376 Syh (α' θ' Syh<sup>txt</sup>); + αυ<sup>r</sup> F<sup>b</sup>
- 2821 ὄνομα] + (× Syh) αυτου 376-767 Arm Bo Syh (α' σ' θ' ο' 344; ό έβρ' Syh<sup>Ltxt</sup>)
- 2823 init — (25) fin] sub × Syh<sup>T</sup>(mend)
- 2823 στήθους] + (× Arm<sup>mss</sup> Syh) αυτου O 131<sup>c</sup> Arm Bo Syh (ό έβρ' Syh<sup>Ltxt</sup>)
- 2823 εἰσιόντι] + (× Arm<sup>mss</sup>) αυτω O-58 131<sup>c</sup> Arm (ο' 344)
- 2823 θεοῦ] + (× Arm<sup>mss</sup>) δια (δι 72) παντος F<sup>b</sup> O C'' 246 318 126-128'-628 646 Aeth<sup>C</sup> Arm Syh
- 2825 fin] + (× Syh<sup>L</sup>) δια παντος 128'-630 Syh (σ' θ' Syh<sup>Ltxt</sup>); mend pro 2823 (4°) supra
- 2826 στήθους 2°] + (× Arm<sup>mss</sup> Syh<sup>L</sup>) αυτου O-58 131<sup>c</sup> Cyr Ad 744 Arab Arm Bo Syh (α' σ'  
 Syh<sup>Ltxt</sup>)
- 2828 ἐξ αὐτοῦ 1°] (× Syh) της αρχης αυτου O-58 Syh (ο' σ' 344)
- 2828 μέσον] + (× Syh) αυτου O-58 131<sup>c</sup> Syh (ο' 130-321-344; οί γ' (ό έβρ' L) Syh<sup>txt</sup>)
- 2828 περιστομίου] + (× Syh<sup>L</sup>) αυτου 376 Syh (οί γ' Syh<sup>Ltxt</sup>)
- 2831 Ἀαρών] pr (× Syh<sup>L</sup>) επι O-72 318 Arm Syh (ο' θ' 57'-73 85-130; θ' ο' 344; οί γ' Syh<sup>Ltxt</sup>)
- 2831 εἰσιόντι] + (× Arm<sup>mss</sup> Syh<sup>L</sup>) αυτω O-58 Arm Syh
- 2831 ἐξιόντι] + (× Arm<sup>mss</sup> Syh<sup>L</sup>) αυτω O-58 Arm Syh
- 2838 ἔως] pr × et √ Syh (α' σ' Syh<sup>Ltxt</sup>)
- 292 ἀζύμους] + (× Syh<sup>L</sup>) και κολλυρας αζυμους O-58 131<sup>c</sup> Arm Syh (ο' 344; οί γ' Syh<sup>Ltxt</sup>)
- 295 ἐνδύσεις] + (× Syh<sup>L</sup>) eas Syh: contra 𐤀 (σ' Syh<sup>Ltxt</sup>)

- 295 ποδήρη] + (※<sup>ms</sup>) *super subuculas* Arm; + (※ Syh<sup>L</sup>) *του επενδυματος* C'' 318 646 Syh = **Ⲙ**; + *και τον υποδυτην* (c var) *της επωμιδος* (επομ. 376) O-72 128'-628
- 299 ζώναις] + (※ Arm<sup>ms</sup> Syh<sup>L</sup>; + ※ Syh<sup>T</sup>) *ααρων και τους υιους αυτου* O-58 Arm Syh (ο' α' σ' θ' + *Ααρών* 57'-78 85'-130-344)
- 2914 δέρμα] + (※ Arm<sup>ms</sup> Syh) *αυτου* F<sup>b</sup> O-58 C'' 318 646 Aeth Arab Arm Bo Syh (οί γ' (ό έβρ' L) Syh<sup>txt</sup>)
- 2914 κόπρον] + (※ Syh) *αυτου* O-58 C'' 318 646 Aeth Arab Bo Syh (οί γ' Syh<sup>txt</sup>)
- 2914 πυρί] pr (※ Syh) *εν* O-72 b-19 Syh (α' θ' Syh<sup>txt</sup>)
- 2916 αίμα] + (※ Syh) *αυτου* O C'' 318 319 Aeth Arab Arm Syh (ο' θ' σ' α' 344; ό έβρ' Syh<sup>txt</sup>)
- 2917 μέλη] + (※ Syh) *αυτου* O Syh (ό έβρ' Syh<sup>txt</sup>)
- 2917 ένδόσθια] + (※ Syh) *αυτου* O-58 C'' 318 Arab Bo Syh (ό έβρ' Syh<sup>txt</sup>)
- 2917 πόδας] + (※ Arm<sup>ms</sup> Syh) *αυτου* O-58 52'-761 318 Arab Arm Bo Syh; + *αυτ* F<sup>b</sup>
- 2917 διχοτομήματα] + (※ Syh) *αυτου* O-58-15 318 Syh (οί γ' (ό έβρ' L) Syh<sup>txt</sup>)
- 2917 κεφαλή] + (※ Arm<sup>ms</sup> Syh) *αυτου* O-58-15 C'' 318 646 Arm Syh (ό έβρ' Syh<sup>txt</sup>)
- 2918 όλοκαύτωμα] + (※ Arm Syh<sup>T</sup>) *εστι* O-58 318 Aeth<sup>C</sup> Arm<sup>ms</sup> Syh (ό έβρ' Syh<sup>txt</sup>)
- 2920 Άαρών] + (c var; ※ Syh; + *του δεξιου* 376 Arm) *και επι τον λοβον του ωτος των* (om τ. ω. τ. F<sup>b</sup>) *υιων αυτου* F<sup>b</sup> O-58 Arab Arm Syh (θ' Syh<sup>txt</sup>)
- 2920 χειρός] + (※ Syh) *αυτων* O-58 Syh = **Ⲙ** (ό έβρ' Syh<sup>txt</sup>); + (※ Arm<sup>ms</sup>) *αυτου* F<sup>a</sup> n t 318 509 Aeth Arm
- 2920 ποδός] + (※ Syh<sup>L</sup>) *αυτων* O-58 Syh = **Ⲙ**; + *αυτου* F<sup>a</sup> 58 246 n t Aeth Arm
- 2920 fin] + (※ 344 Arm<sup>ms</sup> Syh<sup>L</sup>) *και προσχεις* (c var) *το αιμα επι το θυσιαστηριον κυκλω* O 85'<sup>mg</sup>-130<sup>mg</sup>-343-344<sup>mg</sup> 318 128'-628 Arab Arm Syh (θ' Syh<sup>Ltxt</sup>)
- 2922 τό στέαρ] sub ※ 344<sup>mg</sup>(mend); + (+ *αυτου* 376 128'-628 Arab; ※ 344 Arm<sup>ms</sup> Syh<sup>L</sup>) *και την κερχον* O-58 131c 85'<sup>mg</sup>-130<sup>mg</sup>-343-344<sup>mg</sup> 318 128'-628 Arab Arm Syh (ό έβρ' Syh<sup>Ltxt</sup>)
- 2923 ένα] + (c var; ※ Syh<sup>L</sup>) *και κολλυραν αρτου* O 131c Arab(vid) Arm Syh (οί γ' Syh<sup>Ltxt</sup>)
- 2923 έλαιόν] + (※ Syh<sup>L</sup>) *μιαν* O 131c Syh (οί γ' Syh<sup>Ltxt</sup>)
- 2928 σωτηρίων] + (※ Syh) *αυτων* M<sup>mg</sup> O-58 d n t 392 Lat<sup>codd</sup> 91 94—96 Aeth Arm Syh (α' θ' Syh<sup>txt</sup>)
- 2928 άφαιρέμα 3°] + (※ Arm<sup>ms</sup> Syh<sup>L</sup>) *αυτων* O(-58) Arm Syh (ό έβρ' Syh<sup>Ltxt</sup>)
- 2928 κυρίω] pr (※ Syh<sup>L</sup>) *τω* O'(-58)-15 126-128'-628 Syh (ό έβρ' Syh<sup>Ltxt</sup>)
- 2929 τελειώσαι] + (※ Arm<sup>ms</sup> Syh<sup>L</sup>) *εν αυτοις* 72 Arm Syh
- 2931 κρέα] + (※ Arm<sup>ms</sup> Syh<sup>L</sup>) *αυτου* 72 Aeth Arab Arm Syh (ό έβρ' Syh<sup>Ltxt</sup>)
- 2941 ποιήσεις 2°] + (※ Arm<sup>ms</sup> Syh) *αυτω* 376 Arm Syh (α' σ' Syh<sup>txt</sup>)
- 2942 σοι 2°] + (※ Syh) *εκει* F<sup>a</sup> 376 128'-628 Syh (ό έβρ' Syh<sup>txt</sup>)
- 2943 και 2°] pr (※ 85-344-730) *και αγιασθησομαι εν τοις υιοις ηηλ* C''-16 52 n-75 s t 628-630: contra **Ⲙ**
- 2946 θεός 2°] pr  $\overline{\alpha\zeta}$  (sub ※ Arm<sup>ms</sup> Syh) ο (> 376) O-72 Arab Arm Syh: cf **Ⲙ**
- 301 θυσιαστήριον] + (※ 344 Arm<sup>ms</sup> Syh; + ※ 85) *θυμιατηριον* (c var) M<sup>mg</sup> 376 131c 127 85-343' Lat<sup>cod</sup> 100 Arm Syh (σ' θ' Syh<sup>txt</sup>)
- 302 μήκος] + (※ Syh) *αυτου* O-58 Aeth Arab Syh (α' θ' Syh<sup>txt</sup>)
- 302 εύρος] + (※ Syh) *αυτου* O-58 Aeth Arab Syh (α' θ' Syh<sup>txt</sup>)
- 304 κλίτη] + (※ Syh) *αυτου* 376 Aeth Syh
- 304 πλευροίς] + (※ Syh) *αυτου* O Aeth Arm Bo Syh
- 306 τής — μαρτυρίων] sub ※ 344<sup>mg</sup>(mend); + (c var; ※ 344 Syh; + *και* 458) *κατα προσωπον του ιλαστηριου ο εστιν επι των μαρτυριων* M<sup>mg</sup> O-58 131<sup>mg</sup> d 246 n-75 344<sup>mg</sup> t 318 128'-628 18 55 Meth 158 Arab Arm Syh
- 3012 κυρίω] + (※ Arm<sup>ms</sup> Syh) *εν τη επισκοπη αυτων* (-του 376 318) O-58-707-707<sup>I</sup> 318 Lat<sup>codd</sup> 91 94—96 Arm Syh (σ' θ' Syh<sup>txt</sup>)
- 3019 πόδας] + (※ Arm<sup>ms</sup> Syh) *αυτων* O-767°-707<sup>I</sup> C''-413 19 d 53' n t 527 318 646 Aeth Arab Arm Bo Syh (ό έβρ' Syh<sup>txt</sup>); + *αυτ* F<sup>b</sup>
- 3021 χείρας] + (※ Syh) *αυτων* F<sup>b</sup> 58-376 C'' 318 Aeth Bo Syh (α' σ' Syh<sup>txt</sup>)
- 3021 πόδας] + (※ Arm<sup>ms</sup> Syh) *αυτων* F<sup>b</sup> 58-376 C''-73 b 646 Aeth Arm Bo Syh (οί γ' Syh<sup>txt</sup>)
- 3023 λάβε] sub ※ 344<sup>mg</sup>(mend); + (※ 344 Syh) *σεαυτω* (σαυτω 58) O-707<sup>I</sup> 246 85-130-321'-344<sup>mg</sup> 318 126-128'-628 Lat<sup>codd</sup> 91 94—96 Ruf Cant 1 Arm Bo Syh (σ' Syh<sup>txt</sup>)
- 3027 init] pr (※ Arm<sup>ms</sup>) *και την τραπεζαν* (x. τ. τρ. sub ※ Syh = *οί γ' Syh<sup>txt</sup>*) *και παντα τα σκευη αυτης* F<sup>b</sup> O-58-707<sup>I</sup> 131<sup>mg</sup> n Aeth<sup>C</sup> Arab Arm Syh



- 337 *ἐξω* 2°] pr (※ Syh<sup>L</sup>) *την* B O<sup>2-29</sup> 73'-550' *b d n t* 527 426 Sa Syh (σ' θ' Syh<sup>Ltxt</sup>)  
339 *Μωνσῆ*] pr (※ Syh<sup>L</sup>) *τω* 126-128' Eus VI 237 Syh (σ' Syh<sup>Ltxt</sup>); pr *μετα* 376 Arm = 𐎠  
3311 *θεράπων*] + (※ Arm<sup>mss</sup> Syh) *αυτου* (*αυτω* F<sup>b2</sup>) F<sup>b</sup> O<sup>-58</sup> 131<sup>c</sup> Arm Syh (ό έβρ' Syh<sup>Ltxt</sup>)  
3314 *σου*] pr ※ Arm<sup>mss</sup>(mend pro ÷); > 58 = 𐎠  
3323 *χειρα*] + (※ Arm<sup>mss</sup> Syh<sup>L</sup>) *μου* Fa M' O<sup>-767\*</sup>-15' 16-25-57-77-131<sup>c</sup>-500 *d f* 75\*-127  
130-321' t 527 318 126 18 46 59 426 LatAug Ex CLIV 7(1°) Aeth Arab Arm Co Syh (oi γ' Syh<sup>Ltxt</sup>)  
347 *καί* 7°] (※ Syh<sup>L</sup>) *και επι* 551 Latcod 100 Syh (α' θ' Syh<sup>Ltxt</sup>)  
The asterisk belongs before *επι*.  
349 *σου*] + (※ Syh) *κ̄ε* F<sup>b</sup> 72-376 131<sup>c</sup> 318 Arab Arm Syh  
349 *συμπορευθήτω*] + (※ Syh) *δη* 58-376 318 Syh  
3410 *σύ*] pr ※ Arm<sup>mss</sup>(mend); + (※ Arm<sup>mss</sup> Syh) *εν μεσω αυτου* (*eorum* Arm) O<sup>-58</sup> 318 Arm Syh  
3411 *σοι*] + (※ Arm<sup>mss</sup> Syh) *σημερον* O<sup>-58</sup> Arab Arm Syh (oi γ' Syh<sup>Ltxt</sup>)  
3412 *εισπορεύη*] pr (※ Arm<sup>mss</sup> Syh<sup>L</sup>) *συ* O b Arm Syh (α' θ' Syh<sup>Ltxt</sup>)  
3412 *μη* 767 n 426] + *σοι* B 15'; + *πως* 55 Bo; *ινα μη* 121; + (※ Arm<sup>mss</sup> Syh<sup>L</sup>) *ποτε* rell (oi γ' Syh<sup>Ltxt</sup>)  
3414 *ονομα*] + (※ Syh<sup>L</sup>) *αυτου* 72-376 126-128'-628 Latcod 100 Syh (oi γ' Syh<sup>Ltxt</sup>)  
3419 *εμοί*] + (c var; ※ Arm<sup>mss</sup> Syh<sup>L</sup>) *και παντων των κτηνων σου* F<sup>b1</sup> O 131<sup>mg\*</sup> Arm Syh (θ' Syh<sup>Ltxt</sup>)  
3420 *ουκ*] pr (÷ Arm<sup>mss</sup>(mend pro ※); + ※ Syh) *και* 72-376 318 Aeth Arm Syh  
3424 *ουκ*] pr (※ Syh) *και* 72-376 318 Latcodd 91 94 — 96 Aeth<sup>R</sup> Arab Arm Syh (oi γ' Syh<sup>Ltxt</sup>)  
3429 *πλάκες*] + (※ Arm<sup>mss</sup> Syh) *της διαθηκης* O 318 Or IV 471 Arab Arm Syh  
3435 *δτι δεδόξασται*] sub ※ 344<sup>ms</sup>(mend); + (c var; ※ 344) *η ομις* (*η ο. sub* ※ Syh) *του χρωτος του προσωπου αυτου* O<sup>-58</sup> C" 85-130-321'-344<sup>ms</sup> 318 Arab(vid) Arm Syh (θ' Syh<sup>Ltxt</sup>)  
3435 *καλυμια*] (※ Syh) *το καλ.* (*καταλ.* 82) A F M 29-72-82-376-oi C" *d f*-129 *s t x*-71\* *y* 126-128'-628 18 46 59 319 509 646' (σ' θ' Syh<sup>Ltxt</sup>)  
3435 *εισέλθη*] + (※ Syh) *αυτος* 376 Syh (α' θ' Syh<sup>Ltxt</sup>)  
355 *καρδιά*] + (※ Arm<sup>mss</sup> Syh) *αυτου* O 664 Latcod 100 Arm Bo Syh (oi γ' Syh<sup>Ltxt</sup>)  
355 *αργύριον*] pr (※ Syh<sup>T</sup>) *και* O<sup>-58</sup> Aeth Arab Bo Syh (ό έβρ' Syh<sup>Ltxt</sup>)  
356 *ύκινθον*] pr (※ Arm<sup>mss</sup> Syh) *και* 72-376 Aeth Arab Arm Bo Syh (oi γ' Syh<sup>Ltxt</sup>)  
356 *πορφύραν*] pr (※ Arm<sup>mss</sup> Syh) *και* O<sup>-58</sup> LatRuf Ex XIII 3 Aeth<sup>P</sup> Arab Arm Bo Syh (oi γ' Syh<sup>Ltxt</sup>)  
3510 *παραρύματα*] + (※ Arm<sup>mss</sup> Syh<sup>L</sup>) *αυτης* O Arm Syh (ό έβρ' Syh<sup>Ltxt</sup>); + *αυ*<sup>r</sup> F<sup>b</sup>  
3510 *καλύματα*] + (※ Arm<sup>mss</sup> Syh<sup>L</sup>) *αυτης* (*αυ*<sup>r</sup> F<sup>b</sup>) F<sup>b</sup> 376-767 Arm Syh (ό έβρ' Syh<sup>Ltxt</sup>)  
3510 *διατόνια*] + (※ Arm<sup>mss</sup> Syh<sup>L</sup>) *αυτης* (*αυ*<sup>r</sup> F<sup>b</sup>) F<sup>b</sup> O<sup>-58</sup> Arm Syh (oi γ' Syh<sup>Ltxt</sup>)  
3510 *μοχλούς*] + (※ Arm<sup>mss</sup> Syh<sup>L</sup>) O<sup>-58</sup> Aeth<sup>C</sup> Arm Syh; + *αυ*<sup>r</sup> F<sup>b</sup>  
3510 *στύλους*] + (※ Arm<sup>mss</sup> Syh<sup>L</sup>) *αυτης* (*αυ*<sup>r</sup> F<sup>b</sup>) F<sup>b</sup> O<sup>-58</sup> Aeth<sup>CRa</sup> Arm Syh (oi γ' Syh<sup>Ltxt</sup>)  
3511 *αυτης* 1°] sub ※ Arm<sup>mss</sup>(mend)  
3512 *αυτης*] sub ※ Arm<sup>mss</sup>(mend)  
3516 *init* — (17) *fin*] sub ※ Arm<sup>mss</sup>(mend)  
3522 *πάντες*] + (※ Arm<sup>mss</sup> Syh) *οι* (> 318) *ανδρες* 376 318 Arm Syh (α' θ' Syh<sup>Ltxt</sup>)  
3522 *κυριω*] (※ Syh) *τω κυριω* O<sup>(-72)</sup> 134 71' 319 426 Syh: 𐎠 hab *יהיה* (oi γ' Syh<sup>Ltxt</sup>)  
3523 *παρ*' *πας ανηρ* (sub ※ Arm<sup>mss</sup> Syh) O<sup>(-72)</sup> Arm Syh (θ' α' σ' 85-130-344; α' θ' Syh<sup>Ltxt</sup>)  
3523 *καί* 2°] pr (+ ※ Syh) *και τριχες* (> O<sup>-58</sup> = 𐎠; + ‹ Syh) *αιγαι* (*αιγες* 72; *αιγια* 376) O Aeth<sup>C</sup> Arm Syh (σ' Syh<sup>Ltxt</sup>)  
3525 *χερσίν*] + (※ Arm<sup>mss</sup> Syh<sup>L</sup>) *αυτης* O<sup>-58</sup> 318 Aeth Arm Bo Syh (α' oi λ' inc 344)  
3529 *καί* 1°] sub ※ (mend pro ÷) Arm<sup>ms</sup>: non hab 𐎠  
3529 *εφερεν*] + (※ Syh<sup>L</sup>) *eos* Syh = Sam: contra 𐎠  
3529 *Μωνσῆ*] pr (※ Arm<sup>mss</sup>) *χειρος* 29 46 Arm  
3534 *διανοία*] + (※ Syh<sup>L</sup>) *αυτου* O<sup>-58</sup> 318 Syh (ό έβρ' Syh<sup>Ltxt</sup>)  
361 *πάς*] + (※ Arm<sup>mss</sup> Syh) *ανηρ* O<sup>-58</sup> 318 Arm Syh (α' θ' Syh<sup>Ltxt</sup>)  
361 *έδόθη*] + (※ Arm<sup>mss</sup> Syh<sup>L</sup>) *παρα* *κ̄ω* (*θ̄υ* 318) O 131<sup>c</sup> 318 Arm Syh  
361 *ποιεῖν*] pr (※ Syh) *ωστε* O<sup>-58</sup> 19' 246 z-126 Syh: 𐎠 hab *קעל*  
362 *σοφίαν*] + (※ Arm<sup>mss</sup> Syh) *εν καρδια* 767 318 Arm Syh (α' θ' Syh<sup>Ltxt</sup>)  
362 *εν τη καρδιά*] + (※ Arm<sup>mss</sup> Syh) *αυτων* 72-376 318 Arm Syh<sup>Ltxt</sup> = 𐎠; ※ *eorum* ‹ Syh<sup>T</sup> (α' θ' Syh<sup>Ltxt</sup>)

- 363 ἔργα] + (\*Arm<sup>ms</sup> Syh<sup>L</sup>) της δουλ(ε)ιας O<sup>-58</sup> Arm Syh (θ' Syh<sup>Ltxt</sup>)  
 364 τὰ ἔργα] pr (\*Syh) παντα O<sup>(-72)</sup> 19' 318 319 Syh (σ' θ' Syh<sup>Ltxt</sup>)  
 365 Μουσην] + (\*Arm<sup>ms</sup> Syh) λεγοντες A O<sup>-72</sup> 121' Arm Syh (σ' θ' Syh<sup>Ltxt</sup>)  
 365 παρά] pr υπερ το ικανον της δουλ(ε)ιας (το — δουλ. sub \*Syh<sup>T</sup>vid; της δουλ. sub \*Syh<sup>L</sup>)  
 O<sup>-58</sup> 318 Arm Syh = **Ⲙ**  
 365 ποιησαι] + (\*Syh) αυτα O 131<sup>c</sup> Bo Syh  
 367 τήν] pr (\*Arm<sup>ms</sup>) πασαν O 318 Arm Syh (α' σ' θ' Syh<sup>L</sup>)  
 367 ποιησαι] + (\*Arm<sup>ms</sup>vid Syh<sup>L</sup>) αυτα O-707 19' d n t 318 Arm Syh  
 368 σοφός] + (\*Syh<sup>L</sup>) τη καρδια 72-767 121' 128-628 Aeth<sup>C</sup> Arab Arm Syh (θ' Syh<sup>Ltxt</sup>)  
 3615 λόγιον] pr (\*G; + \*Syh<sup>T</sup>) το A F<sup>h</sup> O<sup>-72</sup> 25 118'-537 71' 392 59 Bo Syh  
 3616 τετράγωνον] + (\*G Syh<sup>L</sup>) ην G Arab Syh (α' θ' Syh<sup>Ltxt</sup>)  
 3634 ῥοίσκος] + (\*Arm<sup>ms</sup> Syh) κωδων και ροισκος 376-767 Arm Syh  
 3635 χιτωνας] pr (\*Syh<sup>L</sup>) τους 376-767 Arab Syh (σ' Syh<sup>Ltxt</sup>)  
 3636 περισκελη] + (\*Arm<sup>ms</sup> Syh) lintea (lintei Syh) Arm Syh = **Ⲙ** (θ' Syh<sup>Ltxt</sup>); + του εξααιρε-  
 του O<sup>-72</sup> (α' σ' Syh)  
 3637 βόσσου] + (\*Arm<sup>ms</sup> Syh<sup>L</sup>) κελωσμενης O<sup>-58</sup> Arab Arm Syh (οί γ' Syh<sup>Ltxt</sup>)  
 373 ύφαντόν] + (\*G; + και 58) εποιησεν αυτο (αυτη F<sup>h</sup>; > 58) F<sup>h</sup> O Aeth<sup>C</sup> Arab Arm Syh  
 3711 τό 2°] (\*Syh) το πρωτον (c var) 376-767 Syh: **Ⲙ** hab **ⲙⲏⲣⲉ**  
 3714 αιλής] + (\*Arm<sup>ms</sup> Syh) κυκλω 376-767 Aeth<sup>C</sup> Arab Arm Syh  
 3721 και 1°] (\*Syh<sup>L</sup>; + \*Arm<sup>ms</sup>) και μετα (+ τα 376) ταυτα O<sup>-58</sup> Arm Syh (θ' Syh<sup>Ltxt</sup>); +  
 μετ αυτου F<sup>h</sup> 58 Aeth<sup>C</sup> Arab = **Ⲙ** (α' σ' Syh<sup>L</sup>)  
 3721 ποιικιλτά] + (\*Syh<sup>L</sup>) εν τη (> F<sup>h</sup>) νακινθω F<sup>h</sup> O<sup>-767</sup> Aeth<sup>C</sup> Arab Arm Syh (α' θ' Syh<sup>Ltxt</sup>)  
 399 και 3° — fin] sub \*Arm<sup>ms</sup>(vid) Syh(mend); και 3° — σκηνης sub \*G(mend) | τούς 1°]  
 pr παντας O<sup>(-72)</sup> Aeth<sup>C</sup> Arab Arm Syh = **Ⲙ** | τούς 2°] pr παντας O<sup>-G</sup> Arab Arm Syh =  
**Ⲙ**; παντους √ G  
 Only the two plusses belong sub ast.  
 3910 σκηνης] + (\*Arm<sup>ms</sup> Syh) σκεπης 376-767 Arm Syh (α' σ' (θ' τ) Syh<sup>Ltxt</sup>)  
 3913 comma] sub \*G Syh(mend) | κόκκινον] + το νενησμενον (c var) O Aeth<sup>C</sup> Arab Arm  
 Syh  
 The asterisks at the beginning of the verse in G Syh probably are in error for το νενη-  
 σμενον.  
 3914 και 3°] pr (\*Arm<sup>ms</sup> Syh) και την σκεπην O Aeth<sup>C</sup> Arab Arm Syh (θ' Syh<sup>Ltxt</sup>)  
 402 του μηνός] sub \*Syh<sup>L</sup>(mend); α' θ' Syh<sup>Ltxt</sup>)  
 402 νομηνία] νομ\*μηνια √ Syh<sup>T</sup>(mend); α' θ' Syh<sup>Ltxt</sup>)  
 402 σκηνήν] + (\*Arm<sup>ms</sup> Syh) σκεπην (c var) O Arm Syh (α' σ' θ' Syh<sup>Ltxt</sup>)  
 406 του μαρτυρίου] pr (\*Arm<sup>ms</sup> Syh) σκεπης 767 Arm Syh = **Ⲙ** (α' σ' θ' Syh<sup>Ltxt</sup>); pr σκεπην  
 72; + της σκεπης 376  
 409 και 2° — θυσιαστήριον 2°] pr \*Arm<sup>ms</sup>(mend); sub \*Syh(mend); α' σ' θ' Syh<sup>Ltxt</sup>); >  
 F\*(cpr m) 1000(vid) 19' d t 426 Cyr Ad 689: homoiot (**Ⲙ** hab)  
 The tradition in Arm<sup>ms</sup> Syh suggests that Origen's LXX was deficient and he therefore  
 added και 2° — θυσιαστήριον 2° from The Three.  
 4010 Ἄραρόν] pr (\*G Syh) τον G-376 Syh (οί γ' Syh<sup>Ltxt</sup>)  
 4011 Ἄραρόν] pr (\*G Syh) τον G-376 126 Syh (οί γ' Syh<sup>Ltxt</sup>)  
 4016 σκηνήν] + (\*G Syh; + \*Arm<sup>ms</sup>) και εθημεν τας βασεις αυτης O Aeth<sup>C</sup> Arab Arm Syh  
 (σ' Syh<sup>Ltxt</sup>)  
 4022 μαρτυρίου] + (\*G Syh) απεναντι της τραπεζης O Arab Arm Syh (σ' (α' τ) Syh<sup>Ltxt</sup>)

The above list contains 477 citations of which 37 are errors, leaving 440. Of these 418 asterisks are preserved by Syh (no distinction being made between Syh, Syh<sup>L</sup> and Syh<sup>T</sup>), 243 by Arm<sup>ms(s)</sup>, 8 by 64, 8 by 344, 7 by G, and 1 by 85. (It should be noted that these signs are not always correctly placed.) To these should be added the attestations from *List 1* as well, i.e. 42 for Syh, 37 for Arm<sup>ms(s)</sup>, 19 for G, and 2 for 344. The totals would then be 460 for Syh, 280 for Arm<sup>ms(s)</sup>, 26 for G, 10 for 344, 14 for 64, and 1 for 85. The statistics for G are not meaningful, however, since it is only partially extant, viz. from 3635 to the end of the book.



As in the case of the first list, the signs are not only often misplaced but in some (11) cases the asterisk and the obelus are wrongly used. Nonetheless the hex tradition of plusses is very substantial.

Witnesses to the hex tradition are mainly the O mss (i.e. 58-72-376-426(up to 20<sub>1</sub>) and 767), as well as Arab Arm and Syh. Ms.767 begins at 22<sub>1</sub> and lacks 28<sub>23</sub>—30<sub>16</sub> and 40<sub>19</sub>—<sub>32</sub> as well. For chh. 35—40 it is clearly hex, but prior to this its loyalties seem divided between O and n.

Of the 440 hex readings in *List 2*, and the 44 hex plusses in *List 1*, i.e. 484 citations, group support is as follows. O, here defined as at least 2 mss of the principal Greek O witnesses, support 406 hex plusses; in fact, only 21 citations have no support in O except for Arm and Syh; furthermore 58 hex plusses find support in one O ms. F<sup>b</sup> including F<sup>h</sup> witnesses to 81 plusses of which a number are similar to but not the exact equivalent of the hex plus concerned. Byzantine support (at least two of *d n t*) support 38 readings, and the groups individually: *n* five, *t* three and *d* only one. Other groups supporting the asterisked plusses are: *C'* 52, *f* 30, *s* 28, *b* 23, *z* and *y* 19 each, and *x* 17. Popular hex readings, i.e. those enjoying the support of at least four text groups are 35.

Sources given for the readings in the two lists are difficult to tabulate since there is not always agreement when more than one witness attest to the source of a reading. In such cases I have tabulated the larger number in cases where one witness attributed a reading to more sources than another witness, i.e. if e.g. one witness attributed a reading to *α' ϑ'* and another only to *ϑ'* the reading has been tabulated as both *α'* and *ϑ'*. If two witnesses disagree on the source of a reading I have not tried to determine which witness is correct but counted both attributions.

The following tabulation is not without interest for noting Origen's preferences. For The Three *ϑ'* is given 145 times; *α'* 81 times and *σ'* 82. Attribution to *οι γ'* occurs 87 times and 23 cases Syh<sup>L</sup> and Syh<sup>T</sup> disagree, one having *οι γ'* and the other *ό έβρ'*. And other 62 readings are attributed solely to *ό έβρ'*. Others given are *ο'* 10 times and *οι λ'* once, but the reading is uncertain.

The frequent occurrence of *ό έβρ'* as source is puzzling, since such a source for Origen is most unusual. All of these attributions occur in one or both of the Syh mss collated, and one suspects that everyone of these is the result of misreading *οι γ'* as *ό έβρ'* by a Syriac copyist. The Syriac for *οι γ'* is a *gamma* written interlinearly, whereas *ό έβρ'* is simply an *ayin* between the lines. In these contexts, they are extremely similar, the only difference being that the *ayin* should be written with the left side of the open angle lying in horizontal position, whereas for the *gamma* the angle tips obliquely. Since copyists probably had no idea what these letters signified they would tend to keep the *gamma* strictly interlinear, thereby making an *ayin* out of it. This is made even more likely when ms. 344 is examined alongside Syh. At 29<sub>16</sub> 344 attributes a hex plus to *ο' ϑ' σ' α'* and Syh to *ό έβρ'*. In other words 344 attributes a hex plus to all three sources i.e. *οι γ'*. It is reasonable then to conclude that the 64 *ό έβρ'* readings should be taken as readings of The Three; this would give a total of 172 *οι γ'* readings.

C. This large amount of hex readings in the Exodus tradition can be amplified by citations where the asterisk is not present but has almost certainly been lost in the tradition. *List 3* is limited to such readings in which a plus variant equals  $\mathfrak{M}$ , is supported by at least one text group and/or at least one O witness. Again the fact that the variant =  $\mathfrak{M}$  is taken for granted and has not been noted except where ambiguity might be possible.

*List 3*

- 12 Ἰούδας] pr και 426 Aeth Arab  
 15 ἑβδομήκοντα] + ψυχαι 426 Arab Arm Syh  
 25 ἄβραν] + αυτης 426 Ach Arab Sa<sup>3</sup> Syh  
 29 μισθόν] + σου 376' z Arm Co  
 213 πλησίον] + σου 15-426 78 n<sup>-628</sup> Latcod 100 Tert Marc IV 28 Arab Co Syh  
 215 ἐκάθισεν] pr και 72-426 Latcod 100 Syh  
 222 ἔτεκεν υἱόν] sub \* Syh(mend); pr και 426 =  $\mathfrak{M}$   
 33 παρελθών] + δη 426  
 313 ἐρωτήσουσίν] pr και (+ ει 664) O-82 C'' f<sup>-56\*</sup> 527 128' Aeth Arm Syh  
 318 ὁ A B 15' f 392 799 Bo] pr  $\overline{\kappa\zeta}$  rell  
 320 χεῖρα A B 15'-72-707 628 68'-120' Tht Ex 103] + μου rell  
 322 χρυσᾶ] pr σκευη 376' Latcod 100 Arm Bo<sup>B</sup> Sa Syh  
 44 χεῖρα 1° A B F 15\*-707 121' 68'-120' 55 59 Phil I 108<sup>te</sup> LatAug *Loc in hept* II 14] + σου F<sup>b</sup> rell  
 44 κέρκου 1°] + αυτου 426 Latcodd 100 101 Aug *Loc in hept* II 14 *Serm* VI 6 Concil (Cyr) I 5 Aeth Co Syh  
 418 λέγει A B 15'-707 b 56'-129 392 z 799 Ach Sa] ειπε 551\*; + αυτω 53' x; ειπεν αυτω rell =  $\mathfrak{M}$   
 425 πόδας A B 15-707 f 628 68'-120'] + αυτου rell  
 429 τήν] pr πασαν F M O'<sup>(-72)</sup>-29-135 C'' d 246 n<sup>-628</sup> s t γ<sup>-392</sup> 18 55 59 76' 130 509 646 Latcod 100 Aeth Arab Arm Bo Syh  
 52 ἔσιν] + (+ ο Tht<sup>ap</sup>)  $\overline{\kappa\zeta}$  F<sup>b</sup>vid 376 126 246 s<sup>-30'</sup> 18 Tht Ex 105  
 54 ἔργων] + αυτου 58-426 392\* Aeth Syh; + αυ<sup>τ</sup> F<sup>b</sup>  
 55 fin] + αυτων 58-376 126 Aeth  
 510 ἐργοδιώκται] + του (τουτου 646) λαου F M O'-29 C'' d n<sup>-628</sup> s t γ<sup>-392</sup> z 18 55 59 76' 130 509 646 Aeth Arab Arm Bo Syh  
 510 γραμματεῖς] + αυτου O<sup>-376</sup> Arm Syh; + αυ<sup>τ</sup> F<sup>b</sup>  
 519 τῆς] pr απο F M O'<sup>-15 426</sup> C'' b d f n s t x γ<sup>-392</sup> 128' 18 55 59 76' 130 509 646' Cyr *Ad* 192 Latcod 100 Syh  
 66 δουλείας A B 82' z Ach Arab Sa] δυναστειας αυτων 77 19' 343; + της σκληρας x; + αυτων rell =  $\mathfrak{M}$   
 618 Χεβρών] pr και O-15 f<sup>(-129txt)</sup> 121-527 Aeth Arm Syh  
 629 ὅσα] pr παντα 15-58-376 Syh  
 75 χεῖρα A\* B 82' 120'] + μου rell  
 79 ῥάβδον] + σου F<sup>b</sup> O<sup>-58</sup>-15 126-131<sup>c</sup> 610 Syh  
 710 ῥάβδον] + αυτου F M O'<sup>-707</sup> C'' 44-106<sup>(ms)</sup>-125' 458 s t γ<sup>-392</sup> 18 55 59 76' 424 646 LatAug Ex 30 Ruf Ex IV 1 Aeth Arab Bo Syh  
 719 Ἀαρών] pr προς F<sup>b</sup> 426  
 719 τὴν χεῖρα A 58-82' x] τη χειρι σου F\* 15; + σου rell =  $\mathfrak{M}$   
 85 τῇ χειρὶ A B 970 426 56'-129 127 x 392 130] την χειρα σου 126 537 53' =  $\mathfrak{M}$ ; > 799; + σου rell  
 89 τοῦ 1°] pr περι B 64<sup>ms</sup>-376 d<sup>-125</sup> f<sup>-129</sup> s<sup>(-343)</sup> 84-370 392 55 130 799 LatAmbr *Cain* I 33 Aeth  
 817 χεῖρ] + αυτου 15-376' 628 Latcod 106 Ruf Ex IV 3 Aeth Arab Arm Co Syh  
 817 ῥάβδον] + αυτου 58' Aeth Arab Bo  
 829 τοῦ 1°] pr απο A<sup>(c)</sup> M O'<sup>(-72)</sup>-15-64<sup>(ms)</sup>-707 19' d f n s t γ<sup>(-121)</sup> 18 646 Latcod 106 Bo Pal Syh

- 94 οὐ B 82 125 *f* 127-628 x 392 799] και 522\*; pr και rell =  $\mathfrak{R}$   
97 ἐβαρύνθη] pr και M 44 n t<sup>-84</sup> 18 Tht Ex 107  
98 χεῖρας] + υμων O-15 Aeth Arab Arm Co Pal  
915 τὴν χεῖρα B 707 78<sup>c</sup> 120<sup>r</sup> Lat<sup>c</sup>cod 104 Hi Is 18] > 246; + σου 53'; + μου rell =  $\mathfrak{R}$   
919 τελευτήσῃ] pr και 376 52'-761 619 68-122<sup>c</sup> Aeth Arm  
921 διανοίρα] + αυτου 15-72-426 53' 30<sup>c</sup>pr<sup>m</sup> Aeth Arab Arm Co Syh; + εαυτου 58-376  
922 τά] pr επι O-376-381' 25-500 d<sup>(-44)</sup> n t x 121-527 68' 59 Aeth Pal Syh  
933 τὰς χεῖρας B 82' b 125 *f*-246 127-628 x 392 120-128' 799 Or II 305 Lat<sup>c</sup>cod 104] *manum suam* Aeth<sup>MP</sup> Arab Arm; + αυτου rell =  $\mathfrak{R}$   
101 σημεῖα B 29' 44-610 *f*-246 127-628 x 392 68' 130 Lat<sup>c</sup>codd 91 94-96 104] + μου rell  
104 θέλης] + συ B O-72-15' 56-129 527 120-128' Arm Pal Syh  
109 νεανίσκοις] + ημων (c var) A M O''-82' C'' 118'-537 d<sup>-125</sup> 246 75' s t y 68'-630 18 55 59 76' 130 509 799 Cyr Ad 201 IV 264 Aeth Arab Co Pal Syh  
1012 χεῖρα B 707 19' 127 392] + σου rell  
1022 χεῖρα B 82' C' b *f*n<sup>-75</sup> x 392-527 509 646' Lat<sup>c</sup>cod 104] + αυτου rell  
119 τέρατα B 29-82' 610 127 x 527 128' 18 55 76' Arm Syh] > 44; ∩ (io) 120; + μου rell  
1211 ὑποδήματα B b *f*-246 120-128' 130 799 Cyr Gl 420 433 V 745 IX 976 1033 X 760 Lat<sup>c</sup>GregII Tr 9] + υμων rell  
1211 αἱ βακτηρίαι B *f*-246 120-128' 130 799 Cyr passim Did Ps 62.16 Or IV 183 Tht Ex 117<sup>ap</sup> Lat<sup>c</sup>Gaud II 21 V 2] *baculus* GregII Tr 9; + υμων rell =  $\mathfrak{R}$   
1225 φυλάξεσθε] pr και d n t x 392 18 130 799  
1231 βαδίσετε] pr και d<sup>-125</sup> n<sup>-628</sup> t x Aeth<sup>-MP</sup> Arab  
1232 ἀναλαβόντες] + καθαπερ ειρηκατε O-15 Lat<sup>c</sup>codd 101 104 Pal Syh (α' + *sicut locuti estis* σ' θ' + *secundum quod locuti estis* Syh<sup>L</sup>)  
1234 πρό B 54 *f*-246 120-128' Bo] pr αυτων (αυτου 30\*) rell  
1250 Ἰακώβ] pr τω 426  
1315 ἀπέκτεινε] + κς F<sup>b</sup> 15-376' *f*-129 130 799 Tht Ex 121 Aeth<sup>C</sup> Arab Arm Syh  
1410 οἱ 2°] pr ιδου F<sup>b</sup> O-15-707-708<sup>c</sup> 106 *f*-129 n 85' 527 130 799 Cyr Ad 269<sup>R</sup> Bo Syh  
1412 ἀποθανεῖν] + ημας 58' 509  
1423 ἀναβάται] + αυτου 15-376 Arm Bo Pal  
1426 τοὺς 2°] pr επι A F 29-376'-oI 52'-57'-313 118'-537 56' 85'-343-344<sup>mg</sup>-730 527 509 646 Aeth Bo Pal Syh  
1427 μέσον] pr εις 381'-707 126 *d**f*-129 n t 121' 68' 55 59 508 Lat<sup>c</sup>cod 111 Aug *Loc in hept* II 74  
162 Ἰακώβ] pr επι 426  
165 τῇ 1° B F 82' 125 *f*n 392 120-128'-628 55 59 76' 130 799 Cyr Gl 449 VI 508] pr εν rell  
1613 ὀρτυγομήτρα] pr η F<sup>b</sup> 72 b 246  
1614 init] pr και (> 58) ανεβη η θεσις (καταπανσις 58 Syh) της δροσου 15-58<sup>mg</sup>-376' Syh (σ' Syh<sup>L</sup>)  
1616 ἕκαστος 2°] + τοις F O<sup>-58mg</sup> 82 19' 44' s t<sup>-84</sup> 318' 55\* Arab Co Syh<sup>LxtIT</sup>  
1618 τῷ] pr εν 15-376 509 Bo  
1618 οὐκ 1°] pr και F M 29'-426-oI C'' 118'-537 d 85'-343' t x y<sup>-318</sup> z 18 46 55 59 76' 509 646 Cyr Gl 453 Lat<sup>c</sup>cod 102 Ambr Ep VII 5 Syh (σ' Syh)  
1626 συλλέξετε] + αυτο F<sup>b</sup> O-58(426<sup>lxt</sup>)-15 Arm Bo Syh  
1629 ἐκ] pr εκαστος A F M oI-29 C'' 44' s t x y<sup>-527</sup> 120-128'-628 18 46 55 59 76' 509 799 Lat<sup>c</sup>Aug *Loc in hept* II 87 Arab Arm Bo<sup>AcB</sup>  
173 κτήνη] + ημων M O-58-15 d n<sup>-458</sup> t 318-527 18 46 799 Aeth Arab Arm Co Pal Syh: cf  $\mathfrak{R}$   
177 κύριον] pr τον O-15 77 107'-125  
1711 κατίσχυεν 1°] pr και x  
183 ὄνομα] pr ω 426 Syh  
186 γυνή B 58 739<sup>c</sup> 118'-537 n 318\* 120' Cyr Ad 280 Lat<sup>c</sup>cod 104(vid)] + σου rell  
1814 λέγει] pr και 15-376' Arm Syh  
1818 ποιεῖν] + αυτο 707<sup>s</sup> C'' d n s t 646 Co Syh  
1823 κατισχύσει] pr και F<sup>a</sup> M 58-oI<sup>-82</sup> C''-54 d<sup>-106</sup> *f*n s t x 392 18 46 76' 646 Bo<sup>A</sup> Syh  
1916 ἐπ' ὄρους] επι του ορους F O-15-707  
2011 τῇ 1°] pr εν O-15 C''-25<sup>s</sup> b 44' n t 799 Tht Ex 131<sup>ap</sup>  
2012 μητέρα A B\* F<sup>b</sup> 56\* 59 Matth 154 1919 Marc 1019<sup>te</sup> Luc 1820<sup>te</sup> Eph 62 Phil I 270] + σου rell

- 213 γυνή] + αυτου 15-376-707 d<sup>-125</sup> n<sup>-458</sup> t<sup>(-84)</sup> Syh  
2127 οϊκέτου] + αυτου M O-15 b d 246 n t 318' 18 46 76' Latcod 100 Aeth Arm Co Syh  
221 αποδῶται] + αυτο 15-72-376 Co Syh  
2224 μαχαίρα] pr εν 15-376  
2226 πλησίον] + σου 15-72-376-707 30'-85<sup>ms</sup>-130-321 γ<sup>-318</sup> Latcod 103 Ambr Tob 46 Spec 11 Arab Arm Bo<sup>A</sup> Sa Syh  
234 αποδώσεις] + αυτα (αυτω 376\*) 15-376 Bo; + id Aeth-PR Arm Syh = **℞**  
2331 ἔως 1°] pr και 767 n<sup>-127</sup> s  
253 ἀργύριον] pr και A B O<sup>-767</sup>-15' 129 x 128'-407-628 426 646 Cyr Ad 593 Arab Arm Bo Syh  
254 κόκκινον] pr και A B 15'-72-376 118'-537 s 128'-407-628 55 76' 426 646 Cyr Ad 593 Arm Bo Syh  
256 τόν] pr εις b 392 Cyr Ad 593  
258 οὔτως] pr και F<sup>a</sup> 15-72-376-707 19' d<sup>-125</sup> 246 n s t 527 126-128'-407-628 426 Latcod 102 Aeth Arm Syh  
2519 init] pr και F<sup>b</sup> 72 125 246 126 Arm  
2537 τοὺς λύχνους 2° B 58-707-767 b 129 n γ<sup>-318</sup> 55\* Cyr Ad 608 Latcodd 100 102 Arm] τοὺς λιθοὺς αὐτῆς 72; αὐτοὺς 29; + αὐτῆς (εαυτ. d 370) rell = **℞**  
2618 στίλους 1°] pr τοὺς F 15-376 f<sup>-129</sup> 75 68'-120'-128' 55 426  
2626 σκηνῆς] + του ενος O<sup>-767</sup>-15 Syh  
276 ἐκ] pr αναφορεις 15-376 Arm Syh  
277 πλευρά B 82'-767 19' f<sup>-246</sup> 127 x 392 55 Latcod 100] δυο πλευρας z<sup>-126</sup> 18 426; pr δυο (δυσ 319) rell = **℞**  
279 αὐλήν] pr την F<sup>b</sup> 58  
2710 ψαλίδες B 82-618\*-767 414' f<sup>-129</sup> x 392 76' 799] + eius Aeth; + αυτων rell = **℞**  
2719 κατασκευή] + της σκηνης F<sup>b</sup> O C'' 318 Latcodd 91 94—96 Arab Arm Syh  
2719 και 3°] pr και παντες οι πασαλοι αὐτῆς 376  
2719 οἱ] pr παντες O<sup>-767</sup> Latcodd 91 94—96 Arm Syh  
2829 κώδονας] + χρυσους F<sup>a</sup> O 131<sup>c</sup> d<sup>(-610)</sup> n s t Cyr Ad 744 Arm Bo<sup>A\*</sup>B Syh  
2830 ἄνθινον] + παρα ροισκον O Syh: cf **℞**  
2930 τῶν B 82 414\* 129 426] pr ο εκ M<sup>ms</sup>; pr και 55; pr εκ rell = **℞**  
2941 ὀσμίν A B F<sup>a</sup> 15-82' f n s 527 55 426 799 Or IV 161 Bo] pr εις rell  
302 ὕψος] + αυτου O-707 527(2°) Latcod 100 Aeth Arab Arm Syh  
308 ὀψέ] pr το M<sup>ms</sup> O-72-707 d 56' n s t 527(2°) 392 59 799 Cyr Ad 617  
3019 χεῖρας B 15' 129 55 Arm Cyr passim] + αυτων rell  
3034 χαλβάνην B oII<sup>-29</sup> 527 55] pr και rell  
3115 τῆ 3°] pr εν O<sup>-767</sup>-82-707<sup>1</sup> Syh  
3213 ὠμοσας B 767 129 n 55 319\* 426 Latcod 100 Arm] + αυτους 799; + αυτοις rell = **℞**  
3220 πυρί] pr εν B 707-767 C''<sup>-14(1°)</sup> d n<sup>-458</sup> s t 424 646 Syh  
3230 εἶπεν B 15'-767 73'-550' b 125 53'-129 n 71' z 55 424 Arm Co] pr και rell  
332 τόν 2°] pr τον χαναναιον O<sup>-767</sup> 44'-125 71' Ath II 560 = **℞**<sup>L</sup>; pr τον χαναναιον και A F M' oI-29 107' t 527 126-128'-628 18 46 59 319 509 LatAug Ex 150 Aeth Arab Arm Bo Syh = **℞**<sup>mss</sup>  
332 Χετταῖον] pr τον A F M' O'-29' C'-57' d 56' n s t 71' 121' 126-128'-628 18 46 59 319 426 509 646'  
332 Φερεζαῖον] pr τον F O<sup>-376</sup>-29' C'-57' d 56 n s t 71' 318 126-128'-628 46 59 319 646'  
332 Εὐαῖον] pr τον 767 C'-57' d n s t 71' 318 646  
332 Ἰεβουσαῖον] pr τον 767 C'-57' d n s t 71' 318 646  
335 τοῖς] pr ειπον O-707 131<sup>c</sup> d n 344<sup>ms</sup> t 318 18 LatLuc Conven 1 Arab Arm Syh; pr ειπε 527  
337 ἔπηξεν] + αυτην O<sup>-767</sup> 318 Latcod 100 Luc Conven 1 Co Syh  
3321 στήση B 82 129<sup>c</sup> 55 LatAmbr Ps duod XLIII 91.1 Sa] στηθι 15 129\*; pr και rell = **℞**  
342 ἀναβήση] + το πρωι F O-707 C''<sup>-14</sup> 44-107' 127 s t 527 318 55 Latcod 103 Arm Syh  
349 και 3°] pr ημων B O<sup>-767</sup> C''<sup>(-552)</sup> f n<sup>-127</sup> 799 Procop 689 Latcod 103 Arab Co Syh  
3411 Χαναναῖον] pr τον A F M' 29-82-376-767-oI C'' b d 129 30'-85-343' t x 121' 68'-126-407-628-630 18 46 59 319 509  
3411 Χετταῖον] pr τον A F M' O'-767-29 C'' b d 30'-85-343' t x 121' z<sup>-407</sup> 18 46 59 319 509  
3411 Φερεζαῖον] pr τον A F M' 29-58'-oI C'' b d s t x 121' z<sup>-407</sup> 18 46 59 319 509

- 3411 *Εύαιον*] pr τον A F M' 29-58'-oI C'' b d s t x 121' z<sup>-407</sup> 18 46 59 319 509  
3411 *Ἰεβουσαιον*] pr τον A F M' 29-58-376-oI C'' b d s t x 121 z<sup>-407</sup> 18 46 59 319 509  
3416 τῶν 1°] pr εκ O<sup>-767</sup>  
3429 ὄρους 1° B 15-707 n 71' 392 55 426 Chr XV 444 Cyr Gl 536 Or IV 471 Latcod 100 Sa] + σινα (c var) rell  
3429 Μουσῆς 2° (c var) B 15-58-707 120' 55 426 Cyr Gl 536 Eus VI 99 Arm Sa] και 125 126 Chr XV 444; > 376; pr και rell = **Ⲛ**  
3433 κατέπαυσεν] + μουσης (μωσ. 58) A 58-376-767 318 Chr XV 444  
353 τῆ B 15' f<sup>-129</sup> 392 68'-120' 55 426 799 Latcod 100] pr εν rell  
356 κόκκινον] pr και O<sup>-58</sup> b 56' 392 68'-120' 799 LatRuf Ex XIII 3 Arab Arm Bo Syh  
358 τὸν ποδῆρη B M' O<sup>'-29</sup> f<sup>-246</sup> n 527 392 68'-120' 18 55 799 Latcod 100 Ruf Ex XIII 1 Aeth<sup>P</sup> Arab Arm Bo] pr εις rell  
3518 fin B 15 55] + εν τω αγιω rell  
3525 κόκκινον] + το αλλοιουμενον O<sup>-58</sup> 131<sup>ms</sup> Arm Syh  
3529 αὐτῶν] + αυτοις 376-767 128'-628  
3611 μερῶν B 15-707 19' f<sup>-53</sup> 127 71' 392 55 799 Latcod 100 Arm] ημερων 53; + αυτου rell = **Ⲛ**  
3616 τὸ μήκος B F<sup>h</sup> oII<sup>-29</sup> 552 53-56-129 n 71' 392 68'-120' 55 799 Latcod 100 Arm Bo] latum Latcod 104; om τό 19'; ο+ αυτου rell = **Ⲛ**  
3616 εὖρος B oII<sup>-29</sup> 108 129 n γ 392 68'-120' 55 Latcod 100 Arm Bo] longum Latcod 104; το εργον 19; + αυτης 53; + αυτου rell = **Ⲛ**  
3620 fin] + εν τω χρυσιω αυτων O<sup>-767</sup> Syh: cf **Ⲛ**  
3626 ἐπέθηκαν 2°] + αυτας O<sup>-58</sup> Syh  
3626 πρόσωπον B oII<sup>-29</sup> 19' 53-56 n 71' 392 55 799 Latcod 100 Arm] + αυτων 509; + αυτου rell = **Ⲛ**  
3628 ἐπέθηκαν] + αυτοις O Syh  
3628 συμβολήν] + αυτου O Arab Syh  
3631 μέσῳ] + αυτου O Arab Arm Syh  
3631 περιστόμιον] + αυτου O Arab Syh  
3633 χρυσοῦς] (+ εκ 767) χρυσιον καθαρου O Aeth<sup>C</sup> Arab Arm Syh  
378 εἴκοσι 2° B 15-64<sup>txt</sup>-707 19' 129 392 55 426 Latcod 100] + χαλκαι rell  
379 εἴκοσι 2°] + χαλκαι (c var) A F<sup>h</sup> M' O<sup>'-15(707txt)</sup> 118'-537 d 56 n<sup>-127</sup> s t x 121' 128'-628 18 46 59 319 509 799 LatAug Ex CLXXVII 13 Aeth Arab Arm Bo Syh  
3718 τῆς αὐλῆς] pr της σκηνης και F<sup>h</sup> O Syh  
3720 Οὐρί] + υιου (c var) ωρ F<sup>h</sup> O C'' 85'-130 Latcod 104 Aeth<sup>C</sup> Arab Arm Syh (ο' 344)  
3721 κοκκίνῳ] + (+ τω F<sup>h</sup>; + το 376) νηησμενω F<sup>h</sup> O<sup>-767</sup> Aeth<sup>C</sup> Arab Arm Syh  
383 χρυσοῦς B 15-707 19' d<sup>(-44)</sup> 127 t 71' 392 55 426 Latcodd 100 104] + (+ και 730 126) επι τα (> 664) τεσσαρα (c var) μερη (c var) αυτης rell  
383 δύο 1°] + δακτυλιους O Aeth<sup>C</sup> Arab Arm Syh  
383 κλίτος 1°] + αυτης O<sup>-376\*</sup> Aeth<sup>C</sup> Arab Syh  
383 δύο 2°] + δακτυλιους O Aeth<sup>C</sup> Arab Arm Syh  
383 κλίτος 2°] + αυτης O Aeth<sup>C</sup> Arab Syh  
386 καί B 15-707 19' n 71' 392 68'-120' 55 426 Latcod 100 Pal] + εποησεν (-σαν 314\* 527) rell  
3812 τρυβλία] + αυτης F<sup>h</sup> O Arab Arm Syh  
3812 θύσκας] + αυτης F<sup>h</sup> O Arab Arm Syh  
3812 κνάθους] + αυτης (-τους 376) F<sup>h</sup> O Arab Arm Syh  
3812 χρυσᾶ] χρυσιον καθαρου O Arab Arm Syh  
3824 δικτυωτόν] + χαλκουν O Aeth<sup>C</sup> Arab Arm Syh  
3911 καθά] κατα παντα οσα O Aeth<sup>C</sup> Arab Arm Syh  
3914 τά] pr παντα O' 129 Aeth<sup>C</sup> Arab Arm Syh  
3914 βάσεις] + αυτης A F M' O<sup>'-708</sup> C'' 118'-537 s 121' 126-128'-628 18 59 319 Aeth Arab Arm Bo Syh  
3914 στύλους] + αυτης O<sup>-376-708</sup> Aeth<sup>C</sup> Arab Arm Syh  
3919 Ἀαρών] + του ιερωος O Aeth<sup>C</sup> Arab Arm Syh  
3920 στύλους] + αυτης O Aeth<sup>C</sup> Arab Arm Syh  
3921 καί 6°] pr τους καλους (c var) αυτης O<sup>(-G)</sup> Aeth<sup>C</sup> Arab Arm Syh

- 3921 πασσάλους] + αυτης O<sup>(-G)</sup> Aeth<sup>C</sup> Arab Arm Syh  
 3921 του] pr σκεπης O<sup>(-G)</sup> Arm Syh  
 3922 ὄσα] pr κατα παντα 767 Aeth<sup>C</sup> Arab Arm Syh =  $\mathfrak{R}$ ; pr και παντα 72 Aeth<sup>C</sup>  
 403 θήσεις] + εκει G-376-767 Arm Syh (οι λ' 85'-130-344)  
 4013 χρισμα] + αυτων G-767 Syh  
 4014 πάντα] pr κατα O Arm Syh  
 4016 κεφαλίδας B 15-707 14<sup>s</sup> 19' f-246 54-127 x 392 55 799 Lat<sup>codd</sup> 100 103 Bo] -λας 426; βα-  
 σεως αυτης F<sup>b</sup>; + αυτων d t; + αυτης rell =  $\mathfrak{R}$   
 4016 μοχλούς] + αυτης O Aeth Arab Arm Bo Syh  
 4016 στύλους B 15-707 19' 129 n 71' 392 68'-120' 55 426 Lat<sup>codd</sup> 100 103] + αυτης rell  
 4032 γάρ] +  $\bar{\nu}$  O 343-344<sup>c</sup> Arm Syh  
 4032 Ισραήλ] pr οικου O C'' 85'-130 46 Arm<sup>ap</sup> Syh (ο' 344)

This list is largely confirmatory of the conclusions reached from the earlier lists. Out of the 186 citations in the list all but 9 have at least one Greek O witness (97 1225 31 1427 1629 1711 1818 256 358); in other words the citations are indeed hex variants. Close to half the citations are popular readings (82), i. e. with the support of at least four text groups. For the remainder (104) the support from the text groups outside O gives no clear picture. In order of support they are as follows: *f* 8, *d s z* 6 each, *C'' b n t* 4 each, *x* 2, and *y* 1.

A partial analysis of the support for the popular readings shows that in 71 of the 82 citations O mss and at least two out of the three Byzantine text groups, *d n t*, are involved, i. e. the adoption by the Byzantine text of the hex readings ensured their widespread acceptance. Within these 71, 23  $\mathfrak{R}$  were not supported by *n* and one lacked *d* support. On the other hand, there were three cases of the remaining ten in which both O and *n* supported the variant; there were also four which were supported by *d n t* but not by any O ms.

D. One further area of hex activity deals with word order. Origen at times had to rearrange the LXX text to fit the Hebrew order which dominated his six-columned Bible. In *List 4* all instances except those already cited in *List 1* in which the variant text involves rearrangement of the LXX word order to conform to  $\mathfrak{R}$  are given.

#### List 4

- 15 init — Αιγύπτω] ad fin tr O-15 Arm Syh  
 17 και ἐπληθύνθησαν] post ἐγένοντο tr O<sup>-376</sup>-15 Syh(vid)  
 112 αυτούς ἐταπεινουν] tr 426 Arm Syh  
 114 αυτων / την ζωην] tr 426 Arm Syh  
 22 μηνας τρεις] tr 426  
 23 αυτό / ἔτι κρύπτειν] tr A F M 29'-135-376'-oI C'' 19' d s<sup>-30'</sup> t 121' 18 59 76' 130 509 646  
 Cyr Gl 392 Lat<sup>Ruf</sup> Ex II 4  
 23 τὸ παιδίον / εἰς αὐτήν] tr 426 Arm  
 210 αυτόν] ad fin tr A F F<sup>b</sup> M 58-64'-376-oII<sup>-82</sup> C''<sup>-52'57'126761</sup> d<sup>-610</sup> 56 75 s t<sup>-46</sup> x y 55 59  
 76' 130 509 Cyr Gl 392 Aeth Arab Arm Co Syh  
 211 ἐαυτοῦ ἀδελφῶν] αδ. αυτου A F M 29'-135-376-oI<sup>-618</sup> C'' d 129-246 127-321-343' t 71 y  
 18 59 76' 509 646 Cyr Gl 400 verss  
 32 αυτω] post κυριου tr 58-426 Eus VI 235  
 32 πυρι φλογος] φλογι (c var) πυρος A F O'-29'-135 C'' 108<sup>(ms)</sup> d n 30' t y 128' 59 130 424  
 509 Act 730<sup>tc</sup> Thess II 18<sup>ap</sup> mlt patres verss  
 312 σε αποστελλω] tr 426 56\* 799 Co Syh

- 315 ὁ θεός / πάλιν A B 15' b<sup>(-314)</sup> 129 458 x 392 z 130 509 Latcod 101 Bo] om ὁ θεός 527; om πάλιν 75 LatSpec 134; tr rell =  $\mathfrak{X}$
- 315 μου] post *δνομα* tr 426 Arm
- 315 γενεῶν γενεαῖς] tr 72-376 413-761 b 44 53' 628 318-527 Cyr VIII 953 Or I 42 Tht III 764 Latcod 101
- 317 καὶ Εὐαίων] post *Φερεζαίων* tr 58'-707 628 30' Latcod 100
- 318 σου / τῆς φωνῆς] tr 426 Carl 49 Latcodd 100 101 Aug *Loc in hept* II 11 Arm Syh
- 46 αὐτῷ κύριος] tr 376' 761 Ach Bo Syh
- 416 αὐτός σοι / προσλαλήσει] tr F M O<sup>'-58</sup>-29-135 C<sup>''-(73txt)</sup> 126 d s<sup>-30'</sup> t 121-527 18 55 59 76' 509 Cyr *Gl* 89 LatAug Ex 10 Syh
- 416 αὐτῷ ἔση] tr 426 53'-56 628 30' 318' 130 799 Latcod 100 Ach Aeth Arm Co Pal
- 419 σου / τὴν ψυχὴν A B 15-82' f<sup>-246</sup> n 30' x 392 z 799] tr (om τὴν 246) rell
- 423 μοι λατρεύση] tr O Co Syh
- 431 αὐτῶν / τὴν θλίψιν] tr O 126 Latcod 100 Arm Syh
- 51 μοι ἐορτάσωσιν] tr A F M O<sup>'-29-135</sup> C<sup>''</sup> 19' d<sup>-44</sup> n<sup>-458</sup> s t y 128' 18 55 59 76' 509 646' Arm Syh
- 55 νῦν πολυπληθεῖ] tr 426
- 515 οὕτως ποιεῖς] tr O<sup>-72</sup> 527 Arm Co Syh
- 516 ἡμῖν λέγουσιν A B 835 15' f 68'-120'] λεγ. ἡμῖν (c var) rell
- 68 ὑμῖν αὐτήν] tr A M O<sup>''-58135</sup> cII<sup>-52\*54422</sup> b d<sup>-125</sup> f 628 85 t<sup>-84</sup> x y<sup>-318</sup> 18 55 59 509 Latcod 100 Arab Arm Co Syh
- 627 Ἀαρών A B 82' b n 30' x 392 z 130 799 Latcod 100 Ach Sa] et *Μωνσῆς* tr rell
- 71 σου προφήτης] tr 15-58' Syh
- 72 σοι ἐντέλλομαι] tr F M O<sup>''-82</sup> (707txt) C<sup>''</sup> d<sup>-610</sup> s t<sup>-46</sup> 121 18 55 59 509 646 Cyr *Gl* 516 Aeth Arab Arm Co Syh
- 77 ἐτῶν ὀγδοήκοντα 1°] tr 15-58-426 Syh
- 716 μοι A B 835 58-82' b<sup>-314</sup> 129 n 30' x 392-527 z 59 130 Iulianus in Cyr IX 653 Latcod 100] μη 314; > 318; post *λατρεύσωσιν* tr rell =  $\mathfrak{X}$
- 724 ὥστε πιεῖν / ὕδωρ] tr 58-426
- 81 μοι λατρεύσωσιν] tr O-15 126 76' LatAug *Loc in hept* II 38<sup>te</sup> Arm Co Syh
- 83 φουράμασίν] et κλιβάνοις tr O<sup>(-376)</sup>-15 Arm Syh
- 84 τοὺς θεράποντάς] et τὸν λαόν tr F M O<sup>'-376</sup>-15-29-135 C<sup>''</sup> d 53'-56\*-246 75 s t 121' 68' 18 59 76' 509 646 LatAug *Loc in hept* II 40 Aeth<sup>C</sup> Arab Arm Bo Syh
- 88 ἐμοῦ λαοῦ] λαου μου O-15-381'-707 b 125 53'-129 n x 527 128' Or II 304 LatRuf Ex IV 4 Arm Syh
- 820 μοι] post *λατρεύσωσιν* tr 426 n x 527 120' 76 Or IV 184 Arm Co Syh<sup>T\*</sup>
- 823 ἐμοῦ λαοῦ] λαου μου 15-376' 25 84 LatAug Ex 26 Arm Syh
- 823 σου λαοῦ] tr O<sup>-58</sup>-15 LatAug Ex 26 Arm Syh
- 91 μοι λατρεύσωσιν] tr A M O<sup>''-82'</sup> C<sup>''(-25)</sup> d n<sup>-75</sup> s<sup>-730</sup> t x y<sup>-121</sup> 18 55 59 130 509 646' verss
- 94 τῶν Αἰγυπτίων] του ἡλ̄ et τῶν υἰῶν Ἰσραήλ] τῶν αἰγυπτῶν O<sup>-58</sup>-15 Pal
- 94 τοῦ Ἰσραὴλ υἰῶν B 56'-129 130] του οἰκου ἡλ̄ x; κτηνων του ἡλ̄ 84 318 55; κτηνων των (> 120-128') υἰων (> 121; + *omnium* Bo<sup>Ac</sup> Sa) ἡλ̄ (ισραηλιτων 107') A 29-58-135 126-413 118-537 106-107' 458' 30'-85 t<sup>-84</sup> 121 z<sup>(-407)</sup> 76' 646 Arab Bo<sup>A</sup> Sa Pal Syh; κτηνων ἡλ̄ 19' 44 628 59; om υἰῶν 54; υἰων ἡλ̄ rell; cf  $\mathfrak{X}$
- 924 τοιαύτη / οὐ γέγονεν] tr A M O<sup>''-7282'</sup> C<sup>''</sup> 106 n s t y<sup>-527</sup> 68' 18 55 59 509 646 Aeth Arab Pal Syh
- 933 αἱ φωναί / ἐπαύσαντο] tr O-15 Aeth Arm Pal Syh
- 934 αὐτοῦ / τὴν καρδίαν] tr A M O<sup>'-376</sup>-15-29-135 C<sup>''</sup> d 628 85'-343' t 121' 18 55 76' 509 Tht Ex 108 Arm Syh
- 101 αὐτοῦ / τὴν καρδίαν] tr A M O<sup>''-82376txt</sup> C<sup>''-52\*</sup> d 53' 75' s t x 121' z 18 55 59 76' 424 646 Latcod 104 Aug Ex 36 Aeth<sup>C</sup> Arab Arm Co Pal Syh
- 106 σου / αἱ οἰκίαι] tr O-15 527 Arm Pal Syh
- 1012 ἀναβήτω ἀκρις] tr 15-376' Syh; cf  $\mathfrak{X}$
- 1014 τοιαύτη ἀκρις] tr O-15 Syh
- 1019 ἐρυθρὰν θάλασσαν] θαλ. την ερ. A M O<sup>'-15-135</sup> C<sup>''</sup> b 246 75' 85'-343' 121 68' 18 55 59 76' 646 Aeth(vid) Arab Arm Pal Syh
- 1025 ὀλοκαντώματα] et θυσίας tr O-15 Pal Syh

- 1028 μου / τὸ πρόσωπον] tr O-15 422 d 30<sup>c</sup>-730 t 392 59 <sup>Lat</sup>cod 101 Aug *Loc in hept* II 59 Arm Syh
- 1029 σοι — fin] εις προσωπον σου O-15 Aeth Arab Arm Co Pal Syh
- 111 μίαν πληγήν] tr O-<sup>376</sup>-15 Pal Sa Syh
- 111 ἐκβαλεῖ ὑμᾶς / ἐκβολῆ] tr A M O-<sup>72</sup>-29 C" b d t 121 68' 18 55 76' <sup>Lat</sup>cod 101 Aeth Syh
- 113 init — ἔδωκεν] εδ. δε κς O-15 Aeth Arm Pal Syh
- 115 πρωτοτόκου παντός] tr O-15-707 Aeth-<sup>P</sup> Syh
- 1242 προφυλακή κυρίῳ] tr 58 b
- 133 ὑμᾶς κύριος A B M<sup>s</sup> 135 25 b 125 127 s 619 γ-<sup>318</sup> 68' 18 799 Arm<sup>te</sup> Syh] ημ. κς 707 75 <sup>Lat</sup>cod 104 Arm<sup>ap</sup>; om κύριος Sa; + ο θς 130; κς υμας (aut ημ.) rell = **℞**
- 1311 σοι αὐτήν] tr 426 Arm
- 1316 χειρὶ κραταιᾷ] tr 15-376'
- 1318 ἐρυσθρὰν θάλασσαν] θαλ. την (> 58) ερ. O-15 Syh
- 1319 μου / τὰ ὄσατᾶ B 82' 118'-537 n 30' 392 z] om μου 19'; tr rell = **℞**
- 1413 ἔτι] post αὐτούς tr F 15-29-426 d t 76' Syh
- 1430 τὸν Ἰσραήλ] post ἐκείνη tr O-<sup>376</sup>-15 Syh
- 152 μου θεός] tr A F M 15-29 129 130 508 509 La
- 1519 ἐπ' αὐτούς / κύριος] tr A F 75 85-343' 121 59 Syh
- 169 ὑμῶν] ad fin tr F O-15 52-126 n 30' x 121 68' 46 130 509 799 <sup>Lat</sup>Aug *Loc in hept* II 83 Arm Syh
- 1619 εἰς τὸ πρῶν] ad fin tr B O-<sup>29</sup> 126 b d-<sup>610</sup> f n 30' t x 318-527 120-128'-628 55 130 319 799 Cyr *Gl* 453 VI 512 <sup>Lat</sup>cod 102 Arab Arm Co Syh
- 1620 Μουσῆς] ad fin tr B 82'-426 f n 30' x 318' 120-128'-628 130 799 Cyr *Gl* 453 VI 512 <sup>Lat</sup>codd 102 104 Arm Co
- 1629 μηδεὶς ἐκπορευέσθω] (+ και 376) μη εκπορ. μηδεις 15-376' Syh
- 1635 ἔτη τεσσαράκοντα] tr O-15 Syh
- 171 τῷ λαῷ / πιεῖν] tr O-15 126 n 30'-85'-130 <sup>Lat</sup>cod 102 Arm Pal Syh
- 176 Μουσῆς οὐτως] tr O-<sup>376</sup>-15 53 Arm Co Syh
- 1715 μου καταφυγή] tr B O-15 108 76' Cyr *Ad* 273 <sup>Lat</sup>cod 104(vid) Ruf *Num* XIX 1 Syh
- 181 τῷ ἑαυτοῦ λαῷ] τω λαω αυτου O-15 422 19 <sup>Lat</sup>cod 104 Arm Syh
- 186 Ἰουδοῦ] post σου 1° tr B 15-82'-376' 118'-537 f 120'-128-628 Cyr *Ad* 280 Arm Syh
- 1818 σύ 1° — τοῦτο 1°] το ρημα τουτο (> 72 Arm) ο (> 426 Syh) συ ποιεις (+ τουτο 72) O-<sup>58</sup>-15 Arm Syh
- 1823 ἤξει — fin] εις τον τοπον εαυτου (aut. 376; tr τοπ. ε. 58) ηξει μετ ειρηνης O-<sup>72</sup>-15 Syh
- 195 ἐμῆς φωνῆς B 82 118'-537 56'-129 n-<sup>(458)</sup> 318 z 799] φωνης μου rell
- 1918 τὸν θεόν] post αὐτό tr B O-<sup>376</sup>-15 129 Bo Syh
- 2013—15 ordo commatum B 82 f 120' Sa] ordo 14 15 13 in 799; ordo 13 15 14 in C'-422 125 n-<sup>127</sup> 30' x Luc 1820 Rom 13<sup>9</sup> Phil IV 276: ex Deut 517—19; ordo 15 14 13 in 84; ordo 15 13 14 in Matth 1918 Marc 1019 rell = **℞**
- 2017 γυναῖκα] et οἰκίαν tr F<sup>b</sup> Arab
- 2020 αὐτοῖς Μουσῆς] tr O-15 Bo Syh
- 214 μόνος] ad fin tr O-15 Syh
- 216 αὐτοῦ / ὁ κύριος] tr B O-15-707 n 30' 84 <sup>Lat</sup>codd 91 94 95
- 217 τις ἀποδῶται] tr O-15 Arm Syh
- 217 ἑαυτοῦ θυγατέρα] θυγ. αυτου (εaut. 376) O-15 f-<sup>129</sup> 799 <sup>Lat</sup>Aug *Ex* LXXVIII 1 Arm Syh
- 2116 comma] post (17) fin tr 15-376 C"-<sup>14</sup>126<sup>414'</sup>422 30' Aeth<sup>C</sup> Arab Arm Syh
- 2120 τις πατάξῃ] tr O-15 Eus VIII 2.255 Syh
- 2121 διαβίωσῃ] post δύο tr 15-376 Eus VIII 2.255 Arm Syh
- 2126 τις πατάξῃ] tr O-<sup>72</sup>-15 b 53' Cyr *Ad* 552<sup>v</sup> Eus VIII 2.255 Arm<sup>te</sup> Syh
- 2133 τις ἀνοίξῃ] tr O-15 Arm Syh
- 2134 αὐτῷ ἔσται] tr O-15 Syh
- 2135 τινὸς ταῦρος] tr O-15 n-<sup>458</sup> 30' Arm Syh
- 2136 ὁ ταῦρος / ὅτι] tr <sup>Lat</sup>codd 91 94 95
- 2136 αὐτῷ ἔσται] tr 15-376-767 n 30' Syh
- 221 τις κλέψῃ] tr 15-58-376 C" 424 646 Eus VIII 2.131 Arm Syh
- 226 τὸ πῦρ / ἐκκαύσας] tr O-<sup>767</sup>-15 53' <sup>Lat</sup>PsAmbr *Lex* 12 Syh
- 227 τις δῶ] tr O-<sup>767</sup>-15 53' Syh



- 2210 τις δῶ] tr 58' 129 Arm Syh<sup>T</sup>  
 2210 πρόβατον] et μόσχον tr B F<sup>b</sup> O'-29 b 129 n 30' x 527 z 424 426 646 Arm Sa Syh  
 2210 συντριβῆ ἢ τελευτήσῃ B 82 f z 424 799 Arm Sa] τελ. η κλαπη b; om συντρ. ἢ Aeth<sup>P</sup>; om ἢ  
 τελ. 426; τελ. η συντρ. rell = **℞**  
 2211 ἔσται] post θεοῦ tr O-767-15 Aeth Arm Co Syh  
 2221 ἦτε γὰρ προσήλυτοι] πρ. γαρ ητε 58-376 Syh  
 2314 τοῦ ἐνιαυτοῦ] ad fin tr 15-376 LatHi Agg I 1 Syh  
 2331 τῆς ἐρυθρᾶς / θαλάσσης] θαλ. ερ. 58' 126 Syh; tr 15-376  
 258 σοι δεικνύω B 82-767 b 129 127 s x 126-128'-407-628 426 Latcod 102] tr rell  
 2510 ἔξωθεν καὶ ἔσωθεν B 413-414\*-761\* 129 Cyr VIII 1381 LatConcil (Cyr) I 15 Concil Tol 15  
 Syh] om ἔξωθεν καὶ 458; εσωθεν (εωθ. d-106) κ. εξ. rell = **℞**  
 2532 τῷ ἐνὶ / καλαμίσκῳ] τω καλ. τω ενι F<sup>b</sup> O-767-15 44 318  
 2538 ποιήσεις — (39) ταῦτα] post (39) fin tr A F M O"-72 82 C" b d-44 129 n-75 t-370c γ 128'-  
 628 18 46 59 76' 426 509 La Arab Arm Syh  
 268 τεσσάρων πῆχεων / τὸ εὖρος] tr O-767-15 LatRuf Cant 2 Aeth Pal Syh  
 2610 ἀγκύλας πενήκοντα] tr F<sup>b</sup> 15-58-376 LatRuf Cant 2 Bo Pal Syh  
 2618 βορρᾶν] et (20) νότον tr F<sup>b</sup> Aeth<sup>CRa</sup>  
 2627 ὀπισθίῳ] post τῷ ult tr 15-376 Syh  
 2632 βάσεις αὐτῶν / τέσσαρες] tr O-767-15 Syh  
 279 μῆκος] post πῆχεων tr 15 Arm Bo Syh  
 279 τῷ ἐνὶ κλίτει] τω κλιτει (c var) τω ενι O-376-15 n 30' Syh  
 287 ἔσονται αὐτῷ / συνέχουσαι] tr B 72 129 55 Cyr Ad 732 Latcodd 91 94—96 Pal Syh  
 2811 λιθουργικῆς τέχνης] tr O-767 Bo Pal Syh: **℞** hab אבן רשן  
 2817 στίχος λίθων] tr O-767 Phil I 82<sup>ap</sup>  
 2820 κύκλῳ τοῦ περιστομίου] του περ. αυτου (>72) κυκλω O-58 Syh  
 2830 init — κώδωνα] κωδωνα χρυσουν και ροισκον F<sup>b</sup> Aeth<sup>CRa</sup> Arm  
 2833 ὑακίνθου κεκλωσμένου] κεκλ. υακινθινου (-κυνθου 72) O Syh  
 2837 αὐτῶν / τὰς χεῖρας] tr O f-129 799 Latcod 100 Aug Ex 121 Arm Syh  
 2838 ἀσημοσύνην] post αὐτῶν tr O-72 LatHi Ep XXIX 5: cf **℞**  
 2839 λειτουργεῖν] post τοῦ 2° tr 376  
 291 ἐκ βοῶν / ἔν] tr O-376 Arm Syh  
 291 ἀμόμους δύο] tr B O-82' b 129 n 30' 71' 55 Cyr Ad 749 Latcod 100 Arm Syh  
 2915 λήμψῃ / τὸν ἔνα] tr O Arm Syh  
 2918 τὸν κριόν / ὄλον] tr B O-82' b 129 n 30' 71' 55 426 Cyr Ad 753 Arm Syh  
 2935 αὐτῶν] ad fin tr A F M oI-29 C" d(-106) 56' t 527 γ z 18 46 59 319 509 646' Latcod 100  
 Arm Syh  
 3027 init — (28) σκευή 1°] post (28) αὐτῆς tr F<sup>b</sup> O-58-707<sup>I</sup> n Aeth<sup>C</sup> Arab Arm Syh  
 3028 αὐτοῦ / τὰ σκευή] tr O-767-707<sup>I</sup> 14 b 71' 126 Latcod 100 Arm Syh  
 316 σοι συνέταξα B 15-82' 118c-537 56 127 71' 392 55 426 799] σουνεταξα 118\*; om σοι 767  
 19'-314 53'-246 n-127; tr rell = **℞**  
 3222 τὸ ὄρημα] ad fin tr O-767-15' b z 55 426 Latcod 104  
 3227 ἐαυτοῦ ὄμοφαίαν B 15'-707c(vid)-767 129 n 30' x 392 z 55] αυτου ο. 707\*; om εαυτοῦ 426  
 Bas III 368; ὄμοφ. εαυτου (aut αυτου) rell = **℞**  
 332 τὸν ἀγγελόν μου] post σου tr 15'-58' 73'-550' z 55 Ath II 560 Cyr VI 648 Eus VI 238  
 GregNys II 277 Latcodd 100 104 Aug Ios XXI 2 Iren IV 15.1 Arm Syh  
 337 λαβὼν Μωσῆς] tr O-767 Syh  
 3311 τις λαλήσαι] tr 58-376 Syh  
 3311 ἐαυτοῦ φίλον] φιλ. αυτου (εαυτ. 58) O-767 77 Tht IV 49 Arm Syh  
 3312 μοι λέγεις] tr O 71' Tht III 1501 Arm Syh  
 3312 χάριν ἔχεις] ευρες χαριν Tht III 288 1501 Aeth Sa = **℞**; tr 58' Arm Syh  
 3317 τοῦτόν] et τὸν λόγον tr O-767 HymenHier 17 Syh  
 3320 μου / τὸ πρόσωπον B 82 129 n 407 55] tr rell  
 3320 ἄνθρωπος] post μου 2° tr 58' 246 LatAmbr Ps duod XLIII 91.1 Syh  
 3322 μου / ἡ δόξα B 15' 129 407 LatAug Gen ad litt XII 27 Trin II 28<sup>tc</sup>] tr rell  
 344 αὐτῷ κύριος] tr 72-376 Syh  
 347 οὐ καθαρῶν / τὸν ἔνοχον B 15' f-129 30' 318' 55 426 799 Cyr IV 420 VI 944 LatHi Ezech VI  
 18 Co] pr καθαρισμω M'ms 58-707-767 n 527 Eus VI 239 Latcodd 91 94—96 103; καθα-

- ρισμῶ τον εν. ου καθ. d t; non emundans eum<sup>Lat</sup>cod 100; τ. εν. καθαρισμῶ ου καθ. 18; tr rell: cf **℞**
- 349 ἀμαρτίας] et ἀνομίας tr O-15' C-413 19 129 n 30' x 628 55 Procop 689<sup>Lat</sup>cod 103 Arab Arm Co Syh
- 3428 τὰ ῥήματα ταῦτα B 129 120' Cyr Gl 536 Sa] om ταῦτα 15' 55; post πλακῶν tr rell = **℞**
- 3431 αὐτοῖς Μωυσῆς B 129] πρὸς αὐτοὺς μ. 15'-376 120'-126 55 426 Cyr Gl 536; πρὸς αὐτοὺς 107'-125 Chr XV 444; μωυσης (c var) πρὸς αὐτοὺς rell = **℞**
- 352 ἔργον | ἐν αὐτῇ] tr (c var) A F 836 oI-29-82 C'' d f s<sup>-30'</sup> t 71' γ<sup>-392'</sup> z<sup>-68'</sup> 55 59 319 509 646 Aeth Arab Syh
- 3518 init — ἰερέως] ad fin tr O Arm Syh
- 3521 αὐτῶν | ἡ καρδία B oII<sup>-29</sup> b 56'-129 n<sup>-458</sup> x 318' 55 799] εν τη κ. αυτ. 509; αυτω η κ. 53' 458; η κ. αυτου 376 Aeth Bo; αυτου 426; tr rell
- 3523 ὑακίνθινα] et κριῶν ἡρυνθοδανωμένα tr F<sup>a</sup> F<sup>b</sup> O-29 d t x 46 59 509 Aeth Arm Bo Syh
- 3528 τὴν σύνθεσιν τοῦ θυμιάματος] το θυμιαμα της συνθεσεως C'' 121 = **℞**; την του θυμιαματος συνθεσιν O
- 3532 ἀρχιτεκτονεῖν] post ἔργα tr O<sup>-72</sup> Arm Syh
- 361 τὰ ἅγια καθήκοντα] τα κ. τα αγ. O<sup>-767</sup> 344<sup>c</sup> Syh
- 364 αὐτοῦ ἔργον] tr O 53' 126 Arm Syh
- 365 φέρει | ὁ λαός] tr O<sup>-376</sup>
- 366 μηκέτι ἐργαζέσθωσαν] μη εργ. επι O Syh
- 367 αὐτοῖς ἱκανά] tr O Syh
- 3610 ἐποίησαν αὐτό | (11) ἐπωμίδας] tr O Aeth<sup>C</sup> Arab Arm Syh
- 3612 αὐτοῦ ποίησιν] tr O<sup>(-72)</sup> <sup>Lat</sup>cod 100 Aeth<sup>C</sup> Arab Syh
- 3617 στίχος λίθων] tr G-376 Arm
- 3620 βηρύλλιον] et ὀνύχιον tr O Arab Arm Syh
- 3621 ἦσαν] post Ἰσραὴλ tr O Arab Arm Syh
- 3621 ἑαυτοῦ ὀνόματος] ον. αυτου O Arab Syh
- 3628 αὐτοῦ] post πρόσωπον tr O Arm Syh
- 3631 κύκλω τὸ περιστόμιον] το περ. αυτου (> Arm) κυκλω O Arab Arm Syh
- 376 τάς 1° — αὐτῶν | κατεχρύσωσαν] tr F<sup>h</sup> O<sup>(-58)</sup> Aeth<sup>C</sup> Arab Arm Syh
- 3914 πρὸς Μωυσῆν] post σκηπὴν tr O Aeth<sup>C</sup> Arab Arm Syh
- 3914 καὶ τὰς βάσεις (αυτης)] ad fin tr A F M' O'<sup>-376 708</sup> C'' s<sup>-30'</sup> 121' 126-128'-628 18 59 319 Aeth Arab Arm Bo Syh
- 3918 αὐτῆς | τὰ σκεῦη] tr O-707 73 129-246 527 z <sup>Lat</sup>codd 100 103 Aeth<sup>C</sup> Arab Arm Syh
- 406 τό — καρπομάτων | θήσεις] tr 376-767 422 Arm Syh
- 408 αὐτοῦ] ad fin tr 1000 O 73 118'-537 f<sup>-129</sup> 71' 68'-120' 426 646' <sup>Lat</sup>codd 103 104 Arm Syh
- 4014 αὐτῶ] post κύριος tr 767 664 75 Syh
- 4015 τῷ δευτέρῳ | ἔτει] tr O Syh
- 4018 τὰ μαρτύρια | ἐνέβαλεν] tr O Syh
- 4021 ἄρτους] post προθέσεως tr O: cf **℞**
- 4032 ἐπ' αὐτῆς | νυκτός] tr O<sup>-376</sup> Syh

Of the 184 citations in *List 4* plus the four from *List 1* 47 are popular readings supported by at least four text groups, all but two of which (29<sub>35</sub> 35<sub>2</sub>) are supported by at least one O ms. Of the remainder seven are not supported by an O ms (15<sub>2</sub> 19 20<sub>17</sub> 21<sub>36</sub> 26<sub>18</sub> 27<sub>9</sub> 28<sub>30</sub>); in no case is as much as one text group involved, though two of these (15<sub>2</sub> 19) are supported by A and F. For the rest the support is scattered and probably coincidence rather than a mark of recensional activity. Most of the remaining instances (132) are not supported by text groups other than O but only by scattered witnesses. The support by text groups (not more than two groups beyond O witnesses) is as follows: n 9, b 6, C'' f 4 each, x z 3 each, d t 2 each, and s 1. No clear picture of hex influence emerges from these numbers; in fact if one adds the support from the summary statements for *Lists 1, 2, and 3* the picture is not all that

much more impressive. The totals in ranked order are as follows: *C*" 61, *n* 56, *d* 49, *t* 48, *f* 43, *s* 37, *b* 33, *z* 30, *x* 22, *y* 20. It will be noted that the Byzantine text in particular is supportive of the hexaplaric recension. The support is in some measure not quite as strong as might appear at first blush since much of the support is as might be expected strong in the popular variants for the earlier lists. But for *List 4* the imposed limitation on the count artificially reduced the count for *d n t* (i.e. of two groups plus *O*). Of these 43 popular readings 38 are supported by the Byzantine text (i.e. by at least two of *d n t*). This would change the ranking with *C*" in fourth place, and the three Byzantine groups occupying positions 1, 2 and 3.

E. The tradition has done well in preserving another aspect of Origen's work, viz. the marking of passages in the LXX which have no equivalent in the Hebrew by means of an obelus. In Exodus there are 334 passages more or less correctly marked in this way, and 25 instances of downright error. Occasionally, especially in *Arm*<sup>ms</sup>, the obelus does not clearly delineate the precise dimensions of the intended passage since the sign is given only on the margin. As a result these signs are not always exactly at the right place.

Though Origen himself did not omit such passages it is possible that post-hex activity did eliminate such passages in order to "improve" the text. In the next list are given passages sub obelo omitted in the tradition. Not all such passages are given since scattered or incidental omission does not prove recensional activity. But omissions by any member of the *O* group, any other text group, any uncial text as well as omissions by *F*<sup>b</sup> are included. Since all of these omissions equal  $\text{X}$ , that fact is not recorded. Nor is the evidence for the obelus in the tradition included, all of which is found in *Arm*<sup>ms(s)</sup> *Syh* and/or *G*; anyone interested in knowing what witness(es) had the obelus can consult the edition.

#### *List 5*

- 111 om *καί* 4° — fin 53'-56<sup>c</sup>-246  
 211 om *ταῖς* *πολλαῖς* *F*<sup>b</sup> 72 129 799  
 211 om *τοὺς* *υἰοὺς* *Ἰσραήλ* 426 318 59 *Lat*cod 100 *Aeth*  
 211 om *τῶν* *υἰῶν* *Ἰσραήλ* 58 75  
 222 om *Μουσοῦς* *A* *F* 15-618 16-54 628 509 *Arab*  
 36 om *αὐτῶ* *B* 15'-707 56\* 55 799 *Carl* 49 *Cyr* *Gl* 468  
 316 om *τῶν* *υἰῶν* *d t* *Iust Dial* LIX 2 *Aeth*<sup>C</sup>  
 418 om *μετά* — fin *F*<sup>b</sup> *Aeth*<sup>CG</sup>  
 430 om *ταῦτα* *M* 376 *b* 246 628 *x* 527 18 55 509 *Lat*cod 100 *Aeth* *Arab* *Arm* *Co*  
 514 om *τοῦ* *γένους* *F* 708 78\*(*cpr m*) 53' 59 *Aeth*<sup>CGR</sup> *Sa*  
 66 om *λέγων* *F* *M*<sup>txt</sup> 29'-72-135-426-*oI* *C*" *d n s t* 121 18 55 59 76' 509 646 *Lat*cod 100 *Ambr*  
*Cain* II 10 *Aeth* *Arab* *Bo* *Syh*  
 75 om *πάντες* *b* *Arm*  
 715 om *αὐτός* 72  
 720 om *αὐτοῖς* 44-107'  
 720 om *αὐτοῦ* 1° 72 *Arab* *Bo*<sup>B</sup> *Sa*  
 820 om *αὐτός* *A*\* 44'  
 92 om *τὸν* *λαόν* *μου* 72 75 *Oxf* 4  
 98 om *λέγων* 58' *C*" 424 646' *Oxf* 4(*vid*) *Aeth*  
 99 om *ἐν* — *τετράποσιν* 72 106 53' *Arab*

- 9<sup>24</sup> om *σφοδρα* 2° B 29-135 C" b 44 f-<sup>246</sup> 75' 619 527 18 Latcod 104(vid) Arm Pal Sa  
 9<sup>28</sup> om *περι ἐμοῦ* A M<sup>txt</sup> O'-15-135-707 C" b 121 18 55 76' Or II 305 Aeth<sup>M</sup> Pal Syh<sup>Ltxt</sup>  
 9<sup>28</sup> om *καὶ πῦρ* A\*  
 10<sup>1</sup> om *λέγων* 58' 125 458 84 x 799 LatAug Ex 36 Aeth  
 10<sup>1</sup> om *ἐξῆς* 72 44  
 10<sup>4</sup> om *πάντα* 72  
 10<sup>26</sup> om *τῷ θεῷ ἡμῶν* 2° 707 b  
 11<sup>3</sup> om *αὐτοῦ* 1° 58' b Aeth Pal  
 11<sup>8</sup> om *σου* 2° 72  
 12<sup>27</sup> om *αὐτοῖς* 426 125 Or IV 422 LatAmbrst Quaest 96 Bo  
 13<sup>12</sup> om *τὰ ἀρσενικά* 1° F<sup>b</sup>  
 13<sup>12</sup> om *ἀγιάσεις* A\* F M<sup>txt</sup> 29'-72-135-426-oI b 121 68' 18 46 59 76' 509 Phil I 239 244  
 LatAmbr Cain II 2 Aeth Arab Syh  
 13<sup>19</sup> om *Ἰωσήφ* 2° B\* Aeth  
 14<sup>4</sup> om *πάντες* 118'-537 Did Ps 200.12  
 14<sup>11</sup> om *γῆ* F<sup>b</sup> M O'-<sup>426</sup>-135-707 C"-<sup>78</sup> b f-<sup>56</sup> n-<sup>458mg</sup> s 619 527 128'-628 18 46 509 799 Ath  
 III 445 Chr IX 292 434 Cyr Ad 269<sup>V</sup> Or IV 153 LatRuf Ex V 4 Aeth Arab Sa  
 14<sup>12</sup> om *ταύτη* 58 Aeth Bo<sup>A</sup> Sa  
 14<sup>13</sup> om *χρόνον* 58-707 75  
 14<sup>17</sup> om *Φαραῶ καὶ* 1° F<sup>b</sup>  
 14<sup>18</sup> om *εἰμι* F<sup>b</sup> 58-707 Aeth<sup>R</sup>  
 14<sup>29</sup> om *τεῖχος* 2° 426 508 Latcod 111 Ruf Cant Prolog Aeth<sup>R</sup> Arm Sa Syh<sup>Ttxt</sup>  
 15<sup>21</sup> om *λέγουσα* 426  
 16<sup>24</sup> om *αὐτοῖς οἱ* Aeth<sup>FH</sup>  
 16<sup>29</sup> om *τὴν ἡμέραν ταύτην* F<sup>b</sup> 58 Arab  
 18<sup>8</sup> om *ἐκ* 1° — fin F 29 x 55 59 509 Latcod 104 Aeth Arab Arm Bo Syh  
 18<sup>16</sup> om *αὐτούς* 58 Phil II 177  
 18<sup>18</sup> om *ἀνυπομονήτω* A\* F 58-oI-<sup>64mg</sup> C"(-551) 121 68' 59 646 Aeth Arab  
 18<sup>18</sup> om *τοῦτο* 2° 58  
 18<sup>19</sup> om *αὐτῶν* 58  
 18<sup>20</sup> om *τοῦ θεοῦ* 58 Arab  
 18<sup>21</sup> om *σεαυτῷ* 15-58 422 125  
 19<sup>8</sup> om *καὶ ἀκουσόμεθα* F<sup>b</sup> 72 Arab  
 19<sup>21</sup> om *λέγων* 58' 107'-125 53' x Latcod 104 Aeth Arab  
 20<sup>17</sup> om *οὔτε* 1° — αὐτοῦ 1° F<sup>b1</sup> Arab  
 20<sup>22</sup> om *τῷ — ἀναγγελεῖς* 58 Arab  
 21<sup>2</sup> om *σοι* 58 Aeth  
 21<sup>2</sup> om *ἔτει τῷ* 58 b 125  
 21<sup>3</sup> om *αὐτός* 58 Sa  
 21<sup>6</sup> om *τότε* 58 126 Aeth  
 21<sup>13</sup> om *ὁ φονεύσας* 58  
 21<sup>14</sup> om *καὶ καταφύγη* 58 Bo<sup>A\*</sup>  
 21<sup>18</sup> om *δύο* 58  
 21<sup>19</sup> om *ὁ ἀνθρώπος* 58  
 21<sup>22</sup> om *δύο* 58  
 21<sup>35</sup> om *τὸν ταῦρον* 3° 58  
 22<sup>15</sup> om *αὐτῷ* 58 426  
 22<sup>19</sup> om *αὐτούς* A F M<sup>txt</sup> oI C" 118'-537 106 458 30'-85'<sup>txt</sup>-130<sup>txt</sup>-343' z 18 46 55<sup>c</sup> 76' 424  
 426 646 Arm  
 23<sup>20</sup> om *σοι* 58-767  
 23<sup>23</sup> om *ὁ* 58  
 23<sup>28</sup> om *καὶ* 3° 106 x  
 23<sup>31</sup> om *τοῦ μεγάλου* 58 53' 458 Latcodd 91 94 95  
 24<sup>1</sup> om *τῷ κυρίῳ* 58  
 25<sup>8</sup> om *init — μοι* F<sup>b</sup>  
 25<sup>9</sup> om *μαρτυρίου* F Hipp Dan XXIV 3 Latcodd 91 94—96  
 25<sup>16</sup> om *ἐπίθεμα* F<sup>c</sup> 58 LatRuf Rom III 8 SedScot Rom 3 Arab

- 2527 om καθαρω̄ x<sup>Lat</sup>cod 102 Arab  
 2532 om καῑ 1° 58  
 262 om ἔσται 2° 58 458  
 268 om ἔσται 1° B 58 129 392 55<sup>Lat</sup>Ruf Cant 2  
 268 om ἔσται 2° 58  
 2616 om ποιήσεις A F M 29'-767-οΙ C'' 118'-537 d n s t x 527 126 18 46 59 76' 509<sup>Lat</sup>cod 102  
 Aug Ex CLXXVII 5 Aeth Bo  
 2616 om τὸν ἕνα F<sup>b</sup> 58  
 2635 om τῆς σκηνῆς 2° F<sup>b</sup> 58  
 2713 om ἰστία A\* F 129<sup>ext</sup> 76' 509<sup>Lat</sup>Aug Ex CLXXVII 9 Aeth Arab Bo  
 2713 om στυλοὶ — fin F<sup>b</sup> 799 Arab  
 281 om καῑ 3° 72 106  
 281 om καῑ 5° 106-125 126 Aeth<sup>FGH</sup>  
 2812 om περὶ αὐτῶν F<sup>b</sup>  
 2817 om ἔσται F<sup>b</sup> 58  
 2824 om init — (25) πρόσωπον F<sup>c</sup>(vid)<sup>Lat</sup>cod 100 Aeth<sup>CRa</sup> Arab  
 2839 om πρὸς ἑαυτούς 58  
 291 om αὐτούς 2° F<sup>b</sup> 58 16 b 126  
 295 om τὸν ἀδελφόν σου καῑ F<sup>b</sup>  
 2912 om λοιπόν 58 799  
 2921 om τό 1° — fin 58 Arab  
 2922 om αὐτοῦ 376 Arab Arm  
 2929 om αὐτούς 58  
 2934 om τῆς θυσίας 58 52-414\*-500 71' Arab  
 2938 om ἀνώμους 15-58 Cyr X 437 Arab  
 2946 om εἰμι 72 C''  
 303 om στρεπτήν F<sup>b</sup> 58  
 304 om καθαρούς F<sup>b</sup> 58 321 Arab  
 304 om στρεπτήν F<sup>b</sup> 58 129 55  
 3013 om ἐστίν 1° 58  
 3023 om σίκλους F<sup>c</sup> 426  
 3032 om ἑαυτοῖς F<sup>b</sup> 44 55 Bo  
 3035 om ἔργον 2° 58 25  
 3117 om ἐν 2° B\* 550' 53' 319<sup>Lat</sup>cod 104 Arm  
 327 om λέγων 58 Arab  
 3213 om λέγων 426 Aeth Arab  
 3213 om τῷ πλήθει 58 619 Arab  
 3219 om δύο 72 77-131\* 426 Barn XIV 3  
 3220 om αὐτόν 2° A οΙ γ<sup>-318</sup> Phil II 35  
 3220 om αὐτό F<sup>c</sup> 127\* Phil II 35<sup>Lat</sup>codd 103 104 Arab Arm Bo<sup>B</sup> Sa  
 3222 om πρὸς Μωυσῆν 58 125 Arab  
 3229 om αὐτοῖς 58 73'-550' Bas III 368  
 3231 om κύριε 15'-376 s<sup>-30'</sup> 318' 55 59<sup>Lat</sup>Aug Ex 147  
 3234 om τοῦτον 58 Eus VI 238 Bo<sup>A</sup>  
 334 om ἐν πενθικοῖς 58 Bo<sup>A\*</sup> Sa  
 3312 om μοι 3° 58-οΙ 25 n<sup>-127</sup> 84 59 509 Arab Sa  
 3410 om πρὸς Μωυσῆν A\* 58 71' 121<sup>Lat</sup>cod 103  
 3410 om σοι 1° A  
 3413 om καῑ 3° — fin 58 71'<sup>Lat</sup>cod 100 Spec 44  
 3414 om ὁ θεός 58  
 3416 om καῑ 2° — αὐτῶν 2° F<sup>b</sup> 59  
 3434 om πᾶσιν 58 53' 84 68'-120' Aeth  
 355 om αὐτῶν 58 Arab  
 356 om κεκλωσμένην F<sup>b</sup>  
 3511 om τοῦ μαρτυρίου F<sup>b</sup> 58 Arab  
 3515 om καῑ 1° 58  
 3521 om πάντα 1° 767 Arab Bo<sup>A</sup>

- 3522 om και ἐμπλόκια F<sup>b</sup> 58  
 3531 om πάντων 58-767 53' Aeth  
 3535 om συνιέναι 58-707 n 426 Lat<sup>c</sup>codd 100 103 Arab  
 3610 om τῇ κεκλωσμένη 72  
 3613 om ἀμφοτέρους F<sup>h</sup> 58  
 3624 om τοὺς χρυσοῦς 58  
 3627 om ἐπ' ἄκρου 58  
 3637 om αὐτῶν 58 509  
 3638 om τὸ χρυσοῦν 58  
 375 om τοῦ μαρτυρίου F<sup>h</sup> Aeth<sup>C</sup> Arab  
 375 om χειροβίμ F<sup>h</sup> Aeth<sup>C</sup> Arab  
 384 om init — διωστήρησιν F<sup>h</sup> 58-767 Aeth<sup>C</sup> Arab  
 3822 om ἐκ — συναγωγῆς F<sup>h</sup> Aeth<sup>C</sup> Arab  
 3824 om αὐτῶ 58 Aeth<sup>C</sup>  
 392 om ἀνδρῶν F<sup>h</sup> Aeth<sup>C</sup> Arab  
 3914 om τὰς στολάς 767 Aeth<sup>C</sup>  
 3918 om τῆς προθέσεως 58 Aeth<sup>C</sup> Arab  
 405 om τοῦ μαρτυρίου F<sup>c</sup> 1000 Arab  
 4020 om τοῦ μαρτυρίου 2° 1000 58 53' 527 426 Arab Arm  
 4020 om τῆς σκηνῆς 2° 58 Arab

Even a casual reading of the above list will show the frequency of ms 58 as well as that of F<sup>b</sup>. In fact there are 77 cases of passages sub obelo omitted by 58. This can hardly be coincidence: cf also THGD 46, THGN 65 and THGL 27 for more evidence. It should also be noted that in *Lists 1* and *2*, i.e. for materials under the asterisk, there are 89 cases in which all O witnesses except 58 support the hex plus. In other words, the possibility must be reckoned with that the 58 copyist (or his ancestral text) not understanding what hex signs meant simply omitted text under a hex sign regardless of whether they were asterisk or obelus.

F<sup>b</sup> constitutes a separate problem. It is actually a symbol used for all correctors of F in cursive script, correctors which can only rarely be differentiated. On the whole readings of F<sup>b</sup> (or of F<sup>h</sup> which is a specific cursive writer) are clearly close to  $\mathfrak{R}$  but their text(s) is/are not really hex. The nature of these F<sup>b</sup> readings, particularly their relation on the one hand to Compl and on the other to Pent (a late Jewish translation into Modern Greek) has been discussed in some detail elsewhere both by D. Fraenkel<sup>1)</sup> and by the writer in "A Secondary Text in Codex Ambrosianus" in a forthcoming (1992) Festschrift article.

Other support for the omission of passages sub obelo is insignificant. Of the O mss with more than five instances only 72 omits 13 instances, whereas there are eight cases of at least two O mss omitting such a passage. Among uncial texts A omitted 9, F 6, B 5, and M 2. Only two text groups omitted more than 5 cases, viz. *b* with 10 and *C*" with 6. It may safely be concluded that the only two Greek witnesses with significant evidence for omission of materials marked with the obelus are 58 and the problematic F<sup>b</sup>.

<sup>1)</sup> Festschrift R. Hanhart, MUS XX, especially Section V (174—184).

F. A final query about the nature of the  $\text{O}$  text concerns the possibility of preOrigenian revision of the Septuagint text, a matter that was hinted at in connection with cases of shorter texts in *List 1* above. The possibility of earlier recensional activity had already been raised in my study of the text history of Leviticus,<sup>2)</sup> where omissions in the  $\text{O}$  text corresponding to texts under the obelus were discussed. The matter is equally cogent for the text history of Exodus.

In an earlier study, however,<sup>3)</sup> I dealt specifically with this problem. In order to render this study of the hexaplaric text complete it might not be inappropriate to summarize briefly the results of that investigation. For the detailed evidence the reader should consult that earlier study.

Since early papyri remains for the Greek Exodus are both rare and extremely fragmentary, little evidence for possible Hebrew influence on variant texts was found, except in 805, a Qumran fragment from ca. 100 B.C., which shows traces of some recensional activity based on the Hebrew. For the Egyptian papyri fragments, 970, 908, 909, and 1000, no certain evidence for such recensional activity was present though a few possible instances do obtain.

Of more significance were cases of omissions, grammatical changes and lexical variants in the  $\text{O}$  tradition which correspond to  $\text{M}$ . Since Origen on his own testimony did not change his text but merely added such materials under the asterisk which corresponded to the Hebrew but were not present in his Greek text, nor did he omit materials which on comparison with his Hebrew were plusses in Greek, but rather placed such under the obelus, we may with some confidence conclude that when  $\text{O}$  represents a text shorter than Exod but corresponding to  $\text{M}$ , Origen's text had already been revised in the direction of the Hebrew. So too the grammatical and lexical changes which corresponded to  $\text{M}$  may be taken to represent such possible prehexaplaric revisions in the text of Origen.

When the evidence had been gathered and considered it was clear that the possibility of some kind of preOrigen recensional activity had been established. Furthermore when this material was compared to the B text and the A text it was clear that Codex Vaticanus showed barely any possible traces of such activity, whereas Codex Alexandrinus showed a fair amount of such.

It should, however, also be said that the type of possible recensional activity found was on the whole casual. No trace whatsoever was found of the kind of revision identified by Barthélemy<sup>4)</sup> as belonging to revisers of the *καίγε* group.

Since Codex Alexandrinus showed some support for the preOrigenian recensional activity found in the text history of the Greek Exodus, the possibility of Egyptian (vs Palestinian) recensional evidence is an intriguing possibility which admits of no certain answer.

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<sup>2)</sup> THGL, MSU XIX; cf especially pp. 28—33.

<sup>3)</sup> J. W. Wevers, PreOrigen Recensional Activity in the Greek Exodus, MSU XX, 121—139.

<sup>4)</sup> D. Barthélemy, Les devanciers d'Aquila. VT Suppl. 10. Leiden, 1963.

## Chapter II: The Byzantine Text Groups

From THGG it appeared that the groups *d n t* were closely related; in fact, in chh. 34—43 the *n* group disappeared completely being assimilated into *d* (cf p. 109), and for chh. 44—50 *t* also had no separate existence from *d* (p. 136). For Lev, Num and Deut these three were also closely related and it was taken for granted that they constituted the Byzantine text. This designation rested in part on the fact that the text in the Lectionaries for Genesis was basically a *d* text; cf THGG ch. 11.

As in the case of Lev, Num and Deut this text will be examined for possible recensional activity particularly for Hebrew influence.

A. Possible Hebrew influence on the Byzantine text is most likely to have been mediated through hex, and *List 1* accordingly presents materials under the asterisk in the tradition. Patristic evidence will not be given.

### List 1

- 311 *εἰμι*] pr (※ Syh) *εγω* 58-376 128' Syh; + (※ Arm<sup>ms</sup>) *εγω* A<sup>c</sup> B<sup>b</sup> 15'-72-135\*-426-οΙ 126-550' *b* n<sup>-628</sup> 527 55 130 509 Lat<sup>cod</sup> 100 Arm Sa
- 46 *τὴν χεῖρα* 1° 73 *b* 129 n<sup>-628</sup> x Lat<sup>cod</sup> 101] *αυτην* 107'-125; + (※ Arm<sup>ms</sup>) *αυτου* 843 rell
- 46 *αὐτοῦ* ult] + (※ Syh) *λεπροσα* 376' *d*<sup>-44</sup> *f*<sup>-129</sup> *t* 71 392-527 76' 130 509 799 Arab Arm Bo Syh
- 47 *τὴν χεῖρα*] + (※ Syh) *αυτου* A O-29-618 52'-78-126-313'-414\*-422 106 53' n<sup>(-458)</sup> *t* *y* 59 Lat<sup>cod</sup> 100 Arm Co Syh
- 616 *ἑπτὰ*] + (※ Arm<sup>ms</sup> Syh) *ετη* 29' *b* 107' 664 n<sup>-458</sup> *t* *y*<sup>-318</sup> Ach Arm Bo<sup>A</sup> Sa Syh
- 925 *ἀπό*] pr (※ Arm<sup>ms</sup> Syh; cvar) *παντα οσα ην εν τω πεδιω* B<sup>ms</sup> M<sup>ms</sup> O-15-135<sup>ms</sup>-707 *b* *d* n<sup>-628</sup> *t* *x* *y*<sup>-121</sup> 55 Lat<sup>cod</sup> 104 Arab Arm Bo<sup>B</sup> Pal Syh
- 101 *τῶν*] pr (※ Arm<sup>ms</sup> Syh) *την καρδιαν* O<sup>-72</sup>-15 *b* 107' *n* 85'<sup>ms</sup>-344<sup>ms</sup> *t* Arm Bo<sup>B</sup> Pal Sa Syh
- 1012 *γῆν* 2°] + (※ Arm<sup>ms</sup> Syh) *αιγυπτου* 15-376'-707 19' 246 127 30' *t* 392-527 Lat<sup>cod</sup> 104(vid) Arm Pal Syh
- 1021 *χεῖρα* M 64<sup>ext</sup>-135-707-708 106-107 127 30-343' 370 *x* 18 55 130 509] + (※ Arm<sup>ms</sup>) *σου* rell
- 112 *καί* 3°] + (※ Syh) *σκενη* 15-376' 127 30' *t* 527 Arm Bo<sup>B</sup> Pal Sa Syh
- 117 *καί* B 82' *b* *f*<sup>-246</sup> *x* 392 120-128' 130 799 Sa] + (※ Arm<sup>ms</sup> Syh; cvar) *ανα μεσον* rell
- 1232 *πρόβατα*] + (※ Syh) *υμων* O<sup>-72</sup>-15-707 *d*<sup>-125</sup> *n* *t* *x* 318-527 Aeth Arab Co Pal Syh
- 1311 *ἄμοσεν*] + (※ Syh) *σοι* (sub ※ Arm<sup>ms</sup>; *σε* 44) *και* F<sup>b</sup> O-15-707 *d*<sup>(-125)</sup> *n* *t* *x* 392 Arm Syh
- 1410 *ὀφθαλμοῖς*] + (※ Syh) *αυτων* F<sup>b</sup> O<sup>-58</sup>-15 *d* *t* Arm Co Syh
- 1411 *ἐξαγαγών* B 58-82 422 19' 56<sup>c</sup>-129-664 120-128'-628] *-γειν* 68'; *εξαγων* 53; + (※ Syh) *ημας* rell
- 1418 *ἵπποις*] pr (※ Syh) *εν* (> 44 318 Co) *τοις* F<sup>b</sup> M<sup>ms</sup> O<sup>-72</sup>-15-82'-381' C'' 19' 44-107' 53' *n* *s* *t* *x* 318-527 *z* 46 76' 509 Arab Arm Co Pal Syh
- 185 *υἱοί*] + (※ Arm<sup>ms</sup> Syh) *αυτου* F 15-376' 131<sup>(c)</sup> 19' 44' *n* *t* Aeth Arab Arm Bo Syh
- 2025 *ἐγχειρίδιον* F οΙ C''<sup>-126</sup> 131<sup>c</sup> 129 *x* 120' 76' Aeth<sup>FH</sup> Sa] *-χειριον* 59; + (※ Arm<sup>ms</sup> Syh) *σου* (μου A) rell
- 215 *γυναῖκα* A B 58 *b* 125 129 *z* 59 426] + (※ Arm<sup>ms</sup> Syh) *μου* rell
- 215 *παιδιά*] + (※ Syh) *μου* F O<sup>-58</sup>-15-707 C'' *d* 75 *t* *x* 318-527 59 76' 424 509 646 verss



- 216 οὐς] + (✱ Syh) αυτου O-15 d n t <sup>Lat</sup>codd 91 94 95 Aeth Arab Arm Co Syh  
 2122 δώσει — fin B 82' 129 n <sup>Lat</sup>codd 91 94 95 100 Sa] > 25 628; pr (✱ Arm<sup>ms</sup> Syh) και rell  
 2135 πλησιον] + (✱ Syh<sup>L</sup>) αυτου O-58-15 C'' n-127 318 646 <sup>Lat</sup>cod 100 Arm Bo Syh  
 2212 κυριω] + (✱ Syh) αυτου F<sup>b</sup> 72-767-oII-707 C'' d f-129 n-127 85'<sup>mg</sup>-130<sup>mg</sup> t x 318' z 59 426  
 509 646' Aeth Arab Arm Bo Syh  
 2214 κυριος] + (✱ Syh) αυτου 15-72-376 f-56\* n-127 628 Aeth Arab Arm Co Syh  
 2215 κυριος] + (✱ Syh) αυτου 15-58 C''(-16 131) f-56\* n-127 y-392 128'-628 76' 424 426 646  
 Arab Arm Sa Syh<sup>L</sup>  
 254 ιακινθον] pr (✱ Syh) και A B F M O'-64\* 767-15' 44-107' s t x 392 128'-407-628 18 46 55  
 59 76' 426 509 646 Aeth Arab Arm Bo Syh  
 2920 χειρος] + (✱ Syh) αυτων O-58 Syh =  $\mathfrak{X}$ ; + (✱ Arm<sup>ms</sup>) αυτου F<sup>a</sup> n t 318 509 Aeth Arm  
 2928 σωτηριων] + (✱ Syh) αυτων M<sup>mg</sup> O-58 d n t 392 <sup>Lat</sup>codd 91 94—96 Aeth Arm Syh  
 306 μαρτυριων] + (cvar; ✱ 344 Syh; + και 458) κατα προσωπον του ιλαστηριου ο εστιν επι  
 των μαρτυριων M<sup>mg</sup> O-58 131<sup>mg</sup> d 246 n-75 344<sup>mg</sup> t 318 128'-628 18 55 Arab Arm Syh  
 3019 πιδας] + (✱ Arm<sup>ms</sup> Syh) αυτων O-707<sup>1</sup> C'' 19 d n t 527 318 646 Aeth Arab Arm Bo Syh  
 3034 ονυχα] pr (✱ Syh<sup>L</sup>) και M O-767-29-707<sup>1</sup> C''(-761) d f-129 s t 392 z 18 46 319 424 509 646'  
 Arab Arm Bo Syh  
 3115 θανατωθησεται B 55<sup>txt</sup>] pr (✱ Arm<sup>ms</sup>) θανατω (cvar) rell  
 3212 αποκειναι] + (✱ Arm<sup>ms</sup> Syh) αυτους 376-767 C'-131-422 d 56' n t 318 426 646' verss  
 3232 αμαρτιαν] + (✱ Arm<sup>ms</sup> Syh) αυτων B M' 376-767-oII-29 C''-2552413422 44-125' 129 n  
 30'-130-321'-344 t-84<sup>txt</sup> 527 318 55 426 509 646 <sup>Lat</sup>codd 100 103 Arab Arm Co Syh  
 334 fin] + (cvar; ✱ M 344 Arm<sup>ms</sup> Syh<sup>L</sup>-vid) και ουκ εθηκεν ανηρ κοσμον αυτου επ αυτου F<sup>a</sup>  
 M'<sup>mg</sup> O 131<sup>mg</sup> d n 344<sup>mg</sup> t 18 55\* Arab Arm Syh  
 335 κυριος] + (✱ Syh<sup>L</sup>) προς μωυσην (cvar) F<sup>b</sup> O-707 131<sup>c</sup> d 246 n 344<sup>mg</sup> t 527 121<sup>mg</sup>-318 z  
 18 Arab Arm Syh  
 337 σκηνην 2°] + (✱ Syh<sup>L</sup>; + την 107 74') του μαρτυριου O-58-707 d n t 527 318 <sup>Lat</sup>cod 100  
 Arab Arm Syh  
 337 εξω 2°] pr (✱ Syh<sup>L</sup>) την B O'-29 73'-550' b d n t 527 426 Sa Syh  
 3323 χειρα] + (✱ Arm<sup>ms</sup> Syh<sup>L</sup>) μου F<sup>a</sup> M' O-767\*-15' 16-25-57-77-131<sup>c</sup>-500 d f 75\*-127  
 130-321' t 527 318 126 18 46 59 426 Aeth Arab Arm Co Syh  
 3412 μη 767 n 426] ινα μη 121; + σοι B 15'; + πως 55 Bo; + (✱ Arm<sup>ms</sup> Syh<sup>L</sup>) ποτε rell  
 3435 κλυμμα] (✱ Syh) το κλυμμα (cvar) A F M' 29-72-82-376-oI C'' d f-129 s t x-71\* y  
 126-128'-628 18 46 59 319 509 646' verss  
 357 fin] + (cvar; ✱ Arm<sup>ms</sup> Syh<sup>L</sup>) και ελαιον εις το φως και αρωματα εις το ελαιον της χρυσεως  
 και εις το θυμιαμα της συνθεσεως O-58 131<sup>mg</sup> d 127 t 121<sup>mg</sup> 128'-628 55 Arab Arm Syh  
 367 ποιησαι] + (✱ Arm<sup>ms</sup>-vid Syh) αυτα O-707 19' d n t 318 Arm Syh

These 44 instances show a certain amount of hex influence on the Byzantine text. These plusses can be amplified by plusses in the tradition which equal  $\mathfrak{X}$  but have presumably lost the signs. A complete list of these plusses was given in *List 3* of Chapter I to which the reader is referred.

A survey of this list shows another 88 instances of plusses that equal  $\mathfrak{X}$ , most of which are hex in origin. A large number (36) of these concern pronouns, all but two of which (18<sub>18</sub> 32<sub>13</sub>) being in the genitive. A number of instances add an article (16<sub>16</sub> 30<sub>8</sub> 33<sub>2</sub> (4 times) 34<sub>11</sub> (5 times), and others the conjunction και (9<sub>4</sub> 12<sub>25</sub> 31 16<sub>18</sub> 18<sub>23</sub> 23<sub>30</sub> 25<sub>8</sub> 30<sub>34</sub> 32<sub>30</sub> 33<sub>21</sub> 34<sub>29</sub>). The following prepositions are added: απο (5<sub>19</sub> 8<sub>29</sub>), εις (14<sub>27</sub> 29<sub>41</sub> 35<sub>8</sub>), εκ (29<sub>30</sub>), εν (16<sub>5</sub> 20<sub>11</sub> 32<sub>20</sub> 29 35<sub>3</sub>), επι (9<sub>22</sub>), and περι (8<sub>9</sub>). In three cases (35<sub>18</sub> 23 38<sub>3</sub>) an entire prepositional phrase is added. Verbs are supplied twice: ειπον (33<sub>5</sub>) and εποιησεν (38<sub>6</sub>), as well as the indeclinable ιδου (14<sub>10</sub>). And finally, a number of nominals occur. These are 318  $\bar{\kappa}\zeta$ , 4<sub>29</sub> πασαν, 5<sub>10</sub> του λαου, 16<sub>29</sub> εκαστος, 27<sub>7</sub> δυο, 28<sub>29</sub> χρυσους, 33<sub>2</sub> τον χαναναιον, 34<sub>2</sub> το πρωι, 34<sub>29</sub> σινα, 37<sub>8</sub> χαλκοι, 37<sub>9</sub> χαλκαι, and 38<sub>5</sub> καθαρου.

Most of these are also supported by at least one ms of O and may safely be considered hexaplaric in origin. There are, however, six plusses where no O ms supports the reading. These are *και* at 12<sup>25</sup> 31, *εις* 14<sup>27</sup>, *εκαστος* 16<sup>29</sup>, *αυτο* 18<sup>18</sup>, and *εις* 35<sup>8</sup>. Some of these are popular readings, and little can be said about so short a list.

Further support for a revised text deals with the transpositions made to conform to the Hebrew. A complete list was made as *List 4* in Chapter I. In 53 cases the Byzantine text (i. e. at least one of the Byzantine groups) supports the transposition. In only two of these (29<sup>35</sup> 35<sup>2</sup>) is there no O ms part of the support. In the first of these the support is quite massive, viz., A F M *oI*-29 C'' *d* 56' *t* 527 *yz* 18 46 59 319 509 646' <sup>Lat</sup>cod 100 Arm Syh. The second has even more support, viz. A F 836 *oI*-29-82 C'' *d* *f* *s*-30' *t* 71' *γ*<sup>-392\*</sup> *z*<sup>-68'</sup> 55 59 319 509 646 Aeth Arab Syh. Both instances show support of the hex versions Arab Arm and/or Syh, and both are found in *oI*. It seems quite appropriate to name hex as the source for all 53 cases.

It must now be explored whether *d n t* show any recensional activity apart from hex. In the next list all further instances in which the Byzantine text equals  $\mathfrak{M}$  are given.

#### List 2

- 119 *Αιγύπτου*] -ται (-τοι 458) F<sup>b</sup> 58'-64<sup>ms</sup>-426 57\* *b n* 30'-321<sup>ms</sup> Arm Syh  
 218 om *αὐταῖς d t*  
 313 *αὐτῶ*] *αυτου* 15'-58'-376\* 106 53' *n*<sup>-628</sup> Aeth Arm Co  
 316 *τῶν υἱῶν*] sub ÷ Syh; > *d t* Aeth<sup>C</sup>  
 45 om *σοι* 1° B<sup>c</sup> 707\* *d*<sup>-44</sup> *n t* 76 509 Arab Bo  
 47 om *πάλιν* 2° 72 126 *n*<sup>-628</sup> 730 <sup>Lat</sup>cod 100 Aeth Bo  
 48 om *σοι* 2° 72-376-618\* 73-413 44-125' 458 799 Aeth-CP  
 423 *εἰ — βούλει*] *συ δε ουκ εβουλου* (cvar) F M *oI*<sup>-15</sup> C''<sup>-131c</sup> *d n s t* *γ*<sup>-392</sup> 128' 18 55 59 76'  
 509 <sup>Lat</sup>cod 100 Aeth Arab Bo Syh<sup>Lmg</sup>  
 423 *αὐτοῦς*] *αυτον* F M O''<sup>-15'</sup> C'' *d n s t x y* 128' 18 55 59 76' 509 Ach Aeth Arab Arm Bo<sup>B</sup>  
 Sa Syh  
 427 *κατεφίλησαν ἀλλήλους*] -σεν (cvar) *αυτον* F M<sup>txt</sup> O'-29-135 C'' 118'-537 *d n s*<sup>-85ms</sup> *t*  
<sup>γ</sup><sup>-392</sup> 18 55 59 76' 509 Aeth Arab Arm Bo Syh  
 51 *αὐτῶ*] *προς φαραω* F M O C''<sup>-126</sup> 107' *t* 18 59 424 509 Aeth-CH Arab Bo Syh  
 57 *προσθεθήσεται*] *προσθησετε* F<sup>b</sup> O'<sup>-376</sup> 708-15 C'<sup>-14</sup>-25-414-422-551<sup>c</sup> 537 106<sup>c</sup> 628 *t* 121'  
 128' 646 <sup>Lat</sup>cod 100 Aeth  
 66 *λέγων*] pr ÷ Arm<sup>ms</sup>; > F M<sup>txt</sup> 29'-72-135-426-*oI* C'' *d n s t* 121 18 55 59 76' 509 646  
<sup>Lat</sup>cod 100 Aeth Arab Bo Syh  
 626 *ἐξαγαγεῖν*] -γετε (-ται 75) *n*<sup>-458</sup>  
 627 *καὶ ἐξήγαγον*] *ωστε* (> 15\*; + *και* 127) *εξαγαγειν* F M O''<sup>-(72)</sup> 82 C'' *b* 106-107 127 *s t x*  
<sup>γ</sup><sup>-392</sup> 18 55 59 76' 646' Aeth Arm Bo Syh  
 71 om *λέγων* F M O''<sup>-15'</sup> 376 C'' 118'-537 44'-125 628 *s x* 121-527 18 55 59 76' 509 646  
 verss  
 72 om *αὐτῶ* F M<sup>txt</sup> O''<sup>-58</sup> 82 (707<sup>txt</sup>) 118'-537 *d n s t* 121 18 55 59 76' 509 <sup>Lat</sup>cod 100 Aeth-CG  
 Arab Bo Syh  
 77 om *ὁ ἀδελφὸς αὐτοῦ* F M<sup>txt</sup> O''<sup>-82</sup> C'' *b d n s t* 121 68' 18 55 59 76' 509 646 Aeth Arab  
 Arm Bo Syh  
 77 *ἐλάλησεν*] -σαν A M 29'-135-381'-426 25 *b d* 53'-246 127'-458<sup>c</sup> *t*<sup>-84</sup> *x y* 68'-128' 18 55  
 130 509 646' <sup>Lat</sup>cod 100 Aeth Arm Syh  
 79 om *ἐπὶ τὴν γῆν* F M O''<sup>-82</sup> C'' *b* 107'-125 *s x* 121' 18 55 59 76' 509 646' Aeth Arab Bo  
 Syh  
 712 om *ἡ* 2° 15-72-376-707-*oI* C'' *b d f n* 321-343 *t x* <sup>γ</sup><sup>-392</sup> 68'-128' 18 55 130 509 646' Co  
 Syh

- 720 *αὐτοῖς*] pr ÷ Syh<sup>T</sup>; sub ÷ Syh<sup>L</sup>; > 44-107'
- 815 *ἐβαρύνθη ἡ καρδιά*] *εβαρυνεν την καρδιαν* F<sup>a</sup> d n t Sa
- 828 *θύσατε*] -σετε M 15-29-72-135 d<sup>(-125)</sup> 53' n<sup>-628</sup> s<sup>-30</sup> t<sup>-46</sup> x 121 68' 55
- 829 σου 2°] *φαρω* M O<sup>"-64mg</sup> (72) 82 C<sup>"</sup> 118'-537 d s<sup>-321mg</sup> t 121' 18 55 59 76' 509 646 Aeth Arab Arm Bo Pal Syh
- 829 σου 2°] *αυτου* M O<sup>(-72)</sup>-15-707 d n<sup>-628</sup> t 18 646 Arm Bo Pal Syh
- 92 *ἀλλ'*] και A M O<sup>-58</sup>-15-29-135 118'-537 d n<sup>-127</sup> s t 121 18 55 59 509 Aeth Syh
- 92 *αὐτοῦ*] *αυτους* 15-64\*-72-135-707 C<sup>"(-126)</sup> b 107'-125 n<sup>-127</sup> 392 128' 59 646 Aeth
- 98 *ὕμεις*] *υμιν* (ημ. 618) A M oI-29'-135 C<sup>"</sup> b<sup>-19</sup> d s<sup>-343</sup> t y 18 59 424 646 Aeth Arab Bo
- 910 *ἔλαβεν*] -βον A 29'-58-82-426-oI C<sup>"-54 77</sup> (414' 550'txt 761) d n<sup>(-75)</sup> t<sup>-84</sup> 121' 55 76' 130 509 646 799<sup>c</sup> Aeth<sup>-C</sup> Arm Bo Pal Syh
- 914 om *ἄλλος* A M O<sup>"-82</sup> C<sup>"</sup> d 246\* n s t x y 55 59 76' 509 646 Aeth Arm Pal Sa Syh
- 924 om τό d x
- 1010 *ἀποστέλλω*] -στελω 29'-72-82 126 b d 628 t x 318 Sa
- 1014 *ἀνήγαγεν αὐτήν*] *επηλθε(ν) η ακρις* (absc 64) 64<sup>mg</sup>-707 118'-537 246 n 392-527 Latcod 102 Syh<sup>Lmg</sup>
- 1025 *ἄ*] και 707 246\*(vid) n<sup>-127</sup> s<sup>-85'mg</sup>
- 1110 om τὰ σημεῖα καί A\* O<sup>-58</sup>-15-64'-707 C<sup>"-57'mg</sup> b<sup>-19</sup> 246 n 30'-85-321txt-344txt 121' 68' 55 59 646 Latcod 102 Aeth Pal
- 1110 *ἐν γῇ Αἰγύπτῳ* (-του 53' 120) A B 58-82 f 458 x 120-128' Arm] om γῆ 130 799; > rell
- 127 *αὐτά*] *αυτο* A O<sup>-426</sup>-15-381' 57 d 246 n<sup>-458</sup> 85'-343' t 121-527 68' 799 Aeth Arm Sa Syh
- 1245 ἦ B M<sup>mg</sup> 82 56-129 x 392 120 130 Sa] *δε και* 527; και rell
- 1248 *ποιῆσαι* 1° B 82 f x 318 120-128' 130 799 Latcod 104 Aeth<sup>C</sup> Sa] και *ποιησεις* 458; και *ποιη* (cvar) rell
- 1314 *αὐτῶ*] *προς αυτου* O-15 b n<sup>-75</sup> 30'-85txt-321-343-344txt Syh<sup>LtxtT</sup>
- 1315 *πρωτοτόκων* 1° B 82' 14-126 b f n s<sup>-730</sup> x 318' 128'-628 130 Sa] ∩ 2° 120; -κου rell
- 1315 idem 2° B 82 126 b f n 85'-343' x 318' 128'-628 Arm<sup>te</sup> Sa] > 707 125 Aeth; -κου rell
- 1411 *ἐν γῇ Αἰγύπτῳ*] *ἐν γῆ* sub ÷ Syh<sup>L</sup>; sub ÷ Syh<sup>T</sup>; > F<sup>b</sup> M O<sup>"-426</sup>-135-707 C<sup>"-78</sup> b f<sup>-56</sup> n<sup>-458mg</sup> s 619 527 128'-628 18 46 509 799 Aeth Arab Sa
- 151 *θεῶ* B 58-82 131(mg) 19' n<sup>-75</sup> 392 120-128'-628 130 508 Latcod 111 Arm Sa] > 707<sup>c</sup>;  $\overline{\omega}$  rell =  $\overline{\omega}$
- 1615 *αὐτό* (-τω 376) B 15'-58'-376 f y<sup>-121</sup> 120-128'-628 130 799 Arm Sa] > rell
- 1616 *σύν*] *εν* A F O<sup>"-58mg</sup> 82 C<sup>"-78</sup> b d 53' 127mg s t y 68' 55 59 76' 646 Arab Co Syh<sup>LtxtT</sup>
- 1629 *εἰς τοὺς οἴκους ὑμῶν*] *παρ εαυτω* M<sup>mg</sup> 29-426 d n<sup>-458</sup> 30'-85'txt-130-343-344txt t 509 799 Aeth Bo Syh<sup>LtxtT</sup>
- 172 *λέγοντες*] και *ελεγον* A F M 15-29-376'-oI C<sup>"</sup> d s t x y<sup>-318</sup> 68' 18 46 55 59 76' 509 799 Bo Syh<sup>LtxtT</sup>
- 175 om *τούτου* A F M O<sup>"-58 82</sup> d n 30'-85-343' t x y<sup>-318</sup> 18 46 55 59 76' 509 Latcodd 102 104 Aeth Arab Arm Bo<sup>B</sup> Pal Sa<sup>2</sup> Syh
- 183 *αὐτῶν* B M 29-82-376 f s<sup>-321</sup> 318 120'-128-628 18 46 76' Co] *αυτου* 321; > rell
- 1810 *ὅτι*] ος 58' 19' d 246 n<sup>(-458)</sup> 30'-85txt-130txt-321-343' t x 646 Latcod 104 Aeth Arab Arm
- 1921 *λέγων*] sub ÷ Syh; > 58' 107'-125 53' x Latcod 104 Aeth Arab
- 218 *αὐτῶ καθωμολογήσατο*] (cvar) *ου καθωμ. αυτην* A F O<sup>"-707</sup> d s<sup>-130mg</sup> 730 t 121' 68' 55 59 76' 424 509 646 Arab Bo Syh
- 224 τε B 29-82 f<sup>-246</sup> 318 799] ras 2—3 litt 74; > rell
- 2210 *γνῶ*] *ιδε* (*ιδει* 75') 15 118'-537 n<sup>-127</sup> 85txt-321 Syh<sup>LtxtT</sup>
- 2220 om ὁ oI C<sup>"-126</sup> n 59 646
- 2223 *φανῆς*] *βοης* F M O<sup>-376</sup>-29'-64' d 56' 127 s t<sup>-74</sup> y 46 55 59 509 799 Aeth Arm Syh
- 2225 *ἀδελφῶ*] *λαω* F M<sup>txt</sup> oI-29' 118'-537 d 130mg-321mg t 318 18 46 55 59 76' 509 Latcod 103 Aeth Arab Bo
- 2228 *ἄρχοντας* B 15'-376 30-85-343'-730<sup>c</sup> x 527 Arm<sup>ap</sup> Sa Syh] *αρχοντ* 458; *αρχοντα* rell
- 237 om *ἐνεκεν δώρων* F O<sup>-58</sup>-15-707 d n<sup>-127c</sup> s t 527 55 509 Aeth Bo Syh
- 2321 om καί 2° A F M 29'-58-oI C<sup>"</sup> b d t x y<sup>-318</sup> 120'-128'-628 46 55 59 319 426 509 646 Latcod 102 Arab Bo Syh
- 2321 *ἐπ'*] *εν* n<sup>-127</sup> 730\* y<sup>-527</sup> 120'-128'-628 426 646
- 2325 σου 1°] *υμων* 707-767<sup>c</sup> n Sa

- 2325 om *καὶ τὸν οἶνον σου* A\* 15-707<sup>txt</sup>(vid)-767 n 30-85<sup>txt</sup>-130-321-343'-730\* x 527 Lat<sup>c</sup>cod 102 Arm Bo<sup>B</sup> Sa Syh
- 246 *πρός;* *ἐπι* 376 107'-125 f-56\* 458 30' 84 799
- 2414 *εἴπαν]* -πεν A F M oI-29 C''-126 422 d-44 127 t 318 68' 18 46 424 509 646 Lat<sup>c</sup>cod 102 Arab Bo Syh
- 2415 *καὶ Ἰησοῦς* B 82 f n-127 392 128'-407-628 76' 426 646' Aeth<sup>C</sup> Bo<sup>B</sup>] > rell
- 252 om *καὶ* 2° A F M 29-767-oI C'' b d(-106) n s t x y 68' 46 59 424 509 799 Lat<sup>c</sup>cod 91 94-96 Aeth<sup>C</sup> Bo Syh
- 2521 om *καὶ* 3° M O-376-15-707 57\* b 246 n s x 392 126 18 46 Lat<sup>c</sup>cod 102 Aeth Arab Arm Syh
- 2537 *φανοῦσιν]* φανει 707 n-127 Lat<sup>c</sup>cod 91 94 95
- 2616 *ποιήσεις]* sub ÷ Syh; > A F M 29'-767-oI C'' 118'-537 d n s t x 527 126 18 46 59 76' 509 Lat<sup>c</sup>cod 102 Aeth Bo
- 2710 om *αἱ* 1° A F O-58 19' d 127 s t 527 126 76' 509
- 2711 *ἀπηλώτην* B M<sup>ms</sup> 767 56<sup>txt</sup> n 392 55] *προς βορραν* f-56<sup>txt</sup>; -τη 19'; *αφηλ.* 707 527; *νοτον* 29; *βορραν* (cvar) rell =  $\mathfrak{R}$
- 289 *ἐν]* *ἐπ* A M O''-82 C'' d 127 s t 121' 18 46 424 426 509 Aeth<sup>C</sup> Arab Syh
- 2812 *τῶν υἰῶν Ἰσραήλ]* *αυτων* 707-767 n 527 Lat<sup>c</sup>cod 100 Aeth<sup>C</sup> Arab Syh<sup>LxtT</sup>
- 2916 *αὐτόν* B 82 f n 71' 392 55 426 799 Bo] *τον* (> 527) *κριον* rell
- 2921 *ἀπό* 2°] *ἐπι* F<sup>a</sup> M<sup>ms</sup> 29 77 44 n t-134 71-619<sup>c</sup> 46 59 426 509 646 Arab Arm Bo Syh
- 2938 *ἐπὶ τὸ θυσιαστήριον* A<sup>c</sup> B 15'-376 131<sup>c</sup> 56'-129 71' 128'-628 55 319 799] *ἐπι του θυσιαστηριου* 72; sub ÷ Syh; > rell
- 303 *αὐτά* A B oII 129 127 71'-527(2°) γ-318 46 55 319 426 Lat<sup>c</sup>cod 100 Arm<sup>te</sup>] *αυτον* 509; *αυτο* (aut -τω) rell =  $\mathfrak{R}$
- 309 *ἀνοίσεις* B<sup>c</sup> 15' 129 799] -σει B\* 53'-56 55; -σετε (aut -σεται) rell
- 309 *σπείσεις* (cvar) B 15' 129] *ποιήσεις* 55; *σπειρετε* b-537<sup>c</sup>; *σποησεται* 75; *ποιησετε* 59; -σετε (cvar) rell =  $\mathfrak{R}$
- 3032 *ποιήσεται]* -σετε F<sup>b</sup> M O'-376-29 118-537 s-30' t x y 68'-128'-407-628 18 46 59 verss
- 3037 *ποιήσεται]* -σετε F<sup>b</sup> M 29-58-72<sup>c</sup>-oI C''-52' 54 313' 550\* 739\* b d-44 127 s t x y 68'-407-128' 18 46 59 646 verss
- 3111 om *ἐγώ* O-15-707-707<sup>I</sup> b f n 527 55 426 799 Lat<sup>c</sup>cod 100 Aeth Arm Syh
- 3113 *σύνταξον]* *λαλησον* M<sup>ms</sup> 960 O-376-29'-707<sup>I</sup> C''(-54) b d f-129 n(-458) 30'-85<sup>txt</sup>-130<sup>txt</sup>-321'<sup>txt</sup>-343-344<sup>txt</sup> t 527 318' 46 424 509 799 Lat<sup>c</sup>cod 100 Arab Arm Bo Syh
- 3114 *αὐτοῦ* B 15' 55 426 Syh<sup>L</sup>] > 509; *αυτης* rell =  $\mathfrak{R}$
- 3115 *τῇ ἐβδόμῃ* 2°] *του σαββατου* A F<sup>b</sup> O-767'-29-64'-707<sup>I</sup> 44' t 527 121' 18 46 319 509 Lat<sup>c</sup>cod 104 Aeth Arab Arm Bo Syh
- 324 *αὐτά* 1°] *αυτο* (*αυτω* 126 59) A F M 376-oI'-707 C''-16 d 56' s-130° t 527 121 126-128'-628 18 46 59 319 509 799 Aeth Arab Arm Bo<sup>B</sup> Syh
- 324 *αὐτά* 2° B F<sup>b</sup> 16-131\*(vid) n-127 71' 55 426 646] *αυτω* 72 19 318; *αυτων* 767\* 319; *αυτον* 707 108 129 127 126\*; *αυτοις* 767<sup>c</sup> 53'; > Arm; *αυτο* rell =  $\mathfrak{R}$
- 3214 *τὸν λαόν* A B F 64'-oII-82 b 56' 30'-85<sup>ms</sup>-130<sup>ms</sup>-321'<sup>ms</sup> 527 γ-318 46 55 509] *πρ προς* 82 129 426; *τω λαω* rell
- 3227 *λέγει* 1° B M' O-15' 129 n 71' 68'-120' 18 55 426 646] *ειπεν* rell
- 3229 *ἢ* B 15-767 73'-550' b n 392 Lat<sup>c</sup>cod 100 103 104] > F<sup>a</sup>; *και* rell  
Syh wrongly has the *και* (instead of the next word?) sub ast.
- 3315 *λέγει* B F<sup>b</sup> O-15' 73'-550' b 129 n 126-128'-407-628] *ειπεν* rell
- 341 *ἐν]* *ἐπι* A F 29'-72-376 C''-413 b d n s t x y 68' 46 59 319 509 Arab Co Syh
- 347 om *καὶ* 2° O n
- 3430 *προσβύτεροι* B M'<sup>ms</sup> 15' f 344<sup>ms</sup> 318 120' 55 Sa] *υιοι* rell
- 3535 *συνιέναι]* sub ÷ (※ τ) Syh; > 58-707 n 426 Lat<sup>c</sup>cod 100 103 Arab
- 3615 *ἐποίησαν]* -σεν A F<sup>h</sup> M<sup>txt</sup> O'(-618<sup>txt</sup>)-29 d 30' t 527 121' 126-128'-628 18 46 319 416 509 Aeth Arab Arm
- 3626 om *καὶ* 1° 707 d n t Lat<sup>c</sup>cod 100
- 375 *ἐποίησαν]* -σεν F<sup>h</sup> G\*-29-72 d 84-134 426 Arm Syh
- 377 idem] -σεν F<sup>h</sup> 767 d t 799 Aeth<sup>C</sup> Arab Arm Syh
- 3718 om *καὶ* 1° — *ἀργυρίω* F<sup>h</sup> F<sup>b</sup> O-381' C-52'-761 19' d 53' n-127 321 84 71' 68'-120'-126-128 319 426 509 Aeth-F<sup>HR</sup> Arab Arm Syh

- 37<sup>19</sup> om και F<sup>a</sup> F<sup>b</sup> 707 19' n 527 426 Lat<sup>c</sup>codd 100 104 Arab Bo<sup>B</sup>  
 396 τῶν στύλων] τοῖς στύλοις (c var) B O<sup>1-29</sup> C'' 19' 129 n 85<sup>txt</sup>-130<sup>mg</sup>-321<sup>mg</sup>-343' 71' 55 426<sup>c</sup>  
 Aeth<sup>C</sup> Arab Arm  
 40<sup>28</sup> δόξης — fin] ἡ δοξα (+ του 414')  $\overline{\pi\upsilon}$  ἐπλησεν τὴν σκηνὴν (+ του μαρτυρίου 422) C'' 19'  
 d<sup>(-125)</sup> n 30'-85'<sup>txt</sup>-130<sup>txt</sup>-343' t 646

In the summary statement at the end of Chapter I I stated that the large amount of support for non-hex revisions towards  $\mathfrak{M}$  by members of the O group as well as by the oldest (uncial) mss seemed to indicate early preOrigen recensional activity.

Whether or not the Byzantine text was responsible for any of the possible non-hex recensional activity represented in the above list is not immediately obvious. If popular readings include support by O mss and/or one or more of the old uncials B A and F, there remains the likelihood that early preOrigenian revision is there represented. If one divide the above list into the two categories of those in which at least one O ms and/or one old uncial ms support a reading and of those which are not thus supported, the former will be found to contain 89 instances (of which, however, 11 have only one O ms or uncial witness), and the latter with 17.

Of the 17 which have no O ms or old uncial support, eight (6<sub>26</sub> 10<sub>14 25</sub> 22<sub>10 20</sub> 23<sub>21(2°)</sub> 25<sub>37</sub> 37<sub>19</sub>) are supported only by *n* or part of *n* from the Byzantine groups, and two (7<sub>20</sub> 9<sub>24</sub>) only by *d* or part of *d*. This leaves only seven which are clearly Byzantine, i. e. are supported by at least two of the three Byzantine text groups (2<sub>18</sub> 3<sub>16</sub> 4<sub>5</sub> 8<sub>15</sub> 29<sub>21</sub> 36<sub>26</sub> 40<sub>28</sub>).

Possibly those with only one O ms or uncial included in the support for a reading might be considered to be an original Byzantine reading. Out of the *d n t* group 4<sub>7</sub> is only supported by *n*<sup>-628</sup>, 23<sub>25(1°)</sub> by *n*, 24<sub>6</sub> by 107'-125 458 and 84, 28<sub>12</sub> by *n* (as well as by Aeth<sup>C</sup> Arab Syh which are O witnesses), and 35<sub>35</sub> by *n*, whereas 37<sub>7</sub> with *d t* support is also supported by F<sup>h</sup> Aeth<sup>C</sup> Arab Arm Syh, all excellent witnesses to O. On the other hand, 8<sub>28</sub> 9<sub>2(2°)</sub> 10<sub>10</sub> 16<sub>29</sub> and 22<sub>25</sub> may well be original Byzantine readings.

Along with these 12 cases, the eight plusses referred to in the discussion at the end of *List 1* above might also be considered as possibly originating in the Byzantine tradition. A total of 20 cases hardly constitutes a basis for positing the Byzantine text as a recension.

B. It would be much more appropriate now to analyse the nature of the Byzantine text for its own sake. In the list below are given instances of Byzantine readings which do not equal  $\mathfrak{M}$ ; these readings are readings in which the mss of *d n t* constitute a majority of the Greek ms witnesses to a reading. Only instances are given in which the support from *d n t* is at least three mss. Excluded, however, are all instances in which the added support would be by another text group (defined herein as including a majority of the mss of a group). As in the preceding list patristic support is not given.

- 14 *Νεφθαλί*] -λιμ 56  $t^{-46}$  128' Latcod 100 Arm Bo  
 111 *Πιθώμ*] *φιθωθ* F<sup>a</sup>  $d^{-125}$   $t^{-46}$   
 114 *κατωδύνων*] -νονν (-νον 107')  $d$   $t$  76  
 114 *ὄν*] *εν οισ* 58  $d$   $n^{-628}$   $t$  Latcod 100 Syh  
 119 *πρός*] *εις* 414' 107'-125  
 28 *om* *αὐτῆ* — *Φαραώ* 107'-125  
 215 *ἀνελεῖν*] + *αυτον* 107' 458  $t$   
 215 *ἐκάθισεν*] *εκαθητο*  $n$   
 219 *ἐπότισεν*] -*σαμεν* 72 107'-125 59  
 220 *om* *ταῖς θυγατράσιν αὐτοῦ* 126 107'-125  
 222 *εἰμι*] *pr* *εγω* 107'-125 619  
 224 *ὁ θεός* 1°] *post* *αὐτῶν* *tr*  $n$   
 224 *τὸν στεναγμόν*] *του στεναγμου*  $n$   
 38 *ἐξελέσθαι*] *pr* *του* F  $d$   $n$  30'  $t$   
 38 *εἰσαγαγεῖν*]  *συναγαγειν* 107'-125  
 38 *Εὐαίων*] *εβαιων* 44'-610 59  
 312 *ἀποστέλλω*] -*στελω*  $d$  30-344\* 121 59\* Sa<sup>3</sup>  
 315 *om* *θεός* 3° 107'-125  
 315 *om* *θεός* 4°  $d^{-106}$  619  
 315 *om* *θεός* 5°  $d^{-106}$  619 Latcod 100  
 317 *ἀναβιβάσω*] -*βιβω*  $n$   
 317 *om* *καί* 3° 4° 5° 6° 44'-125 799  
 318 *βασιλέα*] *pr* *τον*  $d$   $n$   $t$   
 319 *om* *βασιλεὺς Αἰγύπτου* 44'-125  
 320 *ἐν* 2°] *μετ* 107'-125  
 321 *χάριν* — *τούτῳ*] *τουτο* (-τω 44)  $d^{-44mg}$   $t^{-46}$   
 42 *om* *τό* F<sup>c1</sup>(vid) 426  $d^{-44}$  129  $n^{-458}$   $t$  Latcod 100  
 46 *τὴν* 2° — *αὐτοῦ* 1°] *αυτην και ειπεν εξενεγκε αυτην απο του κολλου σου* 107'-125  
 47 *πάλιν* 1°] *post* *εἰσένεγκε* *tr*  $d^{-44}$  370 Latcod 100  
 47 *τὴν χειρὰ σου*] *αυτην* 107'-125  
 47 *σου* 1°]  $\cap$  2° 107'-125 18  
 47 *om* *τὴν* 2° — *αὐτοῦ* 1° 107'-125  
 47 *αὐτὴν*] *ταυτην* 107'-125  
 47 *om* *ἐκ τοῦ κόλλου αὐτοῦ* 72-618 107'-125  
 48 *σοι* 1°] *μοι* 106-107'  
 49 *σοι*] *σου*  $d^{-44}$  370  
 49 *δυσίν*] *δυο* 107'-125  
 417 *ἐν τῇ χειρὶ*] *εις την χειρα*  $n$   
 418 *Μωσῆ*] *τω μωση* 426 126  $n$   
 419 *Μωσῆν*] *μωσην* 135-426 126 44\*-107'  $n$   
 421 *ἀποστρέφοντος*] -*στραφεντος*  $d$   
 421 *om* *αὐτά* 707<sup>ext</sup> 107'-125 246 Arm Sa  
 423 *εἶπα*] *ειπον*  $n$   
 423 *ἀποκτενῶ*] -*κτεινω*  $d^{-106}$   $t$  527 55\* 509 Syh  
 427 *καὶ συνήνητησεν*] *εις συναντησιν*  $d$   $t^{(-46)}$  Sa  
 427 *αὐτῷ*] *αυτου*  $d^{-107}$   
 430 *πρός Μωσῆν*] *τω μωση*  $n$   
 430 *ἐποίησεν*] -*σαν* 426  $n$  527  
 55 *καταπαύσωμεν*] -*σομαι*  $d$  458  
 58 *πορευθῶμεν καί*] *πορευθεντες*  $d$  370  
 511 *ἐαυτοῖς ἄχυρα*] *tr*  $n$  30' Co  
 514 *τοῦ* 2°] *τω*  $d^{-44}$   
 514 *πλινθείας*] *πλινθουργιας*  $d$   $t$  527  
 516 *οἰκέταις σου*] *σοις οικειταις* 135 107' 458  $t$   
 517 *σχολασταί*] *bis* *scr*  $d^{-106}$   $t$

- 522 κύριε] post *ἐκάκωσας* tr n  
 523 εἰσπεπόρευμαι] πορευομαι 107'-125  
 61 ἐκ] απο n  
 64 om init — *αὐτοῖς* d: homoiot  
 64 δοῦναι] + με 29 t  
 64 παρρηκασιν] pr αυτοι d<sup>-125</sup> t  
 67 ἐμαντῶ — ἐμοί] υμας εις λαον εμαντω 29 d<sup>(-44)</sup> t 509  
 68 ἐν κλήρῳ] εν καιρω t; > d<sup>-106</sup>  
 69 Μωυση] μωσης 72-135-426 126 107'-125 n  
 613 αὐτοῖς] + πορευεσθαι d t Co  
 613 τούς — fin] τον λαον αυτου 107'-125  
 614 Φαλλούς] φαλες 107'-125  
 618 Χεβρών] χευρων d<sup>-106c</sup>  
 619 οἴκοι πατριῶν] εκ πατριας 707 n Latcod 100  
 619 οἴκοι] οικου t<sup>-370c</sup>  
 620 om τε 126 n 799  
 623 ἀδελφὴν] + δε 426 44 n t 646  
 623 Ἐλεάζαρ] et Ἰθαμάρ tr d  
 625 αὐτῶ 1°] αυτην 44-107'  
 625 om αἰ 426 552 d<sup>-610</sup> 53' 75 t  
 629 λέγω — fin] προς σε εντελλομαι 107'-125  
 630 καὶ πῶς] πως ουν 707 n  
 71 Φαραῶ] pr τω d n t  
 72 σοι] pr εγω d 628 t; + εγω n<sup>-628</sup>  
 72 Φαραῶ 1°] ∩ (3) 107'-125  
 75 ἐπ' Αἴγυπτον] επι την (> 707) γην αιγυπτου 707 n<sup>(-628)</sup>; επ αυτους d  
 710 om οὕτως 44-125' Latcod 100  
 716 μοι] με 107'-125 799  
 719 om σου 2° d 127-628 t Arm Sa  
 719 συνεστηκός] συστηκως d; συστηκος 74-84-370  
 719 ἐγένετο] γενησεται F<sup>b</sup> d<sup>(-125)</sup> n 74-84-370 Co  
 720 om ἐναντίον 1° — αὐτοῦ 2° d 370  
 720 μετέβαλεν] -βληθη d  
 720 om πᾶν — ποταμῶ 2° d  
 721 Αἴγυπτου] -πτω F 707 d t 392  
 84 σέ] συ (pro σοι) d<sup>-106</sup>  
 86 καὶ 3°] ∩ 4° d t<sup>-46</sup> 799 Bo<sup>A</sup> Sa  
 86 ἐκάλυψεν] -ψαν 761 d t  
 88 om πρὸς d t  
 813 οἰκιῶν] οικων d 75' t  
 817 Ἄαρὼν / τῇ χειρὶ] tr d<sup>(-44)</sup> 370  
 818 τετράποσιν] + (cvar) και εν παντι χωματι της γης εγενοντο οι σκνιφες B<sup>mg</sup> 107' n<sup>-75</sup> 30'  
 t 55  
 821 σου 1°] + και επι (> 125) πασαν γην αιγυπτου d n t 18 55  
 821 εἰς] επι M<sup>mg</sup> 64<sup>mg</sup> d<sup>(-125)</sup> n 85'<sup>mg</sup>-343-344<sup>mg</sup> t 318'  
 821 αὐτῆς] αυτην n  
 822 ἧς 1°] ην n 59  
 822 om ἔπεστιν 618 d t  
 823 om ἀνὰ μέσον 2° 44'-125 646 Arab  
 823 om λαοῦ 2° 44'-125 53'  
 824 om εἰς τούς οἴκους 2° 126 44'-125  
 826 λιθοβοληθησόμεθα] -λησωμεθα (cvar) 19 d<sup>-106</sup> 246 75 343  
 829 om ἀπό 3° d Arab  
 829 θύσαι] οπως θυσωσιν (cvar) d n t  
 97 ἰδὼν] ειδεν n  
 910 om ἐν 2° d  
 913 Μωυση] μωσην 426 n 130

- 920  $\acute{\omicron}$ ] + δε d 53' 370<sup>Latcod</sup> 104 Aeth Bo<sup>B</sup> Pal Sa  
923 ἔδωκεν] διέδωκε 107'-125  
926 γῆ] τη d<sup>(-44)</sup> t<sup>-134</sup>  
929 τὴν πόλιν] τη πολει 107'-125 458  
931 γάρ] δε 106-107' 130<sup>txt</sup> Aeth  
101 εἰσέλθε] + λαλησον d 246 n 85' t 18 130  
102 ὄπως] + αν 15 d t  
102 γνώσεσθε] -σησθε 106-125' t<sup>-84</sup>  
103 λατρεύσωσιν] λατρευση (-σει 75-628) 246 n<sup>-458</sup> Latcod 104  
108 Φαραῶ] τον λαον 107'-125  
108 λατρεύσατε] λατρευετε 29' d 246 127' 85' 46-74-370 392 130 509  
109 θυγατράσιν] pr ταις (τοις 44-107 46) 29-72 d<sup>-125</sup> t 318 55 59 76' 509  
1012 ἐπὶ τὴν γῆν] επ αυτην d  
1014 γῆν] pr την 72 126 44'-107 53' t 799  
1021 γῆν] pr πασαν n<sup>-75</sup> t 318 18; pr πασαν την d 246 75 Aeth<sup>CG</sup>  
1023 οὐδείς 2°] ουθεις 29 d<sup>-610</sup> 129 t 392-527 120  
113 ἔχρησαν] εχρισαν d 75' 30  
113 om ἐναντίον πάντων 126 d<sup>-125</sup>  
114 Μωσῆς] + τω φαraw d 370<sup>c</sup> Arab Bo<sup>A<sup>c</sup>B</sup>  
119 ὑμῶν] υμας 107'-125  
123 πρόβατον 1°] -τα d<sup>-44</sup> 628 t  
1214 αὐτήν 1°] εαυτην 44-125'-610<sup>c</sup> 53 799  
1218 ἀφ'] απο n  
1222 θύραν 2°] + του οικου d n t 55 799 Aeth  
1224 φυλάξεσθε] -ξετε 106 n  
1227 Αἰγύπτῳ] pr γη M d n t 121 68' 18 59 130 Aeth Arab  
1230 καὶ ἀνέστη] ανεστη δε n  
1231 om καὶ 5° d 53' n t 76' Co  
1233 ἡμεῖς ἀποθνήσκομεν] tr n  
1234 τὸ σταῖς] (+ και 610) ταις στολαις 107'-125  
1239 ἠδυνήθησαν] εδυν. 44 127 t<sup>-84</sup>  
1240 ἦν] η d<sup>Latcod</sup> 101  
1241 τετρακόσια τριάκοντα ἔτη] των ετων τουτων 107'-125  
1242 προφυλακή 1°] προσφυλ. d  
1242 προφυλακή 2°] + εστι(v) 426 d n t<sup>(-74)</sup> 318<sup>Latcodd</sup> 101 104 Bo Sa<sup>c</sup>  
1245 om ἀπ' αὐτοῦ d  
1247 συναγωγῆ] pr η n<sup>-628</sup> 85'  
1248 πρὸς ὑμᾶς] υμιν M 29 d t 392 18 509 799  
1249 προσελθόντι προσηλύτῳ] προσηλ. τω προελθοντι 44'-125  
1250 Μωσῆ] μωση 426 n<sup>-628</sup>  
131 Μωσῆν] μωσην 72-426 126 107 n  
135 om σε d  
135 om καὶ 2° 3° 44'-125  
135 Εὐαίων — Ἰεβουσαίων] (cvar) αμορραιων και (> 44'-125) φερες. και (> 44'-125) ιεβουσ. και (> 44'-125) ευαιων και γεργεσ. 29 d t 509 Bo  
137 ὀρίοις] υιοις d<sup>-44</sup>  
1312 σοι] σου d<sup>-125</sup>  
1318 ἐκ γῆς] εξ A 707 n  
1319 Μωσῆς] μωσης 72-135-426 313\* 107' n  
146 ἑαυτοῦ] αυτου F 458 321<sup>ms</sup>(vid) t 392 630  
1410 ἀνεβόησαν δέ] και ανεβ. 414' 106 n Bo<sup>A</sup>  
1413 Μωσῆς] μωσης 15-72-135-426 552 107'-125 n  
1413 om ὑμῖν 107'-125 59 Bo<sup>B</sup>  
1415 Μωσῆν] μωσην 15-72-426 107'-125 n 619  
1420 εἰσῆλθεν] -θον 29 d<sup>-125</sup> t  
1425 om τοὺς Αἰγυπτίους d<sup>-44</sup> Aeth Arab  
1426 ἀποκαταστήτω] -στησω 314 106-125'



- 1427 *χώρας*] -ραν 53' *t*  
 151 om *καί* 1° — *Ἰσραήλ* A\* 15 107'-125  
 1514 *κατοικοῦντας*] *παντες οι κατοικουντες* 44'-107 53 <sup>LatCantMil</sup>  
 1520 *ἐν*] *pr το* 107'-125  
 161 *Αἰλίμ* 2°] *ελιμ* 107'-125 Bo  
 162 *διεγόγγυζεν*] -ζον 15-426 *d*<sup>-125c</sup> *t*<sup>-84</sup> Syh  
 163 om *πρὸς αὐτοῦς* 44-107' *t*  
 163 *ὅταν ἐκαθήσαμεν*] *οτε (οτι 44' 458) εκαθημεθα* *d n t* Aeth Arm Pal Syh  
 163 *τῶν* 2°] *pr και* 107'-125  
 168 *κρέα*] *post φαγεῖν* *tr d*  
 168 *ἄρτους*] *αρτον* F<sup>b</sup> *d*  
 168 *διαγογγύζετε*] *διεγ. d*<sup>(-125)</sup> 85 84<sup>c</sup>  
 169 *ἐναντίον*] *εναντι d; ενωπιον n* 646  
 169 om *γάρ* 44-107'  
 1610 om *init* — *ἐρημον* 44-107'  
 1614 *λεπτόν*] *λευκη d*  
 1614 *κόριον*] *εριον d*  
 1615 *ἦν*] *εστιν d*<sup>(-44)</sup> *t* Arm Co  
 1615 om *ὁ d t*  
 1616 *κατά* 2°] *pr και d*<sup>(-610)</sup> 53' *n*<sup>-75</sup> *t*<sup>-84</sup> 130  
 1618 *οὐκ ἐπλεόνασεν*] *post πολὺ* *tr n* 318 799 Arm  
 1621 *ἐτήκετο*] *επικετο d*  
 1622 *πάντες*] *post συναγωγῆς n* Aeth<sup>R</sup>  
 1622 *Μωυσῆ*] *μωση* 15-58 *n*  
 1623 om *ἔψετε d* 59  
 1623 om *καί* 2° *d*  
 1624 *αὐτῶ*] *αυτοις* B 72 73-413 *d*<sup>-44</sup> *t*  
 1628 *Μωυσῆν*] *μωσην* 15-58-426 126 107' *n*  
 1629 *ἐκπορευέσθω*] *εκπορευετω* 313\* 107'-125 619  
 1631 *ἐπώνομασαν*] + *αυτου* 107'-125  
 1631 *ἦν*] *μαγον (μεγ 106) d*<sup>-44</sup>  
 1633 *Μωυσῆς*] *μοζ d t*  
 1634 *καί*] *pr (cvar) ελαβεν δε ααρων την σταμνον και ενεβαλεν εις αυτην εκ του μαν πληρης το γομορ* 82<sup>mg</sup> *d*  
 171 *τῆς*] *γης d t*  
 172 *Μωυσῆς*] *μωσης* 15-58-426 125 *n*  
 173 *ὁ λαός* 2°] + *εκει* 44-107' *t* Pal Sa<sup>9</sup>  
 175 *Μωυσῆν*] *μωσην* 15-58-426 126 106-107' *n*<sup>-458</sup> 71  
 176 *ἐγώ*] *καγω* 107'-125  
 177 *κύριος* | *ἐν ἡμῖν*] *tr 19' n* Arm  
 1710 *Μωυσῆς* 2°] *pr εξελθων* 107'-125  
 1710 *fin*] + *και ιησους παρεταξατο τω αμαληκ καθα συνεταξεν αυτω μωσης* 107'-125  
 1714 *βιβλίῳ*] -*λω* 15-58 552-761\* *d n*<sup>-127</sup> *t* 59  
 181 *Ἰσραήλ* 1°] *pr τω* 16-54-414' 44 *n*<sup>(-458)</sup> *t*  
 181 *ἐξῆγαγεν γάρ*] *ως (οπως 53') εξ. Fa* 126 *d* 53' *n*<sup>(-458)</sup> *t* 128-628 55 Bo  
 182 om *Ἰθόρ* — *Μωυσῆ* 1° *d*<sup>-44</sup> <sup>Latcod</sup> 104  
 183 om *ὄνομα* — *αὐτῶν d*<sup>-44</sup>  
 183 *λέγων* — (4) *fin*] *και ελιεζερ d*<sup>-44</sup>  
 185 *Ἰθόρ* — *Μωυσῆν*] *προς μωση μετ αυτων* 107'-125  
 187 om *τῶ γαμβρῶ* 72 *d*<sup>-106</sup>  
 189 om *ὅτι* — *fin* 126 19 44'-125  
 1810 *χειρός* 1°] *∩ 2°* 16 107'-125 628  
 1813 *Μωυσῆ*] *μωση* 15\*-58 *n*  
 1814 *παρέστηκέν*] *παρειστηκει (cvar) d n*<sup>-127</sup> 527  
 1815 om *τῶ γαμβρῶ d*<sup>-44</sup>  
 1815 *με*] *εμε* 44-107' *t*  
 1818 *ἀνυπομονήτω*] *ανυπονητω* A<sup>c</sup> *d*<sup>-106</sup> *t*<sup>-134</sup> 392 55

- 1821 *ἄνδρας δυνατοὺς θεοσεβεῖς*] post *ὑπερῆφανίαν* tr (om *ἄνδρας* 106-125) *d*  
1821 *μισούντας*] pr και *d*<sup>(-125)</sup> *n*<sup>-75</sup> *t* 76  
1821 *χιλιάρχους*] -*χας* 106-107'  
1825 *ἐπέλεξεν*] *εξελ.* 107'-125  
191 *τοῦ 3°*] *την* 130<sup>ms</sup>-321<sup>ms</sup> *n*  
199 *λαλοῦντός μου*] tr 107'-125  
199 *σε 2°*] + *εν στυλω νεφελῆς d*  
1910 *λαῶ*] + *τουτω d* 57 56\* *t*  
1912 *ἑαυτοῖς*] *υμιν αυτοις d t*  
1913 *ἄψεται*] *οψεται d*<sup>-106</sup>  
1913 *ἐκεῖνοι*] *εκει d t*  
1915 *γίνεσθε*] *γεν. d*<sup>-125</sup> *t*<sup>-84</sup>  
1916 *ὄρους*] *ορος 29 t* 55 509  
1916 *ὁ 2°*] *ος ην d* 56' *n t*  
1918 om *καπνός 2°* 107'-125  
1922 *ἀγιασθήτωσαν*] -*σονται* 107'-125 458  
1924 *κατάβηθι*] pr και F 29 *d t* Aeth<sup>-P</sup>  
205 *λατρεύσης*] -*σεις 44 n*<sup>-127</sup>  
209 *ἐργᾶ*] *εργαζου d*  
2011 *κύριος 1°*] + *ο θξ d*<sup>-125</sup> *n t* Arm Syh<sup>T\*</sup>(vid)  
2012 om *καί 2° d*<sup>(-125)</sup> *t* Aeth Bo<sup>A</sup>  
2018 om *πᾶς ὁ λαός 2°* 107'-125  
2019 *Μωσῆν*] *μωσην 15 551 n*  
2021 *θεός*] + *εκει M*<sup>ms</sup> 58 *d n t*  
2022 *Μωσῆν*] *μωσην 15 126 n*  
2023 *ποιήσετε 1°*] + *υμιν B* 707 *d t*  
2024 *γῆς*] pr *της* 107'-125  
2024 om *τά 3°* 107'-125  
2024 om *ἄν 73 d t* 319\*  
2026 *ἐπ'*] *απ 44-107\*-125-610 59*  
217 *ἀποδῶται*] -*δοτω* (cvar) *d*<sup>-610</sup> 458  
2113 *παρέδωκεν*] + *αυτον A F*<sup>a</sup> 29-58 *d n*<sup>-75</sup> *t* Co  
2115 *θανατούσθω*] *τελευτατω 707 n*  
2116 init — (17) fin] post (19) fin tr *d* 370  
2119 *τῆς*] *τας 58 422-550' d*<sup>-610</sup> 370<sup>s</sup> Sa  
2128 *ἔσται*] *εστω 106<sup>c</sup>pr<sup>m</sup>-107'-125 370*  
2129 *πρὸ τῆς 2°*] om *πρὸ d*<sup>-44\*</sup> *t*<sup>-84</sup> 646 <sup>Lat</sup>cod 100; > 44\* *n*<sup>-127</sup> 730 84  
2129 *τρίτης*] + *ημερας 58-707 d n t* 527 128 <sup>Lat</sup>cod 100  
2129 *ἀφανίσῃ*] *αποφαν. d*  
2130 *τῆς*] pr *αντι 58' n* <sup>Lat</sup>cod 100 Arm  
2131 *αὐτῶ*] *αυτον 107'-125*  
2134 *ἀργύριον*] pr *η d t* 55  
2136 om *καί 3°* 25 107'-125  
225 *αὐτοῦ 2°*] + *του d* 370  
228 *πεπονηρεῦσθαι*] -*ρευεσθαι 82 d*<sup>-107<sup>c</sup></sup> 246 30  
228 *παρακαταθήκης*] *παραθ. 58<sup>ms</sup>-707-767 d n t*  
229 *οὖν*] + *τι 767 106-107' n t*  
229 *ἐλεύσεται*] *εξελ. n Sa*  
2211 *αὐτόν*] *εαυτον 107'-125*  
2211 *παρακαταθήκης*] *παραθ. 707-767 n*  
2214 *ἦ*] pr *η αιχμαλωτον* (cvar) *γενηται* (>707) 707-767 *d n* 30' *t* 55 Syh<sup>LmgT</sup>  
2226 *ἐνεχύρασμα*] -*χειρασμα* (-*σμου 44*) *d*<sup>-125</sup>  
2228 *θεούς*] *θῦ d*<sup>-106<sup>sup</sup>lin</sup> *t Sa*  
2313 om *τοῦ 618\*-767 n*  
2315 *ἐξῆλθε*] -*θετε 707-767 d n* 30' *t* 527 <sup>Lat</sup>cod 102 Aeth Arab Arm  
2318 *ἐβάλω*] -*λλω d* 730  
2318 *θύσεις*] *θυσιασεις F* 29 *d*<sup>-44</sup> *t* 76'

- 2321 *είσάκουε*] -κουσε 618 *d*<sup>-106</sup>  
 2324 *καθελεῖς*] *καθερεις d*<sup>-106</sup>  
 2327 *οὐς*] *α n* 392  
 2327 *αυτούς*] *αυτα* 767 *n*  
 2328 *Χετταίους*] + *και τους* (> 44-125) *ιβουσαιους M* 767 *d t* 46; + *και τους φερεζαιους και τους γεργεσαιους και τους ιβουσαιους* 77 *n* 18  
 2333 *οὐκ ἐγκαθήσονται*] *ου συγκαταθ.* 29 *d t* 68' 424  
 244 *Μωσῆς* 1°] *μωσης* 15-72 551 107' *n* 527  
 244 *idem* 2°] *μωσης* 15-72 78 107' *n* 527  
 249 *Μωσῆς*] *μωσης* 15-72 610 *n* 527  
 2412 *Μωσῆν*] *μωσην* 15 107'-125 *n*  
 251 *Μωσῆν*] *μωσην* 15 *n* 126  
 252 *οἷς*] *ης d*<sup>(-106)</sup>  
 2511 *ἐλάσεις*] -σης *d*<sup>-106</sup> *n*<sup>-75</sup> 126  
 2513 *αἴρειν*] *αιρουσιν (αιρεσ. 106) d*<sup>-44</sup>  
 2517 *τορευτά*] + *ποιησεις αυτα d*<sup>-125</sup> *n t*  
 2518 *ποιηθήσονται*] -σεται 767 *d*<sup>(-125)</sup> *n t* Aeth  
 2519 *τῶν*] + *δυο* 767 *d*<sup>(-125)</sup> *n*<sup>(-75)</sup> *t*  
 2520 *om ἄ* 73\* *d*<sup>-106</sup> 75\* 30  
 2521 *σοι* 3°] + *λαλησεις* 82 *d* 628  
 2522 *πήχεων*] *πηχων F d*<sup>-106</sup> *t* 55 59 509  
 2523 *om στρεπτά* — (24) *ποιήσεις* 107'-125  
 2526 *δακτύλιοι*] -λοι 58' 25\* *d* 664 130 *t* 120' 76  
 2528 *θύσικας*] + *και* (> 125) *τας φιαλας (aut φναλ.) M* 767 *d n t* 527 18 46 *Lat*codd 95 96 100 102 et *τ:* 91 94  
 2531 *πλαγίων*] *pr των* 767 *d n t*  
 2531 *αὐτῆς*] *post ενός tr* 29 *d t* 68' 509  
 2532 *ἐν*] *pr οι σφαιρωτηρες (cvar)* 767 *d*<sup>-44</sup> *n*<sup>-127c</sup> *t*  
 2533 *καρύσκους*] -σκοι 106-125' 370c 527; + (+ *οι σφερωτηρες* 106) *εν τω* (> A 106 75) *καλαμισκω τω ενι A M* 767 106-125' *n t* 18 46  
 2536 *σφαιρωτηρες*] + *και τα* (> 767\*) *κρινα M* 707-767 *d n t* 527 18 46 *Lat*cod 102  
 261 *καί* 4°] *καν* 107'-125  
 265 *μέρους*] *pr ενος* 707-767 *d*<sup>(-44)</sup> *n t* 527 Aeth  
 266 *κρίκους*] *δακτυλιους M<sup>mg</sup> n*  
 266 *κρίκοις*] *δακτυλοις* 767 *n*  
 268 *δέρρεως* 1°] *δερρης d*<sup>-106</sup>  
 2611 *ἔσται*] *εσονται A M<sup>mg</sup> 767 d n t* Arm Bo<sup>B</sup>  
 2614 *κατακάλυμμα*] *το καλυμμα* 107'-125  
 2614 *ἠρυθροδαναομένα*] *ερυθρ.* 58' *d*  
 2614 *δέρματα* 2°] -τινα *κριων d t*  
 2619 *ἐνί* 2°] *ετερω* 107'-125  
 2624 *γωνίαις*] + *και* 58-767 *d n t*  
 2626 *πέντε*] + *μοχλους M* 707-767 19' *d n*<sup>-458</sup> *t* 527 18 46 *Lat*cod 102 Arm Sa  
 2627 *στύλω* 1°] + *τω ενι* 58-707c-767 19' *d n*<sup>-458</sup> *t* 318 76' 799 *Lat*cod 102 Arm Pal  
 2628 *ἀνά*] *pr ο* 106-107' *n t*  
 2633 *ἐπί*] *υπο* 707 *n*  
 2635 *μέρους* 2°] *το μερος* 767 *n*  
 2637 *πέντε στύλους*] *tr n* 126  
 277 *αὐτό*] *αυτω* 767 *d*<sup>-610</sup> 46\* 55\*  
 278 *παραδειχθέν*] -δηλωθεν *d*  
 279 *πρός*] *κατα* 707-767 *d n*<sup>-458</sup> *t* 527  
 279 *λίβα*] *βορ(ρ)αν M<sup>mg</sup> 707-767 19' d*<sup>-106c</sup> *n t* 527  
 2710 *κρίκοι*] *δακτυλιοι (aut -λοι)* 767 *n*  
 2711 *om εἴκοσι* 2° *d*<sup>-44</sup>  
 2711 *οἱ κρίκοι*] *αι κρικαι d*<sup>-44</sup>; *οι δακτυλιοι (aut -λοι)* 767 44 *n*  
 2711 *αἱ* 3°] + *πασαι* 58 *d*<sup>-44</sup> 127 *t*<sup>-84</sup>  
 2711 *fin*] + (cvar) *και ουτω το προς νοτον ιστια εκατον πηχεων το μηκος και οι στυλοι αυτων*

- εικοσι και αι βασεις αυτων εικοσι χαλκαι και οι δακτυλοι και αι ψαλιδες των στυλων και αι  
 βασεις αυτων περιηγηρωμεναι αργυρω 767 107'-125 n t 18  
 2712 δέκα 1° ] ∩ 2° d n<sup>-127</sup>  
 2714 πέντε και δέκα ] δεκα πεντε d 458 30' 126  
 2718 εκατόν 2° ] + (+ πη ρ̄ 75\*) πηχεων n  
 2721 αὐτοῦ] αυτων d 370  
 286 κεκλωσμένης] -νου 107'-125  
 287 ἐξηρημένοι] -τισμενοι (cvar) d<sup>-44</sup>  
 2810 ὀνόματα 1° ] -ματι 106\*-107'-125\*  
 2814 ἔργον] εργων 376 d 130 370 527  
 2815 αὐτό] ∩ (16) 107'-125  
 2820 περικεκαλυμμένα] -κεκλωσμενα (cvar) 707-767 d n t 509  
 2821 om τά d<sup>-44</sup> 74-370  
 2821 om κατά 2° — ἔστωσαν 2° 107'-125  
 [2826] καί 1° ] ∩ [27] 1° 107'-125  
 [2827] συμβολήν] -βουλην d<sup>(-106)</sup> 458 130  
 2833 om κατά — fin 72 d<sup>-44</sup> 509  
 2838 μηρῶν] pr των 707 d n t  
 2839 προσπορεύονται] προπορευονται d<sup>-44</sup> 799  
 2839 αὐτόν] αυτου d n<sup>-458</sup> t 18  
 291 αὐτοῖς] pr επι του (το 707) θυσιαστηριου (-ριον 707) M<sup>ms</sup> 707 n; + επι του θυσιαστηριου  
 d t  
 291 ἱερατεύειν μοι αὐτούς] αυτ. ιερ. εμοι n  
 295 πρός] και F 107'-125 129  
 297 om αὐτοῦ 107'-125  
 299 τάς 1° ] τους 107'-125  
 299 om αὐτοῖς 2° d  
 299 om τὰς χεῖρας 2° 44'-125 L<sup>at</sup>codd 91 94—96  
 2913 ἐπ' ] υπ d  
 2913 om ἐπί 2° 107'-125  
 2916 σφάξεις] -ξης 313 d 664  
 2920 idem] -ξης 19 d<sup>-610</sup> 664 527  
 2920 τῆς 1° — δεξιᾶς] et τοῦ 4° — δεξιῶ 2° tr d  
 2920 χειρός] + αυτου F<sup>a</sup> d n t 318 509 Aeth Arm; + αυτων hex  
 2920 ποδός] + αυτου F<sup>a</sup> 58 d 246 n t Aeth Arm; + αυτων hex  
 2922 τὴν κοιλίαν] pr επι 107'-125  
 2922 om τόν 1° 107'-125  
 2924 om comma d<sup>-106</sup>: homoiot  
 2930 om init — (33) αὐτῶν 1° 107'-125  
 2930 ἐπτά] pr τας n  
 2930 αὐτά] ταυτα 44' t  
 2937 καθαριεῖς] pr και 707 n Arm  
 2938 ἐνιαυσίους] post ἀμώμους tr 25\* d t Bo  
 2940 δέκατον] δεκασον 107'-125  
 2940 τῷ τετάρτῳ] το (> n 71') τεταρτον F<sup>b</sup> d<sup>-44</sup> 246 n t 71' Aeth  
 2940 om τοῦ ἴν 1° d<sup>-106c</sup>  
 2942 ὥστε λαλήσαί] οτε λαλησω 107'-125  
 2946 θεὸς εἶναι] ων θεος d t  
 304 αὐτῷ] + εν ταις δυσιν πλευραις d n t  
 304 κλίτη] pr αυτου d 127 t<sup>(-84)</sup>  
 308 ἐνδελειχισμοῦ] post παντός tr 707 d 246 n t 527(2°)  
 3011 Μουσῆν] μωσην 761 107 n 130 426  
 3013 διδράχμου 1° ] δραχμου d<sup>-44</sup>  
 3013 ὄ 2° — δίδραχμον 2°] post (14) fin tr 107'-125  
 3015 ἐλαττονήσει] -τωσει 29 500 d<sup>(-44)</sup> n t 46 509  
 3015 κυρίῳ] + παρα των υιων τηλ̄ 58-707 d<sup>-125</sup> 129 n t 527 55 Arm  
 3016 κυρίου] + μνημοσυνον γαρ εστιν 58-707 d<sup>-125</sup> n t 527

- 30<sup>17</sup> Μωσῆν] μωσην n  
 30<sup>22</sup> Μωσῆν] μωσην 761 53\* n  
 30<sup>28</sup> om τὸ θυσιαστήριον 107'-125  
 30<sup>28</sup> καὶ 2°] ∩ 3° 107'-125  
 30<sup>31</sup> ἄγιον] + αγίων F<sup>b1</sup> 767 d n t Lat<sup>c</sup>cod 100  
 30<sup>33</sup> ποιήση] -σεις 107'-125  
 30<sup>34</sup> Μωσῆν] μωσην 78-761 107'-125 n  
 30<sup>35</sup> θυμίαμα] + μυρον 767 d n<sup>-75</sup> t  
 30<sup>35</sup> ἔργον 1°] + αγιον συνθεσεως 767 d 127 t; ∩ 2° 75'  
 30<sup>35</sup> μωρεψοῦ] post μεμιγμένον tr d t  
 30<sup>37</sup> ταύτην] ταυτης 107'-125  
 30<sup>37</sup> ἔσται] εστιν 767 n Lat<sup>c</sup>cod 100  
 30<sup>38</sup> ἄν] εαν 58-767 n  
 30<sup>38</sup> om ὥστε 767 n  
 31<sup>1</sup> Μωσῆν] μωσην 58 n 130  
 31<sup>2</sup> Οὐρί] ορι d<sup>-125</sup>  
 31<sup>2</sup> υἱοῦ] τον του 767 n  
 31<sup>2</sup> τῆς] εκ 767 n  
 31<sup>4</sup> βύσσον] βυσσιν (cvar) d  
 31<sup>6</sup> om τοῦ d t 509  
 31<sup>12</sup> Μωσῆν] μωσην n  
 31<sup>13</sup> om λέγων 413 d<sup>-44</sup> 75 126 Arab  
 31<sup>13</sup> φυλάξεσθε] -ξατε 767 n<sup>-458</sup>; -ξειτε 458  
 31<sup>14</sup> τοῦτο ἔστιν] tr F<sup>b</sup> 29 d 56' n<sup>-127</sup> t 392 46(vid) 319 509 799 Arm  
 31<sup>14</sup> om θανάτω d t  
 31<sup>15</sup> ἡμέρα τῆ ἐβδόμη 1°] εβδ. ημ. 708 107'-125  
 31<sup>15</sup> om πᾶς — fin 381' 107'-125  
 31<sup>18</sup> Μωσῆ] μωση 58 n  
 32<sup>3</sup> τά 1° — αὐτῶν] ταυτα 107'-125  
 32<sup>4</sup> χωνευτόν] σιτευτον 107'-125  
 32<sup>6</sup> ἐπαύριον] αυριον 707 n 527  
 32<sup>7</sup> Μωσῆν] μωσην 58 107'-125 n  
 32<sup>11</sup> Μωσῆς] μωσης 58 n 527  
 32<sup>12</sup> om σου 2° d t 509  
 32<sup>14</sup> κύριος] κ̄ε 72 d<sup>-106</sup> n<sup>-127</sup> 509  
 32<sup>18</sup> ἐξαρχόντων 2°] ∩ 3° d t  
 32<sup>21</sup> Μωσῆς] μωσης 58' n  
 32<sup>21</sup> om οὗτος d Arm  
 32<sup>22</sup> Μωσῆν] μωσην n  
 32<sup>29</sup> Μωσῆς] μωσης 58' 125 n 527  
 32<sup>32</sup> ἔγραψας] -ψες n  
 32<sup>34</sup> ἐπ' αὐτοῦς] επ (> 44') αυτω d  
 33<sup>5</sup> ποιήσω σοι] ποιησεις M<sup>ext</sup> d t 18 59 416  
 33<sup>7</sup> ἔξω 1°] pr εμπροσθεν 767 127 t  
 33<sup>7</sup> σκηνή] η (> 458) σκηνη σκηνη 58-707 d n t 527  
 33<sup>14</sup> αὐτός] pr εγω M<sup>ms</sup> 58-707-708<sup>c</sup>-767 d n t 318 18 416 Arm  
 33<sup>15</sup> om πρὸς αὐτόν 107'-125 53' Aeth<sup>FGH</sup>  
 33<sup>17</sup> Μωσῆν] μωσην 58 107'-125 n  
 33<sup>18</sup> λέγει] + μωσης (aut μωσης) 58-767 d n t 18 Aeth  
 34<sup>1</sup> Μωσῆν] μωσην 58 107'-125 n  
 34<sup>4</sup> καθότι] καθαπερ 767 414\* n  
 34<sup>4</sup> Μωσῆς 2°] μωσης 72 n  
 34<sup>5</sup> κυρίου] κ̄ν F<sup>a</sup> F<sup>b</sup> 767 d<sup>-610</sup> 458 t Sa(vid)  
 34<sup>7</sup> οὐ — ἔνοχον] καθαρισμω τον ενοχον ου καθαριει d t  
 34<sup>10</sup> Μωσῆν] μωσην n  
 34<sup>10</sup> om σου 15-767 d n t Lat<sup>c</sup>codd 100 103 Sa  
 34<sup>11</sup> πάντα] pr τα 707-767 d n<sup>-127</sup> t 527 426

- 3412 *εις αὐτήν*] *εν αυτη d* 129 *t*  
 3417 *σεαυτῶ*] *εαυτω* 767 44' *t*<sup>-84\*</sup> 318  
 3418 *ἐντέταλμαί*] *ενετειλαμην* 767 *n*  
 3420 *δώσεις*] *pr αυτου* 767 *n* Aeth Arm Co  
 3420 *υἰῶν*] *τεκνων* 767 *n*  
 3421 *καταπαύσεις* 1°] *αναπ.* 767 *n*  
 3425 *σφάξεις*] *-ξη* 58 107'-125  
 3426 *om σου εισοίσεις* 107'-125  
 3427 *Μωσῆν*] *μωσην* 58 107'-125 *n* 424\*  
 3427 *τέθειμαί*] *τιθημι d* 53' *t* Arm<sup>ap</sup>  
 3429 *Μωσῆς* 1°] *μωσης* 58' *n*  
 3429 *Μωσῆ*] *μωση* 58' *n*  
 3429 *αὐτῶ*] *τω δῶ* 107'-125 Arab  
 3431 *om Ἀαρών — συναγωγῆς* 107'-125  
 3431 *om Μωσῆς* 2° 107'-125  
 3434 *Μωσῆς*] *μωσης* B 58' 78 *d*<sup>-44</sup> *n* 527  
 3434 *ὄσα*] *pr παντα* 707-767 *d n t* 527 121 55 Aeth Bo Syh  
 3435 *Μωσῆς*] *μωσης* 58 107' *n*  
 351 *idem*] *μωσης* 58' *n*  
 359 *om τῆ* *n*  
 3521 *ἔφερεν*] *ηφ. d*  
 3523 *παρ'*] *παντι d n t*  
 3524 *ἀργύριον*] *pr χρυσιον (+ et Bo)* 707 *d*<sup>-44</sup> *n t* 55 Latcod 103 Bo<sup>A</sup>  
 3524 *om καί* 2° 29 *n* 74-76 46 319 Latcod 103  
 3524 *ξύλα ἄσηπτα*] *tr* 107'-125  
 3527 *σαμαράδου*] *σαμαραγιος d*<sup>-44</sup>  
 3530 *υἰοῦ*] *τον του n*  
 3532 *om κατά — ἀρχιτεκτονίας d t*  
 362 *om Μωσῆς τόν* 107'-125  
 362 *ῶ*] *o d*  
 362 *ἐπιστήμην*] *συνεσιν επιστημης d* 127 *t*  
 363 *om πρωί* 2° B 72 *d t* 527 Latcod 100 Aeth<sup>P</sup> Arab  
 364 *αὐτοί*] *αυτος d t*<sup>-84txt</sup>  
 365 *Μωσῆν*] *μωσην n* 527  
 366 *Μωσῆς*] *μωσης* B 72 *n*  
 3611 *ἄλληλα*] *-λας* B<sup>c</sup> 15 *d t* 55 59  
 3611 *συμπλεγμένον*] *-μενας d* 55  
 3611 *καθ'*] *εις n*  
 3612 *ἐποίησαν*] *εποιει d*  
 3612 *Μωσῆ*] *μωση G n*  
 3613 *τῆς*] *του* 107'-125 76\*  
 3613 *γεγλυμμένους*] *pr και* 376-707 *d n t* 527 Latcod 100  
 3613 *σφραγίδος*] *+ και οι λιθοι ησαν* 707 19' *d n t* 527  
 3613 *ἐκ τῶν*] *εξ n* 527  
 3614 *Μωσῆ*] *μωση G* 25 *n*  
 3621 *ἐκ τῶν*] *εξ n*  
 3625 *χρυσίου*] *+ καθαρου* 44'-107' *n t* 55  
 3628 *ἐποίησαν — χρυσοῦς*] *ετερους δυο* 107'-125  
 3629 *χαλαται*] *χολ. d*<sup>-44</sup>  
 3630 *ὑποδύτην*] *+ υποδυτην (+ του 610) ποδηρη d*<sup>-125</sup> 127<sup>c</sup> pr m-458 *t*<sup>-76</sup>  
 3631 *διψασμένον*] *-φασμον d*  
 3632 *λώματος*] *αλωμ.* 107'-125  
 3632 *ὡς*] *ωσει* 707 *d* 129 *n t*  
 3632 *νενησμένον*] *διανεν.* 82 500 *d* 509  
 3638 *χρυσίου*] *pr εκ* 58 53 *n* Latcod 100 Aeth Arab Arm Syh  
 3640 *om ὄν — fin* 107'-125 Aeth<sup>-C</sup>  
 3640 *Μωσῆ*] *μωση n*

- 372 *ὄκτὼ καὶ εἴκοσι*]  $\overline{\kappa\eta}$  *d*<sup>-106</sup> 458  
 372 *πήχεων* 2°] *-χων* B 29-82 *d*<sup>(-44)</sup> 246\* *n*<sup>-127</sup> *t* 46 319 426 509  
 374 *κατακεχρυσωμένους*] *κεχρυσ.* 107'-125  
 376 *κρίκους*] *δακτυλιους* *n*  
 3710 *αὐλαῖται*] *αυλαι* 15 *d* 55 59 416\*  
 3710 *om πήχεων* A<sup>(c)</sup> *d t*  
 3711 *τό 1° — ἀνατολάς*] *το προς ανατολας κλιτος* *d t*  
 3711 *πέντε καὶ δέκα*]  $\overline{\iota\epsilon}$  107'-125 126  
 3713 *πήχεων*] *πηχων* 15 *d t* 426 55 509  
 3715 *om αἰ 2°* 708 *d* 246 130-343 *t*<sup>-84</sup>  
 3716 *om καὶ τὸ ὕψος* *d n t* 392 319 426 509 <sup>Lat</sup>cod 100 Aeth<sup>C</sup> Arab  
 3719 *Μωσῆ*] *μωση* (-*σης* 72 458) B 72 *n*  
 3719 *τὴν λειτουργίαν / εἶναι*] *tr n* 30'  
 3719 *εἶναι*] *ει και* *d*<sup>-106</sup>  
 3721 *ὕφαντά*] *et ῥαφιδευτά* *tr n*  
 387 *χεροῦβ ἓνα 2°*] *ετερον* 72 *d*<sup>-106</sup>  
 389 *ἐποίησεν*] *-σαν* *d t*  
 3816 *ἄ ἐστιν*] *αγια* *d*  
 3816 *ἐνθέμια*] *ενθεσμια* *d*<sup>(-106)</sup> *t*  
 3819 *κρίκους 1° 2°*] *δακτυλιους* *n*  
 3819 *om τούς 2° — (20) ἐχώνουσεν* 107'-125  
 3819 *κρίκους 3°*] *pr τους* 707\* 106 246 *t* 319  
 3820 *τῆ πύλῃ*] *της* (*τας* *n*<sup>-127</sup>) *πυλης* F<sup>a</sup> 707 19' *d n t* 527 318 426 509  
 3820 *οὗτος 2°*] *και* 107'-125  
 3820 *αὐτούς*] *αυτα* 19' *d* 127 *t*  
 3821 *om οὗτος ἐποίησεν* *et τούς πασσάλους 2°* *d*<sup>-106</sup>  
 3822 *om οὗτος ἐποίησεν* 107'-125  
 3822 *τό 1°*] *pr και* *d*  
 3824 *οὗτος ἐποίησεν*] *και* 107'-125  
 3824 *τῷ θυσιαστηρίῳ*] *το θυσιαστηριον* 376-767 *d* 53' *t* 426  
 3827 *τόν*] *αυτον* *d t* 426  
 394 *τῶν κεφαλίδων*] *της κεφαλιδος* 107'-125 59  
 396 *om καί 4°* 29 *d* 46  
 398 *τῆς 1°*] *τας* 19' *d*<sup>-44</sup> 426  
 399 *om τούς πασσάλους 2°* *d*  
 3911 *Μωσῆ*] *μωση* *n*  
 3912 *ἐναντι*] *-ντιον* 707 *n*  
 3914 *τὰς βάσεις*] *et τούς μοχλοῦς* *tr* 29-708 *d t* 46 509  
 3916 *τὰ σκεῖη / αὐτοῦ*] *τα αυτου* (+ *τα* 30) *σκευη* *n*<sup>-127</sup> 30; *tr* 127 730  
 3917 *καύσεως*] + *και το θυμιαμα της συνθεσεως* 107'-125  
 3923 *Μωσῆς 1°*] *μωσης* B 72 *n*  
 401 *Μωσῆν*] *μωσην* 767 *n* 71  
 403 *θήσεις*] *στησεις* 107'-125 122\*  
 403 *τῷ καταπετάσματι*] *του καταπετασματος* 107'-125  
 409 *θυσιαστήριον 1°*]  $\cap$  2° F\*(cpr m) 1000(vid) 19' *d t* 426  
 4015 *τῷ 3°*] *pr εν* *d n t* 527  
 4019 *σκηνῆν*] + *του μαρτυριου* *d n t*  
 4021 *om ὄν — fin* *d* <sup>Lat</sup>cod 104(vid)  
 4021 *Μωσῆ*] *μωση* G *n*  
 4025 *συνθέσεως*] *συνεσεως* *d*<sup>-44</sup>  
 4029 *ἡδυνήθη*] *εδυν.* 376 *d*<sup>(-125)</sup> 127 74'

Not all of the instances in the long list above are necessarily Byzantine readings. There are 326 readings supported by only one text group: *d* 217; *n* 102 and *t* 7. The large number of readings for the *d* group is, however, misleading since 89 of these consist of 107'-125, of which 36 are cases of shorter text either by omission or com-

pression. The subgroup 107'-125 is generally speaking secondary within the *d* tradition and might well be disregarded in assessing the Byzantine text.

If one arbitrarily limit one's analysis (which I propose to do) to readings supported by more than one group, there remain 236 instances. Of these 92 are supported by members of all three groups. When only two groups support a variant text, *d* is lacking only three times, *t* 40 times, and *n* 96 times. The conclusion that *d* is the main group seems obvious, and that *n* is the most aberrant is also clear. When *n* goes its own way it is often in the direction of conservatism. Older, more classical forms are usually preferred by *n*; thus *εἶπα, εἶπαν, εἶποσαν* always occur as the classical *εἶπον* (cf. e. g. 423). The group may correct the anaphoric references as e. g. the change of *οὗς* to *α* and of *αὐτούς* to *αυτα* (*ἔθνη*) in 2327. For some odd reason *n* prefers *δακτυλιοι* to *κρίκοι* (266<sup>bis</sup> 27<sup>10 11</sup> 376 381<sup>bis</sup>). The name Moses is consistently spelled with the *μωσ-* stem rather than the original *μωουσ-* throughout. It appears then that *n* has undergone further revision of its Byzantine core text than the other two groups.

1. Analysis of the Byzantine text may involve change in nominal inflection. Change in case occurs at 32<sup>14</sup> where the nom. *κύριος* becomes voc.; the gen. appears as dat. at 1<sup>14</sup> 7<sup>21</sup>, and as acc. at 34<sup>5</sup>. On the other hand, the dat. becomes gen. at 38<sup>20</sup>, but acc. at 29<sup>40</sup> 38<sup>24</sup>, while the acc. is changed to nom. at 25<sup>33</sup>, to gen. at 28<sup>39</sup>, and to dat. in 9<sup>29</sup> 27<sup>7</sup>.

Change in number occurs at 12<sup>3</sup> 16<sup>24</sup> 27<sup>21</sup> from sing. to plur., and the reverse at 22<sup>28</sup> and 36<sup>4</sup>. Both number and case are involved at 21<sup>19</sup> (of *τῆς* as *τας*) and 28<sup>14</sup> (of *ἔργον* as *εργων*). Change in gender occurs at 36<sup>11</sup> where *ἄλληλα* is changed to *αλληλας* to conform to *ἐπωμίδας*, at 36<sup>13</sup> where *τῆς* (*σμαράγδου*) is changed to *του*, and at 38<sup>20</sup> of *αὐτούς* to *αυτα* for which cf Chap. VII, Sect. G 7. Declensional inflection is involved in the form *πηχων* for *πήχεων* at 25<sup>22</sup> 37<sup>2 13</sup>.

The spelling of Moses is often involved in the (hebraizing?) use of the stem *μωσ-* rather than the old *μωουσ-* of Exod. In most cases some *d* mss join *n* in this practice. Only one other instance involving the spelling of a proper noun occurs, viz. at 1<sup>11</sup> of *φιθωθ* for *Πιθώμ*.

2. Verbal inflection also undergoes change in the Byzantine tradition. Tense is involved occasionally as the change from future to present at 4<sup>23</sup> shows, as well as present to aorist at 19<sup>15</sup>; present to imperfect at 16<sup>8</sup>; of imperfect to present at 16<sup>15</sup>; aorist to future (7<sup>19</sup>), to present (10<sup>8</sup> 23<sup>18</sup>), and to pluperfect (18<sup>14</sup>), whereas the perfect becomes present at 34<sup>27</sup>. In this last case voice is also involved, i. e. passive to active. Preference for the active also obtains at 12<sup>24</sup>. Change in person occurs at 33<sup>5</sup> where the construction *ποιήσω σοι* is reworked as *ποιήσεις*. Number variation usually means change from sing. to plur. as at 8<sup>6</sup> 14<sup>20</sup> 16<sup>2</sup> 23<sup>15</sup> 26<sup>11</sup> 38<sup>9</sup>, but once the change is the reverse (25<sup>18</sup>).

When modal change (along with change in tense) occurs in the variant tradition the change may at times be itacistic as in the change from indicative to subjunctive at



25<sup>11</sup> or the reverse at 20<sup>5</sup>. This is not the case at 10<sup>2</sup> (indicative to subjunctive), nor in the change to imperative at 21<sup>7-28</sup>. In one case the usual double augment  $\eta-$  for the aorist of *δύναμαι* occurs (40<sup>29</sup>) with the single augment in *εδυνηθη*; cf also *ηφερεν* at 35<sup>21</sup>.

3. Change in preposition is rare in the tradition, only three instances obtaining. These are 8<sup>21</sup> *εις* to *επι*; 27<sup>9</sup> *πρός* to *κατα*, and at 34<sup>12</sup> of *εις αυτην* to *εν αυτη*. In one case, however, (40<sup>15</sup>) the preposition *εν* is added to introduce a dative construction.

4. Change in lexemes is common in the Byzantine text. Many are probably errors palaeographically inspired such as *γη* to *τη* (9<sup>26</sup>) and *της* to *γης* (17<sup>1</sup>), or as dropping an *iota* from *οικίων* to *οικων* (8<sup>13</sup>), *βιβλίω* to *βιβλω* (17<sup>14</sup>), and *δακτύλιοι* to *δακτυλοι* (25<sup>26</sup>), the addition of one grapheme in *συμβουλην* for *συμβολήν* at [28<sup>27</sup>], *αλωματος* for *λώματος* (36<sup>32</sup>) and *ενθεσμία* instead of *ένθemia* (38<sup>16</sup>). At 11<sup>3</sup> *εχρισαν* for *έχρησαν* is simply an itacism. Twice change of particle automatically involves change in word order as well. Thus a *δέ* to a *και* construction (14<sup>10</sup>) and a *γάρ* to a *ως* phrase (18<sup>1</sup>) involve change in word order as well.

On two occasions change in lexeme is accompanied by an explanatory gloss. At 19<sup>12</sup> *εαυτοίς* becomes *υμιν αυτοίς*, and at 26<sup>14</sup> *δέρματα* 2° appears as *δερματινα κριων*. The remaining lexical changes occurring are simply listed with the text of Exod given in parentheses: 1<sup>14</sup> *κατωδουνουν* (-*δύνων*), 5<sup>14</sup> *πλινθουργιας* (*πλινθείας*), 10<sup>23</sup> *ουθεις* (*ουδέεις* 2°), 16<sup>33</sup> *κς* (*Μωυσής*), 18<sup>18</sup> *ανυπονητω* (*άνυπομονήτω*), 19<sup>13</sup> *εκει* (*έκεῖνοι*), 22<sup>8</sup> *παραθηκης* (*παρακαταθήκης*), 23<sup>18</sup> *θυσιασεις* (*θύσεις*), 23<sup>33</sup> *ου συγκαταθησονται* (*οὐκ έγκαθήσονται*), 27<sup>9</sup> *βορ(ρ)αν* (*λίβα*), 28<sup>20</sup> *περικεκλωσμενα* (-*κεκαλυμμένα*), 29<sup>30</sup> *ταυτα* (*αὐτά*), 30<sup>15</sup> *ελαττωσει* (*έλαττονήσει*), 34<sup>17</sup> *εαυτω* (*σεαυτῶ*), 35<sup>23</sup> *παντι* (*παρ'*), 38<sup>27</sup> *αυτον* (*τόν*).

5. At times the variant tradition is more complex than the simple change of a single word. The prepositional phrase *πρός υμάς* becomes a simple *υμιν* at 12<sup>48</sup>, and a compound number *πέντε και δέκα* is reordered at 27<sup>14</sup> as *δεκα πεντε*. At 19<sup>16</sup> the article *ο* is used as a relative pronoun which our text makes explicit by *ος ην*. More complex is the change of the clause *και συνήνητησεν* to a prepositional phrase *εις συναντησιν* at 4<sup>27</sup>. A simple infinitive *θῦσαι* (8<sup>29</sup>) becomes a purposive clause in *οπως θυσωσιν*, and at 29<sup>46</sup> an infinitive construction *θεός εἶναι* is changed to a participial one in *ων θεος*, and at 16<sup>3</sup> another temporal clause *οτε εκαθημεθα* is substituted for the original *δταν εκαθίσασμεν*. The variant at 37<sup>11</sup> represents a change of the adjective phrase pattern: art. + n. + art. + adj. to that of art. + adj. + n.

6. A number of transpositions obtain in the Byzantine text. In no case has the change been made because of the Hebrew. These occur at 4<sup>7</sup> 5<sup>16</sup> 6<sup>7</sup> 8<sup>17</sup> 13<sup>5</sup> 16<sup>18</sup> 25<sup>31</sup> 29<sup>38</sup> 30<sup>8</sup> 35 31<sup>14</sup> 34<sup>7</sup> and 39<sup>14</sup>.

7. Shortening of the text, so characteristic of the subgroup 107'-125 in the *d* group, also occurs in the fuller tradition at 3<sup>21</sup> where *τουτο* serves to represent the original

χάριν τῷ λαῷ τούτῳ. More commonly, however, the shortening is done by straightforward omissions (31 cases). Most of these are of single words usually an article or a pronoun; in five cases parablepsis due to homoiot is involved (8<sub>6</sub> 27<sub>12</sub> 32<sub>18</sub> 37<sub>16</sub> 40<sub>9</sub>), and in three instances (7<sub>20</sub> 16<sub>3</sub> 35<sub>32</sub>) a prepositional phrase is omitted.

8. Far more frequent than a shortened text in the Byzantine tradition is the expanded text. This may simply be the repetition of a word as at 5<sub>17</sub> 33<sub>7</sub> 36<sub>30</sub> or of a syllable (του after αὐτοῦ in 22<sub>5</sub>). At 10<sub>2</sub> the particle αν is added after δπως. Occasionally a conjunction is added as δε at 6<sub>23</sub>, η at 21<sub>34</sub> and και at 16<sub>16</sub> 18<sub>21</sub> 19<sub>24</sub> 26<sub>24</sub> 36<sub>13</sub>. The article is added to introduce a prepositional phrase after a noun at 26<sub>28</sub>, before an infinitive at 3<sub>8</sub>, before proper nouns at 7<sub>1</sub> 18<sub>1</sub> and other nominals at 10<sub>9</sub> 14 25<sub>31</sub> 28<sub>38</sub> 34<sub>11</sub> and 38<sub>19</sub>.

Pronouns are added in the tradition: εγω as expressed subject at 7<sub>2</sub> 33<sub>14</sub>; an acc. as expressed object at 21<sub>13</sub>, as a doublet for Μωυσην at 2<sub>15</sub> and as subject of an infinitive at 6<sub>4</sub>; an indefinite pronoun at 22<sub>9</sub>; a gen. at 29<sub>20</sub> 30<sub>4</sub>; a dat. at 20<sub>23</sub>, and a demonstrative as attributive modifier at 19<sub>10</sub>. An adverb of place obtains at 17<sub>3</sub> (εκει), 20<sub>21</sub> (εκει), and 33<sub>7</sub> (εμπροσθεν). A verb is added at 10<sub>1</sub> 12<sub>42</sub> and an infinitive at 6<sub>13</sub>.

Nouns are occasionally added to render explicit what is already implicit as ημερας (21<sub>29</sub>), μοχλους (26<sub>26</sub>), and παντα (34<sub>34</sub>). At 33<sub>18</sub> the subject of λεγει is made explicit by adding μω(υ)σης. A dative to indicate an indirect object occurs at 11<sub>4</sub>, and gen. modifiers are added at 12<sub>22</sub> 26<sub>14</sub> 30<sub>31</sub> and 40<sub>19</sub>. Modifiers in the same case are either appositional (12<sub>27</sub> 20<sub>11</sub> 30<sub>35</sub> 36<sub>30</sub>) or attributive (10<sub>21</sub> 25<sub>19</sub> 26<sub>5</sub> 27 27<sub>11</sub> 36<sub>25</sub>). A doublet appears at 36<sub>2</sub> where ἐπιστήμην is explained as συνεσιν επιστημης.

Longer additions are of various kinds. Prepositional phrases are added at 25<sub>33</sub> 29<sub>1</sub> 30<sub>4</sub> 15, and coordinate phrases at 8<sub>21</sub> 23<sub>28</sub> 25<sub>28</sub> 32 36 35<sub>24</sub>. And finally there are six instances in which full clauses have been added. These are at 8<sub>18</sub> 22<sub>14</sub> 25<sub>17</sub> 27<sub>11</sub> 30<sub>16</sub> 36<sub>13</sub>.

In summary it may be stated that the Byzantine text is on the whole expansionist. It has been the object of a great deal of carelessness in the transmission, at times resulting in indefensible readings and even occasionally in readings which make little sense. The text has been considerably influenced by the hex recension, but it does not seem itself to have been independently recensional; at least this study has not uncovered evidence of conscious revision according to some recensional principles.

C. There remains one problem which must still be dealt with. What is the position of this text within the overall text history of Exodus? How does it relate to the other text groups in the tradition?

The following list gives Byzantine readings (i.e. those supported by mss from at least more than one of *d n* or *t*) supported by no more than two other text groups; these will be identified within parentheses at the beginning of the citations. Scattered ms support beyond these may not exceed 12 mss if two groups support the reading, six mss if only one further group supports it. Patristic support will be disre-

garded. Readings which qualify for listing which occur in *Lists 1* and *2* above as well as those in *Lists 3* and *4* of Chapter I will not be repeated, but their evidence will be summarized in the final discussion.

*List 4*

- 13 (f x) Ἰσαχάρη] ισαχαρ 707 57-126-422 d f n<sup>-75</sup> 321 t<sup>-84</sup> x 18 55 59 646 Latcod 100 Arm Sa<sup>4</sup>
- 13 (C x) om και 376 C d 75 x 527 68 646'
- 15 (f) πέντε και εβδομήκοντα] εβδ. πεντε 126 d<sup>-106</sup> f<sup>-56txt</sup> 458
- 110 (O b) πληθυνθῆ] -νθωσιν (cvar) O<sup>-376</sup> 126 b d n<sup>-628</sup> t Latcod 100 Aeth Arm Co Syh<sup>txt</sup>
- 23 (x) om αὐτοῦ F d 370 x 318 59
- 25 (oI C) ἀνείλατο] -λετο oI-135 C''<sup>(-126s)</sup> 108 d<sup>-610</sup> 628<sup>c</sup> 321 t<sup>-84</sup> 128' 18<sup>c</sup> 55<sup>c</sup> 646
- 28 (b) ἐλθοῦσα] απελθ. 64<sup>mg</sup>-82 b d<sup>-610</sup> 321<sup>mg</sup> t 55 509 Aeth<sup>C</sup>
- 33 (x) κατακαίεται] κατεκαίετο d<sup>-106</sup> 134-370 x
- 36 (O C) Μωσῆς] μωσης 72-135-426-oI C'' d<sup>-106</sup> n 121 424 Carl 49
- 311 (O C) idem] μωσης O<sup>-376 618</sup>-135 C'-25-313'-422-615 44-107' n 127\*
- 312 (b s) Μωσῆ] προς μωσην (c var) 58-426 b d<sup>-106</sup> 129-246 n<sup>-628</sup> s t 392-527 18 55 Syh<sup>mg</sup>
- 322 (b x) σκυλεύσετε] συσκευασατε M 426-618 16-52-126-552 b d<sup>-44</sup> 458 343 370 x 527 18 55
- 46 (C s) αὐτοῦ 1°] + (cvar) και ειπεν εξενεγκε την χειρα σου εκ του κολπου σου C'' 44' n<sup>-628</sup> s<sup>-321</sup> t 318 630 18 Aeth Syh<sup>Lmg</sup>
- 48 (s) τῆς φωνῆς 1°] pr σου 106-107' 30-85'-127-344-730<sup>cpr</sup> t<sup>-134</sup>
- 410 (O C) Μωσῆς] μωσης O<sup>-58</sup>-135-707 C'-126-422 107'-125 n 619 799
- 411 (oI C) Μωσῆν] μωσην 135-426-oI C''<sup>(-77)</sup> 107'-125 n
- 420 (b) Μωσῆς 1°] μωσης 72-135-426 78-126 118'-537 107' n
- 426 (f s) αὐτοῦ] + ο αγγελος M<sup>mg</sup> 426 126 19' d f n<sup>(-628)</sup> s t 128' 18 55 76' 646
- 428 (O) Ἀαρών] pr τω B O d<sup>-125\*</sup> n t 527 18 76
- 522 (C x) Μωσῆς] μωσης 64-135-426 C'' 107'-125 n x
- 613 (x) Μωσῆν] μωσην 135-426 126 107' n<sup>-458</sup> x
- 616 (x z) Γεδσών] γεδεων 126<sup>mg</sup> d 75 t<sup>-46</sup> x 318 68'-120' Bo<sup>AcB</sup>
- 616 (f x) καί 4°] + ταυτα 19' 44-107' 56'-129 n t x Ach Sa
- 617 (x z) Γεδσών] γεδεων 72 16 d 53' 74'-84 x 68'-120' 59 Bo<sup>AcB</sup>
- 620 (z) Ἰαχάβεδ] -βεθ M 707 d n<sup>-628</sup> t<sup>-46</sup> z<sup>-630</sup> 18 130 799 Arm
- 625 (x) αὐται] + δε d<sup>-125</sup> n t x
- 629 (oI) Μωσῆν] μωσην 135-426-oI 126-413\* 107' n 619
- 710 (y) τῶν 1°] pr εναντιον 106(mg) n<sup>(-628)</sup> t y<sup>-121</sup> 55
- 719 (O) Μωσῆν] μωσην 15-72-135-426-oI 126 107' n
- 720 (O b) καθάπερ] καθα O<sup>-376</sup>-707 14 b 107' n 527 799
- 83 (b) βατράχους] pr τους 64<sup>mg</sup> b d n 343' t 318'
- 85 (b) om σου 2° 707 b d 127-628 t 121-527 128' 55 Arab
- 88 (f) κύριον] pr τον (την 46) d 56<sup>c</sup>-129-246 t
- 812 (oI C) Φαραώ 2°] pr τω F M 82<sup>mg</sup>-426-oI C''<sup>-54 414' 552</sup> d<sup>-610</sup> 53' 628 730 t<sup>-46</sup> 527 128' 18 55 646
- 814 (f z) ὄξεσεν] επωζ. M 29 d f t 121-527 z 18 76' 130 509
- 822 (b z) κύριος 2°] θεος A 29-82 b d t 121 z 130 509 646 Arab Bo
- 830 (O) Μωσῆς] μωσης O<sup>-58</sup>-15-135 107'-125 n 619 646\*
- 92 (b) μὲν οὖν] δε 72 b 44' 53' n 527 76' Aeth
- 96 (C b) οὐδέν] ουδε εν M 72 C''<sup>-126 (552txt)</sup> b d<sup>-106</sup> 628 t<sup>(-46)</sup> 392\*(cpr m) 18 646
- 97 (f z) τῶν 1°] pr παντων B 82 106-107' 56'-129 458' t<sup>(-46)</sup> 318 z 55 Syh
- 99 (s) Αἰγύπτου 2°] -πτω d s<sup>-30</sup> t<sup>-84</sup> 392 55\* 130 319 509
- 911 (oI y) ἐν 1°] + τε 64<sup>mg</sup>-381' d n<sup>-628</sup> 30'-321<sup>mg</sup>(vid) t y<sup>-121</sup> 18 646 Arm
- 917 (O) ἐμποῖη] αντιποιη 58'-426<sup>c</sup> 126 19' d n t 18 646
- 919 (oI' s) ἄν] εαν M 426-oI' 44-125' s t<sup>-74</sup> 121' 68' 18 55 59 130 509 646
- 933 (b s) ἀπό] παρα b d<sup>(-125)</sup> 246 n 30'-85'<sup>txt</sup>-343' t<sup>-46</sup>
- 107 (oI C) om τοῦτο A\* oI-29 C'' d t 121 68' 509 Arab Bo

- 1028 (s) πρόσχε] pr και 72 126 d 246 n s t 619 18 646 Latcod 101 Aeth Bo<sup>B</sup>  
111 (z) ἐξαποστέλλη] -σειλη 15-376 d<sup>-610</sup> t z<sup>-122\*</sup>  
112 (f) πλησίον 1°] ∩ 2° B\* d 53'-129<sup>ext</sup> 458 t<sup>-46</sup> 68'-120  
124 (z) συναριθμήσετε] -σεται A B 19 44-125' 127 t<sup>-84</sup> z<sup>-128</sup> 76' 424  
127 (O) ἐν] pr και O<sup>-426</sup> 131<sup>c</sup>-552 d 246 n 85' t 59  
1214 (b) om έορτήν 15 b d 628 t 128 59  
1217 (f x) φυλάξεσθε] -ξασθε A 126-422 d<sup>-610c</sup> f<sup>-246</sup> 134 x 318 59 76' 646'  
1225 (x) φυλάξεσθε] pr και d n t x 392 18 130 799  
1229 (x) πρωτοτόκου 1°] pr τον 82 19' 44'-107 127 t x 120-128 799  
1242 (s) κυρίω 2°] pr τω F 135-426-707<sup>(ms)</sup> d n s t<sup>(-74)</sup> 59  
138 (s) ἐποίησεν] + μοι 707 d 246 n s t<sup>-46</sup> 130 Arm  
139 (z) κύριος] + ο θε̄ σου 58 106-107' 56-129 n t 120-128'-628 Sa  
1316 (s x) σε] με F 15-29-376 d 127 s<sup>-321ms</sup> t x 120 55 59<sup>(ms)</sup> 76' 509 799 Syh  
149 (b f) οί ἰππεῖς] et ἡ στρατιά tr 29'-426 b d 53'-56\*<sup>et c2</sup>-246 n 30' t 392-527 509 Arab Bo  
1417 (f) Φαραώ 1°] + και των θεραποντων αυτου 381' 57 d<sup>-125</sup> f<sup>-129</sup> n<sup>-127</sup> t 46 Arab  
1420 (oI C'') σκότος] et γνώφος tr F M 15-29-135-376-oI C'' 19' d t 392 18 46 59 76' 509 Bo  
Pal Syh  
1425 (O f) εἶπαν] ειπον F<sup>b</sup> O<sup>-426</sup>-381'-707 73-500 d f<sup>-129</sup> n<sup>-458</sup> 527 76  
151 (b f) εἶπαν] ειπον 376-381'-707 57 118'-537 d<sup>(-125)</sup> f<sup>-129</sup> n 527 46 59 76  
163 (O b) εἶπαν] ειπον O<sup>-58</sup>-707 500 b d<sup>-125</sup> n<sup>-458</sup> 392-527 128'-628 18 76  
168 (C) ἀλλ' ἦ] αλλα 376 C'' d 53 75 321<sup>ms</sup> t 799  
169 (O) Μωσῆς] μωσης O<sup>-376</sup>-15 126 106-125' n  
1611 (O) Μωσῆν] μωσην O<sup>-376</sup>-15 126 107'-125 n  
1613 (b x) om δε 2° B F 707 131\* b d<sup>-44</sup> 56\* 127 t x 392 120 130 799  
1615 (O b) εἶπαν] ειπον F<sup>b</sup> M O<sup>-58</sup>-381'-707 126-500 118'-537 d n<sup>-458</sup> 527 18 46 59 76  
173 (b) Μωσῆν] -ση 82 551 b 44-107' t<sup>-74</sup> 121  
174 (O) Μωσῆς] μωσης O<sup>-376</sup>-15 107' n 730 619 18  
178 (f) Ἰσαήλ] pr τον F 376 551 d f n t 527 799  
1710 (f z) παρατάξατο] pr εξελθων B F<sup>bvid</sup> 58-82' 19' 44' f n t 318' z 55 799 Co  
189 (b z) αὐτούς] + κς 15'-58 b<sup>(-19)</sup> 107' n<sup>-458</sup> 74' 121-392 z<sup>-630</sup>  
1811 (x) ἐπέθεντο] -θετο 82\* 44-107' n<sup>-127</sup> t x 121<sup>c</sup> 128'-628 Sa  
1820 (f x) διαμαρτυρῆ] -ρει 82 313\* 19' d f<sup>-129</sup> n<sup>-127</sup> 85 84 x 318 55\* 59 76' 799  
1923 (O) Μωσῆς] μωσης O<sup>-376</sup>-15 107'-125 n  
2018 (y) καπνίζον] -ζομενον 29 d 343 t y<sup>-121</sup> 76' 509  
224 (x) αὐτά] αυτω 126 19 d 53 75 x 128-407\* 426  
2215 (oI b) ἦ 1°] post αὐτοῦ 1° tr A F oI-29 b d t 392 55 59 509 Latcod 103 Arm  
2218 (b x) περιποιήσετε] περιβίωσετε A F 29<sup>c</sup> b<sup>-118ms</sup> 44-107'-125<sup>c</sup> 127 321-343-344<sup>c</sup> t x 392  
68' 18<sup>c</sup> 424  
2219 (f) αὐτούς] αυτον 767 19 d<sup>-106</sup> f<sup>-56\*</sup> n<sup>-458</sup> t 527 799 Aeth Bo<sup>A</sup> Syh  
2229 (f y) ληνοῦ] pr της 707 d<sup>-125</sup> 53'-56 n 85'-130 t y 799  
2231 (b z) ἀποροΐατε] -ψετε (cvar) A F F<sup>b</sup> 15-58 b 107' 56 127 t 392 120'-128' 646 Co Syh  
2311 (x) ἀνήσεις] ανοισεις 739 d<sup>-107</sup> 458 x  
2331 (z) ὑμῶν] σου 29 d<sup>(-44)</sup> t z 426 509 Bo  
247 (O) εἶπαν] ειπον F<sup>b</sup> O<sup>-58</sup>-381'-707 107'-125 53' n<sup>-458</sup> 527  
2413 (oI C) εἰς] επι A M oI-29 C''<sup>-126</sup> d<sup>-44</sup> 56\* t 392 68' 18 46 59 424 509 646' Bo(vid)  
2512 (x) αὐτά] αυτους 29 d t x 122 76 424  
2516 (b) πήχεων] πηχων F 82 118'-537 d 75 t 55 59  
2532 (z) καρνίσκους] -σκοις d<sup>-44</sup> 370<sup>s</sup> 120'-128'-628 59 426 646  
2532 (z) οὐτως] ουτω 58 d<sup>(-44)</sup> 321\* t<sup>-134</sup> 68'-128'-628 426  
262 (b s) ὀκτώ και εἴκοσι πήχεων] εικοσι (+ και b La Syh) οκτω πηχ. (-χων 767) 767 b d<sup>-106</sup> n  
s 527 Latcod 100 Syh  
262 (b) εὔρος] pr το b d n t  
2611 (s) ἔν] pr εις M<sup>ms</sup> 767 d 246 n s t 126  
2612 (y) σκηνῆς 2°] ∩ 3° d<sup>-44</sup> 30' t y<sup>-392</sup> Syh<sup>L</sup>  
276 (O z) φορεῖς 1°] αναφορεις B<sup>c</sup> F<sup>a</sup> F<sup>b</sup> O<sup>'-72 707</sup> d 129 n<sup>-127</sup> t z<sup>-126</sup> 76' 426  
277 (O z) idem 2°] αναφορεις B<sup>c</sup> F<sup>a</sup> F<sup>b</sup> O<sup>'-72 707</sup> d 129 t 318 z<sup>-126</sup> 76' 426 509  
2712 (O) τό 2°] της O<sup>-376</sup> d n t<sup>-370</sup> 128 18

- 2718 (x) εὔροϛ] pr το 707-767  $d^{(-106)}$  129 n t x 527  
2718 (oI f) πήχεων] πηχων B F 64\* -oII<sup>-707</sup>  $d^{(-106)}$  f<sup>-129</sup> t 392 55 59 76' 509 799  
284 (O) μοι] εμοι O<sup>(-58)</sup>  $d^{-44}$  n t  
2810 (b z) om τά 1° F 767 b 44 129-246\* n<sup>-127</sup> 30 z 799  
2812 (f) ἐναντι] εναντιον 58-376-618\* 19 d 53'-129 t  
2817 (z) καθυφανειϛ] συγκαθ. (συ καθ. 75<sup>c</sup>; c var) F<sup>a</sup> M<sup>mg</sup> 767 d 246 n t 126-128<sup>c</sup>-628-630  
2823 (f z) εισιόντι] εισιων (c var) F<sup>a</sup> 707 d f<sup>-129</sup> n t 126-128'-628 799 Latcod 100  
2830 (b) κώδωνα] pr και F b  $d^{(-610)}$  t 426 799  
295 (C x) αὐτῶ] αυτο C<sup>n-52</sup>  $d^{-610}$  56' n<sup>-127</sup> 343 x<sup>-71\*</sup> 628 18 46\* 646  
298 (f z) αὐτούς] + τους F<sup>a</sup> M 707  $d^{-610}$  53'-246 127 t 392 z<sup>-628</sup> 18 Sa  
2943 (C s) καί 2°] pr και αγιασθησομαι εν τοις υιοις ιηλ̄ (αυτοις pro τ. υ. ιηλ̄ 75) C<sup>n-16 52</sup> n s t  
628<sup>c</sup>-630  
2946 (s) αὐτοιϛ] + θ̄ϛ 707 d n 85-130-321<sup>txt</sup>-343\*-344<sup>txt</sup> t 527(2°)  
309 (b f) θυσίαν] θυσιας F M 29 b d 53'-129 30\*-730 t 18 46 59 319\* 509 646  
3010 (b f) κυρίῳ] pr τω A 25 b d f<sup>-129</sup> 84 121 799  
3020 (C x) κυρίῳ] pr τω A 58-376 C<sup>n</sup>  $d^{-106}$  t 71' 646  
3115 (C s) ἔργα] pr τα 376-767 C<sup>n</sup> d n s t 59 426 646  
323 (C z) περιείλαντο] -λοντο M cl d n 130-321' t<sup>-84</sup> z 18 55<sup>c</sup> 646  
3211 (z) θυμοῖ] θυμουσαι 767 d 127 130<sup>mg</sup>-321'<sup>mg</sup> t 126-128'-628 319  
3211 (b x) ισχύι] + σου 707-767 b d n t x 426 Latcodd 100 104(vid) Arab Sa  
3227 (b) ἐπί 2°] εις 376 414' b d 129 t 527 Latcod 100 Co Syh  
331 (b) Ἰακώβ] pr τω b 107' 129 127 t<sup>-84</sup>  
335 (b z) ἐπαγάγω] εγω επαξω b d t 392 126-128'-628 799  
336 (C z) περιείλαντο] -λοντο M' C<sup>1-57</sup>  $d n^{-127}$  130-321' t<sup>-84</sup> z 18 55<sup>c</sup> 426 646  
3319 (b x) κύριος] κ̄ν F<sup>b</sup> 58<sup>txt</sup>-708-767 413 b d 56\*-246 n t 71' 121<sup>c</sup>-318 628-630 426  
3410 (O z) ποιήσω 1°] pr και M' O<sup>'-376</sup> 19' d 129-246 n 30 t 392 126-128'-628 18 319 426  
509 Latcod 103 Aeth Arab Arm Bo  
3411 (O x) ἐκβάλλω] εκβαλω O<sup>-376</sup>-15-29 739 d 53-129<sup>c</sup> 458 t<sup>-370<sup>c</sup></sup> x<sup>-619</sup> 318 68' 59 Latcod 103  
Co  
3415 (C s) ἐκπορνεύσωσιν] + σε M<sup>mg</sup> 58-707-767 C<sup>n</sup> d n s t 18  
3522 (x) πᾶς ᾗ] πασων ων d 129 t 71'  
3527 (oI f) τῆς 2°] pr τους F oI-707  $d^{-125}$  f t<sup>-84</sup> 527 318 799  
3533 (C s) ξύλα] ξυλικά C<sup>n</sup> d n 30'-85<sup>txt</sup>-130-321'<sup>txt</sup>-344\* t<sup>-76\*</sup> 527 799  
361 (oI) ἔργα] + τα F M' oI-15' 44' 129 n t<sup>-84</sup> 318' 128'-628 18<sup>c</sup> 55\*  
362 (C s) σοφίαν] συνεσιν M<sup>mg</sup> 29 C<sup>n</sup> d 56' n 30'-85-130<sup>txt</sup>-321<sup>txt</sup>-344\*(vid) t 46 509 799 Bo  
3633 (C z) τὸ λῶμα] του λωματος 29 C d 53 458 t 527 68'-120' 46 319 509  
3640 (C s) ὑακίνθινον] pr το C<sup>n</sup> d 56' n s t 799  
371 (oII b) τῆ σκηνη] την σκηνην oII<sup>-82</sup> 16-78 b d n t 527 392 126 46 55 426 509 Latcodd 100  
104  
3711 (z) πήχεων 2°] πηχων 58 d t 68'-120' 509  
388 (z) σκιάζονταϛ] συσκ. d 246 t 126-128'-628  
3813 (b) ἢ φωτίζει] την φωτιζουσαν 118'-537 d 246 n t 121  
3822 (O) τοῖς 1°] pr εν O d n<sup>-127</sup> t 128 509 Syh  
4029 (oI) ἐπλήσθη] ενεπλ. F oI  $d^{-44}$  730 t<sup>-84</sup> 318

The following table summarizes the evidence of the above list concerning the relations between the Byzantine groups and the other text groups.

	<i>1 group</i>	<i>2 groups</i>	<i>totals</i>
O	13	12	25
<i>oI-II</i>	3	12	15
C	1	24	25
<i>b</i>	13	24	37
<i>f</i>	7	18	25
<i>s</i>	7	13	20
<i>x</i>	12	17	29
<i>y</i>	3	2	5
<i>z</i>	11	18	29

To these must be added the support from *List 1* and *List 2*. For *List 1* the following summary details the evidence: 4<sub>6</sub> *O f*; 4<sub>7</sub> *O y*; 10<sub>1</sub> *O b*; 11<sub>2</sub> *O*; 12<sub>32</sub> *O x*; 13<sub>11</sub> *O x*; 14<sub>10</sub> *O*; 18<sub>5</sub> *O*; 21<sub>6</sub> *O*; 29<sub>28</sub> *O*; 30<sub>19</sub> *O C*; 32<sub>12</sub> *O C*; 33<sub>4</sub> *O*; 33<sub>7</sub> (1°) *O*; 33<sub>7</sub> (2°) *O b*; 35<sub>7</sub> *O*; 36<sub>7</sub> *O*. For *List 2*: 5<sub>1</sub> *O C*; 8<sub>29</sub> *O*; 9<sub>10</sub> *O C*; 12<sub>7</sub> *O s*; 16<sub>29</sub> *s*; 18<sub>10</sub> *s x*; 21<sub>8</sub> *O s*; 22<sub>25</sub> *oI' b*; 23<sub>7</sub> *O s*; 24<sub>14</sub> *oI' C*; 27<sub>10</sub> *O s*; 31<sub>15</sub> *O y*; 40<sub>28</sub> *C s*. For *List 3* of Chap. I: 8<sub>9</sub> *f s*; 9<sub>22</sub> *O x*; 12<sub>25</sub> *x*; 12<sub>31</sub> *x*; 16<sub>16</sub> *O s*; 17<sub>3</sub> *O*; 18<sub>18</sub> *C s*; 21<sub>27</sub> *O b*; 28<sub>29</sub> *O s*; 30<sub>8</sub> *O s*; 32<sub>20</sub> *C s*; 33<sub>5</sub> *O*, and for *List 4* of Chap. I: 10<sub>28</sub> *O*; 35<sub>23</sub> *O x*. The totals for these lists are: Double support *O* 21; *oI'* 2; *C* 8; *b* 4; *f* 2; *s* 12; *x* 5; *y* 2. With single group support: *O* 13; *s* 1, and *x* 2.

The final totals are as follows: *O* 59; *oI'* 17; *C* 33; *b* 41; *f* 27; *s* 33; *x* 36; *y* 7, and *z* 29. The order of support is *O b x C* and *s, z f oI' y*.

### Chapter III: The Catena Text

Mss supporting the Catena type text have been divided into three groups, C as the major group consisting of mss 14-16-77-131-500-739, a first subgroup, *cI*, consisting of 57-73-78-413-550-552, and a second subgroup, *cII*, with 25-52-54-126-313-414-422-551-615-761 as members. Ms 54 leaves the group for the *n* text at 40<sub>14</sub>; 126 becomes a supporter of the *z* text at 25<sub>6</sub>.

A. The assignment of a ms to one of these three text groups should not be considered to be an absolute one; though these mss usually remain true to their assignment it should be noted that some mss in particular tend to some aberrancy. For C this is particularly true for 131<sup>c</sup> (or 131<sup>mg</sup>) and 77. Occasionally both fail to support a C reading; the following may be noted: 14<sub>2</sub> τοῖς υἰοῖς] τους υἰους C<sup>-77</sup>131<sup>c</sup>; 14<sub>11</sub> μνήματα] μνημα C<sup>-77</sup>131<sup>c</sup>; and 14<sub>12</sub> τοῖς Αἰγυπτίοις 1°] τους αἰγυπτίους C<sup>-77</sup>131<sup>c</sup>.

*List 1* consists of readings supported by C but lacking the support of ms 77.

#### *List 1*

- 10<sub>10</sub> ἔστω] εσται C<sup>-77</sup>-422 537 84 646\*  
 21<sub>20</sub> δίη] διην C<sup>-77</sup>  
 22<sub>11</sub> αὐτόν] αυτο (aut αυτω) 767 C<sup>-77</sup>  
 23<sub>28</sub> fin] + (c var) και (+ τους s Bo) φερεζαιους και τους γεργεσαιους και τους ιεβουσαιους C<sup>-77</sup> 246 s 646 Bo  
 26<sub>1</sub> ἐργασία] -σιαν 767 C<sup>-77</sup> 118'-537 44 n s 126 46 424 Cyr Ad 633 Latcod 102 Arm  
 28<sub>20</sub> στίχον] στιχων C<sup>-77</sup>-313-615\*-761\* 527\* 126\* Bo  
 28<sub>35</sub> ποικιλτοῦ] -λτων C<sup>-77</sup>  
 32<sub>34</sub> προπορεύσεται] -ρενεται B 15-72-οI C<sup>-77</sup> 19 56-129 130 318' 319 Clem I 124 Eus VI 238 Syh  
 34<sub>11</sub> σύ] σοι 707 C<sup>-77</sup> 30 628\*  
 34<sub>13</sub> συντρίψετε] -ψατε O<sup>-767</sup> C<sup>-77c</sup>-761<sup>c</sup> 246\* n<sup>-127</sup> 130\* 318 407 55\* 319 426 509 799

The corrector of ms 131 based corrections on a non-Catena text. *List 2* is limited to variants supported by C but not by 131<sup>c</sup> (or 131<sup>mg</sup>). It is not intended as a study of 131<sup>c</sup>; it merely illustrates the aberrancy of 131<sup>c</sup>.

#### *List 2*

- 2<sub>1</sub> Λευί 1°] ∩ 2° C<sup>-131mg</sup>  
 10<sub>26</sub> om ὀπλήν — λημψόμεθα C<sup>-131c</sup> 19-108<sup>txt</sup>: homoiot  
 12<sub>46</sub> om και C<sup>-131c</sup>  
 14<sub>21</sub> om ἐν 58-618\* C<sup>-131mg</sup> 75 74 x 392 55 76' 130 799 Eus VI 98 99  
 16<sub>22</sub> δέοντα] δεον C<sup>-131c</sup>-57-78-422\* 53  
 20<sub>19</sub> om σύ 618\*(cpr m) C<sup>-131c</sup>-78 Phil III 235<sup>ap</sup>  
 20<sub>24</sub> ἐπονομάσω] -σωσιν (c var) C<sup>-131c</sup> Bo  
 23<sub>22</sub> om ἀκοῆ A F M οI-29 C<sup>-131c</sup> b 125 56\* 458 318 68' 46 59 424 509 Aeth Syh  
 23<sub>25</sub> ἀφ' ὑμῶν] απο σου C<sup>-131c</sup> 55 646 Phil Ex II 18 Aeth-FGH  
 24<sub>1</sub> κύριον] με 82'-376 C<sup>-131c</sup> 127<sup>c</sup> s 527 424 646 Latcod 102  
 25<sub>8</sub> om πάντων 64<sup>txt</sup>-381' C<sup>-131c</sup> 424 646 Tht Ex 139<sup>tc</sup>

- 2511 *δεύτερον*] *ετερον οΙ* C<sup>''-131c</sup> 646 Arm  
 2538 *αύτης* 1°]  $\cap$  2° C<sup>''-131c</sup> 53' 318 Latcod 100  
 261 *om εκ οΙ* C<sup>''-131c</sup> 424  
 263 *om δε* C<sup>''-131c</sup> 118'-537 246 126 424 Latcod 102 Aeth Arm Syh  
 2613 *τούτου* 1°]  $\cap$  2° 29-767 C<sup>-131c-25</sup>  $\gamma$ -527 128-628 509 Latcod 96 Aeth Bo<sup>A<sup>B</sup></sup>  
 2617 *στύλοις*] *ξύλοις* C<sup>-131c</sup>  
 2635 *μέρους* 1°] *μερος* 707-767 C<sup>-131c-52</sup> *b n*  
 2720 *om σύ* 72-381' C<sup>'-131c</sup> 106 *f*-129 458 130<sup>txt</sup>-321<sup>txt</sup>-344\* *x* 59 424 426 Bo  
 2720 *σύνταξον*] *συναξον* C<sup>'-131c</sup> 413-422 424  
 [2827] *om δύο* 1° C<sup>''-131c</sup>  $\varsigma$  630 18<sup>txt</sup> 646  
 2914 *κρέα*] *κερατα* F 15-64\* C<sup>''-131c</sup> 414' 527  
 2924 *καί* 1°]  $\cap$  2° C<sup>-131mg</sup>  
 301 *om θυμιάματος* C<sup>-131c</sup> 53'  
 3030 *om μοι* C<sup>-131c</sup>  
 337 *παρεμβολῆς* 1°]  $\cap$  2° B\* 29-72 C<sup>-131mg-25</sup> <sup>txt</sup>-761 107'-125 134 68'-120' 46 319 646 Bo  
 357 *fin*] + (c var) *και ελαιον της χρισεως και το θυμαμα της συνθεσεως* C<sup>''-131mg</sup> *n*-127  
 85-130-321'  
 3530 *om εξ όνόματος* F C<sup>''-131mg</sup> 424 Aeth<sup>CG</sup>

The above lists should not mislead anyone into thinking that C is not a true group. As the later lists in this study will illustrate abundantly C as well as the subgroups usually are complete in their support of Catena text variants.

The subgroup *cI* needs very little comment. Instances in which *cI* alone support a variant text do occur occasionally and can be examined in *List 6*. The only aberrancy worthy of note occurs at 3228 to 3319 where the four mss 73'-550' do not have the Catena text, so that within this section only 57' remains within the *cI* family. *List 3* contains evidence for the separate textual character of these four mss.

### List 3

- 3229 *om αύτοις* 58 73'-550' Bas III 368 =  $\mathfrak{M}$   
 338 *σκηνήν* 1°] + *την εξω της παρεμβολης* M' *οΙ*-15' 73'-550' *b*-314 44 *f* 55 18 Co  
 339 *των θυρών*] *την θυραν* B 15'-376 73'-550' *f* 392 126 55 799 Latcod 100 Ambr *Ps duod*  
 XLIII 28.2 Luc *Conven* 1 Aeth Sa =  $\mathfrak{M}$   
 3310 *idem* 15 73'-550' *f*-129 527 799 Latcod 100 Luc *Conven* 1 Aeth =  $\mathfrak{M}$   
 3311 *εκ της σκηνης*] *εξω της παρεμβολης* 73'-550' Aeth  
 3312 *οδα*] *pr οτι* 73'-550' Arm  
 3316 *ένδοξασθησόμεθα*] *-σομαι* B<sup>(mg)</sup> M<sup>txt</sup> 73'-550'-551 108\* *f*-129 68' 18 55

Little can be said about the text represented by this group. In one case (3229) the omission equals  $\mathfrak{M}$ , and twice (339<sup>10</sup>) a plural nominal becomes singular as in  $\mathfrak{M}$ . Out of the seven readings given in the list four are also supported by the *f* group (338<sup>9</sup> 9 10 16), but whether this is significant or not is uncertain since the sample is too small for making certain conclusions concerning either the nature of the variant text or of its textual relations.

The second subgroup, *cII*, is the least cohesive of the three groups, though again the mss in it usually join all other witnesses to produce C<sup>''</sup>. Of particular interest is the formation of two smaller groups within the *cII* text; these are 52'-313' (sometimes joined by 126), and 54-414'.

*List 4* gives all instances of unique support of a variant text by at least three of 52'-126-313'.



List 4

- 34 Μωυση Μωυση] μωση 52'-761; cf also semel scr 313 53'  
 320 om ἐν 1° — μου 52'-126-761; cf also om ἐν 1° — θαυμασίους 313  
 320 ἐξαποστειλεῖ] -στελω 126-313'-615; cf also -στελλω 52  
 49 τοῦ ὕδατος / τοῦ ποταμοῦ] tr 52'-126-313'  
 415 ἄ] pr εις 313'-615  
 66 καί 2°] ∩ 3° 52'-126-761  
 623 Ἐλεάζαρ] ∩ (25) 52'-313'  
 625 γενέσεις] γενος 52'-126-313'  
 78 Μωυσην] μωυσεα 52'-313'  
 92 ἔτι] οτι 52'-313'  
 99 τετράποσιν] κτηνεσιν 52'-126-313'  
 928 προσθήσεσθε] προσθησω (-θησε 313-615\*) 52'-313'  
 1213 ἐκεῖ] οικει 313'-615; οικειν 52-126  
 1213 γῆ] τη 52'-313'  
 1238 βόες] βοας 52'-313'  
 181 γάρ] δε 52'-313'  
 1910 τῷ λαῷ] προς τον λαον 52'-126-313'  
 1911 ἐναντίον] pr και 52'-126-313'  
 1920 Μωυσην] pr προς 52<sup>txt</sup>-313'-615  
 2024 ὑμῶν 1°] υμιν 52'-126-313'  
 224 κλέμμα] κρεμμα 52-313'  
 2311 om σου 1° 52-126-615<sup>c</sup>-761  
 2321 om μή 2° 52'-126-313'  
 255 om κριῶν 52'-313'  
 2631 om αὐτό 52'-761  
 275 ὑποθήσεις] υπερθησεις 52'-313'  
 281 Ἰθαμάρ] ιεθαμαρ 52'-313'  
 2927 αὐτοῦ] ∩ (28) 52'-313'  
 304 om ἐν 2° 52'-313'  
 3013 διδράχμον 1°] -χματος 52'-761; -γματος 313  
 3521 ψυχῆ] καρδια 52'-313'  
 3615 ὑακίνθου] βυσσου 52'-761  
 3815 ἐξέχοντες] εχοντες 52'-761  
 3817 αὐτῆς 2°] αυτας 52'-313'

List 5 presents the evidence for 54-414' as a group within the *cII* tradition. As in the case of List 4 only readings unique to the mss are given.

List 5

- |  |   |
|--|---|
| 310 Αἰγύπτου 1°] ∩ (11) 1° 54-414'             | 1413 σήμερον 1°] ∩ 2° 54-414'           |
| 418 ἀποστρέψω] απελθω 54-414'                  | 1811 θεοῦς] εχθρους 54-414'             |
| 421 Φαραώ] ∩ (22) 54-414-551 <sup>txt</sup>    | 2411 οὐδὲ εἷς] ουδε τις 54-414'         |
| 514 κατασταθέντες] -σαντες 54-414'             | 2511 ἐλάσεις] ποιησεις 54-414'          |
| 75 κύριος] pr ο 54-414'                        | 276 om καί 2° — (8) αὐτό 54-414'        |
| 822 om γῆν 54-414'                             | 283 τό] τον 54-414'                     |
| 1025 ἡμῶν] ∩ (26) 3° 54-414'                   | 2922 αὐτῆ] αρτι 54-414'                 |
| 114 περὶ μέσας νύκτας] ad fin tr 54-414'       | 2936 ἐν — σε] και αγιασεις αυτο 54-414' |
| 1218 μηνός τοῦ πρώτου] πρωτου μηνος<br>54-414' | 312 ἰδοῦ] + εγω 54-414'                 |
| 1222 ἔως] ως 54-414'                           | 3511 αὐτῆς 1°] ∩ (12) 54-414'           |
| 1239 ἐξήνεγκαν] ηνεγκαν 54-414'                | 3628 αὐτοῦ] εαυτου 54-414'              |

That the three mss 54-414' as well as 52'(-126)-313' constitute groups within the *cII* complex is clear from the two lists above. Were the lists expanded to include

readings almost unique, i. e. with the support of one or two scattered witnesses, the lists would be considerably larger.

B. That *C cI* and *cII* all belong to the same family immediately becomes clear when Catena text readings are examined. *List 6* presents unique Catena text variants. No distinction is made among *C*, *cI* and *cII* or any combination of them.

*List 6*

- 111 Πιθώμ] πειθωφ C<sup>''-54 77 78 126</sup>  
 21 Λευί 1<sup>ο</sup>] ∩ 2<sup>ο</sup> C<sup>-131mg</sup>  
 214 ἐμφανές γεγονός] tr C<sup>''</sup>  
 310 πρός] εις C<sup>''-126</sup>  
 314 om καί 1<sup>ο</sup> C<sup>''-16 73 126 413 414'</sup>  
 314 ὁ θεός] pr κς C<sup>''</sup>  
 315 ὁ θεός 1<sup>ο</sup>] pr κς C<sup>''</sup>  
 316 ὑμᾶς] ∩ (17) C  
 418 ὑγιαίνων] + εις ειρηνην C =  $\mathfrak{R}$   
 420 παιδία] τεκνα cII<sup>-54 414' 422</sup>  
 420 παρά] απο C<sup>''(-77)</sup>  
 61 πρός Μωυσην] τω μωυση (cvar) C<sup>''-25\* 78 500</sup>  
 615 Ἰαμίν] αμειμ C  
 623 Ἰαμιναδάβ] ιαμιναβαδ C<sup>-500-54-313-422</sup>; ιαμινααδ cI<sup>-552</sup>  
 718 οἱ Αἰγύπτιοι] post πειν tr C<sup>''</sup>  
 721 ἐπώζεσεν] απώζεσεν C<sup>''-73 126</sup>  
 721 οἱ Αἰγύπτιοι | πειν ὕδαρ] tr C<sup>''</sup>  
 83 φυράμασίν] pr φρεασιν και (+ εν τοις 77) C  
 96 ἐτελεύτησεν 1<sup>ο</sup>] + κς (και 16<sup>s</sup>) C<sup>''-126 413</sup>  
 919 om οἱ C<sup>''-16 126</sup>  
 1026 om ἡμῶν 1<sup>ο</sup> C<sup>''(-54 414')</sup>  
 1026 ἡμᾶς] ημεις C<sup>''-16 25 414\* 551</sup>  
 111 πρός Μωυσην] (+ τω 14) μωυση C<sup>'-77-25-54-414'-422</sup>  
 112 παρά 1<sup>ο</sup> 2<sup>ο</sup>] απο C<sup>''</sup>  
 113 om δέ C<sup>'-73-54-422</sup>  
 1211 om καί 1<sup>ο</sup> C<sup>'-413-422</sup> =  $\mathfrak{R}$   
 1230 om μεγάλη — γῆ cI  
 1230 ἐν αὐτῇ] εκει C<sup>''-25 126</sup> =  $\mathfrak{R}$   
 1246 om καί C<sup>-131c</sup>  
 1251 om ἐν C<sup>-52\*-126</sup>  
 1312 ἀρσενικά 1<sup>ο</sup>] αρρεν. C<sup>-25-422</sup>  
 1312 ὄσα — ἀρσενικά | ἀγιάσεις] tr C<sup>''</sup>  
 1319 τοὺς υἱοὺς] τοις υιοις C  
 142 Μαγδόλου] μαδ. C<sup>-16</sup>  
 146 συναπήγαγεν] συνεπ. (cvar) C<sup>''-126</sup>  
 1415 τοῖς υἱοῖς] τοις υιοις 14'-25-131\*-500'  
 1416 εἰς μέσον] εν μεσω C<sup>''-25 73 413</sup>  
 1527 ἦσαν] ην C<sup>''-57 126</sup>  
 1634 Ἀαρών] pr ο C<sup>'-550'-422</sup>  
 181 κύριος 1<sup>ο</sup>] pr ο cI  
 185 om καί 2<sup>ο</sup> — Μωυσην C<sup>-131</sup>  
 2018 καπνίζον] + ην C<sup>''-126</sup>  
 2024 τὰ σωτήρια] τα του σριου C  
 2024 om ἐν C<sup>''</sup>  
 2119 τὰ ἰατρεῖα] τας (> 52'-126-313') ιατρειας C<sup>''</sup>  
 2126 τοῦ ὀφθαλμοῦ] οφθαλμων C  
 2129 ταῦρος 2<sup>ο</sup>] + και C<sup>'-500-25-54-313-414'</sup>

- 2214 ἀποθάνη] + η θηριαλωτον (aut -τος) γενηται cI'  
 2214 ὁ δέ] και ο C-126  
 2215 om οὐκ cI<sup>-57c 73</sup>  
 2231 om μοι C"  
 246 προσέχεεν] -χυσεν (εχ. 126) C"  
 2410 εἰστήκει] εστ. C"<sup>-57 126 414'</sup>  
 2510 om αὐτήν 1° C'-422  
 2510 om και ποιήσεις αὐτῆ cI  
 2516 πλάτος] + ανης (της 739) 14-16\*-73-77'-413-739\* = **Ⲙ**  
 266 τῆ ἐτέρᾳ] της ετερας C"  
 2610 τοῦ χείλους 2°] το χειλος C  
 2617 στύλοις] ξύλοις C<sup>-131c</sup>  
 2619 om τῷ στύλῳ 1° C"<sup>-52' 761</sup>  
 2625 ὀκτώ] pr και C<sup>-500</sup>  
 2637 om αἱ cI-422  
 278 αὐτὸ κατὰ] και ποιησεις cI  
 285 και 2° — πορφύραν] post κόκκινον tr C"  
 285 om τό 2° C"<sup>-52' 761</sup>  
 2814 ἐκ 1°] επι C"<sup>-500</sup>  
 [2826] δώσεις] ποιησεις C'-422  
 2833 ἐπιθήσεις] υποθ. C"  
 2833 ἐπί 1°] υπο C"  
 2833 πρόσωπον] pr το C<sup>-16</sup>  
 2835 ποικιλοῦ] -λτουν C<sup>-77</sup>  
 295 Ἀαρών] pr τον C"<sup>-500</sup> = **Ⲙ**  
 2918 εἷς] pr εστιν C"<sup>(-54)</sup>  
 2924 και 1°] ∩ 2° C<sup>-131mg</sup>  
 2924 om τὰς χεῖρας 2° C  
 3030 om μοι C<sup>-131c</sup>  
 3035 μεμιγμένον] -γμενον cI  
 3037 κυρίῳ] pr εν cI  
 3038 ὡσαύτως] + ανηρ C"  
 312 τῆς] pr τον C"  
 314 om τό 2° C"<sup>-16 25 77 500 550'</sup>  
 316 ἐγώ] ιδον C"  
 3110 Ἀαρών] pr και C"<sup>-52' 77 761</sup>  
 3319 παρελεύσομαι] προπαρ. C-25-52'-313-422  
 3320 γὰρ μὴ] tr C"<sup>-16 78 413</sup>  
 3322 δ' ἄν] δε C"<sup>-54 77 413</sup>  
 3322 και θήσω] καθησω C  
 344 μεθ' ἑαυτοῦ] μετ αυτου C-414'  
 3428 ταῦτα] ταυτης C  
 3433 ἐπειδὴ] εγενετο οτε C  
 356 κόκκινον] κοκκον C"<sup>-52' 761</sup>  
 358 εἷς 2°] pr και C"  
 359 πάντα ὅσα] καθα (και 551) C"  
 3510 om τά 1° C"<sup>-25 500</sup>  
 3528 om τό 57<sup>c</sup>-73'-550'  
 3619 λιγύριον] -ριν C"<sup>-414' (500)</sup>  
 3719 καθά] pr και cII<sup>-422</sup>  
 3820 τῆς θύρας] και τη θυρα C  
 3911 ἐποίησαν 1°] ∩ 2° cII<sup>-25 422</sup>  
 3917 λύχνους 1°] μοχλους C  
 3917 καύσεως] κακωσεως cII<sup>-25 422</sup>  
 3923 αὐτούς] αυτα 16-cII<sup>-25 422</sup>  
 4013 ἱερατείας] ιερων cII<sup>-25 422</sup>  
 4015 om τῷ δευτέρῳ ἔτει C

The largest number of variants in the above list concerns omissions (28) mostly of a single word: the article (9<sub>19</sub> 26<sub>37</sub> 28<sub>5</sub> 31<sub>4</sub> 35<sub>10 28</sub>); a conjunction (3<sub>14</sub> 11<sub>3</sub> 12<sub>11 46</sub>); a pronoun (10<sub>26</sub> 22<sub>31</sub> 25<sub>10</sub> 30<sub>30</sub>); *ἐν* (12<sub>51</sub> 20<sub>24</sub>); *οὐκ* (22<sub>15</sub>); *ἄν* (33<sub>22</sub>); an articulated noun is omitted at 26<sub>19</sub> 29<sub>24</sub>, and phrases at 18<sub>5</sub> 25<sub>10</sub> and 40<sub>15</sub>, and omissions due to homoiot occur at 2<sub>1</sub> 3<sub>16</sub> 12<sub>30</sub> 29<sub>24</sub> 39<sub>11</sub>.

Additions occur 21 times, only three of which consisting of more than one word (4<sub>18</sub> 8<sub>3</sub> 22<sub>14</sub>). Transpositions obtain six times. Change in nominal inflection may involve number (21<sub>26</sub>), case (10<sub>26</sub> 13<sub>19</sub> 14<sub>15</sub> 26<sub>6 10</sub> 30<sub>35</sub> 38<sub>20</sub>), both number and case (34<sub>28</sub>), or gender (21<sub>19</sub> 39<sub>23</sub>), whereas change in verbal inflection occurred only twice, involving number change at 15<sub>27</sub> and augment at 24<sub>10</sub>. No case of simplex for compound or the reverse occurs at all, but change in prepositional element in a compound is witnessed at 7<sub>21</sub> 14<sub>6</sub> 28<sub>33</sub> 33<sub>19</sub>. A *δέ* construction is changed into *καί* at 22<sub>14</sub>; change in pronoun obtains at 34<sub>4</sub> and in preposition at 3<sub>10</sub> 4<sub>20</sub> 11<sub>2</sub>(twice) 14<sub>16</sub> 28<sub>14 33</sub>. Change in spelling of proper nouns is found at 1<sub>11</sub> 6<sub>15 23</sub> 14<sub>2</sub>, and the Attic spelling *αρ-ρενικα* obtains at 13<sub>12</sub>.

Change in lexeme occurs as follows (with the Exod text in parentheses): 4<sub>20</sub> *τεκνα* (*παιδιά*); 12<sub>30</sub> *εκει* (*ἐν αὐτῇ*); 24<sub>6</sub> *προσεχυσεν* (*προσέχεεν*); 26<sub>17</sub> *ξυλοις* (*στυλοις*); [28<sub>26</sub>] *ποιησεις* (*δώσεις*); 28<sub>35</sub> *ποικιλτουν* (*ποικιλτοῦ*); 31<sub>6</sub> *ιδου* (*ἐγώ*); 33<sub>22</sub> *καθησω* (*καὶ θήσω*); 35<sub>6</sub> *κοκκον* (*κόκκινον*); 36<sub>19</sub> *λιγυριν* (*λιγύριον*); 39<sub>17</sub> *μοχλους* (*λύχνους*); 39<sub>17</sub> *κακωσεως* (*καύσεως*), and 40<sub>13</sub> *ιερον* (*ιερατείας*). Change in construction is to be seen at 6<sub>1</sub> 11<sub>1</sub> (*τω*) *μουση* (*πρὸς Μωσῆν*); 20<sub>24</sub> *τα του ὀριου* (*τὰ σωτήρια*); 27<sub>8</sub> *και ποιησεις* (*αὐτὸ κατὰ*); 34<sub>33</sub> *εγενετο οτε* (*ἐπειδή*), and 35<sub>9</sub> *καθα* (*πάντα ὅσα*).

To broaden the base somewhat the following list contains Catena text readings with a maximum of four further witnesses.

List 7

- 119 *αί 2°*] pr *ουτω(ς) και* 72 C 44 <sup>Lat</sup>cod 100  
311 *Αιγύπτου 1°*]  $\cap$  2° C-78-761 44 458  
312 *Μωυση̄*] *μωση* (aut *μωσει*; bis scr 126) 64<sup>(mg)</sup>-618 C"  
314 om *και ειπεν* 2° C" Eus VIII 1.385 2.24 Tht Ex 102 Sa  
318 *τριων ημερων*] tr C 53' 730<sup>c</sup>  
49 *εχχεις*] *εχχεις* C"<sup>-54 73 77 126 414</sup> 108 610 55  
416 *στομα*] pr *εις* C" 318 =  $\mathfrak{R}$   
427 *εις 1°*] *προς* C-54-57-78-422-550' 424  
53 *προσκέκληται*] *προσεπικελ.* C"<sup>-14 126 550'</sup> 646  
58 *καθ'*] pr *και* C"<sup>-500</sup> 30' 527  
511 om *ἄχυρα* 64<sup>xt</sup> C" 646  
67 *εξαγαγών*] *εξαγον* C"<sup>-57 126 500\*</sup> 628 121 646'  
613 *Αιγύπτου 1°*]  $\cap$  2° 72 C 628  
613 *γης*] *της* CI-52'-54-313' 84  
623 *Ἰθαμάρ*] *ιαθαμαρ* M 15 C-<sup>16</sup>-57-78-422-550' 18 509  
625 *Φουτιήλ*] *φουτουηλ* (*φατ.* 25-126) C" 246 85  
629 om *λέγων* C'<sup>(-552<sup>mg</sup>)</sup>-25-54-414'-422 125  
74 *σύν 2°*] pr *και* C"<sup>(-77)</sup> 646  
710 *καθάπερ*] *καθα* 707 C-<sup>77</sup>-25-552 125'  
718 *εποξέσει*] *αποξεσει* C"<sup>-73 126</sup> 646  
722 *κύριος*] pr *ο* 64' C"<sup>-126</sup> 44 75  
88 *εξαποστελω*] *-λλω* 64\*-708 C"<sup>-77 126</sup> 53 84

- 816 om τε 15 C<sup>n-126</sup> 424 646  
 817 τό] pr παν C<sup>'-25-414'-422</sup> 392 130  
 817 οί 1<sup>ο</sup>] αι C<sup>'-25-54-422-551<sup>c</sup></sup> 107' 628  
 817 οί 2<sup>ο</sup>] αι C<sup>n-52\* (77) 78 (126) 414</sup> 319  
 821 om τῆς cII-25 422 19 125  
 826 θύσωμεν 2<sup>ο</sup>] post Αἰγυπτίων 2<sup>ο</sup> tr C<sup>n-126</sup> 646  
 828 κύριον] pr τον C<sup>'-78-422</sup> 246  
 831 εἶπεν] + αυτω 64<sup>mg</sup> C<sup>n</sup> 318 Arab Bo<sup>B</sup>  
 831 οὐ κατελείφθη] ουκ απελ. (cvar) C<sup>n(-126)</sup> 53'  
 910 om ἐναντίον Φαραώ C<sup>n(-414' 550<sup>txt</sup>)</sup> Bo<sup>A</sup>  
 107 ἐξαπόστειλον] αποστ. 64\* C<sup>n</sup>  
 109 κυρίου τοῦ θεοῦ] κω̄ τω θω̄ 381' C<sup>n</sup> 44 59  
 1026 om ὀπλήν — λημψόμεθα C<sup>-131<sup>c</sup></sup> 19-108<sup>txt</sup>; homoiot  
 1028 δ'] δε M 64' C<sup>n-54 73 126 413 414' 615<sup>c</sup></sup>  
 111 om ἐπ' C<sup>n-126 413</sup> 730  
 124 om ψυχῶν — αὐτῶ C<sup>n-57 126</sup> 424  
 129 ἀλλ' ἢ] ἀλλα 376 C<sup>n-16 126 313<sup>c</sup> 422</sup>  
 1221 πρὸς αὐτοῦς] αυτοις C<sup>n</sup> 424 646  
 1221 ἐαυτοῖς πρόβατον] προβατα (-τον 52'-126-313\*-761) εαυτοις C<sup>n</sup> 424  
 1248 προσέλθῃ] -λθοι cI<sup>-126 550' 551</sup> 76  
 137 fin] + επτα ημερας (tr 126) M<sup>mg</sup> C<sup>n</sup> 392  
 1320 Ὀδοῖ] ονημο (aut -θωμ) C<sup>n-52' 57 77 126 422 761</sup> 127 730 71  
 1419 om καί 2<sup>ο</sup> C<sup>n-25 52 126</sup> Aeth = 𐤀𐤊  
 1431 θεῶ] κω̄ F<sup>b</sup> cI 646 Or Rom 184 = 𐤀𐤊  
 151 om τῶ 1<sup>ο</sup> — λέγοντες 72 C<sup>n-57 126 131<sup>mg</sup></sup> 799  
 166 κύριος ἐξήγαγεν] tr C<sup>n</sup> 646  
 1612 κρέα] κρεας C<sup>n</sup> 646  
 1620 ἐπ'] δι C<sup>n</sup> 646  
 1626 ἔσται] εστιν (εστη 376) 376 C<sup>n</sup> 458 130 Cyr VI 681  
 175 πορορεύου] πορευου C 799  
 177 ἐπωνόμασεν] -σαν C-25-54-57-73-414'-422-550' 246 646  
 1812 ἄρτον] αρτους C<sup>n-54\*</sup> 646  
 1816 αὐτοῦς] αυτοις C<sup>n</sup> 19 106 76 646  
 1921 θεόν] + επι το ορος C<sup>n</sup> 392  
 2019 om σύ 618\*(cpr m) C<sup>-131<sup>c</sup>-78</sup> Phil III 235<sup>ap</sup>  
 2022 λελάληκα] ελαλησα C<sup>n</sup> 424 646  
 2024 ἐπονομάσω] -σωσιν (cvar) C<sup>n-131<sup>c</sup></sup> Bo  
 211 δικαιώματα] + μου C<sup>n</sup> 646 Or Sel 293  
 211 ἃ παραθήσεις] αvariθμησεις 72 C<sup>n</sup> 646  
 218 αὐτῶ καθωμολογήσατο] ου καθωμ. αυτη (cvar) εν οφθαλμοις C<sup>n</sup> 730  
 219 καθωμολογήσεται] -γηση (cvar) 15\* C<sup>n</sup> 730 646  
 2121 om μίαν C 128  
 2126 ἐκτυφλώσῃ] τυφλ. 72 C 59 Cyr Ad 552<sup>V</sup>  
 2127 om αὐτοῦ C 127 Arm  
 2128 τὰ κρέα] το κρεας C<sup>n</sup> 458 424 Latcod 100  
 2133 μή] pr ου C<sup>n-25</sup> 646  
 2136 ταύρου] + (cvar) ο κυριος αυτου αποτισει το αργυριον αντι του ταυρου C<sup>n-77</sup> 646  
 224 ὄνου] pr του C<sup>'-422</sup> 44 130  
 225 βέλτιστα 1<sup>ο</sup>] καλλιστα C<sup>n</sup> 646  
 2214 παρά] απο C<sup>n</sup> 68  
 2215 om μετ' αὐτοῦ C<sup>n(-16 131)</sup> 458 Aeth<sup>C</sup>  
 2217 om αὐτήν 72 C<sup>n-550</sup> 646  
 2224 θυμῶ] + προς υμας C<sup>n-739</sup> 646 LatCyp Quir III 113<sup>ap</sup>  
 2229 om σου 1<sup>ο</sup> C<sup>n</sup> 424 Anast 1808 Arm  
 234 τῶ ὑποζυγίῳ] το υποζυγιον 376 C-77<sup>c</sup> 75 46\*  
 237 ἔνεκεν] -κα cII-126 422 392  
 2311 ὑπολειπόμενα] + αυτης (-τοις 25) C<sup>n</sup> 646

- 2313 *εἶρηκα*] *ελαλησα* C<sup>(-77)</sup>-126 44 646  
 2324 *μὴ λατρεύσης*] *λατρευσεις* C" 646  
 2325 *μαλακίαν*] *πρ πασαν* C" 646 Sa  
 2325 *ἀφ' ὕμῶν*] *απο σου* C"<sup>-131c</sup> 55 646 Phil Ex II 18 Aeth<sup>-FGH</sup> = **Ⲙ**  
 2327 *om πάντας* 64<sup>txt</sup> C" 424 646 Arab  
 246 *Μωσῆς*] *πρ ο* C"<sup>-551\*</sup> 646  
 2411 *οὐδὲ εἶς*] *ουδεις* 64\*-376 C"<sup>-54 73' 414' 500</sup> 55  
 2523 *κύκλω* 1°]  $\cap$  2° *cI* 53'  
 2523 *αὐτῇ* 2°] *αυτην* 381'-767 C  
 2538 *αὐτῆς* 1°]  $\cap$  2° C"<sup>-131c</sup> 53' 318 Lat<sup>cod</sup> 100  
 262 *ἔσται* 1°]  $\cap$  2° C<sup>-131</sup> 130  
 263 *om συνεχόμεναι* 2° C"<sup>(-16 413 422)</sup> 730(mg) 55  
 263 *ἐκ τῆς ἐτέρας* 2°] *εκατερας* C"<sup>(-16) 77 414' (422)</sup>-57-550' 730(mg)  
 269 *συνάψεις*] *συναξεις* C 126  
 274 *om αὐτῶ* C" 424 Aeth  
 277 *ἐν*] *πρ ωστε* C"<sup>(-54)</sup> 413 (414') 321<sup>mg</sup>  
 2713 *δέκα* 1°]  $\cap$  2° C<sup>(-739)</sup> 318  
 2714 *τῶν ἰστίων*] *το ιστιον* 72 C<sup>-16c 77c</sup>  
 2717 *κατηργημένοι*] *πρ και* C"<sup>-550' 761</sup> 318  
 2720 *σύνταξον*] *συναξον* C'<sup>-131c 413-422</sup> 424  
 2814 *πεπλεγμένα*] *περιπεπλ.* C" 318  
 2819 *λιγύριον*] *-ρις* (aut lηγ.) C" 646  
 2820 *κατά*] *πρ κατα τας γενεσεις αυτων* (> 18) C 18<sup>sup lin</sup>  
 2820 *στίχον*] *-χων* C<sup>-77</sup>-313-615\*-761\* 527\* 126\* Bo  
 2828 *ἐξ* 1°] *πρ της αρχης* C" 730 424 646  
 2829 *om και* 1° C"<sup>-413</sup> 646  
 294 *θύρας*] *θυσιας* C"<sup>-25 131c 500 550' 551c</sup> 646\*  
 295 *στολάς*] + *τας αγιας* 15-707 C" 527 318  
 295 *ποδήρη*] + (\*Syh<sup>L</sup>) *του επενδυματος* C" 318 646 Syh = **Ⲙ**  
 2910 *ἐναντι*] *-ντιον* 15 *cI*<sup>-52' 761</sup>  
 2912 *ἐκχεεῖς*] *εκχεης* 14'-25-54-78-131-313-413-414'-422-739 646  
 2913 *αὐτῶν*] + *θυμιασεις* C" 646  
 2914 *κρέα*] *κερατα* F 15-64\* C"<sup>-131c 414'</sup> 527  
 2916 *προσχεεῖς*] *-χεης* (προχ. 739) 14-16\*-25-54-78-131-313-413-414'-422-500' 56  
 2928 *θυμάτων*] *θυμιαματων* C"<sup>-25</sup> 30'  
 2935 *om οὕτως* C" 646'  
 2940 *κεκομμένῳ*] + *τω (+ τε 552) ενι* C"<sup>-25 (551)</sup> 646  
 2940 *ἴν* 1°] + *οινου* (οινου 739) *τω αμνω* (+ *τω ενι* 57 646) C"<sup>-54 414 (551)</sup> 646  
 2940 *om τό* C"<sup>(-54 414')</sup> 458 344\*  
 2946 *om εἰμι* 72 C" = **Ⲙ**  
 301 *om θυμιάματος* C<sup>-131c</sup> 53'  
 303 *om χρυσῆν* 707 C 610 84<sup>txt</sup> Bo  
 307 *αὐτοῦ* 2°] + *δια παντος* C"<sup>(-54)</sup> 646  
 3033 *αὐτοῦ* 2°] *τουτου* C" 646  
 3115 *om τῷ* M<sup>txt</sup> C 18 426 509  
 328 *παρέβησαν*] + *γαρ* C" 321<sup>c</sup> 424 646 Cyr Gl 529  
 3215 *om αἰ* C" 85 318 426  
 3216 *ἔργον*] *εργα* C" 646 Sa  
 3218 *φωνήν*] *φωνη* (-νην 73) *ην* C"<sup>-52 550c 552 615c 761</sup> 646  
 333 *εἰσάξει*] *-ξεις* C<sup>-25-57</sup> 59  
 333 *om σε* 1° C<sup>-25-57</sup> 59  
 3314 *λέγει*] + *κς* C<sup>-57' 30'</sup> 646  
 3315 *πορεύη*] *προπορ.* C<sup>-57</sup> 646 Bas II 437  
 3319 *μου* 1°] + *πορευσομαι προ προσωπου σου τη δοξη μου* C<sup>-16-57</sup> 646  
 346 *ἐκάλεσεν*] *ελαλησεν* C" 321<sup>c</sup> 527  
 3411 *σύ*] *σοι* 707 C<sup>-77</sup> 30 628\* = **Ⲙ**  
 3416 *τοὺς υἰοὺς*] *τοις υιοις* 58 C"<sup>(-25 54 413)</sup> 527 319

3528 καί 3<sup>ο</sup> — fin] και το θυμιαμα της συνθεσεως C" 121 = **Ⲅ**  
 3530 om ἐξ ὀνόματος F C"–131<sup>mg</sup> 424 Aeth<sup>CG</sup>  
 3530 om υἱοῦ C"–131<sup>mg</sup> 59 424  
 368 Μωυση] μωσει 72 C'–16-52-422  
 3612 Μωυση] μωσει 72 C'–552-414-422  
 3613 ἐποίησαν] -σεν C"–14' 54 551 130-321<sup>cpr m</sup> 799 Arm  
 3615 ποικιλία] -λαιαι C-313-413-422-550' 424  
 3626 ἐπέθηκαν 2<sup>ο</sup>] -κεν C"–550' 739\* 85\*  
 3635 ἐποίησαν] -σεν C"–16 131<sup>c</sup> 426 Syh<sup>L</sup>  
 3816 ἄκρου] ακρων C"–54 84 18 799 Phil III 49<sup>ap</sup>  
 3818 τοῖς στύλοις] τους στυλους C" 53'  
 4019 ἐπέθηκεν] εθηκεν A\* C"–16 85 646

List 7 adds to our knowledge of the nature of the Catena text though in many aspects it simply adds examples; thus 36 instances of omissions again concern the usual list of articles, conjunctions, pronouns, prepositions and particles; occasionally more than one word is omitted (314 910 124 151 2215 3530). Seven cases of omission are due to homoiot. Only four instances of transpositions are attested, though one might also consider here the more interesting *το θυμιαμα της συνθεσεως* for *και την σύνθεσιν του θυμιάματος* at 3528.

Plusses may involve articulation (722 828 224 246), *και* (58 74 2717), *ωστε* (277), *γαρ* (328), a pronoun (831 211 2311), a preposition (416), the word for "all" (817 2325), *μη* to *ου μη* (2133), a clarifying noun or adjective (2828 295 5 40 3314), phrase (137), or verb (2913). Longer plusses may involve a prepositional phrase (1921 2224 307), a double modifier (2940), or even an entire clause (2136 3319). The addition of a prepositional phrase at 218 also involved rewriting the context.

Change in nominal inflection as for the previous list may involve gender, number, case, or both number and case. Change in cases at 1221 meant change of a *πρός* construction to a simple dative. In contrast to List 6 this list has a substantial number of instances of change in verbal inflection. These consist of change in person (333), in number (177 3613 26 35), both person and number (2024), tense (67 88 1626 2022), voice (219), or mood (49 1248 2324 2912 16). There are no cases of change in pronoun, but there are a few involving prepositions (427 1620 2214 2910, and at 237 a variant form of a preposition). Change in prepositional element in a compound occurs at 53 718 831 107, whereas a compound is found instead of a simplex at 2814 3315, and the reverse change at 175 2126 4019.

The spelling of Moses' name is involved at 312 368 12; other changes in spelling of proper nouns occur at 623 *ιαθαμαρ* for *Ἰθαμάρ*; 625 *φουτουηλ* for *Φουτιήλ* and 1320 *ονθου* or *ονθουμ* for *Ἰθόμ*. Elision created *ουδεις* for *ουδὲ εἷς* at 2411 and the reverse phenomenon obtains at 1028 with *δε*. Palaeographically inspired are 613 *της*, 211 *απαριθμησεις* and 263 *εκατερως*.

Only 12 cases of actual lexical change are witnessed. These are 710 *καθα* (*καθάπερ*); 129 *αλλα* (*ἀλλ' ἢ*); 1431 *κω* (*θεω*); 225 *καλλιστα* (*βέλτιστα*); 2313 *ελαλησα* (*εἶρηκα*); 269 *συναξεις* (*συνάψεις*); 2720 *συναξον* (*σύνταξον*); 2819 *λιγυρις* (*λιγύριον*); 294 *θυσιας* (*θύρας*); 2914 *κερατα* (*κρέα*); 2928 *θυμιαματων* (*θυμάτων*), and 346 *ελαλησεν* (*ἐκάλεσεν*).

Only eight instances in *List 7* are variants which equal  $\mathfrak{M}$ . Whether the Catena text should be considered to be a recension cannot be determined on the basis of correspondence with  $\mathfrak{M}$ . It seems to me best to think of this text as a popular though late text group, a text particularly though not exclusively favored by writers of catena mss.

C. How widespread the influence of this text type was felt, or better said, what the textual relations with other text groups are is investigated through *List 8*.

Since the Catena text was a popular text the list will be limited to instances with no more than two further text groups (and in disregard of scattered support) sharing a reading with C; as in *Lists 6* and *7* distinctions among C cI and cII will be disregarded for establishing a Catena reading. Since patristic evidence is irrelevant to our particular problem it will not be recorded. For such evidence one may consult the edition.

To qualify as a supporting text group at least half of its extant members must have the reading, except for *x* and *y* which must have over half. Nonetheless when six members or one of the subgroups of O'' including at least one actual O member support a reading it will be recorded as O. To aid the reader the supporting text groups are given in parentheses at the head of each citation.

#### List 8

- 13 (*d x*) om *καί* 376 C d 75 x 527 68 646'  
 115 (O s) om  $\eta$  F M 29'-135-376' C'' 129 s 18 59 76' 509 646' Ach Aeth Sa Syh  
 117 (O) *καθότι* ] *καθως* 72-oI-64<sup>mg</sup> C''-551 44 59 646  
 210 (*x*) *Μωσῆν*] *μωση* 64\*(vid)-135-426-708 C''-57 414' 422 19' x 646  
 217 (O n) *Μωσῆς*] *μωσης* O-58-135 C-126 53' n-628  
 220 (oI s) om *καί* 1° A F M oI-135-707 C''-77<sup>c</sup> s 318 18 59 76' 646 Bo Sa<sup>1</sup>  
 222 (O) *Μωσῆς*] *μωσης* 64\*-72-135-426 C''-16 54 126 761 619 121 18  
 225 (oI' s) *ἐπειδεν*] *εισειδεν* (cvar) A F M oI-29'-135 C'' 118' 56\* s 121 18 509  
 36 (*x z*) *εὐλαβεῖτο*] *ηυλ*. M 15'-58-64' C''-739 x z 18 55 76 424  
 38 (O s) om *καὶ εἰσαγαγεῖν αὐτοῦς* A F M O'-58-29'-135 C''-57 56<sup>txt</sup> s 121 18 59 130 509 799  
 Arab Bo Syh<sup>Lxt</sup>  
 313 (O f) *ἐρωτήσουσίν*] *πρ και (+ ει 664)* O-82 C'' f-56\* 527 128' Aeth Arm Syh =  $\mathfrak{M}$   
 315 (n) *μού*] *μοι (μη 458)* C-422 53' n 30 Latcod 100  
 316 (oI' s) om *οὖν* A F M oI-64<sup>mg</sup>-29'-135 C''-(54) 126 (414') s-730 121' 18 130 509 Bo  
 319 (O b) om *Φαραώ* 426-707-oI-64<sup>mg</sup> C'' b 424 Carl 49 Latcod 100 Arm Syh =  $\mathfrak{M}$   
 322 (b) *ἀργυρᾶ*] *et χρυσᾶ* tr C b 44 53' Latcod 101  
 41 (O n) *Μωσῆς*] *μωσης* 72-135-426 C''-77 n 619  
 41 (z) om *οὖν* B 15'-64\* C'' 19' 129 527 z Arm Bo  
 46 (O s) *τὴν χεῖρα αὐτοῦ*] *αυτην* F M O''-15' (72) C''-126 44 129 s 121-527 18 55 59 76' 509  
 Latcod 100 Arab Arm Bo =  $\mathfrak{M}$   
 49 (O) om *σοι* M 72-376-707-oI C'' 44 458 18 424 Aeth-CGR Arab Arm Syh =  $\mathfrak{M}$   
 410 (s) *ἤρξω*] *ηρξαι* F M 64'-135-707 C''-414' s-321 370<sup>c</sup> 121-392  
 410 (b) *ἐγὼ εἰμι*] tr 64-72-618 C'' 118'-537 56' 318-527 76' 799 Latcod 100 Arm  
 414 (oI) *Ἄαρών*] *post σου* tr oI C'' 53'  
 420 (O) *παιδία*] + (✕ Arm Syh) *αυτου* F<sup>b</sup> O C'' 318 Aeth Arab Arm<sup>te</sup> Co Syh =  $\mathfrak{M}$   
 424 (oI) om *κυρίου* F M oI-29-135 C''-131<sup>c</sup> 121 59 424 509 799 Bo Syh  
 51 (O n) *Μωσῆς*] *μωσης* 72-135-426 C''-551 552 n 424  
 51 (O t) *αὐτῷ*] *προς φαραω* F M O C''-126 107' t 18 59 424 509 Aeth-CM Arab Bo Syh =  $\mathfrak{M}$   
 54 (oI) om *ὁ οI* C''-126 413



- 57 (οΙ) συναγαγέτωσαν] συναγετ. οΙ<sup>-708</sup> 77-500-οΙ<sup>-550'</sup> 761 44 53' 458 85 128'
- 58 (Ο) κεκράγασιν] pr (※ Syh) αυτοι 376' C'' 318 646 Syh = **℞**
- 514 (οΙ) om τοῦ 2° οΙ C'' 44 392
- 514 (s) ὑμῶν / τῆς πλινθείας] tr 707 C'' s<sup>-30'</sup> 527 646 Arm Bo
- 522 (s) λαόν] + σου 135 C<sup>-16\*</sup> s<sup>-127</sup> 646 Aeth<sup>P</sup>
- 62 (n) πρὸς αὐτόν] αυτω 72 C'' 53' n<sup>-75</sup> 619 646
- 65 (z) τὸν στεναγμόν] των (τον 376) στεναγμων 376 77-οΙ<sup>-54 414'</sup> z<sup>-68</sup> 646
- 67 (οΙ) om λαὸν ἐμοί F οΙ C'' 121-392 59 76' Aeth
- 614 (n x) Φαλλούς] φαλους 72 C'-52\*-422 106 n<sup>-458</sup> x 527 59\* 76 646 Syh<sup>Tmg</sup>
- 614 (f x) Ρουβήν 2°] -β(ε)μι 72-381' C'' 118<sup>c</sup> 44-610 53'-246 75 730 84 x 18<sup>c</sup> 46 59 646'
- 615 (x) om καὶ 2° 64\* C'' 106-125 x 646'
- 616 (Ο) Γεδσών] γηρσων A F M<sup>mg</sup> 72-426-οΙ<sup>-708c</sup> C'-25-54-313-414'-422 85<sup>mg</sup> 121 76' 646 = **℞**
- 618 (z) Ἀμράμ] αβρα(α)μ C<sup>-25 54-78 19'</sup> 125\*-610 628 30 z<sup>-128c</sup> 130
- 620 (b z) idem 1° 618<sup>c</sup> C<sup>-25 422-78-552 19'-314\*</sup> 44-610 628 321\* 619 z<sup>-128c</sup> 130 Sa
- 620 (f x) Ἰωχάβεδ] -βελ 15\* C''<sup>-52' 78 126 413 552 761</sup> 53'-56 x 392 424 Sa
- 620 (z) Ἀμράμ 2°] αβρα(α)μ C<sup>-25 313 422-78-552 19'</sup> 44-610 628 343 619 z<sup>-128c</sup> 130 Sa
- 75 (Ο s) om εἰμι F 15-135-376'-οΙ C''<sup>(-77)</sup> s 121 68' 55 59 76' 646 Latcod 100 Syh
- 710 (Ο s) om καὶ 2° — αὐτοῦ 1° F M 29'-72-135-426-οΙ C'' 44-125 53' s 121 18 59 76' 424 509 646' Aeth Arab Arm Bo Syh = **℞**
- 713 (Ο s) om αὐτοῖς F M O''<sup>-82'</sup> C'' 107' s 121 18 55 59 76' 509 646 Aeth Arab Arm Bo Syh = **℞**
- 714 (Ο) βεβάρυνται] -ρυνται 29-58' C''<sup>-16 126 313' 414' 615</sup> 19 125' 53 730<sup>c</sup> 318 68' 59 319<sup>c</sup> 424 646'
- 715 (s) ἰδοῦ] pr και C'' 53' 30'-85' 318 128' 424 646 Latcod 100
- 719 (Ο s) om τῷ ἀδελφῷ σου F M 72-426-οΙ<sup>-15'</sup> C'' s 318 128' 18 55 59 76' 509 646 Aeth Arm Syh = **℞**
- 724 (n s) ἀπό] εκ F 376 C'' 127-628 85-321<sup>txt</sup>-343' 370<sup>txt</sup> 619
- 89 (b) σου 1°] ∩ 2° C'' b 628 646
- 816 (b) χειρί] + (÷ Syh) σου 64<sup>mg</sup> C''<sup>-126</sup> b 458 74 318 424 509 646 Aeth Arab Arm Co Syh
- 818 (t) ἡδύναντο] εδ. A F 15-64\*-426-708 C''<sup>-77 413 500-25-52'-54-313' 44'</sup> 127 t 121
- 818 (Ο z) σκνίρες] σκνιρες (cvar) O-15-29 C'' 44 129 84 619 318-527 z 55<sup>c</sup> 59 76 646
- 821 (οΙ n) ἐπαποστέλλω] ἐξαι. A οΙ-707 C''<sup>-73-25-54-414'-422</sup> n<sup>-628</sup> 527 630 799
- 821 (Ο) ὑμῶν] σου O''<sup>-64<sup>mg</sup></sup>-15-29-135 C'' 121 68' 55 59 76' 509 Aeth Bo Syh = **℞**
- 824 (f x) γῆν] pr την B 15-29-72-381-708 C''<sup>-126</sup> 53'-246 x 318-527 509 646'
- 829 (Ο) ὄδε] ιδου 58'-64<sup>mg</sup>-135-707 C'' 127<sup>mg</sup>-628 730 392 646 Latcod 106 Aeth Co Pal Syh = **℞**
- 829 (οΙ b) σου 1°] ∩ 2° A\* οΙ<sup>-64<sup>mg</sup></sup>-29-135 C'' 118'-537 121 55 59 76' 509 Aeth<sup>C</sup>
- 93 (οΙ) χεῖρ] pr η οΙ C''<sup>-73 413</sup> 246 527 509
- 98 (Ο) om λέγων 58' C'' 424 646' Oxf 4(vid) Aeth = **℞**
- 98 (Ο) πασάτω] + (※ Arm<sup>ms</sup> Syh) αυτην O-15 C'' 318 verss = **℞**
- 99 (d x) γῆ] pr τη 72 C''<sup>-77 550'-25c-52'-54-313-422</sup> d<sup>-125</sup> 53' x
- 910 (n s) τῆς καμινιάς] την καμιν(ι)αιαν C''<sup>(-414' 550<sup>txt</sup>)</sup> 53' n<sup>(-75)</sup> 30'-85-321<sup>txt</sup>-343-344<sup>txt</sup> 646
- 911 (Ο n) ἐγένετο] -νοντο A 58'-376-707 C''<sup>(-126)</sup> 106 53' 75' 30 84 121 18<sup>(mg)</sup> 55 59 76' 130 646'
- 913 (Ο) πρὸς Μωυσην] τω μωυση (cvar) 15-72-135-376 C'' 318 59<sup>txt</sup> 76' 646
- 919 (f) om ἡ C'' f<sup>-246</sup> 619 120 59 646'
- 920 (Ο) συνήγαγεν] + (※ Syh) τους παιδας αυτου (-τω 552; > 72 730) και O-15 C'' 730 318 128' 646 Arm Pal Syh = **℞**
- 926 (οΙ) γῆ] pr τη οΙ C''<sup>(-16) 126</sup> 318 130 646'
- 928 (Ο b) om περι ἐμοῦ A M<sup>txt</sup> O'-15-135-707 C'' b 121 18 55 76' Aeth<sup>M</sup> Pal Syh<sup>Ltxt</sup> = **℞**
- 929 (Ο n) Μωυσης] μωσης 15-72-135-426 C-126 664\* n
- 929 (οΙ n) οὐκ ἔσται ἔτι] ουκετι (ουκ εστιν 618) εσται οΙ-29 C''<sup>-52' 761</sup> 458' 84 18 Arm Syh
- 933 (n) ἐκτός] εκ 426 C'' 246 n<sup>-628</sup> 18
- 103 (Ο n) Μωυσης] μωσης 15-72-135-426 C<sup>-500-52'-126-313'-422-550'</sup> 107' n 619 646
- 106 (d) om αἱ οἰκίαι 2° C-57'-73 44'-125 Aeth

- 106 (οΙ b) οίκια 3°] + αι M οΙ-618-135 C"-16 52 57 126 422 551\* 19'-118c-537 246 458 85-344 128' 18 Aeth Arab Bo<sup>B</sup> Pal Sa
- 106 (Ο) om Μωνσής A M 72-376-οΙ-82 C"-54 126 121 68' 18 55 59 76' 509 Arab Arm Bo Pal Syh = 𐤀𐤃
- 109 (Ο) ἡμῶν 1°] + (※64 Arm<sup>mss</sup> Syh) πορευσομεθα 15-58-64<sup>mg</sup>-376 C" 318 Arm Syh = 𐤀𐤃
- 1012 (Ο n) ὄν] ὠν 58' C"-126 414' 422c 550' 56 75-628 318
- 1015 (οΙ b) om οὐδέν οΙ-64<sup>mg</sup> C"-126 b 134<sup>txt</sup> 130 509 799
- 1021 (οΙ) γῆν] γης M οΙ-29 C"-552 761 121 68' 59 319 424
- 1024 (Ο) βοῶν] + (※64 Syh) υμων O-72-15-64<sup>mg</sup>-135 C"-552 318 18 646 Aeth Arab Bo Pal Syh = 𐤀𐤃
- 1025 (z) ἀλλά] pr ου (ουχι 126) 707 C" 30'-85<sup>mg</sup> 121c-527 68'-128' 18c 646 Aeth-G Sa
- 1026 (Ο b) λατρεύσωμεν] -σομεν M 15-29c-58-135-426c-707-οΙ C"-14 54 313' 615\* b-19 129 127c 321-730 46-74 318-527 120-128' 18 646
- 1029 (οΙ x) om δέ οΙ C"-126 413 628 x
- 112 (Ο) πλησίον 2°] + (※64 Arm<sup>mss</sup> Syh) αυτης O-15-64<sup>mg</sup>-381' C" 246 46 318 128' 646' verss = 𐤀𐤃
- 117 (Ο s) om τῶν A O-376-15-135 C"-73 s-321 509
- 118 (f) καταβήσονται] -βοησονται C"-552 (761) 53'-56\* 121 68' 646'
- 122 (Ο x) ἔστιν] εσται 58'-381' C"-126 246 x 392 120-128' 59 424 646 Arm
- 129 (Ο s) ἠψημένον] εψ. (cvar) 58c-72-376-381' C" 19' 44 246 628 s 46 527 18 59 76' 799
- 1210 (Ο) συντρίψετε] συντριβησεται 58'-82\*(vid)-707-οΙ C"-413 (761<sup>txt</sup>) 44\* 75 46 122\* Arab
- 1219 (Ο s) Ἰσραήλ] pr υων 58'-707 C" 19' 30'-85'<sup>mg</sup> 527 630 76' 646' Arab Bo
- 1221 (b) γερουσίαν] pr την C b 53' 134 527 59 509 799
- 1226 (Ο) fin] + (※Arm<sup>mss</sup> Syh) υμιν (cvar) O-15 C" 318 Arm Syh = 𐤀𐤃
- 1229 (Ο b) ἕως πρωτοτόκου παντός] παν (> Bo) πρωτοτοκον A M O'-15-29-135 C" b 127 85'<sup>mg</sup> 121-527 68' 18 55 59 76' 509 646 <sup>Lat</sup>cod 101 Aeth Arab Arm Bo Pal Syh = 𐤀𐤃
- 1237 (d n) Ῥαμεσσή] ραμεση 72-618\* C'-25-54\*-313-422 19 d 75-628 30'-321 46 318-527 59 76' 130 424 799 Arm
- 1237 (d) Σοκχώθα] οκχωθ 82 cI-25-54-414'-422 44'-107 424 799
- 1242 (οΙ) τῷ κυρίῳ] κῦ οΙ C"-126 131\* 106\* 75 Bo Syh
- 1248 (οΙ) om πρὸς υἱᾶς οΙ C
- 1311 (s) δῶ] δωσω F 376\* C-77-25-54-57-313-414-422-550' 30-85-343' 527 18 424
- 1315 (οΙ) ἐγὼ θύω] tr οΙ C" 799
- 1318 (Ο) om τήν 3° O C"-25 = 𐤀𐤃
- 1319 (b) μεθ' ἑαυτοῦ] μετ αυτου 58 C" b 424
- 146 (οΙ γ) οὐν] δε οΙ-82' C" 53 γ-318 68' Aeth Arm Sa
- 149 (Ο f) ἵππεις] + (※Arm<sup>mss</sup> Syh) αυτου 15-72-426-707 C" f-56c1 129 318 Arm Co Syh = 𐤀𐤃
- 149 (x) στρατιά] -τεια F 29-72-82 C'-550'-25-54-313-414-422-615\* 56-129 75 30' x 121' 68' 799
- 1412 (Ο z) πρὸς σέ / ἐν Αἰγύπτῳ] tr M 82-426-οΙ C"-25 552 108 127 30' 392-527 z-128 18 46 130 424 799
- 1417 (d) καί 6°] ∩ (18) 2° 54-500-cI d-44 68-120 55 799 Arab Syh<sup>T</sup>
- 1421 (x) om ἐν 58-618\* C-131<sup>mg</sup> 75 74 x 392 55 76' 130 799
- 1521 (n s) αὐτῶν] αυταις 707(vid) C"-57'<sup>mg</sup> 126 246 n-75 85'-343' 59 130 646 Syh
- 1526 (Ο) φυλάξης] -ξη (-ξει 46\* 319) F M 72-οΙ C"-54 126 18 46 55 76' 646
- 165 (Ο) om καί 2° 58' C" 125 53' 646 Aeth Arm Pal
- 168 (d t) ἀλλ' ἤ] αλλα 376 C" d 53 75 321<sup>mg</sup> t 799
- 1620 (s) αὐτοῖς] αυτους F<sup>b</sup> 376 C" 458 s 121-392 68' 55 646
- 1633 (οΙ) om τό οΙ-707 C" 127 424
- 173 (οΙ) ἐκει / ὁ λαός] tr οΙ C"-551 19' 127 392 46 424 509 <sup>Lat</sup>cod 104
- 173 (οΙ) om τοῦτο οΙ C" 424 Aeth Arm Bo<sup>A</sup>
- 176 (n s) ἐλθεῖν] + εκει 376\* C" n-127 s-343' 121<sup>mg</sup> 628
- 178 (οΙ) ἐπολέμει] -μησεν οΙ C"-54 Sa
- 1711 (οΙ t) ἐγένετο] εγιν. A B F F<sup>b</sup> οΙ-707 C'-552 739-25-54-414'-422 127 130<sup>mg</sup> t 55 76' 646 Arm
- 1712 (Ο b) ἐπ'] επανω 376-οΙ C" b 730 121 646

- 1714 (n) ὑπὸ τόν] υπ 381' C'-126-422 53 n<sup>-127</sup> 30' 619 527 128 76' 646'  
 1715 (O x) om κυρίω A F M O<sup>-58</sup>-15-29-707<sup>txt</sup> C'' x 121' 18 46<sup>c</sup> 59 76' 509 Arab Bo Syh  
 = **℞**
- 184 (oI) om τό oI-82 C''<sup>-761</sup> 85 392-527  
 189 (f) Αίγυπτίων] pr των A M C''<sup>-(126) 414\*</sup> 107' 56'-129 121-392 68' 18 46 76 646(mg) 799  
 1812 (s) παρεγένετο] -νοντο 72-707 cI' 75 30'-85'<sup>mg</sup>-130<sup>mg</sup> 646 Latcod 104 Arm  
 1818 (O) om ἀνπομονήτω A\* F 58-oI-64<sup>mg</sup> C''<sup>-(551)</sup> 121 68' 59 646 Aeth Arab = **℞**  
 1822 (O b) κουφιοῦσιν] -φισουσιν A 58'-707-708 C''<sup>-126</sup> b  
 1823 (O) ἑαυτοῦ τόπον] tr 15-426-oI cI'<sup>-73 413 551</sup> 646  
 1827 (O t) ἑαυτοῦ γαμβρόν] γ. αυτου F 58'-426\*-oI<sup>-82'</sup> C''<sup>-414'</sup> 552\* et c2 739<sup>c</sup> 19' 106\* 85 t 121  
 68 46 55 509 646 Latcod 104 Arm Syh = **℞**
- 193 (f) om καί 3° C''<sup>-126</sup> 53'-56<sup>c</sup> 424 646  
 196 (n) om καί C'' n<sup>-127</sup> 46 76' Petr I 2<sub>9</sub> Aeth<sup>-C</sup> Sa<sup>2</sup>  
 1914 (O b) ἰμάτια] + (℞ Arm<sup>ms</sup> Syh) αυτων F<sup>b</sup> 15-72-376-707 C'' b 527 59 Aeth Arab Arm  
 Bo Pal Syh = **℞**
- 1918 (d x) αὐτό] αυτω C'-550\* 19' d 246 370\* x  
 1920 (O) om τό 2° A F 58'-381'-707 C-57-126<sup>s</sup>-414' 106-125 53'  
 2010 (O) ό 2°] pr και 15-72-376 C''<sup>-413</sup> 134 646  
 2020 (f) ὑμᾶς 2°] ημας C''<sup>-16<sup>c</sup> 25 52' 126 761</sup> 53'-246 75 730 318 46 59  
 2025 (x) αὐτό] αυτω 376-707 C''<sup>-52 77 126 739</sup> 537 30 x 46\* 55\* 76\* 319  
 2026 (oI f) ἀποκαλύψης] ανακαλυψης (-ψις 246) oI C'' f-56<sup>c</sup> 127  
 213 (oI) εἰς 1°] + δε oI C'' 19' 53' 127 121' 424 646 Sa  
 213 (oI) ἐξελεύσεται 2°] συνεξ. oI C''<sup>-414'</sup> 130<sup>mg</sup>-321<sup>mg</sup> 318' 424 646  
 2112 (s) om θανάτω C'' 85<sup>txt</sup>-130<sup>txt</sup>-343-344<sup>txt</sup> 646 Arab  
 2116 (s) τελευτάτω] θανατουσθω C''<sup>-(14 422)</sup> 246 s<sup>-(343)</sup> 59 424\* 509  
 2130 (O) ὅσα] pr (+ και 72; ℞ Arm<sup>ms</sup> Syh) κατα παντα 15-72-376 C''<sup>-126</sup> 646 Arm Syh = **℞**  
 2135 (O n) πλησίον] + (℞ Syh<sup>L</sup>) αυτου O<sup>-58</sup>-15 C'' n<sup>-127</sup> 318 646 Latcod 100 Arm Bo Syh  
 = **℞**
- 223 (s) ἐπ'] εν C''<sup>-131</sup> s 646  
 225 (O n) τά 1°] pr η M 58-707-767 C'' n<sup>-75</sup> 30' 318 18 46 59 646  
 228 (O) μὴ αὐτός] tr 15'-72-oI C'' 646  
 2219 (n) ἀποκτενεῖτε] αποθανειται (-τε 14-131-739) C-78 106 n<sup>-127</sup> 18 76' = **℞**  
 2220 (oI n) om ό oI C''<sup>-126</sup> n 59 646 = **℞**  
 2225 (O z) παρὰ σοί] pr (+ ÷ Syh<sup>L</sup>) τω M 15-29-72-376-oI<sup>-64\*</sup> C''<sup>-54</sup> 127<sup>c</sup> 392 68'-120' 18  
 46 55 76' 424 Co Syh
- 2226 (f) ἐνεχυράσης] -ριασης (aut -σεις) 708\*-767<sup>c</sup> C''<sup>-78</sup> 56<sup>c</sup>-129-246  
 231 (oI) συγκαταθήσῃ] -καθισεις (cvar) oI C'' 646  
 2318 (s) θύσεις] θυμιασεις A\* C'' 44 30'-85-130<sup>txt</sup>-321<sup>txt</sup>-343' 68'  
 2318 (f x) θυσιάσματος] θυμιαματος A<sup>c</sup> B C''<sup>-422</sup> 19' f-246 30'-130\* x 646'  
 2322 (oI b) om ἀκοῆ A F M oI-29 C''<sup>-131<sup>c</sup></sup> b 125 56\* 458 318 68' 46 59 424 509 Aeth Syh  
 2324 (O f) καθελείς] + (℞ Arm<sup>ms</sup> Syh) αυτους 15-72-376 C'' f-56<sup>c</sup> 318 128'-628 426 646 Aeth  
 Arm Co Syh = **℞**
- 2327 (O f) φόβον] + (℞ Arm<sup>ms</sup> Syh) μου F<sup>b</sup> O<sup>-58</sup>-15 C''<sup>-551</sup> f-56\* 318 424 646 Arab Arm Bo<sup>B</sup>  
 Syh = **℞**
- 2327 (f) εἰσπορεύῃ] εκπορ. 58 C''<sup>-54</sup> f 407 55 424  
 2328 (s) fin] + (cvar) και (+ τους s Bo) φερεζαιοις και τους γεργεσαιους και τους ιεβουσαιους  
 C''<sup>-77</sup> 246 s 646 Bo  
 2329 (O f) αὐτούς] + (℞ Arm<sup>ms</sup> Syh) απο προσωπου σου O<sup>-58</sup>-15 C'' f-56<sup>txt</sup> 318 646 Arab  
 Arm Syh = **℞**
- 2330 (O d) om μικρόν 2° B O<sup>-376</sup>-82 C'' d 30' 646 Latcodd 91 94 95 Aeth  
 2331 (x) θαλάσσης 1°] ∩ 2° A\* 29 C'<sup>-131<sup>c</sup></sup>-52'-313'-422 x 68' 76' 646'  
 241 (s) κύριον] με 82'-376 C''<sup>-131<sup>c</sup></sup> 127<sup>c</sup> s 527 424 646 Latcod 102  
 244 (n s) λίθους] + εστησεν C'' 19' 246 n<sup>-75</sup> s 628-630 18 646 Arm  
 2416 (y) αὐτό] αυτου C''<sup>-54 57\* 126 413 414'</sup> 125 458 84 y<sup>-392</sup>  
 258 (oI) om πάντων 64<sup>txt</sup>-381' C''<sup>-131<sup>c</sup></sup> 424 646  
 259 (O) πλάτος] + (℞ Arm<sup>ms</sup> Syh) αυτης O<sup>-58</sup>-15 C'' 318 424 Aeth Arm Syh = **℞**  
 259 (O) ὕψος] + (℞ Arm<sup>ms</sup> Syh) αυτης 15-376-767 C'' 318 424 646 Aeth Arm Syh = **℞**

- 2511 (οΙ) δεύτερον] ετερον οΙ C<sup>''-131c</sup> 646 Arm  
2512 (οΙ) ποιήσεις δέ] και ποιησεις F<sup>b</sup> οΙ C<sup>''</sup>  
2518 (x z) ποιηθήσονται] + δε M 29 C<sup>''</sup> x 68'-128'-628 18 46 426 509 646  
2522 (Ο) ὕψος] + (※Arm<sup>ms</sup> Syh) αυτης Ο-58-15 C<sup>''</sup> 318 646 Arm Syh = ㉔  
2531 (Ο b) om της λυχνίας 2° A 58'-οΙ C<sup>''</sup> b 646 Latcodd 100 102 103 Aeth  
261 (οΙ) om ἐκ οΙ C<sup>''-131c</sup> 424 = ㉔  
263 (b) om δέ C<sup>''-131c</sup> 118'-537 246 126 424 Latcod 102 Aeth Arm Syh = ㉔  
265 (d) ποιήσεις 1°] ∩ 2° C<sup>''-131c</sup> 422 107'-125 53-246 30 126 Latcod 103  
2613 (y) τούτου 1°] ∩ 2° 29-767 C<sup>-131c</sup> 25 y<sup>-527</sup> 128-628 509 Latcod 96 Aeth Bo<sup>A&B</sup>  
2623 (οΙ) γωνιών] pr δυο οΙ C<sup>''-16 552txt</sup>  
2627 (s) στύλω 1°] pr ενι C<sup>''-761</sup> 246 30'-85-343'  
2635 (b n) μέρους 1°] μερος 707-767 C<sup>-131c</sup> 52 b n  
271 (s) om τό 2° A F M 29-64'-72-82 C<sup>''-77 552</sup> 54-313-422 56 s 318 126 18 46 55 59 509 799  
= ㉔  
2711 (οΙ b) εἴκοσι 1°] + χαλκοι οΙ C<sup>''-(25) 73\* 761</sup> b Arm  
2712 (οΙ) στῦλοι] pr οι οΙ C<sup>''-739</sup>  
2716 (x) κεκλωσμένου] νενησμ. (cvar) F<sup>b</sup> C x  
2719 (Ο) κατασκευή] + της σκηνης F<sup>b</sup> Ο C<sup>''</sup> 318 Latcodd 91 94-96 Arab Arm Syh = ㉔  
2720 (f x) om σύ 72-381' C<sup>''-131c</sup> 106 f<sup>-129</sup> 458 130txt-321txt-344\* x 59 424 426 Bo  
2720 (x z) om σοι 707 C<sup>''</sup> x 318 z 424 Aeth Bo<sup>A</sup>  
281 (s) μοι] εμοι C<sup>''</sup> 127 s<sup>-85</sup> 74  
2811 (s) τοῖς ὀνόμασιν] των ωμων της επωμδος cI<sup>mg-78</sup> 85'<sup>mg</sup> 130<sup>mg</sup> 344<sup>mg</sup> 424<sup>mg</sup>  
2820 (Ο x) χρυσίω 1°] ∩ 2° F<sup>b</sup> 15-58' C<sup>''</sup> 53' 458 71' 126 = ㉔  
[2824] (s) πρὸς τὰ ἄκρα] επι το ακρον C<sup>''</sup> s 630 646  
[2827] (s) om δύο 1° C<sup>''-131c</sup> s 630 18txt 646  
2823 (Ο z) θεοῦ] + (※Arm<sup>ms</sup>) δια παντος F<sup>b</sup> Ο C<sup>''</sup> 246 318 126-128'-628 646 Aeth<sup>C</sup> Arm Syh  
= ㉔  
2831 (x) ἄγιον] λογιον C<sup>''</sup> 71'  
2835 (s) κόσμφοι] κοσσυ(μ)βοι 82' C<sup>''-16 25 78 761</sup> 30'-130-344<sup>c</sup> 628 59  
2839 (οΙ) ἦ] + και οΙ-15 C<sup>''-25-54-414-422</sup> 128'-628 646  
291 (n) ἔν] ενα 58\*-72 C 44 n<sup>-127</sup>  
2911 (οΙ b) om τοῦ μαρτυρίου οΙ-15 C<sup>''-52 (54) 500</sup> b 319 646'  
2912 (z) θήσεις] επιθ. M C<sup>''</sup> 246 318 z 18 59  
2914 (Ο) δέρμα] + (※Arm<sup>ms</sup> Syh) αυτου F<sup>b</sup> Ο-58 C<sup>''</sup> 318 646 Aeth Arab Arm Bo Syh = ㉔  
2914 (Ο) κόπρον] + (※Syh) αυτου Ο-58 C<sup>''</sup> 318 646 Aeth Arab Bo Syh = ㉔  
2914 (οΙ) om πυρί οΙ-15 C<sup>''-131c</sup> 55 646 Aeth<sup>C</sup> Arm  
2916 (Ο) αἶμα] + (※Syh) αυτου Ο C<sup>''</sup> 318 319 Aeth Arab Arm Syh = ㉔  
2917 (Ο) ἐνδόσθια] + (※Syh) αυτου Ο-58 C<sup>''</sup> 318 Arab Bo Syh = ㉔  
2917 (Ο) fin] + (※Arm<sup>ms</sup> Syh) αυτου 15-72-376 C<sup>''</sup> 318 646 Arm Syh = ㉔  
2919 (x) om αὐτῶν C<sup>''</sup> 71' 426 646  
2934 (s) τὰ λοιπά] πυρί] tr 707 C<sup>''</sup> s 646 Aeth  
2938 (Ο) ἐνιασιούς] -σαιους 58'-707-708 C<sup>''</sup> 129\*(vid) 730 318 424 426  
304 (s) αὐτό] αυτα C<sup>''</sup> s 646 Aeth<sup>C</sup>  
3014 (n) om εἰς 707 C<sup>''</sup> n 392 55 426 646 Latcod 100  
3016 (οΙ n) μνημόσνον] pr εις οΙ C<sup>''</sup> n<sup>-127</sup> 646 = ㉔  
3016 (s) ὑμῶν] αυτων C<sup>''</sup> 30'-85'-130-344\*(cpr m) 646 Aeth Arab Arm  
3020 (x) πρὸς] εις C<sup>''</sup> 71' 646 Arm  
3020 (οΙ s) ὀλοκαντώματα] -καρπωματα F οΙ-618 C<sup>''-16 25 52 500 761</sup> 30'-85txt-130txt-321'txt-343-344txt 59 646 Syh  
3021 (Ο) χεῖρας] + (※Syh) αυτων F<sup>b</sup> 58-376 C<sup>''</sup> 318 Aeth Bo Syh = ㉔  
3021 (Ο b) πόδας] + (※Arm<sup>ms</sup> Syh) αυτων F<sup>b</sup> 58-376 C<sup>''-73</sup> b 646 Aeth Arm Bo Syh = ㉔  
3023 (n x) και 3°] ∩ (24)1° A\* B\* 14-761-cl 19 n<sup>-127</sup> 30-343-344txt 71' 318 18 426  
3031 (οΙ) ἄλειμμα] χρισμα οΙ C<sup>''</sup> 392 646  
3032 (f) ποιήσεται] ποιηθησεται B 15' C<sup>''</sup> f<sup>-129</sup> 30' 646'  
3035 (s) μυρεψοῦ] pr συνθεσεως 767 C<sup>''</sup> 127 s 646  
312 (n s) ἀνακέκλημαι] -ληκα 707-767 C<sup>''-413</sup> n 30'-85txt-130-321'txt-343' 527 424 646  
313 (s) ἐν] pr (※Syh<sup>L</sup>) και 376 C<sup>''</sup> 30'-85-343' 646 Syh = ㉔

- 316 (O) *δέδωκα* 2°] *έδωκα* 58'-64\*-707<sup>1</sup> C''-414'
- 318 (oI) *τὰ θυσιαστήρια*] *το θυσιαστηριον οΙ* C'' 646 Aeth Bo
- 3114 (n s) *έν αύτῶ | έργον*] tr 767 C'' n<sup>-75</sup> s 426 646 Latcod 100
- 3114 (n) om *μέσου* F<sup>b</sup> 15' C' 56' n 799 Aeth Arab Bo
- 3117 (f s) om *έν 1° 58 C'' f<sup>-129</sup> s 392 426 646'* Aeth Sa
- 321 (s) *ανάστηθι*] *αναστα* C'' s 646
- 323 (x) *αύτῶν*] *των γυναικων αυτων (> 426) και των θυγατερων αυτων (> 71' La)* C 71' 426 Latcod 100 Sa
- 324 (n s) *ék γῆς*] *εξ* 767 C'' n 85<sup>txt</sup>-130<sup>txt</sup>-321'<sup>txt</sup>-343' Latcod 104
- 327 (b s) *κατάβηθι*] pr και C''-25 550' 761 118'-537 s 646
- 3219 (s) *τῆ*] pr εν C'' 537 s 318 424 646'
- 3226 (s) *είπεν*] *λεγει* 767 C'' 127 30'-85<sup>txt</sup>-130<sup>txt</sup>-321-343'-346<sup>txt</sup> 318 646
- 3231 (s) *έπέστρεψεν δέ*] *και απεστραφη* 767 C'-551-57' 127 30'-85<sup>txt</sup>-130<sup>txt</sup>-321'<sup>txt</sup>-343'
- 3234 (O) *προπορεύεται*] -*ρευεται* B 15-72-οΙ C-77 19 56-129 130 318' 319 Syh
- 332 (n s) *Γεργεσαϊον — fin*] (cvar) *τον ευαιον και τον ιεβουσαιον και τον χαναναιον και τον γεργεσαιον* 767 C'-57' n s 318 646 Latcodd 100 104
- 337 (n s) *τήν σκηνήν αύτοῦ | έπηξεν*] tr 767 C'-57' n s 646
- 337 (d z) *παρεμβολῆς 1°*] ∠ 2° B\* 29-72 C-131<sup>mg</sup>-25<sup>txt</sup>-761 107'-125 134 68'-120' 46 319 646 Bo
- 3313 (s) *σου 3°*] + *ουτος* C'-57' 30'-85-130<sup>c</sup>-321'-344\* Arm
- 3412 (s) *θῆς*] *διαθης* C''-54 78 414' 85-130-321' 527
- 3413 (O n) *συντρίψετε*] -*ψατε* O-767 C-77<sup>c</sup>-761<sup>c</sup> 246\* n<sup>-127</sup> 130\* 318 407 55\* 319 426 509 799
- 3421 (s) *καταπαύσεις 1°*] *αναπαυση* C'' 30'-85<sup>txt</sup>-130<sup>txt</sup>-321'<sup>txt</sup>-343'
- 3421 (oI s) idem 2°] -*σις* B F M' oI-15'-707\* C''-551 44 53' 127 s<sup>-30'</sup> 392 68<sup>c</sup> 18 Latcod 103 Syh
- 3423 (O) *θεοῦ*] + *σου* F M' 767-οΙ C''-414' 44 129-246 85<sup>txt</sup>-343' 527 121 18 55 59 426 509 Sa<sup>ap</sup>
- 3424 (s) *έμπλατύνω*] *εκπλ.* 707\* C''-16 73 30-85<sup>txt</sup>-130<sup>txt</sup>-321-343'-346<sup>txt</sup>\*
- 3424 (s) *άναβαίνης*] *αναβης* C'' s 59 509
- 3426 (s x) om *κυρίω* 64\* C''-78 s 71' Latcod 100
- 3427 (s) *τά*] pr παντα 376 C'' s 424
- 3428 (s) *έναντι*] *εναντιον* B 707 C'' 75 s<sup>-130</sup> 527
- 3429 (s γ) om *δύο* A F M' 29 C'' s γ<sup>-318</sup> 68' 18 46 59 319 509
- 3429 (s) om *αύτοῦ 1°* C''-761 85-130-321' 59
- 3431 (s) *αύτους | Μωσής*] tr C'' 53' 85-130-321'
- 3433 (s) *έπέθηκεν*] *εθηκεν* C'' s 121
- 3434 (b) *δ' άν*] *δε* 376 C b
- 3435 (O s) *δεδοξασται*] + (※ 344; cvar) *η οψις του χρωτος (om τ. χρ. C'' 85-130-321')* *του προσωπου αυτου* O-58 C'' 85-130-321'-344<sup>mg</sup> 318 Arab(vid) Arm Syh
- 352 (n s) *κυρίω*] *κῶ* 767 C''-54 414' n 30-85-130-321'-343-344<sup>txt</sup> Latcod 100 Aeth
- 357 (n s) fin] + (cvar) *και ελαιον της χρισεως και το θυμαμα της συνθεσεως* C''-131<sup>mg</sup> n<sup>-127</sup> 85-130-321'
- 3516 (d x) om comma C''-25 54 107'-125 53-56<sup>txt</sup> 130 71' 318 55 59
- 3522 (s) *ένώτια*] et *δακτυλίους* tr C'' s<sup>-30'</sup>
- 3523 (n s) *βύσσος*] + *παρ αυτω (αυτων 75' 416)* F<sup>a</sup> F<sup>b</sup> M' 707 C'' n s 18
- 3524 (s x) *κυρίω*] pr τω M' C''-77 (739) 129 s 71' 18
- 3529 (s) *είσελθόντας*] -*λθειν* C'' s Syh
- 3529 (s) om *πάντα* C'' s 55
- 3530 (s x) *ό θεός*] *κς* C'' s 71' 55 424 Latcod 103 =  $\mathfrak{R}$
- 3535 (f) *ποικιλίας*] pr και C'-422 f<sup>-129</sup> Syh
- 361 (s) *σοφία και έπιστήμη*] *επ. σοφιας και συνθεσεως* C'' s
- 363 (f) *τό*] τω 29-64\*-707 cI-25-313-615 107' f<sup>-129</sup> 75
- 3611 (s) *έαυτό*] *εαυτα* F<sup>h</sup> M<sup>mg</sup> C'' 75<sup>c</sup>-127 30'-85'<sup>txt</sup>-130<sup>txt</sup>-343'
- 3612 (s) *αύτοῦ 2°*] *εαυτου* C'' 19' 56' s 799
- 3623 (n) *χρυσους*] ∩ (24) 767 C'-422 246 n<sup>-127mg</sup> 527 628-630 59 424 Latcod 104
- 3625 (n s) *τὰ έμπλόκια*] *το εμπλοκιον* C'' 19' n s<sup>-30'</sup> 424 Latcod 100
- 3633 (s) *έπέθηκαν*] *υπεθ.* C-25-52<sup>cpr</sup>m-57'-78-313-422-550-615 s 424

- 375 (s) *νενησμένου*] *διανεν*. 82 C<sup>''</sup>-(73<sup>txt</sup>) 500 s 84\*
- 376 (s) *κεφαλίδα*] *-λας* A C<sup>''</sup> s
- 379 (d) *αὐτῶν* 1°] ∩ 2° C<sup>''</sup> d
- 3720 (O) *Οὐρί*] + *υιου* (cvar) *ωρ* F<sup>h</sup> O C<sup>''</sup> 85'-130 Aeth<sup>C</sup> Arab Arm Syh =  $\mathfrak{R}$
- 3720 (s) *ἐποίησαν*] *-σαν* C<sup>''</sup> s Aeth<sup>FH</sup>
- 385 (s) *ἄνωθεν*] *pr της κιβωτου* C<sup>''</sup> s 424
- 3816 (f s) *ἐνθέμια*] *ανθ*. F<sup>a</sup>vid M<sup>mg</sup> G-58-707(mg) C<sup>''</sup>-(552) 19' f-129 127\* s 527 318 128 Lat<sup>codd</sup> 91 94-96 100
- 396 (O f) *ἐποίησαν*] *-σεν* F<sup>h</sup> M<sup>'mg</sup> O C<sup>''</sup> 19' f-129 318 59 799 Aeth<sup>C</sup> Arab Arm Syh =  $\mathfrak{R}$
- 398 (s) *τῆς* 1°] ∩ 2° 707-767 C<sup>''</sup> s
- 3913 (f) *αὐταῖς*] *αυτοις* C<sup>''</sup>-54 414' f-129
- 405 (s) *ἐπί*] *εις* C<sup>''</sup>-(552) 30'-85-130<sup>txt</sup>-321<sup>txt</sup>-343' 646
- 4013 (oI s) *ἱερατεύσουσίν*] *-σωσιν* 381'-oII<sup>-707</sup> C<sup>'</sup>-77-25-52'-313-422 246\* s<sup>-85</sup> 619 318 46 55 319 509
- 4015 (s) *ἐξ*] *εκ γης* (της 707) 707 C<sup>''</sup> s 424 646 Aeth<sup>CR</sup> Arm Bo
- 4023 (f s) *ἐπέθηκεν*] *εθηκεν* C<sup>''</sup> 53'-129 30'-85'<sup>txt</sup>-130<sup>txt</sup>-343' 126
- 4024 (d s) *ἐν τῇ σκηνῇ*] *εις την σκηνην* C<sup>''</sup> 107'-125 s 319 646
- 4032 (x) *αὐτῆς*] *αυτην* A\*(vid) C<sup>''</sup>-25 413 71' 318 46 646
- 4032 (O) *Ἰσραήλ*] *pr οικου* O C<sup>''</sup> 85'-130 46 Arm<sup>ap</sup> Syh =  $\mathfrak{R}$

The following table indicates the number of times each group shares a variant reading with the Catena text. Column A gives the number of instances for a single group following a Catena variant, whereas Column B shows two groups supporting such variants.

	A	B	Total
O	44	46	90
oI	31	14	45
oI'	—	5	5
oII	—	—	—
b	8	18	26
d	5	9	14
f	11	15	26
n	10	32	42
s	54	40	94
t	1	4	5
x	12	21	33
y	2	2	4
z	6	9	15

In ranked order the support in totals is: s 94; O 90; oI 45; n 42; x 33; f, b 26 each; z 15; d 14; t, oI' 5 each; y 4, and oII 0. As in Genesis the Catena text has clearly been strongly influenced by the hexaplaric text; this is also reflected in the number of instances in the list where the variant equals  $\mathfrak{R}$  (58 cases). The Catena text is closely related to the s group; in fact s stands at the head of the list. The subgroup oI (to which the five instances of oI' may be added) supports C variants 50 times according to the table, but its support is far stronger since many of the instan-

ces attributed to *O* include *oI* as part of the witnesses for *O*; in fact readings supported by all *oI* mss plus one *O* ms have been classified as *O* in the table.

Other support is not overly significant. Byzantine support is very weak, though *n* does yield 42 instances, whereas the major Byzantine groups, *d t* have only 14 and 5 resp.

It should also be noted that ms 646 often supports the Catena text; in fact it does so 117 times in the list even though it is extant for only about two-thirds of the Exodus text. It is indeed a Catena ms, but though its text is strongly influenced by the *C* text it remains a mixed text and should not be included as a member of the *C* text family.

## Chapter IV: The Texts of A and B

Unfortunately Exodus papyri remains older than the text of B are merely bits and pieces; no complete verse obtains among them — in fact, many are so fragmentary that only a few letters per line are extant. This situation makes our oldest mss, B and A from the 4<sup>th</sup> and 5<sup>th</sup> Centuries resp., particularly important for the restoration of the text of Exod, and this study is an attempt to show the importance of these texts as well as their place in the text history of Greek Exodus. The only other Codex which is as old as B and/or A is G whose text is extant for only a small part of the last chapters of the book. Its text is an excellent example of the O recension and its readings are discussed in Chapter I.

A. The text of B as the older ms is discussed first. *List 1* contains all readings of B which are unique to it. The list naturally does not contain readings of B<sup>c</sup> unless they are specifically designated as *prima manus*.

### List 1

314 Μωσῆν] + λεγων B	1517 κατειργάσω] κατηρισω B
322 σκυλεύσετε] -σατε B	1523 τό] τουτο B*
414 Λευίτης] λευιτης B	1621 om πρωί 2° — αὐτῶ B
418 εἰ] η B*	1623 Μωσῆς] κς B
423 ἀποκτενῶ] -κτενω B	1623 τοῦτο] pr ου B*
428 σημεῖα] ρηματα B	1713 μαχαίρας] -ρης B
522 om διά B	1714 Ἰησοῦ] ιησοι B
615 Ἰεμουήλ] ιεμιηλ B	188 τοῖς] pr πασι B
719 σου 2°] + εν τη χειρι σου B	1813 ἐσπέρας] δειλης B
722 ἐσκληρύνθη] -ρυνεν B	1823 ἦξει] ad fin tr B
88 τὸν λαόν] αυτους B	191 2 Σινά] σεινα B*
826 οὕτως] + μα τουτο B*. For ρημα τουτο? cf 95 6	192 ἐξῆραν] απηραν B
829 ἡ κυνόμυια   ἀπό σου] tr B	1911 16 23 Σινά] σεινα B*
916 μου 2°] ου B*	2135 κερατίση] + τις B*
919 ἄν εὐρεθῆ] σοι εστιν B	227 διπλοῦν] pr το B
929 om πρὸς κύριον B	229 om τῶ πλησίον B*
933 ἔτι] ουκειτι B	2230 ἀποδώσεις] -ση B
1013 om κύριος B*	232 ἐκκλῖναι 2°] εκκλεισαι B
1015 om πάση B*	235 συνεγερεῖς] συναρεις B*
1019 ἐνέβαλεν] εβαλεν B	2311 ἀνήσεις] ανεσεις B*
1026 οὐχ] ουκ B*	2517 χρυσᾶ τορευτά] χρυσοτορ. B*
117 om ἀπὸ ἀνθρώπου ἕως κτήνους B <sup>txt</sup>	2522 τράπεζαν] + χρυσην B
1214 αὕτη ὑμῖν] tr B	2525 τέσσαρας] -ρες B*
1240 τριάκοντα] + πεντε B*	2540 ὄρα] ολα B*
1241 τριάκοντα] + πεντε B*	2625 στύλω τῶ ἐνί 1°] ενι στυλω B
1314 ἡμᾶς κύριος] tr B	2633 τοὺς στύλους] των στυλων B*
1318 om ἐκ γῆς Αἰγύπτου B*	274 ἐπί] υπο B*
1322 παντός] τοῦ λαοῦ] tr B	2712 om τό 2° B*
149 om Φαραῶ B*	2719 ἐργαλεῖα] αργαλια B
1420 om τῆς παρεμβολῆς 1° B	2720 καίηται] καηται B
	2821 τὰς δάδεκα] δεκα δυο B



2835 κόσσυμβοι] -μβωτοι B  
 2835 χιτώνων] κινωνων B  
 291 λήμψη] + δε B  
 2911 ἔναντι] -ντιον B\*  
 2926 ἀφόρισμα] αφαιρισμα B\*  
 2937 καθαριεῖς] -ρει B\*  
 307 θυμιάσει 1°] θυσει B\*  
 307 τούς λύχνους] ο λυχνος B\*  
 3010 ἐξιλιάσεται] + περι αυτου B\*  
 3010 om τῶν 2° — ἐνιαυτοῦ 2° B: homoiot  
 3010 om τὰς B  
 3016 ἐξιλιάσασθαι] ρι και B\*  
 3113 ἔστιν γὰρ σημείον] σημ. εστιν B  
 3118 Σινά] σεينا B\*  
 3213 τῷ σπέρματι αὐτῶν] αυτοις B  
 3233 om ἐνώπιόν μου B\*  
 3233 αὐτόν] αυτους B  
 3234 νυνί] συ B\*  
 335 om τῶν δοξῶν B\*  
 3418 om τῷ B  
 3419 πρωτότοκον 1°] ρι παν B  
 3432 ἐλάλησεν] ενετειλατο B  
 3432 Σινά] σεينا B  
 351 om πρὸς αὐτούς B  
 356 om καί 1° B  
 3521 ἤνεγκαν 1°] ανηνεγκαν B\*

3524 ἀργύριον καὶ χαλκόν / ἤνεγκαν] tr B  
 3531 om θεῖον B\*  
 361 om κύριος B\*(vid)  
 365 παρὰ] κατα B  
 3628 ἐπωμίδος 1°] ∩ 2° B  
 3636 βύσσου 2°] ∩ 3° B<sup>ext</sup>  
 375 χερουβίμ] του χερουβειμ B  
 379 ἐφ' ] επ B  
 3719 Λευιτῶν] λευειτων B\*  
 386 om χρυσοῦς — (7) χερουβ 2° B<sup>ext</sup>:  
 homoiot  
 3816 ἐπ' 2°] απ B\*  
 3816 om τῆς B  
 3821 πασσάλου 1°] ∩ 2° B  
 3824 τὸ θυσιαστήριον / ἐν αὐτοῖς] tr B  
 3826 κατόπτρων] κατω πρω B\*  
 391 om ὃ B\*  
 398 αὐτοῦ] αυτων B\*  
 399 αὐλῆς 1°] πυλης B  
 3921 ἐργαλεῖα 1° 2°] αργαλ(ε)ια B  
 3921 εἰς τὰ] εριστα B  
 403 κιβωτόν 2°] + του μαρτυριου B  
 4011 om καί 4° B\*  
 4025 ἐθυσιασεν] εθυσιασεν B\*  
 4030 ἡ νεφέλη] post σκηνης tr B

An analysis of these unique readings is most interesting. The ms is heavily itacistic in often having *ei* for *i*; these are at 414 191 211 16 23 3118 3432 375 19. It also betrays occasional failure to recognize aspiration, shown by the occurrence of *κ* for *χ*, but also of *π* for *φ* (1026 2835 379). Late or Hellenistic forms occur at 1713 *μαχαιρης* and *αργαλ(ε)ια* at 2719 3921(twice), but an unexpected Attic form *καηται* instead of *καίηται* occurs at 2720. Somewhat puzzling is 423 *αποκτενω* in a context clearly future; the form represents a variant spelling for the present stem elsewhere throughout. At 2311 B alone has the old (Homeric) spelling for the future of *ἀνίημι* (*ανεσεις*). Other changes in verbal inflection obtain at 322 722 2230 2937. Changes in nominal inflection occur at 3233 398 for number, and at 2525 2633 307 for case, and in an adjectival phrase at 2625. Transposition of words or phrases are found at 829 1214 1314 22 1823 3113 3524 3824 4030. Changes in prepositions occur at 274 2911 365 3816.

Omissions (28 cases) are often due to homoioteleuton; other cases never involve more than a few words and usually no more than two. There are also 16 cases of additions: of an article at 227 375, of a conjunction at 291 3016, of a pronoun 2135, an adjective 2522, of a form of *πᾶς* 188 3419, of *πεντε* 1240 41, a negative particle 1623, a noun 403, a prepositional phrase 719 3010, and of *λεγων* 314. Change of compound to simplex is recorded at 1019, of the reverse at 3521 and of prepositional element in a compound at 192.

Of more interest are changes involving lexemes. These may involve synonyms such as 428 *ρηματα* (for *σημεῖα*), 3432 *ενετειλατο* (*ἐλάλησεν*), 1813 *δειλης* (*ἐσπέρας*), 2821 *δεκα δυο* (*τὰς δώδεκα*), 2926 *αφαιρισμα* (*ἀφόρισμα*), 307 *θυσει* (*θυμιάσει*), and 4025 *εθυσιασεν* (*ἐθυμιάσεν*); cf also 933 *ουκει* (*ἔτι*) after an *οὐκ* construction, and

25<sup>17</sup> χρυσοτορευτα (for χρυσᾶ τορευτά). Other semantic changes are 8<sup>8</sup> αυτους (τὸν λαόν), 9<sup>19</sup> σοι εστιν (ἄν εὔρεθῆ), 15<sup>17</sup> κατηρισω (κατειργάσω), 15<sup>23</sup> τουτο (τό), 16<sup>23</sup> κς̄ (Μωυσῆς), 23<sup>2</sup> εκκλεισαι (ἐκκλῖναι), 23<sup>5</sup> συναρεις (συνεγερεῖς), 28<sup>35</sup> κοσυμβωτοι (κόσσυμβοι), 32<sup>13</sup> αυτοις (τῷ σπέρματι αὐτῶν), 32<sup>34</sup> συ (νυνί), and 39<sup>9</sup> πυλης (αὐλήης). Only two unique spellings of proper nouns obtain in B (aside from itacisms): 6<sup>15</sup> ιε-μιηλ (Ἰεμουήλ), and 17<sup>14</sup> ιησοι (Ἰησοῦ); for the latter cf Sect. K in Chapter VII. Palaeographically inspired are the errors at 8<sup>26</sup> 9<sup>16</sup> 25<sup>40</sup> 38<sup>26</sup> 39<sup>21</sup>.

In order to give a somewhat fuller picture of the character of B, a second list of readings is given below in which B is not unique but is accompanied by no more than five scattered witnesses for a reading.

List 2

- 21 Λεví 1° ] λευει B\* M 15-707 Sa  
 21 Λεví 2° ] λευει B\* M 15-707 Ach Sa  
 21 και 1° ] (2)1° B Aeth<sup>CG</sup> Arab Arm Bo  
 2<sup>18</sup> τί ὅτι ] δια τι B 15' 392 Epiph I 367 Syh  
 3<sup>8</sup> Εὐαίων] et Γεργεσαίων tr B 72 Aeth<sup>C</sup>  
 4<sup>5</sup> om κύριος B 458  
 4<sup>7</sup> εἰσένεγκε] -γκον B 82 130 Or IV 462  
 5<sup>11</sup> om ὑμεῖς B\* Lat<sup>cod</sup> 100  
 6<sup>8</sup> εἰσάξω] εἰσάξω B\* 59 799  
 6<sup>16</sup> Λεví 1° ] λευει B 707 Ach(vid) Sa  
 6<sup>16</sup> Λεví 2° ] λευει B M 707 Ach Sa  
 6<sup>18</sup> Ἰσαάρ] ισσαχαρ B 55  
 6<sup>18</sup> Ὀζιήλ] οἰσειηλ B\* Ach Sa  
 6<sup>19</sup> Λεví ] λευει B M 707 Sa  
 6<sup>20</sup> Ἀμράμ 2° ] αμβραν B 75\*-458 76  
 6<sup>22</sup> Ὀζιήλ] οἰσειηλ B Ach Sa  
 6<sup>23</sup> Ἀμιναδάβ] αμειναδαβ B 120' Procop 544 Ach Sa  
 6<sup>23</sup> Ἄβιούδ] pr τον B 59 =  $\mathfrak{R}$   
 6<sup>25</sup> Λευιτῶν] λευειτων B 835(vid) 707 Ach Sa  
 7<sup>7</sup> om ἦν 2° B 126 107'  
 7<sup>9</sup> om αὐτήν B 53' =  $\mathfrak{R}$   
 7<sup>13</sup> ἐλάλησεν] ενετειλατο B Or Sel 281(1°)  
 7<sup>24</sup> ὕδωρ 1° ] + απο του ποταμου B\* 527 55 646 Syh<sup>T</sup>  
 8<sup>8</sup> κυρίω] pr τω B 129 74 527 799  
 8<sup>17</sup> om ἐν 3° — fin B\* 458  
 8<sup>24</sup> κννομνίας] -μνιης B 82'  
 8<sup>27</sup> om κυρίω B 56\*  
 8<sup>28</sup> om κυρίω B 619  
 9<sup>14</sup> ἵνα] ιν B 82'  
 9<sup>33</sup> ἐξεπέτασεν] εξετεινεν B 82  
 10<sup>8</sup> om κυρίω B 82 56-129 Cyr Ad 201<sup>RV</sup> Sa  
 10<sup>15</sup> οὐχ] ουκ B\* 82  
 10<sup>15</sup> om τοῦ B 82'  
 10<sup>19</sup> οὐχ] ουκ B\* 56  
 10<sup>23</sup> ἦν φῶς] tr B 527 Phil III 230<sup>te</sup> Arm Pal  
 10<sup>26</sup> ὑπολειψόμεθα] υπολ(ε)ιφθησομεθα B 707<sup>s</sup>  
 11<sup>8</sup> om πᾶς B\* Aeth Arab Bo  
 11<sup>10</sup> ἠθέλησεν] εισηκουσεν B 82 120-128'  
 12<sup>4</sup> ἱκανοὺς εἶναι] tr B 19' Lat<sup>Aug</sup> Loc in hept II 63 PsCyp Pasch 1  
 12<sup>10</sup> ἀπολείψετε] -ληψεται (-λιψ. B) B 58 122\*  
 12<sup>12</sup> διελεύσομαι] ελενσομαι B Aeth(vid)

- 1226 om οί B 246 75 318 319  
 1230 om πάντες 1° B 128' Lat<sup>cod</sup> 104 Arab Sa  
 1236 κύριος ἔδωκεν] tr B 707 Aeth Arab Arm  
 1244 om τινός B 708 Aeth Sa  
 135 om δοῦναί σοι B\* 618\* 392  
 1310 om κατὰ καιροὺς ὥρων B Arab  
 1315 θύω] + παν πρωτοτοκον B Arab  
 1317 οὐχ] ουκ B\* 72-82-426 551\*  
 1319 om Ἰωσήφ 2° B\* Aeth = 𐤀𐤃  
 1322 ἐξέλιπεν] + δε B Bo  
 145 τὸν 2°] pr η καρδια B 121 68' Sa  
 1416 τὴν ῥάβδον] τη ραβδω B 129  
 154 κατεπόντισεν] -ποθησαν B 82 Eus II 828 Pal Sa Syh = 𐤀𐤃  
 1517 κύριε 1°] ∩ 2° B<sup>xt</sup> Lat<sup>Cant</sup><sup>R</sup>  
 1522 1625 οὐχ] ουκ B\* 82  
 1523 ἐπωνομάσθη] -μασεν B 319 Cyr Ad 380 Gl 444 Arm Syh  
 1524 Μωσοῦν] μωσην B 18  
 1526 κύριος] + ο θεῶ σου B 30 Bo  
 161 Σινά] σεينا B\* 707\*  
 168 ὁ γογγυσμὸς ὑμῶν / ἐστιν] tr B Anast 652 1528 Lat<sup>Spec</sup> 77 115 Arm  
 1615 πρὸς αὐτοῦς] αυτοις B Phil I 150  
 1623 αὔριον] bis scr B 82  
 1629 om τὰ σάββατα B 376  
 1633 ἐμβάλε] -λετε B 82  
 1633 om τοῦ 1° B Cyr VI 512 X 900  
 1634 μαρτυρίου] θεου B 29  
 1635 τὸ μάν / ἔφαγον] tr B 527  
 175 μετὰ σεαυτοῦ] σεαυτω B 82  
 183 αὐτοῦ] αυτης B F<sup>b</sup> 426 46\* 646 Arab = 𐤀𐤃  
 187 om αὐτοῦ B 82 127  
 1818 om σύ 3° B\* 72 Cyr Ad 281<sup>V</sup> Aeth Arm  
 192 ἤλθον] ηλθοσαν B 82  
 197 ἐκάλεσεν] ελαλησε(ν) προς B\* 527  
 198 τοῦ λαοῦ] τουτους B 426 106  
 1919 ἐλάλει] -λησεν B 82; ελαλη 458  
 207 κύριος] + ο θεῶ σου B Lat<sup>Quodv</sup> Prom I 49  
 2011 καί 2°] ∩ 3° B<sup>xt</sup> Sev 435  
 2019 μήποτε] μη B 72 Phil II 32 III 5<sup>Pap</sup> 235<sup>ap</sup>  
 2023 ἐαυτοῖς 1°] αυτοις B 72\* 422 74  
 2110 om αὐτῶ B\* 509 Bo<sup>B</sup>  
 2135 τεθνηκότα] -κοντα B\* 120\*  
 228 αὐτός] αυτον B\* 126  
 2311 ὑπολειπόμενα] -λιπομενα B\* 960 53'  
 2319 om τῆς γῆς B\* Phil I 232<sup>Pap</sup> Lat<sup>cod</sup> 102 Ambr Ep 35 Ruf Rom VII 5  
 2322 ποιήσης] -σητε B 131<sup>c</sup>  
 2328 ἐκβάλε] -λεις B 76'  
 252 om μοι B 29 68' Lat<sup>Aug</sup> C Adim 10  
 2511 τέσσαρας] -ρες B\* 767  
 2519 ταῖς] pr εν B Syh<sup>T</sup>  
 2533 om οί B 106 129 55  
 264 om εἰς B\* 129  
 268 om ἔσται 1° B 58 129 392 55 Lat<sup>Ruf</sup> Cant 2 = 𐤀𐤃  
 268 τῆς 3°] ∩ 4° B\* 76 Lat<sup>cod</sup> 100  
 268 μέτρον / τὸ αὐτό] tr B Lat<sup>Ruf</sup> Cant 2  
 2624 ἔσονται 1°] εσται B 129 55  
 2637 αὐτοῖς] αυταις B\* 46 799  
 2711 τῶ 1°] ∩ 2° B 392 46 55 Cyr Ad 640

- 27<sub>11</sub> *βάσεις* 2°] + *αυτων* B 72 44 509 Cyr *Ad* 640<sup>P</sup>  
 27<sub>12</sub> *πήχεων*] *πηχων* B 82 392 55  
 28<sub>5</sub> *τήν* 1°] *τον* B 376 53' 318 55<sup>c</sup>  
 28<sub>10</sub> *κατά*] *και* B\* 72 53'  
 28<sub>11</sub> *λίθους*]  $\curvearrowright$  (12) B 422 76'  
 28<sub>21</sub> *δώδεκα* 1°] *δεκα δυο* B 82 129  
 28<sub>22</sub> *άλυσιδωτόν*] *-του* B 73\* 55 <sup>Lat</sup>codd 100  
 28<sub>29</sub> *om* *δέ* B Cyr *Ad* 744 Bo<sup>A</sup>  
 28<sub>29</sub> *om* *καί* 5° B\* 82' 527(2°)  
 28<sub>31</sub> *ἐναντι*] *-ντιον* B 53' 75  
 28<sub>37</sub> *ἱερατεύσωσίν*] *-τεωσιν* B 707 108-314 44 74  
 29<sub>3</sub> *προσοίσεις*] *-σει* B\* 392 Cyr *Ad* 752  
 29<sub>6</sub> *ἐπιθήσεις* 1°] *θησεις* B\* 126  
 29<sub>9</sub> *ἐμοί*] *μοι* B 426  
 29<sub>9</sub> *τὰς χεῖρας Ἀαρών*] *ααρων τ. χ. αυτου* B 55 Cyr *Ad* 752  
 29<sub>10</sub> *om* *αὐτῶν* B\* 106-125  
 29<sub>17</sub> *om* *ἐπί* B\* 552 <sup>Lat</sup>codd 91 94—96  
 29<sub>18</sub> *θυσιάσμα*] *θυμαμα* B\* 53' 46  
 29<sub>18</sub> *ἐστίν*] *εσται* B Cyr *Ad* 753  
 29<sub>20</sub> *τῆς* 1° — *δεξιᾶς*] *της δεξιας χειρος* B 58 Cyr *Ad* 753  
 29<sub>24</sub> *αὐτούς*] *αυτοις* B F\*(cpr m)  
 29<sub>26</sub> *om* *σοι* B\* 54  
 29<sub>28</sub> *παρά* 2°] *απο* B 16  
 29<sub>33</sub> *αὐτῶν* 2°] *αυτου* B Aeth  
 30<sub>7</sub> *ἐπισκευάζῃ*] *-σκευαση* B\* 550' 129  
 30<sub>8</sub> *θυμιάσει*] *-σεις* B 54 55  
 30<sub>15</sub> *τοῦ ἡμίσους*] *του ημισυ* B 707 129  
 30<sub>27</sub> *καί* 3°] *ρη και την σκηνην του μαρτυριου και παντα τα σκευη αυτης* B 15 Cyr *Ad* 645  
 30<sub>28</sub> *καί* 6°]  $\curvearrowright$  (29)1° B 15 55 426  
 30<sub>35</sub> *αὐτό*] *εν αυτω* B 15 129 55  
 31<sub>2</sub> *υἱοῦ*] *τον* B 15' 55 426 Clem II 16  
 31<sub>6</sub> *δέδωκα* 1°] *εδωκα* B 15' 319  
 31<sub>14</sub> *ἐστιν*] + *κῶ* B M 15 18  
 31<sub>18</sub> *Μωσῆ*] *μωσει* B 72  
 32<sub>7</sub> *κατάβηθι*] *post ἐντεῦθεν* tr B 15' 129 Cyr *Gl* 529 Sa  
 32<sub>14</sub> *περί* — *ποιῆσαι*] *περιποιησαι* B Cyr IX 749  
 32<sub>16</sub> *om* *ἐστιν* B Phil III 39 <sup>Lat</sup>Aug *Ex* CLXVI 1 Arm  
 32<sub>17</sub> *τήν φωνήν*] *της φωνης (-ην 107)* B\* 73 107\* 527  
 32<sub>26</sub> *Λεβί*] *λενει* B 707 127<sup>c</sup>  
 32<sub>27</sub> *καί* 5°]  $\curvearrowright$  6° B 76 799  
 32<sub>28</sub> *Λεβί*] *λενει* B 707 127  
 33<sub>10</sub> *τῶν θυρῶν*] *της θυρας* B 82' 129 426  
 33<sub>16</sub> *ἐγώ* 1°]  $\curvearrowright$  2° B<sup>txt</sup> 19 125 527  
 33<sub>19</sub> *καλέσω*] *λαλησω* B 15 407 55 Bo<sup>A</sup>  
 34<sub>2</sub> *ἄκρου*] *ακρους* B 767  
 34<sub>12</sub> *μή*] + *σοι* B 15'  
 34<sub>14</sub> *θεῶ ἑτέρω*] *θεοις ετεροις* B <sup>Lat</sup>codd 100 103 Arm<sup>tc</sup>  
 34<sub>16</sub> *τοῦς υἱούς*] *οι υιοι* B Syh  
 34<sub>24</sub> *ἀπό*] *προ* B 15 407 55 426  
 34<sub>25</sub> *θυσιασμάτων*] *θυμαμ.* B 55\* 426  
 34<sub>26</sub> *εἰσοίσεις*] *θησεις* B 15 129<sup>txt</sup> 318 Sa  
 34<sub>26</sub> *οὐχ ἐψησεις*] *ου προσοισεις* B 15  
 34<sub>29</sub> *χρωτός*] *χρωματος* B 72 56 799 Arm  
 34<sub>30</sub> *χρωτός*] *χρωματος* B 72 Aeth<sup>P</sup> Arm  
 35<sub>10</sub> *καί* 2°]  $\curvearrowright$  3° B<sup>txt</sup> M'<sup>txt</sup> 72 18<sup>txt</sup>  
 35<sub>30</sub> *υἱοῦ*] *τον* B 15' 55 426  
 35<sub>35</sub> *om* *καί* 1° B 15-376-767 55 Syh = **Ⲛ**

- 363 Μωυσῆ] μωση B 58 127  
 365 εἶπαν] ειπεν B 458  
 369 ἐποίησαν] -σεν B F<sup>h</sup> G<sup>c</sup> 799 =  $\mathfrak{R}$   
 3610 om τῷ διανενησμένῳ B\* 72  
 3613 om χρυσίῳ γεγλυμμένους B<sup>txt</sup> 53  
 374 τέσσαρας] -ρες B\* 767\* 19' 129 392  
 3711 πήχεων 1°]  $\cap$  2° B 15 55 426  
 3713 πέντε — πήχεων] εκατον πεντηκοντα πηχεων (aut -χων) B 15 55  
 3713 om καὶ οἱ B F<sup>h</sup> LatAug Ex CLXXVII 13 Aeth<sup>C</sup> =  $\mathfrak{R}$   
 3717 om αἱ 2° B F 64\* 73 321 509  
 3721 Ἀχισαμάχ] -μακ B 58'-82 55\*  
 387 τό 4° — ἱλαστηρίου 2°] του λ. του δευτερου B 121  
 3810 om χρυσοῦς B 15-29-707<sup>txt</sup> 46  
 3816 ἄ] ο B 15 55  
 3824 τέσσαρας] -ρες B\* 767\* 19' 56'  
 391 καὶ τριάκοντα] εικοσι B 15 527 126 55 799  
 399 αὐλῆς 3°] σκηνης B\*(vid) 376 46\*  
 3910 ἐργαλεῖα] αργαλεια B 458  
 3922 om τῷ B 15-82<sup>c</sup> 19' 55\*  
 403 καὶ 1°]  $\cap$  2° B 72 53 130<sup>txt</sup> 71'  
 407 om σκεύη B\* 426  
 4011 ἱερατεύσει] -τενει B\* 134 416\*  
 4031 om τῆς B 630<sup>s</sup>

A number of peculiar characteristics found in *List 1* recur in *List 2*, and need no further mention. Particularly characteristic of *List 2* is the large number of omissions (45), many being palaeographically inspired. On the other hand, only 12 instances of plusses obtain, only one being longer than a simple phrase, 30<sup>27</sup>. Changes in verbal inflection may involve number, person, voice, tense or mood (20 instances), and in one case a Hellenistic form, 19<sup>2</sup>. Change in nominal inflection may involve gender (4 times), number (3 times), case (8), both number and case (2), and in one case, 8<sup>24</sup>, the Hellenistic form of the first declension is involved; cf Sect. H 1 of Chap. VII. Two instances of change of pronoun obtain, and three, of preposition. Twice a prepositional phrase is changed to a simple pronoun, 16<sup>15</sup> 17<sup>5</sup>, and the reverse occurs at 30<sup>35</sup>. A compound stem appears in its simplex form at 12<sup>12</sup> 29<sup>6</sup>, whereas the prepositional element in the compound is changed at 6<sup>8</sup>. Occasionally the stem of Moses' name occurs as  $\sqrt{\mu\omega\sigma}$  instead of  $\sqrt{\mu\omega\nu\sigma}$  (15<sup>24</sup> 31<sup>18</sup> 36<sup>3</sup>). Other misspellings occur at 6<sup>18</sup> ἰσσαχαρ for Ἰσαάκ, 6<sup>20</sup> αμβραν for Ἀμράμ, and 37<sup>21</sup> αχισαμακ for Ἀχισαμάχ.

Change in lexeme is attested 17 times. These are (with the text of Exod in parentheses) 2<sup>18</sup> δια τι (τί ὄτι); 9<sup>33</sup> ἐξετεινεν (ἐξέπετασεν); 11<sup>10</sup> εισηκουσεν (ἠθέλησεν); 16<sup>34</sup> θεου (μαρτυρίου); 19<sup>7</sup> ἐλαλησεν προς (ἐκάλεσεν); 19<sup>8</sup> τουτους (τοῦ λαοῦ); 28<sup>10</sup> και (κατά); 29<sup>18</sup> θυμαμα (θυσίασμα); 31<sup>2</sup> 35<sup>30</sup> τον (υἱοῦ); 33<sup>19</sup> λαλησω (καλέσω); 34<sup>25</sup> θυμαματων (θυσιασμάτων); 34<sup>26</sup> θησεις (εἰσοίσεις); 34<sup>26</sup> προσοισεις (ἐπήσεις); 34<sup>29</sup> 30 χρωματος (χρωτός); 39<sup>9</sup> σκηνης (αὐλῆς).

It remains to determine whether any text groups have been influenced by the B tradition to some extent. *List 3* gives all instances in which a variant text in B is also supported by no more than three text groups. A text group will only be recognized as such when at least one half of its extant manuscript witnesses support a reading.

Readings designated as O, however, may include members of *oI* and/or *oII*; such a mixture will be recognized as O if at least six mss including at least one O witness are in support. C may be C, *cI*, *cII*, or any combination thereof. To help the reader these group identifications are placed in parentheses in front of the citations.

List 3

- 215 (*f n z*) κατώκησεν] ωκησεν B 15 53'-56\* n 392 68'-120' 55 130  
35 (*f z*) καί (εἶπεν)] ο δε B M<sup>ms</sup> 15' 56'-129 z 799  
36 (*oII*) om αὐτῶ B 15'-707 56\* 55 799 Carl 49 Cyr *Gl* 468 =  $\mathfrak{M}$   
39 (*O f z*) καὶ ἐγὼ] καγω B 15'-58' *f z* 130 799 Cyr *Ad* 240  
311 (*O b n*) εἰμι] + (✱ Arm<sup>ms</sup>) εγω A<sup>c</sup> B F<sup>b</sup> 15'-72-135\*-426-*oI* 126-550' *b n*-628 527 55 130  
509 ClemR XVII 5 Cyr *Ad* 240 Tht *Ex* 112 II 500 Lat<sup>c</sup>cod 100 Arm Sa  
312 (*n*) ἀποστείλω] ἐξαποστελω B 15'-426 413 *n*-458 799  
41 (*C z*) om οὖν B 15'-64\* C'' 19' 129 527 z Cyr *Ad* 240 *Gl* 469 Lat<sup>a</sup>Ambr *Ep* VIII 8 Aug *Loc*  
in *hept* II 13 Arm Bo  
46 (*f*) εἰσένεγκε] -γκον B 843 82 56<sup>c</sup>-129-246 Cyr *Ad* 245<sup>RV</sup> Or IV 462  
47 (*f z*) αὐτοῦ 3°] αὐτης B 15'-72 500 *f*-129 458 z 130 799  
411 (*z*) om κύριος 2° B 82-426 68'-120' Arm  
412 (*b*) ἄ] ο B 15' *b* Co  
426 (*z*) om comma B 135 14\*(cpr<sup>m</sup>)-52'-313'-739 628 527 68'-120' 424  
512 (*O y*) Αἰγύπτῳ] pr (✱ Syh) γη B M O'-64\* 72-29 19' 321 *y*-392 18 55 59 130 799 Lat<sup>c</sup>cod 100  
Arab Arm Syh =  $\mathfrak{M}$   
612 (*f*) ἐναντίον] εναντι B 56'-129  
615 (*f*) Ἰσαδ] ισαδ B 56'-129 120' 799  
622 (*z*) Σετρί] σεγρει B 835 68'-120' Ach  
627 (*x*) ἐξ] εκ γης B 126 30' x 318' 59 646 Aeth  
89 (*d f s*) τοῦ 1°] pr περι B 64<sup>ms</sup>-376 *d*-125 *f*-129 *s*-343 84-370 392 55 130 799 Lat<sup>a</sup>Ambr *Cain*  
I 33 Aeth =  $\mathfrak{M}$   
810 (*C x*) εἰδης] ιδης B 15'-29-64' C'' 19' 44 127' x 318-527 18 59 76' 130 646'  
821 (*O f*) κυνομυίας] -μυιης B 58-426-707 56'-129 55\*  
823 (*f*) om τὸ σημεῖον B *f*  
828 (*f*) ἐξαποστελῶ] αποστελλω B 15-426 *f* Cyr *Ad* 196<sup>RV</sup>  
831 (*f z*) om ἀπό 2° B 82 56'-129 68'-120' 130 799 Sa  
93 (*x z*) ἔσται] επεσται B 72-82\* x 527 120'-128' 130 646  
93 (*f z*) om ἐν 4° B 82 44 *f* 527 z Sa  
94 (*z*) ἐγὼ] + εν τω καιρω εκεινω A<sup>c</sup> B 318' z 130 799  
99 (*d f t*) γῆν] pr την B 82-135 25 *d*-125 *f* 75' 85' *t*-84 120'  
99 (*x*) om ἐν ult B 314\* x 122\*  
104 (*O*) θέλης] + συ B O'-72-15' 56-129 527 120-128' Arm Pal Syh =  $\mathfrak{M}$   
105 (*f x*) περισσόν] + της γης B M<sup>ms</sup> 82 *f* 75' x 318' 120-128' 130 799 Sa  
106 (*f x*) Αἰγύπτου] των αιγυπτιων B 82 56-129-664 x 120  
107 (*f n*) λέγουσιν δέ] και λεγ. B 82 *f n* 120-128' 799  
107 (*f*) om κυρίῳ B 82 *f*-246  
1010 (*d t x*) πρόκειται] προσκειται B 58-82 *d* 75 85' *t* x 392-527 130  
1011 (*x*) λατρεύσατε] -σατωσαν B\* 19' x 646<sup>c</sup> Lat<sup>c</sup>cod 104 Aeth Arm Bo<sup>A</sup>  
1011 (*d x*) ζητεῖτε] εζητετε B 82 *d* 370<sup>c</sup> x 120-128 799 Arm  
1014 (*x*) μετ' αὐτήν] μετα ταυτα B 376<sup>c</sup> 52\*(vid) 56-129 x 120-128' 130 799  
1023 (*f*) αὐτοῦ 1°] + τρεις ημερας B 82 *f*-246 527 120 130 799 Lat<sup>c</sup>cod 104 Aug *Loc* in *hept* II  
56 Arm Sa  
1029 (*n*) Μωυσῆς] μωσης B(l) 15-135-426 *n*  
112 (*d f t*) πλησίον 1°] ∩ 2° B\* *d* 53'-129<sup>txt</sup> 458 *t*-46 68'-120  
117 (*n*) παραδοξάσει] -ξαζει B 707\* 56\*-246 *n*-628 392-527 130 799 Lat<sup>c</sup>codd 101 102  
119 (*f*) πληθύνω] pr πληθυνων B 58-82 *f*-246 392 120-128' 76' 130 799  
1110 (*O n x*) Μωυσῆς] μωσης B 15-72-426 *n x*  
121 (*O s*) Αἰγύπτῳ] -πτου B O'-426-15-29\*(vid) 126 537 56\*-246 127 85-321<sup>txt</sup>-343' 392-527  
120 130 509 Or IV 183 PsHipp 125

- 123 (x) πρόβατον 2°] pr εαστος A<sup>c</sup> B 82 131<sup>(c2)</sup> 56<sup>c</sup>-129 x 392 120-128' 130 Sa<sup>3</sup>  
125 (f) ἀμῶν] αρνων B 707 f<sup>-246</sup> 392-527 76' 130 799 PsHipp *Pascha* 125  
127 (oI x) ἄν] εαν B 15-82' 127 343' x 392 120-128'  
1210 (b t) καταλειπόμενα] -λιπ. B 78-126 b 46-74' 318 18\* 130 799  
1214 (f) τάς] pr πασας B 82 f<sup>-246</sup> Cyr *Ad* 1065  
1217 (n) φυλάξεσθε] -ξετε (aut -ται) B 246 n  
1220 (x) παντί] + δε B 58-82 x 392 120-128' 130  
1221 (O C f) Ἰσραήλ] pr υιωv 58-381'-426 C<sup>n-16</sup> 126<sup>500</sup> 610 56'-129 458-628 128 424 646 Pro-  
cop 576 Arm Sa  
1221 (f) θύσατε] -σετε (aut -ται) B 82-381\*-618 125 f<sup>-246</sup> 75'  
1228 (n) Μωυση] μωση B 426 n<sup>-628</sup>  
1230 (x) ἀνέστη] αναστας B M<sup>mg</sup> x  
1232 (O f x) δέ] δη B F 72-381'-oI<sup>15</sup> 54 19' 53'-246 628 30-85<sup>mg</sup> x 55 59 130 799  
1237 (f n x) ἀπήραν] απαραντες B 707 552<sup>txt</sup> 19' f n x 527 120-128'  
1246 (oI C f) οὐκ] pr και B oI-82' C<sup>n</sup> f 75' 84 318-527 130 Or *Sel* 288 Latcod 104 Aeth Arab  
Arm  
133 (n s) ἐξ 1°] εκ (+ της 458) γης B 135 n s 619 392 130 799 Latcod 104 MissRom 85 Arab  
Co Syh  
137 (b) om τάς B b  
1311 (O f x) δῶ] δωσει B F<sup>b</sup> 15'-58-376<sup>c</sup>-707<sup>c</sup> 52'-73'-413-761 19' f<sup>-53</sup> 75 134 x 318 120 55<sup>c</sup>  
59 76' 130 Cyr *Gl* 436<sup>P</sup> X 620 701 LatAmbr *Cain* I 42  
1312 (b) ἄν] εαν B 15-426-707 118'-537 Phil I 239<sup>UF</sup> 244<sup>UF</sup>  
145 (z) πεποιήκαμεν] εποιησαμεν B 82 129 127\* 120-128'-628  
147 (x) ἔλαβεν] λαβων B 82' 129 x Cyr *Ad* 269  
149 (x z) εὔρον] ευροσαν B 58-82 x 120-128'-628  
1420 (f z) καὶ ἐγένετο] pr και εστη A<sup>c</sup> B 82 19' f<sup>-56<sup>txt</sup></sup> 458 392-527 120-128'-628 130 799 Cyr  
*Ad* 269 Sa  
1423 (O x z) κατεδίωξαν δέ] και κατ. B 58'-82 129 x 120-128'-628 130  
1428 (O f) οὐ] pr και B O<sup>-426</sup>-15' 19' f<sup>-56\*</sup> 527 120-628-630 508 Latcod 111 Ps Ambr *Mans* 5  
Arab Arm Bo  
1430 (O f z) Αἰγυπτίων] pr των B 58'-82-381' 126-551-552 f 75 30' 392-527 120-128'-628 55  
130 508 799  
1520 (b) ἔλαβεν] λαβουσα B M<sup>mg</sup> 707 b<sup>-314</sup> 56\* 527 Syh<sup>Lmg</sup>  
1527 (f z) ἤλθον] -θοσαν B 82 53'-56<sup>c</sup>-129 392 z 130  
161 (O z) ἤλθον] -θοσαν B 58'-82 129 392 120-128'-628 130  
165 (O f) ἄν 1°] εαν B O<sup>-58</sup>-15' 52'-313' 53'-56\* 458 318 130 799 Cyr *Gl* 449 VI 508  
165 (O f x) ἄν 2°] εαν B 15-72-376 52'-78-126-313'-422 53'-56\* 127 x 318-527 130 799 Cyr  
*Gl* 449<sup>F\*</sup> VI 508  
166 (O n z) εἶπεν δέ] και ειπεν B O<sup>-29</sup> 72 19' 129 n 120-128'-628 130 Cyr VI 508 Syh  
1618 (O f n) ἐμέτησαν] μετηρησαντες A<sup>(c)</sup> B 58'-82 19' f<sup>(-53)</sup> n 130 799 Cyr *Gl* 453<sup>F</sup>  
1622 (f z) εἰσηλθον] -θοσαν B 58-82 f 392 z 130  
1623 (n) τὸ ὄημά / ἐστιν] tr B 707 n 30' Latcodd 102 104  
1623 (O f) ἄν 2°] εαν B O<sup>-376</sup> 126 56'-129 318 120 799 Cyr *Ad* 505  
1624 (f z) κατέλιπον] -ποσαν (-λειπ. 58-82 129) B 58-82 f<sup>(-53)</sup> 318 120-128'-628 130  
1624 (f n s) ἔως] εις το B M 82 f<sup>(-53)</sup> n 30'-85-321<sup>txt</sup>-344<sup>txt</sup> 318 18 46 Cyr *Gl* 453 Arm  
1624 (d t) αὐτῶ] αυτοις B 72 73-413 d<sup>-44</sup> t  
1627 (O f z) ἐξήλθον] -θοσαν B 58'-82 f 120-128'-628 130  
1631 (t z) ἐπωνόμασαν] + αυτο (το 44) B 58-82 19' 44 129 75 t z Latcodd 102 104 Aeth Bo  
1633 (O n) Μωυσῆς] μωσης B O<sup>-376</sup>-15 313 n  
1633 (s t) πλήρες] -ρης B 29 458 s t 318 59  
1635 (f) γῆν] την B 426\*-707 126 f 120-128-628 509 799 Sa  
1635 (f) ἔραγον 2°] -γοσαν B 58<sup>mg</sup>-82 56'-129 120-128-628  
173 (O b) ὁ λαός 2°] pr εκει B 15'-58-376 b 120-128-628 Latcod 102 Arm<sup>ap</sup>  
173 (x) ἐπί] προς B F 106-125 x 59 Latcodd 102 104 Aug *Loc in hept* II 90  
176 (f) λαός] + μου B M<sup>mg</sup> 82 f 318' 120-128-628 799 Cyr *Gl* 488 492 Latcodd 102 104  
Quodv *Prot* I 56  
1714 (z) ἐν βιβλίῳ] εις βιβλιον B z Cyr *Ad* 277 X 844

- 1715 (O) μου καταφυγή] tr B O-15 108 76' Cyr *Ad* 273 <sup>Lat</sup>cod 104(vid) Ruf *Num* XIX 1 Syh = **ᾤ**
- 184 (fz) ó] pr λεγων B 58-82 19' f 392-527 z 76' Cyr *Ad* 280 Aeth<sup>C</sup> Arm Sa
- 185 (fz) ἤλθεν] ἐξηλθεν B 82 f 68'-120'
- 186 (z) Μωυση] -σει B 343 68'-120'
- 188 (O n) Μωυση] μωυσης B O-<sup>376</sup>-15 n 343 76
- 1810 (x) τὸν λαὸν αὐτοῦ] αὐτους B 426 x Arm Syh
- 1814 (f) ἐποίει] ποιει B f-<sup>246</sup>\* Sa
- 1825 (O n) Μωυση] μωυσης B O-<sup>376</sup>-15 107' n
- 1826 (fz) ἔκρινον] -νοσαν B 82 56'-129 120-128'-628
- 1826 (fn z) τό 1°] παν B 58-82' fn 318' 120'-128'-628 <sup>Lat</sup>cod 104 Sa
- 1826 (fz) ἀνέφερον] -ροσαν B 56'-129 120'-128'-628
- 1826 (f) ἔκρινον 2°] -νοσαν B 56'-129
- 191 (fz) ἤλθον] -θοσαν B M<sup>ms</sup> 82 f 392 120'-128'-628 799
- 193 (O n) Μωυση] μωυσης B O-<sup>376</sup>-15 126 n<sup>(458)</sup>
- 193 (b) ὄρους] οὐνοῦ B 118'-537 246\*(cprm) 76'
- 199 (O n) Μωυση] μωυσην B 15-72-426 126 107' n
- 199 (n) Μωυση] μωυσης B 15-426 n
- 1913 (x) οὐχ] ουκ B\* 58\*-82 x
- 1918 (O) τὸν θεόν / ἐπ' αὐτό] tr B O-<sup>376</sup>-15 129 Bo Syh = **ᾤ**
- 1919 (O d n) Μωυση] μωυσης B O-<sup>376</sup>-15 77-78-126-414'-552\* 19' 107'-125 n Phil III 5
- 1924 (n) om καὶ ἀνάβηθι B\* 15-376<sup>txt</sup> 78-413 n<sup>-127</sup> 55 Sa: homoiot
- 2020 (O n) Μωυση] μωυσης B O-<sup>376</sup>-15 126 n
- 2023 (d t) ποιήσετε 1°] + υμιν B 707 d t
- 2024 (O y) ὀλοκαυτώματα] + (×Syh) υμων B O-15-707 458 y-<sup>392</sup> 68' 424 Cyr *Ad* 592<sup>E</sup> Arm Sa Syh: cf **ᾤ**
- 2024 (x) τά 3°] pr και B 15-29-376-618 x 527
- 2025 (f) αὐτό] αὐτους B 72 610\*(vid) 53'-56<sup>c</sup>-129
- 211 (d) παραθήσεις] -ση B 107'-125 Or *Sel* 293
- 216 (O z) πρὸς 2°] επι B O-<sup>376</sup> 25 19' 44 392<sup>c</sup> 120'-128-630 426
- 216 (O n) αὐτοῦ / ὁ κύριος] tr B O-15-707 n 30' 84 <sup>Lat</sup>codd 91 94 95 = **ᾤ**
- 2116 (z) θανάτω] ad fin tr B 82 56-664 527 120'-128'-628 426 799 Cyr *Ad* 508 Did *Ps* 112.8
- 2116 (O z) τελευτάτω] τελευτήσει B O-<sup>376</sup>-82' 129 127<sup>c</sup> 392-527 120'-128'-628 426 799 Cyr *Ad* 508 Did *Ps* 112.8 Sa
- 2118 (z) πατάξῃ] -ξωσιν B 72 19' 68'-120' 424 Syh
- 2118 (O z) om τίς B O-<sup>58</sup>-15-29 19' 53' 127 68'-120' 424 Aeth Syh
- 2123 (f) ἦ] ην B 82 f-<sup>246</sup> 458 321\* 319 799
- 2131 (b z) κερατίση] post θυγατέρα tr B 82 b 44 129 z 424 426 Cyr *Ad* 525 <sup>Lat</sup>cod 100 Arm
- 2136 (b) om αὐτοῦ B\* 118'-537 392
- 221 (n) om αὐτό B 82'-767 n<sup>-458</sup> 527 Cyr *Ad* 533 <sup>Lat</sup>PsAmbr *Lex* 11 Aeth Arm
- 225 (O z) ἦ 2°] και B O-<sup>767</sup>-15 z 424 426 799 Cyr *Ad* 556 Arm Syh = **ᾤ**
- 2211 (oII) οὐ μή] ουκ B 15-29-707<sup>c</sup> 527 319<sup>c</sup>(vid)
- 2220 (f) ἐξολεθρευθήσεται (cvar)] pr θανάτω B 58-82 f-<sup>56</sup>\* 527
- 2230 (b z) ἡμέρα τῆ ὀδόῃ] ογδ. ημ. B 82 126 118'-537 129 120'-128'-628 426 Cyr *Gl* 436
- 232 (d s) προστεθήσῃ] προσθήση (aut -σει) B\* 707 d 129\*(cprm) s 55 799 Clem I 252
- 2311 (n x) θηρία τὰ ἄγρια] αγρ. θηρ. B 82'-767 19' 129 n x 392 <sup>Lat</sup>Aug *Ex* 89
- 2312 (s) ἀναπαύση] -σις (-σης 30) B 82 30'-85-343'
- 2312 (z) ἀναψύξῃ] ἀναπαύσεται (cvar) B\* 500 z 426 646\* Co
- 2318 (C f x) θυσιάσματος] θυμιαμ. A<sup>c</sup> B C<sup>'</sup>-<sup>422</sup> 19' f-<sup>246</sup> 30'-130\* x 646' *Tht Ex* 137<sup>ap</sup>
- 2319 (O) οὐχ] ουκ B\* M 72-767-oII-<sup>15</sup> 127<sup>c</sup> 18 46 55 509 Cyr *Ad* 701 *Tht Ex* 137
- 2328 (O f z) om τούς 2°] B 72-82-767 f 128'-407-628 426
- 2328 (fz) om τούς 3°] B 82 f 128'-407-628 426 799
- 2330 (O C d) om μικρόν 2°] B O-<sup>376</sup>-82 C<sup>'</sup> d 30' 646 <sup>Lat</sup>codd 91 94 95 Aug *Iud* XVII 4 *Loc in hept* II 110 Aeth
- 2331 (fz) ποταμοῦ τοῦ μεγάλου] μεγαλον ποταμον B 72-82-381' 125 56<sup>c</sup>-129-246 318 128'-407-628 55 426 509



- 241 (z) κύριον] pr τον B 128'-407-628 426  
 242 (n) Μωυσή] μωσης B 15-72 551 n 527  
 2413 (n) idem B 15-72 126 n  
 253 (O) χαλκόν] pr (※ Syh) και B 15-72-376 Latcod 102 Aeth<sup>MPR</sup> Arab Arm Bo Syh = 𐤀𐤋  
 2512 (b n s) ἐκ ξύλων ἀσήπτων] ξυλα ασηπτα B M<sup>txt</sup> 82' 118'-537 56\* n 85'<sup>txt</sup>-130<sup>txt</sup>-343-344<sup>txt</sup>  
 392 126 18 46 55 799  
 2525 (f) δακτυλίους 2°] pr τεσσαρας (-ρες B\*) B f<sup>-56°</sup> Bo  
 2531 (x) λυχνίας 1°] ∩ 2° B<sup>txt</sup> 53 x  
 2533 (O f z) καρυσκου] + εν τω (> 15-376) ενι καλαμισκω (cvar) B O<sup>-76'</sup>-15' 131<sup>c</sup> 19' f 318'  
 68'-120' 55 799  
 2534 (z) fin] + και εν τη λυχνια τεσσαρες κρατηρες εκτετυπωμενοι καρυσκου (-οις 68'-120') B  
 58-82 129 127\* 370<sup>mb</sup> 68'-120' 55  
 2610 (O) om τήν B 15-72-376-οΙ  
 2627 (b x y) τῷ 2°] + ενι B 82-707\* 761 118'-537 129 x y<sup>-318</sup> 55  
 2633 (O x z) διοριεῖ] -ρειεις B\* 58' x 68'-120'-126<sup>(mb)</sup>  
 274 (f) τέσσαρας] -ρες B\* 56'-129  
 276 (x) φορεῖς / τῷ θυσιαστηρίῳ] tr B\* x 55  
 277 (O z) om τά B 15'-72-381'-708-767 77-739 44-125 75 730 z<sup>-126</sup> 18 59 426 509 799  
 279 (x) om ἐκ βύσσου κεκλωσμένης B x 392 55 Latcod 100: homoiot  
 279 (f n) πήχεων] πηχων B 82 f n<sup>-127</sup> 55 799  
 2711 (f) idem B 82 f<sup>-129</sup> 392 55 799  
 2712 (x) δέκα 2°] ∩ (13)2° B<sup>txt</sup> 767<sup>txt</sup> 52'-73<sup>txt</sup>-761 730 x 628  
 2714 (x z) τῶν ιστίων / τὸ ὕψος] tr B 82 56\*-246 x 392 z 55 426 799 Bo Syh  
 2715 (f) πήχεων] πηχων B F 82 f<sup>-129</sup> 392 55 76' 799  
 2716 (f) idem B 82 f<sup>-129</sup> 392 55 799  
 2718 (d f t) idem B F 15'-29-64\* d<sup>(-106)</sup> f<sup>-129</sup> t 392 55 59 76' 509 799  
 2718 (z) om αἰ B 68'-120'  
 2720 (f x) φῶς] + καυσαι B f x 392 55 76' 799 Cyr VI 404  
 284 (x) om καί 4° B 82-767 129 127 x Aeth<sup>FGHM</sup>  
 286 (x) ὑφαντόν] -ντου B 52 610 x 527  
 2816 (x) om ποιήσεις αὐτό B\*(vid) 71' Latcod 100  
 2819 (O d) om καί 2° B O<sup>-76'</sup>-82' 44'-125 527 126 Latcod 100 Syh = 𐤀𐤋  
 2826 (O n) ἔναντι 1°] -ντιον B O<sup>-72</sup>-82 129 n<sup>-127</sup> 128 Phil I 139  
 2826 (O f) ἔναντι 2°] -ντιον B O-29 53'-129 75 527(2°) 59 426  
 2829 (n x) ἐπί 1°] υπο B\* n<sup>-127</sup> 71'  
 2839 (s x) ὅταν 1°] ὡς αν B 82-376 129 127 85'<sup>txt</sup>-130<sup>txt</sup>-343' 71' 55 Cyr Ad 749<sup>V</sup>  
 2839 (z) om ἡ B\* 527 68'-120'  
 291 (z) ἀγιάσαι] -σεις B 82-376 131<sup>c</sup> z 55 426 Cyr Ad 749 Arm Syh  
 2928 (O x) ἀφαιρέμα 1°] ἀφορισμα B O<sup>-376</sup>-82 71' 55 Cyr Ad 753  
 2928 (f x) σωτηρίων] + των υιων ιηλ Ac B 82 f 71' 55 799  
 2942 (oII) om τάς 1° B oII<sup>-29</sup> 125 127 55  
 2942 (oII) om τάς 2° B oII<sup>-29</sup>  
 308 (z) om τάς B M<sup>txt</sup> 15'-64<sup>txt</sup> 127 527(2°) z 18 46<sup>s</sup> 426  
 309 (f) ἀνοίσεις] -σει B\* 53'-56 55  
 309 (x) om καί 2° B\* 71'  
 3012 (b n) om τῷ B 15-707 b<sup>-19</sup> n 55 426 Cyr Ad 344<sup>PR</sup>  
 3020 (x) om ἡ B 707 537 71' 319 Aeth  
 3032 (C f) ποιήσεται] ποιηθησεται B 15' C'' f<sup>-129</sup> 30' 646' Cyr Ad 645  
 3037 (O n) ἑαυτοῖς] αυτοις B F<sup>b</sup> O<sup>-376</sup>-707-707<sup>1</sup> 500\* 129 n 527 55  
 3038 (f) αὐτοῦ] αυτης B\* 707 f<sup>-129</sup> 527 392 799  
 312 (C) Οὐρί] ουρ(ε)ιου B 82 C'' 527 46 55 Cyr Ad 648  
 314 (O n x) ἀρχιτεκτονεῖν] -τονησαι (cvar) B O-15'-707<sup>1</sup> n 71' 392 426 Clem II 16  
 314 (O) καί 7°] ∩ (5)1° B 15-72-376-707<sup>1</sup> 426 Arm  
 321 (O n) Μωυσή 2°] μωσης B 58'-707 n  
 327 (x z) οὖς] ον B 15'-58-767<sup>c</sup> 246 x 392 z Cyr Gl 529 IX 749 Latcod 100 Arm  
 328 (f) προσκεκνήκασιν] προσεκυν. (cvar) B 376 44 53'-246 55\* 319\* 509  
 328 (d t) αὐτῷ 1°] ∩ 2° B 15-707-767 500 d 53' 130 t 126-628 59 Cyr Gl 529 Sa

- 3211 (*fz*) *om* *αὐτοῦ* B 15' *f*<sup>(-53)</sup> z 426 799 Or II 331 Sa  
3211 (*fxz*) *βραχίονι*] *τω βρ. σου* B 15' 56'-129 71' 392 68'-120' 55 799  
3215 (*z*) *γεγραμμέναι* 1°] *καταγεγρ.* B 15 392 68'-120'  
3219 (*x*) *ἡνίκα δέ*] *και ηνικα* B 15' 129 71' 55 Phil II 188  
3220 (*f*) *ἐπί*] *υπο* B\* 64\*(*vid*)-767 414' 610 53'-56 84-134 619 628  
3221 (*x*) *πρός*] *τω* B 15' 129 71' 55  
3226 (*fz*) *om* *πρός αὐτόν* B<sup>ext</sup> 53'-246 68'-120'  
3230 (O *n*) *Μωσῆς*] *μωσης* B 58' 73\* *n* 527  
3231 (*fz*) *ἐπέστρεψεν*] *υπεστρ.* B 15' *f*<sup>-129</sup> 68'-120' 55 799  
3234 (C *xz*) *βάδιζε*] + *καταβηθι* B 15' 73'-550' 129 71' 126-128'-628 426 GregNys II 276s  
Arm Sa  
3234 (O C) *προπορεύσεται*] *-ρευεται* B 15-72-οΙ C<sup>-77</sup> 19 56-129 130 318' 319 Clem I 124 Eus  
VI 238 Syh  
332 (*z*) *ἐμβαλεῖ*] *-λεις* B\* 68'-120'  
335 (*f*) *ἐπαγάγω*] *επαξω εγω* B *f*<sup>-129</sup>  
337 (C *dz*) *παρεμβολῆς* 1°] ∩ 2° B\* 29-72 C<sup>-131mg</sup>-25<sup>ext</sup>-761 107'-125 134 68'-120' 46 319  
646 Bo  
338 (O *n*) *Μωσῆς*] *μωσης* B 58' *n* 527  
338 (*z*) *σκηνὴν* 1°] + *εξω της παρεμβολης* B 29 314 z<sup>(-128)</sup> 46 Aeth  
338 (O *b*) *κατενοοῦν*] *-νοουσαν* B 15'-58' *b* 129 55 426(*vid*)  
338 (O *n*) *Μωσῆ*] *μωση* B 58' *n* 527  
339 (O *n*) *Μωσῆς*] *μωσης* B 58' *n*  
339 (C *f*) *τῶν θυρῶν*] *την θυραν* B 15'-376 73'-550' *f* 392 126 55 799 Latcod 100 Ambr *P*  
*duod* XLIII 28.2 Luc *Conven* 1 Aeth Sa = 𐤒𐤃  
339 (*n*) *Μωσῆ*] *μωση* B 58 44 *n*<sup>-75\*</sup>  
3311 (*fx*) *λαλήσαι*] *-σει* B 15-708<sup>c</sup> 16-131<sup>c</sup> 106-125 53'-129 127 *x*<sup>-71</sup> 407 46 55 59 426 646  
Chr X 328 Tht IV 49  
3318 (C) *δεῖξόν* —*fin*] *εμφανισον μοι σεαυτον* B F<sup>b</sup> 15 73'-550' 129 55 Sa  
344 (*x*) *om* *τὸ πρῶί* B 15 129 71' 55 Cyr IX 952 Sa  
344 (*n*) *om* *μεθ' αὐτοῦ* B 15-618<sup>ext</sup>-707-767 44 *n* 619 318 55 426 Cyr IX 952  
346 (*d n x*) *κύριος κύριος*] *semel scr* B 15'-767 54-73\* *d* 53' *n*<sup>-127</sup> 85 *x* 318 55 59 319 426 509  
799 Cyr VI 944 HymenHier 17 Latcodd 100 103 Aeth Arab Arm  
348 (O *n*) *Μωσῆς*] *μωσης* B 58' *n* 730 527  
3411 (O *x*) *om* *ἐγώ* 2° B O<sup>-767</sup>-15' 73-422 127 730 71' 407 319 426 Sa  
3411 (*f*) *Χετταῖον*] *et Φερεζαῖον tr* B *f*<sup>-129</sup> 392 799  
3413 (*n z*) *πυρί*] *pr εν* B 64\*(*vid*) 500 *n*<sup>-127</sup> 318 126-128'-628 Syh  
3415 (O *x*) *θυσιάων*] *θυματων* B O<sup>-29</sup> 767 71' 55 426  
3424 (*z*) *ἐμπλατύνω*] *πλατυνω* B 15' 16-73 129 730 126-128'-407-628 55  
3424 (O *f n*) *οὐθεις*] *ουδεις* B 15'-58' *f n*<sup>-127</sup> 407 55 426 799  
3425 (*n*) *έορτής*] *pr της* B 552 *n*<sup>-127</sup>  
3428 (C *s*) *ἐναντι*] *-ντιον* B 707 C<sup>"</sup> 75 *s*<sup>-130</sup> 527 Cyr *Gl* 536  
3429 (*n*) *Μωσῆς* 2°] *μωσης* B 500 *n* 527  
3430 (*f*) *αὐτῶ*] *αυτου* B 82 53'-56\* 392\* 55 509 799  
3431 (O *n*) *Μωσῆς* 1°] *μωσης* B 58' *n*  
3434 (O *d n*) *idem* B 58' 78 *d*<sup>-44</sup> *n* 527  
3435 (O *n*) *Μωσῆ*] *μωση* B 58' *n*  
354 (O *n*) *Μωσῆς*] *μωσης* B 58' *n*  
3520 (*n*) *Μωσῆ*] *μωση* B 422 *n* 527  
3521 (*f*) *αὐτῶν* 2°] + *αφαιρεμα* (*cvar*; +  $\overline{\kappa\omega}$  129) *και* B 15' *f* 392 55 799  
3524 (oII *f*) *ἀφαίρεμα*] *pr το* B oII<sup>-29</sup> *f* 392 55 799  
3524 (*z*) *εἰς*] *pr και* B 15 129 68'-120'  
3527 (*n z*) *om* *εἰς* 2° B 15 19 *n* 68'-120' 55 Cyr *Ad* 345 Bo  
3529 (*d*) *εἰσελθόντας*] *-ντα* B\* 15 107'-125 129  
3530 (C) *Οὐρί*] *ουριον* (-*ρειου* B\*) B 15-707 C<sup>"</sup>-54 57 73 131<sup>mg</sup> 527 318 126 424  
3534 (O) *Ἀχισαμάχ*] *-μακ* B 58'-82 121 416<sup>c</sup>(*vid*) Latcod 103(*vid*)  
3535 (O *x*) *om* *τά* 3° B O<sup>-29</sup> 767 610 129 127 *x* 416<sup>c</sup>  
362 (O *n*) *Μωσῆς*] *μωσης* B 58' *n*

- 362 (O b) om τόν B O<sup>-29</sup> (376) b 392 55  
 363 (d t) om πρωί 2° B 72 d t 527 Latcod 100 Aeth<sup>P</sup> Arab  
 366 (n) Μωσῆς] μωσης B 72 n  
 3610 (n x) om σύν 2° B 15'-72-618\* 25 129 n 71' 126 55 509 Latcod 100 Bo  
 3620 (n) χρυσόλιθος] -θον B n<sup>-458</sup>  
 3621 (O x) κατά τὰ ὀνόματα] εκ των ονοματων B G-15-58' 129 127 71' 55 Arab Arm Syh  
 3621 (x) ἐγγεγλυμμένα] εγγεγραμμενα (cvar) B 118\*-314 71' 55  
 3621 (x) σφραγίδες] εις σφραγιδας B 15' 129 71'  
 3627 (oII z) επί 2°] pr και B oII<sup>-29</sup> 52'-313' 129 68'-120' 55  
 3629 (b) ἐπωμίδος 2°] ∩ 3° B<sup>txt</sup> 118'-537 799  
 372 (d n t) πήχεων 2°] πηχων B 29-82 d<sup>(-44)</sup> 246\* n<sup>-127</sup> t 46 319 426 509  
 373 (O) ἐποίησαν] -σεν B F<sup>h</sup> O Aeth<sup>C</sup> Arab Arm Syh = 𐤒𐤍  
 374 (z) χρυσίω] pr εν B 68'-120'  
 376 (f x) om αὐτῶν 1° B 15 53-56-129 71' 392 55 426 799  
 376 (n x y) αὐτῶν 2°] ∩ 3° B 15-381'-707 19' n 71' y 126 55 426 Latcod 100 Aeth<sup>C</sup> Arm  
 3719 (n) Μωσῆ] μωση B n<sup>-458</sup>  
 3720 (O) Οὐρί] ουρ(ε)ιου B 376-oII<sup>-29</sup> 52'-414'-552-761 129 527 55  
 3720 (n) Μωσῆ] μωση B n<sup>-458</sup>  
 3721 (d n t) φυλῆς] pr της B M' 15c-82 d<sup>-106</sup> 129\* n<sup>-75</sup> 130 t 527 392 18 55 426  
 3721 (O b z) ποικιλτά] -τικα B O<sup>-376</sup> b 68'-120'  
 382 (n) καί 3°] ∩ (3)1° B 15-707 19' 44 n 392 55 426 Latcodd 100 104  
 383 (d) τέσσαρας] -ρες B\* 707\*-767\* 19' d<sup>(-44)</sup> 129 392  
 386 (n x z) δύο] pr τους B 15 19' 129 n 71' 318' 68'-120' 55 426  
 3810 (f) τέσσαρας] -ρες (cvar) B 707\*-767\* 19' 44' f 799  
 3817 (f) αὐτῆς 3°] αυτων B 15' 56-129-246\* 127\* 392 799 Bo Pal  
 3818 (x) τοῖς στύλοις] τω στυλω B 15 19' 71' 55 426 Pal  
 3820 (x z) τῇ πύλῃ] την πυλην B 15 129 71' 68'-120' 55  
 3820 (n x) αὐτοῦς] αυτας B 15-707 129 n<sup>-127</sup> 71' 55  
 3824 (x) εὐρεῖς / τοῖς μοχλοῖς] tr B 15' 129 71' 55 426  
 3827 (n) Μωσῆς] μωσης B G-58 550' n 527  
 391 (z) τριάκοντα] εικοσι B 15 56' 527 z 55 426 799  
 393 (z) τρισχίλιους καὶ πεντακοσίους] -λιοι πεντακοσιοι B 68'-120'  
 394 (f x z) κεφαλίδων] pr εκατον B 15-29 56c-129-246 71' z 46 55 Arm  
 397 (z) δισχίλιοι] χιλιοι B 129 68'-120' 55  
 397 (f x z) τετρακόσιοι] πεντακ. B 15-707 f 71' 392 68'-120' 55 799  
 3918 (f n) αὐτῆς τά] tr B 53'-56 n<sup>-127</sup> 130-321 509 799  
 3920 (n x) καί 3°] ∩ 4° B 15-707<sup>txt</sup> 19' 129 n 71' 392 55 426 Latcodd 100 103  
 3922 (n) Μωσῆ] μωση B n<sup>-458</sup>  
 3922 (z) παρασκευήν] αποσκ. B 15 527 68'-120' 55  
 3923 (n) Μωσῆς 1°] μωσης B 72 n  
 405 (f x) om τό 4° et τοῦ 2° B 15-707 f<sup>-246</sup> 71' 392 55 426 799  
 409 (x) om τὸ θυσιαστήριον 2° B\* 71'  
 4014 (n) Μωσῆς] μωσης B G n 527 416\*  
 4016 (n) idem B G n 527  
 4017 (f z) αὐτῆν] αυτης (-τοις 53c-246c-664) B 44 53'-246 68'-120' 646  
 4020 (z) ἔθηκεν] επεθ. B\* 29' 54 527 392 68'-120' 46 319 Latcod 103  
 4029 (O n) Μωσῆς] μωσης B G-58 739 n<sup>-458</sup> 527

The following table gives the number of instances in which text groups support a variant reading found also in B. Column A gives the number in which only one text group supports such a reading; Column B, two supporting groups, and Column C, three supporting groups.

<i>Text groups</i>	<i>A</i>	<i>B</i>	<i>C</i>	<i>Total</i>
<i>O</i>	10	44	21	75
<i>oI</i>	—	—	1	1
<i>oII</i>	4	3	—	7
<i>C</i>	3	5	7	15
<i>b</i>	7	7	4	18
<i>d</i>	3	7	12	22
<i>f</i>	34	37	24	95
<i>n</i>	26	32	18	76
<i>s</i>	1	6	3	10
<i>t</i>	—	7	6	13
<i>x</i>	29	26	18	73
<i>y</i>	—	2	2	4
<i>z</i>	27	36	18	81

These totals do give a somewhat false picture of possible relationships in that a recurring variant occurs 35 times. It concerns the spelling of Moses' name. These variant spellings use the stem  $\sqrt{\mu\omega\sigma}$  rather than the more usual  $\sqrt{\mu\omega\nu\sigma}$ . B usually has the normal spelling, but for 35 times it has the shorter stem; this shorter stem is consistently found in *n* and often occurs in some of the *O* mss. This ought to be assessed as a single variant, i.e. the *n* group total should be reduced by 34 to 42, and the *O* group by 19 to 56.

Three groups stand out significantly as being close to, or at least influenced by, the B tradition; these are *f* with 95 agreements, *z* with 81, and *x* with 73. The others in ranked order are *O* 56; *n* 42; *d* 22; *b* 18; *C* 15; *t* 13; *s* 10; *oII* 7; *y* 4, and *oI* 1.

Certain individual mss might also be mentioned here. In the above list agreements of particular interest with such mss are 123 instances for ms 82; 99, for 15; 73, for 55; 65, for 799, and 52, for 527.

That these seem to be somewhat significant becomes clearer when *List 2* is also examined. These were all instances of B variants supported by no more than five other witnesses (including patristic as well as versional support). For these same mss the support ranks similarly, viz. 29 instances for ms 82; 23, for 15; 20, for 55; 8, for 527, and 6, for 799. That 15' out of the *oII* group are particularly influenced by the B tradition seems indicated by these figures.

B. In this study the A tradition is contrasted to that of B. In *List 4* are given all instances of unique A readings.

#### *List 4*

121 <i>ἐανταῖς</i> ] <i>εαντοις</i> A	628 <i>ἦ</i> ] <i>εν</i> A = $\mathfrak{M}$
411 <i>πρὸς Μωυσην</i> ] <i>τω μωυσει</i> A	75 <i>αὐτῶν</i> ] <i>αυτης</i> A
59 <i>μεριμνάτωσαν</i> 2°] <i>-μασθωσαν</i> A	78 <i>Ἄραδόν</i> ] <i>αρων</i> A*
615 <i>Ἰλαδ</i> ] <i>ιαωαδι</i> A	719 <i>Αἰγύπτου</i> 1°] <i>του ποταμου</i> A
623 <i>Ἀβιούδ</i> ] <i>αβισουρ</i> A	722 <i>αὐτῶν</i> 2°] <i>αυτω</i> A*

83 σου 5°] ∩ 6° A*	2324 καθαιρέσει] ρι και A
83 σου 6°] + και εν τοις φρεασιν σου A: cf supra	2413 om και Ιησους A*
85 ανάγαγε] συναγαγε A	2418 ἦν] εκαθητο A
86 ό] η A	256 εις 2°] ρι και A
87 γῆν] ρι πασαν A	258 δεικνύω] διγνυω A
88 εὔξασθε] ευξε A	2533 εν τη λυχνία] εκ της λυχνιας A
93 ιδού] ειδου A*(vid)	262 om πάσαις A
918 ὤω] υῶ A	263 om ἐξ ἀλλήλων A = $\mathfrak{R}$
919 ἐστίν] εισιν A	2618 τοῦ 1°] τους A*
928 om και πῦρ A* = $\mathfrak{R}$	2620 τὸ πρὸς νότον] ad fin tr A
929 κύριον] τον θῦν εις τον οὔνον A	2711 χαλκαί] -και A*(vid)
1013 om ἄνεμον A	2714 τρεῖς 1° 2°] τρις A
1110 ἐξαποστείλαι] εξαπεστ. A	2717 ἀργυρίω] -ραι A
1210 ἀπολείψετε] -ψεσθε A	281 υἱός 2°] ρι τους A
1214 om νόμιμον αἰώνιον A	2811 ἐπί] ρι διαγλυψεις A
1237 om τῆς A(l)	2827 ποδῆρη ὄλον] tr A
1239 και οὐκ] ου γαρ A	291 ἐν] αμωμον A
132 διανοῖγον] ρι και A; sed cf και ανοιγον 121 68'	293 αὐτά 2°] αυτας A
139 om σημείον A*	294 om και 1° A
1316 ἐξήγαγέν] εξαγαγεν A	295 ἐνδύσεις] + αυτα A
144 γνώσκονται] επιγν. A	2912 τοῦ 2°] ∩ 3° A*(l)
145 βασιλεῖ τῶν Αἰγυπτίων] φαραω A	2919 om λήμψη A
145 ὅτι] ρι λεγοντες A	2921 om τοῦ κριοῦ A*(l)
1425 om περι αὐτῶν A*	2922 και 3° — ἥπατος] post νεφρούς tr A
151 ἐνδόξως] -ξω A*	3013 δίδραχμον 1°] -ραχμα A
1521 ἀναβάτην] -τηρ A	3021 om αὐτῶ A
1522 τρεῖς] τρις A	3023 ἄνθος] ανθον A
1620 ἐξέξεσεν] εξεσεν A	3035 init — θυμίαμα] bis scr A*
1623 καταλίπετε] -λειπετω A	321 λέγουσιν] ελεγον A
1629 αὐτός] αυτο ο A	3227 πύλην] πυλης A
178 ἐπολέμει] επορευθη A	337 om και ἐγένετο A
1715 αὐτοῦ] του τοπου A	3310 fin] + και κατενοουν απιοντος μουση A
182 Μωυσῆ 1°] μυση A*	3317 τοῦτόν] τον A*
1818 σοῦ] ∩ (19) A(l)	341 πρὸς με] post ὄρος tr A
197 τοῦ λαοῦ] ἠλ A	344 ἐλάξευσεν] ελαξευξεν A
1910 πλυνάτωσαν] πλυνουσιν A	3410 om σοι 1° A = $\mathfrak{R}$
1918 ἐπ' αὐτό] post πυρί tr A	3428 πλακῶν] ρι δυο A
1922 ἱερεῖς] + δε A	3434 ἐκπορεύεσθαι] -σθε A
1922 κύριος] πληθος A	3510 καλύμματα] γλυμματα A
2010 om κυρίω A	3516 comma] post (17) fin tr A
2021 ό θεός] ρι εκει A = $\mathfrak{R}$	3528 init — συνθέσεις] της συνθεσεως A
2025 ἐγχειρίδιον] + μου A	3639 γράμματα] ρι τα A
214 om αὐτῶ 2° A	3639 ἐκτετυπωμένα] εντετ. A
2126 om τόν 1° A	387 χερούβ 1°] ρι και A
2130 ἐπιβάλωσιν] -βαλη A	3820 ἐποίησεν] -σαν A
229 διπλοῦν] διπλον A	3824 ὑπό] εις A
2230 ἀποδώσεις] δωσεις A	395 τάλαντον] + εν A
	3921 om τά ult A

An analysis of the unique readings in A shows a number of errors palaeographically inspired and producing readings practically meaningless in the context (7<sup>22</sup> 15<sup>1</sup> 21 16<sup>29</sup> 22<sup>9</sup> 26<sup>18</sup>). Striking is the fact that in contrast to B there are only a few itacisms in A. For *ι* as *ει* there is only the doubtful case in 9<sub>3</sub>, and the reverse has produced *τρις* at 15<sup>22</sup> 27<sup>14</sup>. The only other itacism unique to A is *-σθαι* becoming *-σθε* at 34<sup>34</sup>.

A number of misspellings of names are not uninteresting. At 182 *μυση* for *Μουση* is most unusual. Others are 615 *ιαωαδι* ('*Ωαδ*); 623 *αβισουρ* ('*Αβιούδ*), and 78 *αρων* ('*Ααρών*).

Change in nominal inflection may involve gender (86 27<sup>11</sup> 29<sup>3</sup> 30<sup>23</sup>); number (75 30<sup>13</sup>), case (41<sup>11</sup> 32<sup>27</sup>), or both number and case (35<sup>28</sup>). Change in the inflections of verbs may involve voice, number or tense (in 5<sup>9</sup> 8<sup>8</sup> 12<sup>10</sup> 16<sup>23</sup> 19<sup>10</sup> 21<sup>30</sup> 32<sup>1</sup> 34<sup>4 34</sup> 38<sup>20</sup>), the incorrect addition of augment at 11<sup>10</sup>, or its loss at 13<sup>16</sup>. Change of pronoun obtains at 12<sup>1</sup> and of preposition at 25<sup>33</sup> 38<sup>24</sup>. Compound changed to simplex occurs at 16<sup>20</sup> 22<sup>30</sup>, the reverse, at 14<sup>4</sup>, and change in prepositional element in the compound, at 8<sup>5</sup> and 36<sup>39</sup>. A relative pronoun is changed to preposition at 6<sup>28</sup> without change in meaning.

There are only six cases of transposition in A, but there are 23 instances of a shorter text, three of which being due to homoiot. On the other hand, there are 17 cases of a longer text, of which five involve a conjunction (13<sup>2</sup> 19<sup>22</sup> 23<sup>24</sup> 25<sup>6</sup> 38<sup>7</sup>), the article (28<sup>1</sup> 36<sup>39</sup>), a number (34<sup>28</sup> 39<sup>5</sup>), a pronoun (20<sup>25</sup> 29<sup>5</sup>), 8<sup>7</sup> *πασαν*, 14<sup>5</sup> *λεγοντες*, 20<sup>21</sup> *εκει*, 28<sup>11</sup> *διαγλυψεις*, a bis scr at 30<sup>35</sup>, and at 33<sup>10</sup> a bis scr from v. 8.

Change in lexemes are more interesting, though two are simply palaeographically inspired mistakes (9<sup>18</sup> 33<sup>17</sup>). The others are 7<sup>19</sup> *του ποταμου* (*Αιγύπτου*); 9<sup>29</sup> *τον θν εις τον ουνον* (*κύριον*); 12<sup>39</sup> *ου γαρ* (*και ουκ*); 14<sup>5</sup> *φαραω* (*βασιλει των Αιγυπτίων*); 17<sup>8</sup> *επορευθη* (*επολέμει*); 17<sup>15</sup> *του τοπου* (*αυτου*); 19<sup>7</sup> *ιηλ* (*του λαου*); 19<sup>22</sup> *πληθος* (*κύριος*); 24<sup>18</sup> *εκαθητο* (*ην*); 27<sup>17</sup> *αργυραι* (*αργυριω*); 29<sup>1</sup> *αμαμον* (*εν*), and 35<sup>10</sup> *γλυμματα* (*καλύμματα*).

List 5 broadens the base for understanding readings typical of A by including A variants which are supported by other witnesses (including versions and patristic citations) up to four in number.

#### List 5

213 om <i>Εβραίους</i> A*(vid) 121 <sup>txt</sup>	102 <i>α</i> ] <i>οσα</i> A 73
221 <i>Μουση</i> ] -σει A 56* 120	109 <i>και λέγει</i> ] <i>λεγει δε</i> A 72
41 <i>ο θεός</i> ] pr <i>κς</i> A F <sup>b</sup> ; pr <i>ο κς</i> HymenHier 17	1019 <i>ανεμον</i> / <i>από θαλάσσης</i> ] tr A 44 121 68'
46 <i>αυτου</i> ult] <i>μουσεως</i> A 392	1023 <i>εξανέστη</i> ] <i>ανεστη</i> A 246 75' 59
420 om <i>τη</i> A 44* 129 628 121	1213 <i>εστε</i> ] <i>κατοικειτε</i> A Sa <sup>2</sup>
52 <i>εστιν</i> ] + <i>ο θς</i> A Aeth <sup>C</sup>	1214 om <i>εορτάσετε αυτην</i> 2° A* 53'
521 <i>ειπαν</i> ] <i>ειπεν</i> A 19 610 30 509	1218 om <i>εως</i> 2° A 46
522 <i>απέσταλκας</i> ] -κας A 82 54-422	1222 <i>της</i> ] pr <i>απο</i> A 121 68'
523 <i>λαλησαι</i> ] + <i>αυτω</i> A 58 Bo	1241 <i>και εγένετο</i> ] <i>εγενετο δε</i> A 121 68'
622 <i>Σειρι</i> ] <i>σεθρι</i> A 58-376 130 799	1241 om <i>νικτός</i> A* 121 <sup>txt</sup>
73 om <i>μου</i> A F*(cprn) 59	1312 om <i>των</i> A 52 121 68'
73 om <i>τά</i> 2° A 458	1410 <i>προσηγεν</i> ] - <i>γαγεν</i> A 29-82 314
811 <i>οικιών</i> ] <i>οικειων</i> A M 82 56 319	1410 <i>οι</i> 2°] pr <i>οι δε</i> A 29 121
813 idem A 82 319	1411 <i>ημās θανατῶσαι</i> ] tr A 72
818 <i>σκνίφα</i> ] - <i>φαν</i> A 130	1423 <i>εισήλθον</i> ] - <i>θεν</i> A 29
820 om <i>αυτός</i> A* 44' = $\mathfrak{M}$	1527 <i>παρά</i> ] <i>επι</i> A 16 318 Sa
828 <i>θύσατε</i> ] - <i>σεται</i> A 707 319	167 <i>κυρίου</i> ] <i>του θν</i> A Arab
93 om <i>εν</i> — <i>ιπποις</i> A* 76'	1618 om init — <i>ελαττον</i> A* 53
917 <i>συ εμποιη</i> ] tr A 121 68'	1624 <i>εν</i> ] <i>επ</i> A*(vid) 15 75 Aeth
919 om <i>και</i> 1° A Lat <sup>cod</sup> 104	1629 <i>τά</i> ] pr <i>και</i> A 84

- 1629 τόπου] οικου A 707 55<sup>Latcod</sup> 102  
175 λάβε δέ] και λαβε A 72<sup>LatRuf Ex XI</sup> 2  
177 Λοιδόρησις] -σεις A 58 615\* 343 319  
1712 αὐτοῦ 1°] αυτον A 82 53' 619  
1712 om αὐτοῦ 2° A 707<sup>LatCyp Fortun 8ap</sup>  
*Quir* II 21<sup>te</sup>  
1714 τὸ μνημόσυνον] τον A DialTA 80 Aeth  
1716 πολεμεῖ] -μησει A 82 121 Bo  
186 ἀνγγέλη] απγγ. A M<sup>mg</sup> 318-527  
189 ἐξείλατο] + κς A 84  
1811 om ὅτι 2° A Aeth Sa  
198 ἀπεκρίθη δέ] και απεκριθη A 29  
1916 γενηθέντος] γενν. A 618 615\*  
201 κύριος] + προς μωσσην A 121 Aeth<sup>C</sup>  
2010 om ὁ 4° A\* Tht Ex 131<sup>ap</sup>  
2024 αὐτοῦ] αυτο A 15-72 121  
2026 om ἐν A\* 121 68' 424  
2129 αὐτοῦ 1°] αυτων A 15\*(vid)-381\* 344\*  
2133 λάκκον 1°] ∩ 2° A 72 16 75 46\*  
2212 κυρίῳ] πλησιον A 55 Bo<sup>A\*</sup>  
2216 om αὐτὴν A\*(vid) 72 44  
235 συνεγερεῖς] εγερεις A 126  
2416 om τόν A 19<sup>(mg)</sup>  
2418 om τό 1° A F  
2524 ποιήσεις] -σει A 15 458  
2525 om καὶ 2° — δακτυλίους 2° A 799  
262 πήχεαν 1°] ∩ 2° A\* 130<sup>ext</sup> 392 628  
262 τὸ αὐτό / ἔσται] tr A 422  
2612 ταῖς] τοις A 537 106  
2612 τό 2°] ∩ 3° A F 76' Aeth  
2630 ἀναστήσεις] -σης A 19 56  
273 om αὐτοῦ 5° A 458 Arm  
2719 κατασκευῆ] αποσκευη A 121  
2720 ἄτρυγον] ατρυγητον A 376 426  
2823 τοῦ λογίου] το λογιον A 121\*  
2830 λώματος] δωματος A F 72  
292 αὐτά] ∩ (3)1° A 29 121 46  
298 αὐτοῦ] αυτους A 118\*  
2915 αὐτοῦ] αυτων A 46\*  
2921 καὶ 4°] ∩ 5° A 121  
2921 καὶ 9°] ∩ 10° A 54-414 319  
2925 ἀνοίσεις] + αυτα A 121 46<sup>Latcod</sup> 100  
Bo  
2929 στολή] στηλη A 392  
2932 τὰς θύρας] την θυραν A<sup>Latcod</sup> 100 = **XX**  
304 αὐτῶ] αυτους A 53' 121  
3010 καθαρει] -ρεις A 376 85  
3012 λύτρα] pr τα A 121  
3019 ἐξ — χειρας] τας χειρας αυτων εξ αυτου  
A Bo  
3034 χαλβάνην] χαρβ. A 121  
333 om μή 1° A 121  
3313 om ἄν A 53' 59  
349 εὔρηκα] ευρον A Or Rom 226  
3410 om σοι 2° A 121 426 Arm<sup>ap</sup>  
3420 om προβάτω A\* 426  
3429 ἐκ 1°] απο A 56\*(vid) Cyr Gl 536  
351 συναγωγὴν] pr την A 376 121 799 = **XX**  
359 om πάντα A 121  
3523 ἠρυθροδανωμένα] + και δερματα αιγια  
(αγ. A\*) A 121  
368 σοφός] + τη διανοια A F<sup>h</sup> 29 46  
3622 ἐποίησαν] -σεν A\*(vid) 121  
3628 om χρυσοῦς A\* 121<sup>Latcod</sup> 100  
3634 τοῦ λώματος] το λωμα A 121  
3636 om τά A 376 46  
375 om τῆς θύρας A\* 527 121 126  
375 χερουβίμ] -βειν και τους χερουβειν A 121  
3715 πάντες] pr και A 321 121 Arm Bo  
3718 περιηργυρωμένοι] -μεναι A 30 799  
384 εὔρος] ευρος A 318 59 319  
3812 οἷς] αις A 121  
3816 ἔβδομον] + του A 58\*  
3819 κρίκος 1°] στυλους A 121  
3826 κατόπτρων] κατοπτρων A F  
392 τό] pr και A 121  
3921 om πάντα 2° A 106 121  
4018 τὴν κιβωτόν 1°] αυτην A 121

List 5 is also dominated by omissions (36), of which at least six are due to homoiot, whereas plusses occurred 18 times. These concerned the article four times, the conjunction καὶ three times, and a pronoun three times. The remainder are 41 189 κς; 52 ο θς; 1222 απο; 201 προς μωσσην; 3523 και δερματα αιγια; 368 τη διανοια, and 375 και τους χερουβειν.

A number of phonetic changes are evident from the list as well. Thus λ to δ produces δωματος 2830; λ to ρ yields χαρβανην 3034, and the cluster πτρ is reduced to πρ in κατοπτρων at 3826. Two misspellings of names occur: 221 μωσσει for Μωσση and σεθρει for Σετρι at 622.

Most of the variant readings of List 5 were similar to those of the preceding list. Thus change in verbal inflection involving number, person, gender, voice, tense and mood is witnessed in 12 cases, whereas 14 instances of change in nominal inflection

obtained (change in number, case, gender, case and number, as well as change in declension type). Transpositions occurred five times (9<sup>17</sup> 10<sup>19</sup> 14<sup>11</sup> 26<sup>2</sup> 30<sup>19</sup>). One case of change in pronoun was found (10<sup>2</sup>), and three, of preposition (15<sup>27</sup> 16<sup>24</sup> 34<sup>29</sup>). Change involving *καί* / *δέ* constructions occurred at 10<sup>9</sup> 12<sup>41</sup> 17<sup>5</sup> 19<sup>8</sup>. A simplex form instead of a compound is witnessed at 10<sup>23</sup> 23<sup>5</sup>, whereas a change in prepositional prefix of a compound is seen at 18<sup>6</sup> and 27<sup>19</sup>.

The following lexical changes are found in the list: 4<sup>6</sup> *μυνσεως* for *αὐτοῦ*; 8<sup>11 13</sup> *οικειων* (*οἰκιδῶν*); 12<sup>13</sup> *κατοικειτε* (*ἐστε*); 16<sup>7</sup> *του θυ* (*κυρίου*); 16<sup>29</sup> *οικου* (*τόπου*); 17<sup>14</sup> *τον* (*τὸ μνημόσυνον*); 19<sup>16</sup> *γεννηθεντος* (*γενηθέντος*); 22<sup>12</sup> *πλησιον* (*κυρίῳ*); 27<sup>20</sup> *ατρυγητον* (*ἄτρυγον*); 29<sup>29</sup> *στηλη* (*στολή*); 38<sup>19</sup> *στυλους* (*κρίκους*); 40<sup>18</sup> *αυτην* (*τὴν κιβωτόν*).

The influence of the A tradition on the text history of the Greek Exodus is investigated in *List 6* below, where all instances of A variants supported by a maximum of three text groups are given (disregarding other scattered support). As for *List 3* above a text group is identified as such if at least half of its extant manuscript witnesses support the reading. An O reading, however, may include mss from its subgroups; a mixture of these will be recognized as O if a minimum of six mss including at least one O witness support the reading. No distinctions between C, *cI* and *cII* will be made; all will be designated as C. The groups supporting an A reading are placed within parentheses in front of the citations in the list.

#### List 6

- 12 (O s) *Ἰούδας*] *ιουδα* A 29-376' 107\* 458 30-127-343' 134 318 55 509 Arm  
 110 (s x) om *οὐν* A 29-135-426 126 56\* 628 85-127-343' x 121' 130 319 Cyr *Ad* 185 Ach  
 Aeth Bo<sup>A</sup> Sa =  $\mathfrak{R}$   
 111 (O f n) *κακώσωσιν*] -*σουσιν* A F 29\*-58-376 500 19 125 53'-129 n-628 730 619 121 55 319  
 799  
 112 (b n) *ἴσχνον*] + *σφοδρα* A\*(vid) 29 16 b 44 53' n 619 Tht *Ex* 100<sup>ap</sup> Latcod 100 Cyp *Fortun*  
 10 Ruf *Ios* IX 10 Ach Arm  
 23 (b) *ἐπεὶ δέ*] *ἐπειδη δε* A 77-550' b 129-246 628 121 646; cf *ἐπειδη* 761 53-56<sup>c</sup> 392 55 130  
 509  
 25 (f) *παρά*] *επι* A 135-381' 57-761 125 56'-664 628 30 134 121 130 799  
 216 (d n t) *τοῦ* 1°] pr *ιωθορ* (cvar) A F d-106 n-628 t-46<sup>c</sup> 318' 76' Cyr *Gl* 193<sup>F</sup> Bo  
 217 (b s x) *καί* 1°]  $\cap$  2° A F 29'-135-426 b s x 121' 128' 59 509 Aeth Arab Bo Syh =  $\mathfrak{R}$   
 220 (oI C s) om *καί* 1° A F M oI-135-707 C''-77<sup>c</sup> s 318 18 59 76' 646 Bo Sa<sup>1</sup>  
 222 (b) om *ἔτι* A 15 b  
 225 (oI C s) *ἐπειδεν*] *εἰσειδεν* (cvar) A F M oI-29'-135 C'' 118' 56\* s 121 18 509  
 35 (b) om *σύ* A 707 126 118'-537 106 53' 121 Carl 49 Act 7<sup>33</sup> Aeth<sup>R</sup> Bo  
 38 (O C s) om *καί* *εἰσαγαγεῖν αὐτούς* A F M O'-58-29'-135 C''-57 56<sup>txt</sup> s 121' 18 59 130 509  
 799 Cyr *Ad* 237 Arab Bo Syh<sup>Ltxt</sup>  
 322 (b) om *ύμων* 2° A\* 15'-58 b 130 Latcod 101  
 410 (n) *οὐδέ* 1°] *και* A n 121 59 Did *Hiob* 108.31 Arm Bo<sup>A</sup> Sa<sup>3</sup>  
 415 (f) *ποιήσετε*] -*ται* A 707 108 44-107\* f-129 75 76\* 130 319 509  
 421 (n z) *τὴν καρδίαν* | *αὐτοῦ*] tr A 15' 108 n-628 30' z  
 423 (O f) *βούλει*] -*λη* A 58-426 19 129-246-664 392 130  
 57 (z) *προσετεθήσεται*] -*σεσθε* A 527 68'-120' 59  
 59 (n) *κενοῖς*] *καινοῖς* A 126 19' n-458 30 121 55\* 509  
 513 (f) *ἐδίδοτο*] -*δετο* A 15-381' 108 f 121-392 319 799



- 616 (O C) Γεδσών] γηρσων A F M<sup>ms</sup> 72-426-οΙ<sup>-708c</sup> C'-25-54-313-414'-422 85<sup>ms</sup> 121 76'  
646 = **℞**
- 620 (οΙ s) Ἀμράμ 1°] ἀμβραμ A οΙ<sup>-618c</sup>-15-707 25-57'-422-550 125 129-246 85-127-321c-343  
121 18 424 509 646 <sup>Lat</sup>cod 100 Ach Bo<sup>B</sup>
- 620 (οΙ C s) idem 2°] ἀμβραμ A οΙ<sup>-15-707</sup> 25-57'-73-313-422-550 129-246 75c 30'-  
85-127-344 71 121' 18 319 509 646 <sup>Lat</sup>cod 100 Bo<sup>B</sup>
- 623 (b) Ἀμιναδάβ] -δαμ A M 426\* 118'-537 458 321 527 18 509 Phil II 17  
77 (b s) ἦν 2° — τριῶν] ογδ. τριων ετων (> 30) ην A 29' b 44 s 121-392 55 509  
714 (b) εἶπεν δέ] και ειπεν A 707 b 392 <sup>Lat</sup>cod 100  
87 (O x z) ταῖς] pr εν A B<sup>c</sup> 15'-58'-64<sup>ms</sup> x 68'-120'  
87 (x) φαρμακείαις] ελαοιδαις A M<sup>ms</sup> 970 x  
818 (C t) ἠδύναντο] εδ. A F 15-64\*-426-708 C'-77<sup>413</sup> 500-25-52'-54-313' 44' 127 t 121  
821 (οΙ C n) ἐπαποστέλλω] εζαπ. A οΙ<sup>-707</sup> C'-73-25-54-414'-422 n<sup>-628</sup> 527 630 799  
829 (οΙ C b) σου 1°] ∩ 2° A\* οΙ<sup>-64<sup>ms</sup></sup>-29-135 C'' 118'-537 121 55 59 76' 509 Aeth<sup>-C</sup>  
93 (f) ταῖς] τοις A 44 53'-246 75 30 619 121-392 646  
94 (d t z) τοῦ Ἰσραὴλ υἰῶν] κτηνων των (> 120-128') υιων (> 121) ἰηλ̄ (-λιτων 107') A 29-  
58-135 126-413 118-537 106-107' 458' 30'-85 t<sup>-84</sup> 121 z<sup>-(407)</sup> 76' 646 Arab Bo<sup>A</sup> Sa Pal Syh  
925 (O b x) Αἰγύπτου] -πτω A M 72-οΙ<sup>-15</sup> b x 318 18 55\* 799  
928 (O C b) om περι ἐμοῦ A M<sup>txt</sup> O'-15-135-707 C'' b 121 18 55 76' Aeth<sup>-M</sup> Pal Syh<sup>Lxt</sup>  
= **℞**
- 105 (O y z) κατέλιπεν] -λειπεν A O<sup>-426</sup>-15-29\*-64\*-82'-381 25 44 129 84 121'-392\*-527c<sup>vid</sup>  
z<sup>-128</sup> 55 59 509
- 106 (O C) om Μωυσῆς A M 72-376-οΙ<sup>-82</sup> C''<sup>-(54 126)</sup> 121 68' 18 55 59 76' 509 Arab Arm Bo  
Pal Syh = **℞**
- 108 (d) αὐτοῖς] + φαραω A 107'-125 121 68' Aeth<sup>C</sup>  
109 (O d t) πρεσβυτέροις] τοις (> 707) πρεσβυταις A O''<sup>-72 82 135</sup> 19' d<sup>-125</sup> t 121 68' 55 509  
1011 (f n) om δέ 1° A 707 53'-246 n 343\* 392-527 Aeth Bo<sup>B</sup>  
1011 (O b) θεῶ] κω A 15-135-376' 118'-537 121 55 59 509 Pal = **℞**  
1012 (O z) ὄν] α A 15-29-376'-οΙ<sup>-64<sup>ms</sup></sup> 121 z<sup>-120</sup> 59 509  
111 (x) ἐξαποστέλλη] αποστ. A M 135 56\* x 18  
113 (O y) om πάντων A O<sup>-58</sup> 16 30' γ<sup>-318</sup> 68' Aeth Arab Co = **℞**  
117 (O C s) om τῶν A O<sup>-376</sup>-15-135 C''<sup>-73</sup> s<sup>-321</sup> 509  
126 (d) υἰῶν] pr των A 422 125'-610c 56 527  
1210 (O b) κατακαύσετε] -σεται A 72-82'-376 126 108-118' 56-246c 75 370\* 55 319 509 <sup>Lat</sup>Cyp  
Quir II 15 PsCyp Pasch 1  
1217 (d f x) φυλάξεσθε] -ζασθε A 126-422 d<sup>-610c</sup> f<sup>-246</sup> 134 x 318 59 76' 646'  
1224 (O) νόμιμον] + αιωνιον A 58' 131<sup>ms</sup> 121 68' 509 Arab Arm<sup>te</sup> Bo  
1239 (x) ἠδυνήθησαν] εδυνασθησαν A 30-321 x 121-527 68'  
1250 (O z) om πρὸς αὐτούς A F M<sup>txt</sup> O<sup>-72</sup>-15-29-64' 628 321 121-527 z<sup>-120</sup> 18 55 59 130 Aeth  
Arm Bo Pal Syh = **℞**
- 1310 (x) φυλάξεσθε] -ζασθε A 15' 57-422-550'-761 134 x 121 68' 59 76' 799 Aeth  
1312 (x) ἦ] και A 72-707 125 x 392 <sup>Lat</sup>Ambr Cain I 40 II 2 Aug Loc in hept II 70  
1312 (O b) om ἀγιάσεις A\* F M<sup>txt</sup> 29'-72-135-426-οΙ b 121 68' 18 46 59 76' 509 Phil I 239 244  
Aeth Arab Syh = **℞**
- 1319 (O d n) συνανοίσετέ] -σεται A 376'-618-707 14'-52'-54-761 19\*-108 d<sup>-106</sup> n<sup>-458</sup> 85 527  
128\* 55 59\* 319 509 799
- 1322 (O n y) ἐξέλιπεν] -λειπεν A F O<sup>-426</sup>-29\*-82 129\* n<sup>-127</sup> 30-85 y 18 55 130 319 509 Cyr Ad  
268<sup>Rv</sup> <sup>Lat</sup>cod 104 Ambr Ps 118 V 14 Aug Trin II 24 Arm  
143 (z) om γάρ A F 15-376 129 121 z 59 <sup>Lat</sup>cod 104 Aeth = **℞**  
1417 (f) σιρατιᾶ] -τεια A F 29\*-72-82 56'-129 30' 121' 68' 319 799  
1425 (O n) ἦγαγεν] ηγεν A F<sup>c</sup> O<sup>-376</sup>-15-135-381'-707 73-413 n<sup>-458</sup> 392 55 508 Tht I 1481  
<sup>Lat</sup>codd 91 94—96 111 Arm Syh  
1426 (O b s) τούς 2°] pr επι A F 29-376'-οΙ 52'-57'-313 118'-537 56' 85'-343-344<sup>ms</sup>-730 527  
509 646 Aeth Bo Pal Syh = **℞**
- 1431 (f) εἶδεν δέ] και ειδεν (cvar) A 72 53'-56  
151 (d) om και οἱ υἱοὶ Ἰσραὴλ A\* 15 107'-125  
1512 (f t) κατέπιεν] pr και A M 29-82 56c-129-246 30'-344 t 318 628 130 509 Did Gen 51.2 Ps

- 233.18 Lat<sup>codd</sup> 250 330 410 411 Cant<sup>MilRRomSinVerec</sup> BrevGoth 617B Ruf Ex VI 6(2°)  
Aeth Arab Arm Pal
- 1512 (C t) γῆ] pr η A F M 29\*-64c-82-376c-708 14-52c-54-57-131-313'-500'-550-552c-615  
129 30'-344 t 121' 55 509
- 1514 (y) ἀργίσθησαν] εφοβηθ. A M<sup>txt</sup> 64<sup>txt</sup>-708 85<sup>mg</sup>-344<sup>mg</sup> γ-527 59
- 1519 (C s) ἀναβάταις] + (\*Arm<sup>mss</sup> Syh) αυτου (αυτους 46) A M 29-376 14-52'-  
54-78-131-313'-422-500'-550' 129 85-321\*-344-730 121 628 18 46 59 130 509 Arm Bo  
Pal<sup>B</sup> Syh =  $\mathfrak{X}$
- 1523 (n) ἡδύναντο] εδ. A F 64'-426 44' n<sup>-75</sup> 85 74' 59
- 165 (n) συναγάγωσιν] εισενεγκωσιν A n<sup>-127</sup> Lat<sup>Ruf Ex VII 5</sup>
- 167 (n) διαγογγύσετε] γογγ. A 72-82\* 44' n<sup>-127</sup> 121 68' Anast 652
- 1620 (O n) κατέλιπόν] -λειπον A F M 29\*-58-82'-376 108 129 n<sup>-127</sup> 30-343' 121 46 55 509
- 1624 (b n) κατέλιπον] -λειπον A F M 29'-72-376\* 500 b<sup>-537</sup> n<sup>-127</sup> 30-343' 121-392 55 319 509
- 1632 (b) ἴδωσιν] εδ. A 82' b<sup>-314</sup> 56' 30-85-344\* 122\*-128 55 509
- 1635 (b) μάν 1°] μαννα A 426 126 b 44-610 53' 75\*-458 392 76 509 Lat<sup>codd</sup> 102 104 Aug Ex  
62 Aeth Arm Co Pal Syh
- 1715 (O C x) om κυρίω A F M O'-58-15-29-707<sup>txt</sup> C'' x 121' 18 46c 59 76' 509 Lat<sup>Ruf Num</sup>  
XIX 1 Arab Bo Syh =  $\mathfrak{X}$
- 189 (Cf) Αἰγυπτίων] pr των A M C''-(126) 414\* 107' 56'-129 121-392 68' 18 46 76 646<sup>(mg)</sup> 799
- 1818 (oI C) om ἀνπομονήτω A\* F 58-oI<sup>-64mg</sup> C''(-551) 121 68' 59 646 Aeth Arab =  $\mathfrak{X}$
- 1818 (z) λαός] + σου A 120'-128'-628
- 1822 (O C b) κουφιουσιν] κουφισουσιν A 58'-707-708 C''-126 b
- 1822 (b x) σοι] σου A b x 318 76 319c
- 1826 (b x) ἐπί] προς A 126 b x 121 68' Lat<sup>Aug Loc in hept II 95</sup> Syh =  $\mathfrak{X}$
- 1827 (s) ἑαυτοῦ γαμβρόν] tr A M 426c 130-321-343' 18; cf also the popular variant γαμ. αυτου
- 1911 (O d f) om τό 2° A 58'-381' 25\*-52-73-413 d 53'-56\* 730 527 Cyr Gl 501 Aeth
- 1920 (O C) om τό 2° A F 58'-381'-707 C-57-126s-414' 106-125 53'
- 2010 (f z) ὁ υἱός] οι (> 707 319) υιοι A\* 82'-376 53'-56 127 121-527 68'-120' 55\* 76' 424  
799
- 212 (d t x) ἀπελεύσεται ἐλευθερος] εξαποστελεις αυτον ελευθερον A F 29 d 56<sup>txt</sup> t x 121-392  
68' 59 509 799 Aeth Bo<sup>A</sup>
- 2113 (d n t) παρέδωκεν] + αυτον (αυτω Phil I<sup>ap</sup>) A F<sup>a</sup> 29-58 d n<sup>-75</sup> t Phil I 255<sup>te</sup> III 121 Isid  
813 Lat<sup>cod</sup> 100 Ambr Cain II 15 Hi C Pel I 34 Co
- 2115 (b n) om αὐτοῦ 2° A\* 707 25<sup>txt</sup>-126 b 53' n 730\* 619 318 628 76 799 Phil III 127 Lat<sup>Ruf</sup>  
Rom V 1
- 2119 (b) ἑάν] + δε A 707 551\* 118'-537 53' 121 68'-128 59 509 799 Bo
- 2122 (z) ἄν] εαν A F 58-82 77 56' z 59 424 426
- 223 (z) ἀνταποθανείται] αποθ. A F C 767\* 126-414' z 55 426
- 224 (O) om αὐτά A 15-72-376 25 18 509 Cyr Ad 533<sup>P</sup> Eus VIII 2.131 Lat<sup>Spec</sup> 74 Aeth Arm  
Syh =  $\mathfrak{X}$
- 228 (x) om μή 2° A 376 x
- 229 (b) οὐν] ου A 29 b 392
- 2220 (b f x) θεοῖς] + ετεροις A b f<sup>-56\*</sup> x 527 128'-628 426 646 Act Ph 34 Cyr IX 725 960 Eus  
II 764 Or I 41 Lat<sup>cod</sup> 103(vid) Co
- 2230 (O) μητέρα] + (\*Syh) αυτου A 15-72-376 318 76' Aeth Arm Co Syh =  $\mathfrak{X}$
- 2231 (b t z) ἀπορρίψατε] -ψετε (cvar) A F F<sup>b</sup> 15-58 b 107' 56 127 t 392 120'-128' 646 Co Syh
- 2318 (b s z) ἔθνη] pr τα A 767 b 246 s z<sup>(-128)</sup> 76' 424 Sa
- 2318 (C s) θύσεις] θυμιασεις A\* C'' 44 30'-85-130<sup>txt</sup>-321<sup>txt</sup>-343' 68' Tht Ex 137<sup>ap</sup>
- 2322 (oI C b) om ἀκοῆ A F M oI-29 C''-131c b 125 56\* 458 318 68' 46 59 424 509 Aeth Syh
- 2325 (n s x) καί 3°] ∩ 4° A\* 15-707<sup>txt</sup>(vid)-767 n 30-85<sup>txt</sup>-130-321-343'-730\* x 527 Phil Ex  
II 18 Lat<sup>cod</sup> 102 Spec 44 Arm Bo<sup>B</sup> Sa Syh =  $\mathfrak{X}$
- 2328 (b n z) ἐβαλεῖ] -λω A 126 b n<sup>-127</sup> 128'-407-628 424 426 646 Bo
- 257 (f) ποιήσεις] -σης A 707-708 56-246\*-664 392\*
- 2510 (s) om χρυσά A 29' 127\* s 84<sup>txt</sup> 68'-126 76\*
- 2514 (O b x) κιβωτοῦ] διαθηκης A F M 58-oI<sup>-15 707c</sup> b x 527 122 46 55 59 76' 424 509 Lat<sup>cod</sup>  
102 Aeth<sup>C</sup> Bo Syh
- 2519 (s) χερουβίμ 1°] -βειν A F M 707 129 30-85-130-343' 46 509

- 2526 (*b s*) om *ἐν αὐτοῖς* A\* F 29'-58' *b s* 527 68'-126 59 509 Latcod 102 Aug Ex 106 Aeth Bo Syh =  $\mathfrak{X}$
- 2531 (*b x*) om *δέ* A F 29' *b x* 68' 59 76' 509 Cyr Ad 605 Latcod 102 Aeth Arm Bo<sup>A</sup>
- 2531 (O C *b*) om *τῆς λυχνίας* 2° A 58'-οΙ C'' *b* 646 Cyr Ad 605 Latcodd 100 102 103 Aeth
- 2533 (*d n t*) *καρυῖσκους*] + *εν τω* (> A 106 75) *καλαμισκω τω ενι* A M 767 106-125' *n t* 18 46
- 2534 (O *d n*) *ἐξ αὐτῆς* 1°] ∩ 2° A O'-58'-29 73 314 *d*<sup>(-610)</sup> 246 *n*<sup>-127</sup> 30 84-370 619 59 509 799 Latcodd 95 96 100 102 103
- 267 (C *t x*) *σκέπην*] -*πειν* A F 15-29-64' 25-57'-73'-313c-414'-422 19' *t x* 426 LatAug Ex 108 CLXXVII 3 4 Aeth Syh
- 269 (C *f z*) *αὐτό* 1°] ∩ 2° A\* 73'-413-550<sup>txt</sup> 314 44 53'-56 318 68'-120-128 18 799
- 2611 (*d n t*) *ἔσται*] *εσονται* A M<sup>ms</sup> 767 *d n t* Arm Bo<sup>B</sup>
- 2613 (*b*) *δέρρεων* 1°] ∩ 2° A F 58 118'-537 392 59 Aeth Bo<sup>AcB</sup>
- 2624 (*x*) *σύμβλησιν*] -*βολην* A 129 *x*
- 271 (O *s*) om *τό* 1° A F M 15'-29-58-376 56-129 *s* 318 18 46 55 59 509 799 =  $\mathfrak{X}$
- 271 (C *s*) om *τό* 2° A F M 29-64'-72-82 C<sup>-77</sup> 552-54-313-422 56 *s* 318 126 18 46 55 59 509 799 =  $\mathfrak{X}$
- 275 (*b z*) om *τοῦ* 2° A 72 25\* *b z*<sup>-126</sup> 426
- 2711 (*b*) *εἴκοσι* 1°] ∩ 2° A\* 73\*-761 118'-537 Aeth<sup>-CG</sup>
- 283 (*n*) *ἐνέπλησα*] -*σας* A 54-414' *n*<sup>-127</sup> Latcod 100
- 2820 (*b*) om *ἐν χρυσίῳ* A\* *b* 121 Arm
- 2821 (*b*) *κατά* 1°] *pr κατα τας* (> *b*) *γενεσεις αυτων* A *b* 121
- 2839 (*b*) *πρὸς ἑαυτοῦς*] *εφ εαυτοις* A 29 14 *b*<sup>-537c</sup> 44-610\* 75 46 59 426
- 293 (*d z*) *κανοῦν*] *κανου* A *d* 121-392\* *z*<sup>-126 128</sup> 426<sup>c</sup>
- 2910 (*n x*) *μαρτυρίου* 2°] ∩ (11) A 54 106 53 *n*<sup>-127</sup> 134 *x* Latcod 100
- 2912 (*f x*) om *πάν* A 72-618 25-761 53'-246 *x*<sup>-527</sup> 426 509 799 Aeth<sup>PR</sup> Arab
- 2917 (*z*) om *ὑδατι* A\* F 29' 527 121' 68'-120'-126-128 46 59 426 509 Latcodd 91 94—96 100 Aeth Bo Syh =  $\mathfrak{X}$
- 2936 (*z*) *αὐτό* 1°] ∩ 2° A\* 52'-313' 121 68'-120'-126 Aeth
- 2940 (*z*) *τῷ τετάρτῳ*] *τον τεταρτον* (-*ρω* A<sup>c</sup>) A 68'-120'
- 307 (*d n x*) *ἐπισκευάζῃ*] -*ζει* A 58-707\* 14-131-739 19' 44'-610 56\*-246 *n*<sup>-127</sup> 30 84\*-134 *x*<sup>-527</sup> 628 18 426 799
- 308 (*s x*) om *διὰ παντός* A\* F 29 *s*<sup>(-30)</sup> 71'-527(1°) 121 46 59 319 426 509 LatAug Ex 133 Aeth Bo Syh<sup>txt</sup> =  $\mathfrak{X}$
- 3010 (*b d f*) *κυρίῳ*] *pr τω* A 25 *b d f*<sup>-129</sup> 84 121 799 Cyr Ad 617
- 3014 (*b*) om *τῆν* 2° A *b* 121 =  $\mathfrak{X}$
- 3015 (*b y*) *ἐλαττονήσει*] -*νωσει* A F 82 *b* 129 *y*<sup>-318</sup> 55
- 3025 (*x*) om *ἔλαιον* 1° A\* *x*<sup>-527</sup>
- 3033 (*f*) om *αὐτοῦ* 2° A 53'-129
- 3111 (*οΙ b*) *ἐνετειλάμην*] *εντεταλμαι* A οΙ-707 *b* 527
- 3114 (O *b*) om *τουτό* A O'-767-707<sup>I</sup> *b* 53' 121 59 426 Latcod 100 Hi *Ezech* VI 20 Aeth Syh
- 3114 (*b*) *ἔστιν*] *εσται* A *b* 55
- 3115 (*b*) *ἔς*] *οστις* A 761 *b* 30 84
- 3115 (O *t*) *τῇ ἐβδόμῃ* 2°] *του σαββατου* A F<sup>b</sup> M O<sup>-767</sup>-29-64'-707<sup>I</sup> 44' *t* 527 121' 18 46 319 509 Latcod 104 Aeth Arab Arm Bo Syh =  $\mathfrak{X}$
- 325 (*b f z*) om *τοῦ* A F(vid) M<sup>txt</sup> 29-708 *b f* 134 318 *z* 18 46 799
- 3211 (*x*) om *κυρίου* A *x*<sup>-527</sup> Aeth<sup>-P</sup>
- 3220 (O) om *αὐτόν* 1° A 29-72-οΙ 121' 46 59 509 Phil II 35 Latcod 103 Arm =  $\mathfrak{X}$
- 3220 (οΙ *y*) om *αὐτόν* 2° A οΙ *y*<sup>-318</sup> Phil II 35 =  $\mathfrak{X}$
- 3227 (*d s*) *ἑαυτοῦ ῥομφαίαν*] *tr* A F M' 58-64c-708 106-107-610c<sup>PRM</sup> *s*<sup>-30'</sup> 84-134 318; cf also the popular variant *ρομφ. αυτου*
- 332 (οΙ *t z*) *τόν* 2°] *pr τον χαναναιον και* A F M' οΙ-29 107' *t* 527 126-128'-628 18 46 59 319 509 LatAug Ex 150 Aeth Arab Arm Bo Syh
- 335 (*z*) *ἐπαγάγω*] *εγω επαγω* A 29 121 68'-120' 46; cf also *pr εγω* F οΙ-82 C'-57 *s* 318 319 646
- 3315 (*b x*) *πορεύῃ*] *συμπορευση* A 72 *b* 44 53' 74-76 *x* 18 Phil II 301<sup>AP</sup> Cyr VI 648
- 349 (O C *s*) om *ὁ* 1° A M' 29-58-376-οΙ C'' *s* 121' 68' 18 46 59 319 509
- 3410 (*x*) om *πρὸς Μωυσην* A\* 58 *x*<sup>-527</sup> 121 Latcod 103 =  $\mathfrak{X}$

- 3415 (O b) θῆς] διαθη A M' O<sup>-767</sup> 14 b 246 18 319  
3416 (O z) δῶς] δώσεις A O<sup>-767</sup>-82 129-246 121 126-128'-407-628 55 509  
3416 (b) ἐκπορεύουσιν 1°] -σουσιν A 767 b 44 121 46 799 Latcod 103  
3425 (x) θύματα] θυμαμα A 376 56' x<sup>-527</sup> 121\*(vid) 799  
3429 (C s y) om δύο A F M' 29 C'' s y<sup>-318</sup> 68' 18 46 59 319 509  
352 (n) ἀνάπανσις] -σεις A n<sup>-127</sup> 122\* 55 799  
356 (O x) om διανενησμένον A\* F O<sup>(-767)</sup> x<sup>-527</sup> 121' 509 LatRuf Ex XIII 1 3 Aeth Arab Bo Syh  
3514 (C b s) καί 1°] (15) 1° A\*(vid) F M' 29-58 C'' b s<sup>-30'</sup> 121' 18 46 59 319 509 Aeth Bo  
3522 (b) γυναικῶν] + αυτων A b 75 121 LatRuf Ex XIII 5  
3529 (O d t) καί 2°] η A O<sup>(-72)</sup>-29 d<sup>-44</sup> t 121 46 55 319 426 509 Bo  
3534 (f x) om γε A F<sup>b</sup> 58-707\* 73\*-77 106 53'-56<sup>c</sup> x 121 126 46  
3535 (O b x) om καὶ συνέσεως A O' 118'-537 x<sup>-527</sup> 121 126-128 59 426 509 Aeth Bo Syh  
361 (b f x) καθήκοντα] pr τα A 29-82 422 118'-537 56'-664 84 x<sup>-527</sup> 121 46 55 319 799  
367 (O n y) προσκατέλιπον] -λειπον A 376-767-οII<sup>-15</sup> 129 n 30-343' 71 y 55 319 509  
368 (x) ἐποίησεν] -σαν A x<sup>-527</sup> Aeth  
3615 (O b x) λόγιον] pr (※G; + ※Syh<sup>T</sup>) το A F<sup>h</sup> O<sup>-72</sup> 25 118'-537 x<sup>-527</sup> 392 59 Bo Syh =  $\mathfrak{W}$   
3615 (b z) ποικιλία] -λιας A M' 29 118'-537 127 121' 68'-120' 18 46 319  
3631 (O) ἀδιάλυτον] διαλυτον A 15-72-οI 121  
376 (C s) κεφαλίδας] -λας A C'' s  
3714 (b) αὐλαῖαι] πλαι (+ αι A) A 707 118'-537 121  
381 (O b) fin] + (※G Arm<sup>ms</sup> Syh; cvar) εκ ξυλων ασηπτων (om εκ ξ. α. A 118'-537 121) δυο πηχεων και ημισους το μηκος αυτης και πηχεος και ημισους το πλατος αυτης και πηχεος και ημισους το υψος αυτης A F<sup>h</sup> F<sup>b</sup> O 118'-537 121 Aeth<sup>C</sup> Arab Arm Syh =  $\mathfrak{W}$   
388 (b) αὐτῶν] + κατα προσωπον αυτων A 118'-537 121  
3811 (b) χρυσίφ] + καθαρω A 118'-537 121  
3812 (O y) om τε A F<sup>h</sup> O 19' y<sup>-318</sup> 126  
3816 (x) ἐπ' 1°] εἰς A 129 x<sup>-527</sup> 121 509  
3817 (d t) λύχνους] + αυτη A F M' 29 d t 527 18 46 59 319  
3822 (b x) om τό 2° A 707 118'-537 x<sup>-527</sup> 121 319  
391 (b) χρυσίου] pr εκ A 118'-537 121 Latcod 100  
399 (b y z) αὐλῆς 1°] σκηνης A F 64\*(vid) 14-73\*-551 b 53' 75\*(cprm) y 126-128'-628 59 319 Aeth<sup>-C</sup> Bo  
3913 (οI) κόκκινον] + και την (> A 121) βυσσον A οI 127 121'  
407 (b) τοῦ χρίσματος] της χρισεως A 118'-537 121 426  
4015 (b) om τῷ 3° A 52 118'-537 121  
4018 (C) ὑπέθηκεν] επεθ. A C'' 44 75 318 426 646 Latcod 103  
4019 (C) ἐπέθηκεν] εθηκεν A\* C'' 85 646  
4027 (d x) om καί 2° A\*(\*) 58-82-376 77\*-414'-761 d 246(1°) 75' 130<sup>mg</sup>-321<sup>mg</sup> x<sup>-527</sup> 121 126 59  
4032 (C x) αὐτῆς] αυτην A\*(vid) C''<sup>-25 413</sup> x<sup>-527</sup> 318 46 646

The following table shows the number of variant readings in A which are supported by 1, 2 and 3 groups, designated resp. as Columns A, B and C.

<i>Group</i>	<i>A</i>	<i>B</i>	<i>C</i>	<i>Total readings</i>
<i>O</i>	5	23	21	49
<i>oI</i>	1	4	8	13
<i>C</i>	1	12	17	30
<i>b</i>	27	20	18	65
<i>d</i>	3	4	14	21
<i>f</i>	8	7	8	23
<i>n</i>	7	8	13	28
<i>s</i>	3	12	12	27
<i>t</i>	—	5	11	16
<i>x</i>	13	13	15	41
<i>y</i>	1	4	5	10
<i>z</i>	9	8	9	26

In order of support the groups rank as follows: *b* 65; *O* 49; *x* 41; *C* 30; *n* 28; *s* 27; *z* 26; *f* 23; *d* 21; *t* 16, *oI* 13, and *y* 10. This ranking contrasts with that for the support for B variants where the ranked order was *f* 95; *z* 81; *x* 73; *O* 56; *n* 42; *d* 22; *b* 18; *C* 15; *t* 13; *s* 10; *oII* 7; *y* 4, and *oI* 1. Only group *x* ranks high in both lists. The contrast between the two lists of variants can be more readily seen in the following table. The numbers in the columns indicate the order in rank for the groups.

<i>Group</i>	<i>Ms A</i>	<i>Ms B</i>
<i>O</i>	2	4
<i>oI</i>	11	13
<i>oII</i>	13	11
<i>C</i>	4	8
<i>b</i>	1	7
<i>d</i>	9	6
<i>f</i>	8	1
<i>n</i>	5	5
<i>s</i>	6	10
<i>t</i>	10	9
<i>x</i>	3	3
<i>y</i>	12	12
<i>z</i>	7	2

The position of the hexaplaric subgroups should be eliminated from the ranking lists since they were automatically subsumed under the *O* symbol when an *O* ms also supported the reading.

Correlations of interest can be seen by contrasting the position in rank in the two

columns relative to the top score in each rank (i. e. 65 for *b* with ms A, and 95 for *f* with ms B). Possible *o* influence on the respective traditions seems stronger for A than for B; second place (49 over against 65) in the A rank contrasts with fourth place (56 over against 95) for B. It should also be said that 28 of the variants in *List 6* equal *℞*.

Furthermore first ranking *b* for the A tradition is only no. 7 for B (18 vs 95). *C* also ranks much higher for A with no. 4 (30 vs 65) than for B with no. 8 (15 vs 95); in other words the relations of *b* and *C* with the B tradition are quite insignificant. The *s* group was also of little note for B but is no. 6 for the A variants with 27 cases (vs 65), and this is especially important for *z* which occupied second place in B support with 81 (vs 95), and only seventh place in the A column.

The low ranking for the *y* group in the A tradition is partly offset by the strong support of the individual ms 121 which supported the A reading in 89 cases from the above list (whereas ms 318 had 37 instances, and 392, only 25). Mss from the unclassified group with some significant support for A variants are ms 509 with 58 cases, 59 with 47, and 319 with 41. That the relationship between A and 121 is a real one becomes even clearer when *List 5* is examined (i. e. A readings with no more than four further witnesses). Ms 121 supports A readings 35 times, whereas others in the above list are insignificant; these are 319 with 8, 392 with 3, 318 and 509 with 2 each, and 59 with 1.

## Chapter V: The Text of Cyril of Alexandria's *De Adoratione* and *Glaphyra*

A. Joseph Ziegler in his thoroughgoing study of Cyr's Commentary on the Minor Prophets<sup>1</sup>) demonstrated that the printed editions of Cyr (Pontanus, Aubert and Pusey) are quite untrustworthy, a conclusion which could easily be shown to be true for the works *Περὶ τῆς ἐν πνεύματι καὶ ἀληθείᾳ προσκυνήσεως καὶ λατρείας* and *Γλαφυρά*, usually referred to as *De adoratione* (*Ad*) and *Glaphyra* (*Gl*) resp., as well. Since both *Ad* and *Gl* quote extensive blocks of text from the Pentateuch, influence of popular readings or of a printed edition, particularly of Sixt, is a constant possibility to keep in mind, and this can best be controlled by a systematic collation of a few representative older mss.

Limitation of such collations to the above two works, though only constituting cir. one-seventh of the total extant work of Cyr is easily defended. Both works, and only these two works, contain large blocks of Exodus text, whereas the remaining six-sevenths quote Exodus only occasionally and then only in brief snatches of text.

Of early Egyptian writers Cyr quotes the Pentateuch far more than all others, and through an analysis of his text one might possibly identify an Alexandrian text. Whether or not this might in turn give some clue to the elusive Hesychian recension remains to be seen. Theoretically Cyr ought to have made use of this recension since he was a contemporary (d. 444) of Jerome who speaks of Alexandria and Egypt as lauding Hesychius as the author of their LXX.<sup>2</sup>)

The following representative mss<sup>3</sup>) were collated for Exodus.

For *Gl*: F = Florence, Bibl. Laur., Plut. V 15. XII Cent.

P = Paris, Bibl. Nat., Suppl. gr. 150. Copied in 1304.

For *Ad*: P: cf above sub *Gl*

V = Rome, Bibl. Vat., Vat. gr. 598. XII Cent, but *Ad* 449—509 was added in XIV Cent.

R = Rome, Bibl. Vat., Vat. gr. 559. Contains Books I—VIII only. Init—220 X Cent., and the remainder XIII—XIV Cent.

E = Cyr Papyri of which only 520—597 is extant, partly fragmentary, VI—VII Cent.

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<sup>1</sup>) Der Bibeltext des Cyrill von Alexandrien zu den zwölf kleinen Propheten in den Druck-Ausgaben, *Sylloge* (MSU X), 126—138.

<sup>2</sup>) *Praef. ad Paralipp.*

<sup>3</sup>) I must here record the great debt I owe to Detlef Fraenkel of the LXX Unternehmen who carefully collated all these mss against the Migne (Aubert) text and also made many valuable suggestions on the material. This study is based solely on his collations, though I must assume responsibility for the judgements based on them.

- a. Dublin fragments.<sup>4)</sup>
- b. Vienna, Nat. Bibl., P. Gr. Vind. 19899-19908.<sup>5)</sup>
- c. Paris, Pap. Louvre, E 10295.<sup>6)</sup>

These papyri materials are particularly valuable since they were written within two centuries of the death of Cyr. The value of the papyrus lies in the substantiation of ms R as in general a better text than P and V. Unfortunately this only applies to Books I—VIII; since mss PV often represent a secondary text, evidence for Books IX—XVII where only the witnesses of PV are available is not as trustworthy for Cyr's text as the evidence for the first eight books. Codex V is in spite of a number of easily recognized corruptions due to careless copying a rather better text than P. This is unfortunate since P is also one of the two mss collated for *Gl*. Only the united testimony of both mss against Exod should even be considered as truly Cyr. It may then be concluded that *Ad* I—VIII provides the most trustworthy evidence for Cyr's text.

B. The collations have been made in order to make the recovery of an original Cyr Bible text possible. In fact, an immediate gain secured by the collation is the elimination of a large number of unique readings which the Migne edition contains. E. g. for *Gl* 392,<sup>7)</sup> where 21—10 is quoted the following readings are eliminated: v. 3 *επειδη*; v. 3 *περι*; v. 5 om *τήν*; v. 5 *ἀνεύλετο* ed] *-λεν* mss; v. 8 om *αὐτῆ*; v. 9 *μοι* 2° ed] > mss; v. 9 *εθηλασεν αυτον*, and v. 10 *μωσης*. Similarly for *Ad* 253 where 418—20 *Αἴγυπτον* is cited, the following readings of the edition disappear: v. 18 *μωσης*; v. 18 *Ἰοθόρ* 2°] *pr ο*; v. 19 *κύριος*] *pr ο*; v. 19 *μωση*; v. 19 *πάντες*] *pr οι*; v. 20 *μωσης*. These are but illustrative and show how important it is to confirm Cyr readings from the mss.

General guidelines which have been followed in provisional decisions as to original Cyr Bible text are as follows.

1) Codex R is often closer to original Cyr than are PV. Thus in the following variants the text of R is adjudged original. 1<sub>9</sub> *ἔθνει*] *γενει* 64<sup>m8</sup> b 509 *Ad* 185<sup>PV</sup> Ach Sa; 1<sub>10</sub> om *ἡμῖν* 246 458\* *Ad* 185<sup>PV</sup>; 1<sub>11</sub> *αὐτούς*] *αυτοις* 376 b-<sup>537</sup> 44 129 z-<sup>630</sup> 646 *Ad* 185<sup>P</sup> 308<sup>P</sup>; 4<sub>9</sub> om *σοι* M 72-376-707-οI C'' 44 458 18 424 *Ad* 248<sup>PV</sup> Aeth-<sup>CGR</sup> Arab

4) Edited by J. H. Bernard, On some fragments of an uncial ms. of S. Cyrill of Alexandria, written on papyrus, *Transactions of the Royal Irish Academy* 29 (1892), 653—672. No indication as to where the fragments are housed is given by Bernard; it is merely said that they were found by Flinders Petrie in some rubble at Ed-Deir and that the editor was commissioned to identify and publish them.

5) Published by P. Sanz, *Neue Blätter des Dublin-Pariser Papyruskodex des Kyrillos von Alexandria*, *Griechische literarische Papyri christlichen Inhalts* I. Vienna (1946), 111—124.

6) This is the longest piece (532 D—588 B) but it is still unedited. It has been rather fully described, however, by D. Serruys, Un "Codex" sur papyrus de St. Cyrille d'Alexandrie, *Revue de Philologie* 34 (1910), 101—117. I am indebted to M. Geerard and C. Lagé from the Corpus Christianorum Series Graeca, Katholieke Universiteit Leuven, who kindly sent a copy of the Parisian ms. to the LXX-Unternehmen.

7) The citations for *Gl* and *Ad* for the sake of convenience follow throughout, the pagination of PG 69 for *Gl*, and of PG 68 for *Ad*, since these volumes contain *Gl* and *Ad* resp.



Arm Syh; 14<sub>6</sub> om *αὐτοῦ* 2° 619 527 *Ad* 269<sup>P</sup>; 14<sub>16</sub> *εἰσελθέτωσαν* F<sup>b</sup>] *-θατωσαν* A B F 82'-426 75 30 55\* 319 509 *Ad* 269<sup>V</sup> 272<sup>V</sup>; 16<sub>3</sub> om *γῆ* *Ad* 241<sup>PV</sup> Bo; 17<sub>15</sub> *κυρίω*] *pr τω* *d* 53' *n*<sup>-75</sup> 30'-343 527 46\* 646 *Ad* 273<sup>PV</sup>, and 30<sub>13</sub> *ἄν*] *εαν* 376-707 *f*<sup>-129</sup> *s* 121' 799 *Ad* 344<sup>PV</sup>. It will be noted that in all these instances the reading of R = Exod, the lemma.

2) In fact, when two readings disagree and one of these equals LXX, it is the latter which is almost certainly Cyr. Both LXX and Cyr are Alexandrian and it would seem likely that the variant text would be a later development in the history of the Cyr text tradition rather than that the variant text be the original and the text agreeing with LXX be the secondary development, though this can not be ruled out entirely.

Thus occasionally R might be the secondary reading and P and/or V represent Cyr as at 14<sub>10</sub> *οἱ* 2°] *pr ιδου* F<sup>b</sup> O-15-707-708<sup>c</sup> 106 *f*<sup>-129</sup> *n* 85' 527 130 799 *Ad* 269<sup>R</sup> Bo Syh; 1<sub>17</sub> *καθότι*] *καθα* 551 125 509 *Ad* 308<sup>RV</sup>, and 30<sub>12</sub> *τῷ κυρίω*] om *τῷ* B 15-707 *b*<sup>-19</sup> *n* 55 426 *Ad* 344<sup>PR</sup>.

This same principle obtains when one of two mss witnesses supports LXX, as 2<sub>11</sub> om *τινα* 72 52'-126-761 509 *Gl* 400<sup>P</sup>; 2<sub>22</sub> *λαβοῦσα*] *συλλαβ.* *Gl* 400<sup>P</sup>; 3<sub>4</sub> *fin*] + *κυριε* *z* 130 *Gl* 413<sup>P</sup>; 12<sub>4</sub> *αὐτοῦ*] *εαντου* 15-58 *Ad* 1065<sup>V</sup>.

Frequently a passage occurs in more than one place. If the occurrences disagree in their witness and at least one supports LXX, the variant witnesses have not been taken to represent original Cyr. In each case below original Cyr is taken to equal LXX. The support for the lemma, i. e. for Cyr, is placed in parentheses in the following list.

#### List 1

- 2<sub>13</sub> *διά*] *ινα* 19' *Gl* 401 (400)  
 2<sub>14</sub> *εἶπεν* 1°] *προς αυτον* *Gl* 401 (400)  
 2<sub>14</sub> *ἡμῶν*] *ημας* 58\*-72-82'-376\*-381' C'' *b* 53'-56\*-246 *n* 30' 74 619 121-527 68'-630 55<sup>c</sup> 76 646' Luc 12<sub>14</sub> Chr *passim* *Gl* 400 (401)  
 2<sub>15</sub> *εἰς γῆν*] *εν* (+ *τη* Cyr) *γη* 125 246 509 *Gl* 400 (193) Arm  
 2<sub>17</sub> *Μωυση̄ς*] *μωσης* O<sup>-58</sup>-135 C-126 53' *n*<sup>-628</sup> *Gl* 193 (400)  
 This variant spelling for *Μωυση̄ς* occurs frequently and is throughout secondary. The *μωσ.* spelling is frequent in the Migne ed., but the mss usually have the LXX spelling.  
 2<sub>19</sub> *εἶπαν*] *ειπον* A F O<sup>-426</sup>-29'-82\*-135-618 78-126<sup>s</sup> 19' *d* 53'-246 75 *s* 318-527 *z* 59 76' 130 509 *Gl* 196 (400)  
 2<sub>19</sub> *ἀπό*] *εκ* 75 *Gl* 400 (196)  
 2<sub>19</sub> *πρόβατα*] + *ημων* B M O'-15' 77<sup>c</sup> 19' *d f n t x* 392-527 *z* 18 55 76' 130 799 *Gl* 400 (196) Lat<sup>c</sup>cod 100 Aeth Arab Arm Sa  
 3<sub>2</sub> *πυρι φλογός*] *φλογι πυρος* A F O'-29'-135 C'' 108<sup>(ms)</sup> *d n* 30' *t y* 128' 59 130 424 509 Act 7<sub>30</sub><sup>c</sup> Thess II 1<sub>8</sub><sup>ap</sup> *Gl* 412 (*passim*) et *mlt patr gr et lat verss*  
 3<sub>2</sub> *καίεται*] *εκαετο* 135(1°)-376 56' *Ad* 232 937 (*Gl* 413) Arm Bo  
 3<sub>3</sub> om *τί* B 58-376-*oII*<sup>-135</sup> *b* 129-246 *x* 68'-120' 55\* *Ad* 232<sup>PV</sup> *Gl* 413<sup>FP\*</sup> (*Ad* 937 *Gl* 416) Iust *Dial* LX 5 Lat<sup>c</sup>codd 100 101  
 3<sub>4</sub> om *κύριος* 2° 618 106 75 619 *Ad* 233 (*passim*) Eus VI 236 Tht *Ex* 101<sup>ap</sup>  
 4<sub>1</sub> om *τῆς φωνῆς* 413 129 *Ad* 241 (240 469)  
 4<sub>2</sub> om *ἐστιν* F F<sup>c2</sup> M 29-135-707-*oI* C'' 108\*-118'-537 44 *s* *γ*<sup>-392</sup> 18 55 59 76' 509 Chr XI 373 *Gl* 469 X 445 (*Ad* 240) Epiph I 49 Procop 532 Lat<sup>c</sup>cod 100 Aeth Syh  
 4<sub>7</sub> *αὐτήν*] *την χειρα αυτου* 422 106 *n*<sup>(-458)</sup> *s* 74'-370 *Ad* 245<sup>PV</sup> (*Gl* 472) Ach Aeth

- 48 om σοι 2° 72-376-618\* 73-413 44-125' 458 799 *Ad* 249<sup>PV</sup> (passim) Aeth<sup>CP</sup>  
 410 om *ἡμέρας Ad* 729 (passim) *Did Hiob* 108.31  
 412 καὶ ἐγώ] καγω 82 318 *Ad* 729 (249 592)  
 416 σου] σοι 15'-618 C'' 628 55c Phil II 284<sup>AP</sup> *Gl* 481 (89 480 *Ad* 252) Ach Aeth Arab Arm<sup>te</sup>  
 Pal Sa Syh  
 1211 ὑποδήματα B b f<sup>-246</sup> 120-128' 130 799 Cyr passim LatGregII *Tr* 9] + υμων *Ad* 1065 Or  
 IV 183 *Eph* 573 *Pasch* 220 PsHipp *Pascha* 127 157 rell  
 1211 om ὑμῶν 2° *Gl* 433 (passim) Arm  
 1211 αὐτό 2°] αὐτα M 707(vid) 246 75 321 18 *Ad* 1065<sup>P\*V</sup> (passim)  
 1211 κυρίῳ] pr τω *Ad* 1065 (*Gl* 433)  
 1212 Αἰγύπτῳ 1°] -πτου 15-29-618 25\*-52-126-552 53'-56 75c<sup>PRM</sup>-127-628 x 318-392c-527  
 120-128' 646' *Ad* 1065<sup>P\*V</sup> (*Gl* 420) PsHipp *Pascha* 127  
 1216 κληθήσεται] κεκλησ. A M oI-29-135 C''-16 118'-537 56'-129 127' s γ<sup>-527</sup> z 18 55 130  
 646'; κεκληται 59 *Ad* 1065 (*Gl* 420)  
 1613 om δέ 2° B F 707 131\* b d<sup>-44</sup> 56\* 127 t x 392 120 130 799 Phil I 150 *Ad* 505 VI 509 (*Gl*  
 453)  
 175 πορεύση] πορευου 19' n<sup>-127</sup> 527 *Gl* 488 (492)  
 1714 ἐν βιβλίῳ] εἰς βιβλίον B z *Ad* 277 X 844 (*Ad* 273)  
 1911 ἔστωσαν ἔτοιμοι] tr *Ad* 940 (*Gl* 497 501 VI 688)  
 1911 om τό 2° A 58'-381' 25\*-52-73-413 d 53'-56\* 730 527 *Gl* 501 (497 *Ad* 940 VI 688) Aeth  
 1916 ἐπ' ὄρους] ἐπι το ορος 509 *Gl* 504 (500)  
 1917 τὸν λαόν] post συνάντησιν tr *Gl* 508 (500 VI 416)  
 1918 καπνός 2°] ατμῆς 707 52<sup>MB</sup>-57<sup>XT</sup>-73'-126-413-414'-500<sup>MB</sup>-550<sup>XT</sup>-552 b 44 56\*-246 n 30'-  
 85'<sup>XT</sup>-130<sup>XT</sup>-343' 392 628 424<sup>XT</sup> 799 Phil III 57<sup>TE</sup> *Ad* 488<sup>RV</sup> (*Gl* 500 VI 416)  
 1921 ὁ θεός] ἄς F<sup>b</sup> b *Gl* 501 (*Ad* 489)  
 1922 ἀπαλλάξῃ] ἀπολεση *Gl* 501 (passim) Arm Bo Syh  
 1924 αὐτῷ κύριος] κυριος τω μωυση *Ad* 492 (*Gl* 501) Aeth  
 202 om εἰμι Phil III 161 Clem I 123 *Ad* 492 (409 VI 676) Eus IV 131  
 207 οὐ γάρ] οτι ου *Ad* 493 (412 VI 676)  
 208 μνήσθητι] -θητε b<sup>-537</sup> 107\*(vid) *Ad* 493<sup>RV</sup> (passim) LatGregII *Tr* 8 Hil Ps XCI 2  
 2025 ποιῆς] ποιησης (aut -σεις) O<sup>-376</sup> C'' b 44 f<sup>-129</sup> 458 130<sup>MB</sup> 121-527 z 424 426 509 646' *Ad*  
 592<sup>P</sup> 593 (*Gl* 669) *Tht Ex* 132<sup>AP</sup>  
 2025 αὐτό] αὐτω 376-707 C''-52<sup>77</sup> 126<sup>739</sup> 537 30 x 46\* 55\* 76\* 319 *Ad* 592 (*Gl* 669)  
 2317 om σου 1° A 458 18 Bas II 172 *Ad* 1064(1°) (1064-2°) *Tht Ex* 136<sup>AP</sup> Aeth Arab  
 327 κατάβηθι] post ἐντεύθεν tr B 15' 129 *Gl* 529 (passim) Sa  
 327 οὐς] ον B 15'-58-767<sup>c</sup> 246 x 392 z *Gl* 529 IX 749 (passim) Latcod 100 Arm

3) Unique readings are not taken as original Cyr text unless the ensuing discussion in the text of Cyr specifically substantiates them. It is of course quite possible that such a reading did go back to Cyr, but it is rather unlikely. Accordingly they have not been taken as Cyr. These include the following list.

#### List 2

- 215 Φαραώ 1°] post τοῦτο tr *Gl* 400; 421 πορευομένου] εισπορ. *Ad* 256; 121 εἶπεν δέ] και ειπε  
*Gl* 420; 122 ὑμῖν 1°] + εστιν *Gl* 420; 122 om εστιν *Ad* 1065; 1210 πυρι κατακαύσετε] tr *Gl* 420;  
 1214 μνημόσυνον] -συνη *Ad* 1065; 1223 ὀλεθρευόντα] ολοθρευτην *Ad* 1077; 1522 Μωυσῆς] post  
 Ἰσραήλ tr *Gl* 444; 1615 om πρὸς αὐτούς *Gl* 453; 1620 om Μωυσῆ *Gl* 453; 1620 ἀλλὰ κατέλιπόν /  
 τινες] tr *Gl* 453; 1625 ἐν] pr σημερον *Ad* 505; 175 om τοῦ λαοῦ 1° *Gl* 488; 1917 τὸν λαόν] post  
 συνάντησιν tr *Gl* 508; 2010 κτηνός] pr το *Ad* 493; 2024 ἐπ'] εν *Ad* 592; 2024 μόσχους] βοας *Ad*  
 592; 2026 ὅπως] ινα *Ad* 817; 2118 τὴν κοίτην] κοιτης *Ad* 580; 234 πλανομένοις] + εν τη οδω *Ad*  
 560: ex Deut 221; 2315 γὰρ αὐτῶ] tr *Ad* 1064; 2316 om ἐν 2° — fin *Ad* 1064: homoiot; 2318  
 οὐδέ] ου δη *Ad* 697; 243 ποιήσομεν] -σομεθα *Gl* 513; 247 ποιήσομεν — fin] ποιησομεθα *Gl*  
 513; 268 om μέτρον *Ad* 637; 268 ἔσται 2°] μικρος εστι *Ad* 637; 2631 αὐτό] το *Ad* 660; 2633 τὴν  
 κιβωτόν] pr και *Ad* 660; 2711 στύλων] πύλων *Ad* 640; 2721 αἰώνιον] + εσται *Ad* 641; 285 καί  
 3°] ∩ 5° *Ad* 732; 287 δυσίν] δυο *Ad* 732; 2810 ἐπί 1°] περι *Ad* 733; 2811 τῶν υἰῶν] pr επι *Ad*

733; 2812 ἀναλήμψεται] ληψεται *Ad* 733; 2815 ποικιλτοῦ] υφαντου *Ad* 736; 2823 ἔναντι] -ντιον π̄ν *Ad* 737; 2827 ὑακίνθινον] -νθου *Ad* 744; 2912 τῶν] + δυο *Ad* 753; 2913 om π̄ν *Ad* 753; 2915 τὸν κριόν] λήμψη] tr *Ad* 753; 2928 om ἀπό — σωτηρίων *Ad* 753: homoiot; 2928 κυρίῳ] θ̄ω *Ad* 753; 2933 αὐτοῦς] αυτον *Ad* 756; 2934 ἀγίασμα] αγια *Ad* 756; 307 ἐπισκευάζη] -σιαζη *Ad* 617; 3022 om λέγων *Ad* 644; 3034 ἔσται] εστιν *Ad* 648; 314 om καὶ ἀρχιτεκτονεῖν ἐργάζεσθαι *Ad* 649; 321 ἰδῶν] ειδον *Gl* 525; 3432 αὐτοῖς] + λεγων *Gl* 536; 3827 πρὸς] εις *Ad* 629; 408 αὐτοῦ] τα εν αυτω *Ad* 689; 4032 ἐπ' αὐτῆς] εν αυτη *Ad* 692

Out of this rather lengthy list only nine instances obtain from *Ad* I—VIII, which confirms the earlier observation that the text of Books IX—XVII has proportionately far more secondary elements than the first eight books. Similarly the text of *Gl* has also been corrupted considerably more than the first half of *Ad*.

Up to this point the study has stressed exclusion, i. e. the emphasis has been placed on identifying secondary readings in Cyr. There are, however, also certain positive guidelines which are helpful in identifying true Cyr text.

4) If a paraphrase, allusion or commentary substantiates a Cyr reading, such a reading is probably original Cyr.

Ziegler was able to use the commentary as a control on the cited Biblical text of the Minor Prophets.<sup>8)</sup> Unfortunately neither *Ad* nor *Gl* is a commentary, and in the theological discussions following blocks of Biblical text there is very little by way of repetition of words or phrases from that text. An occasional paraphrase or allusion does help here and there to confirm a Cyr reading. The following may be noted.

111 Πιθῶμ] πιθων (πιθ. Cyr) 75 *Ad* 185<sup>R</sup>; πειθων 82 *Ad* 185<sup>P</sup>; πιθω 381-426 *b* 246 128' 55<sup>c</sup> *Ad* 185<sup>V</sup>

In this case the three mss disagree, but fortunately the place is mentioned in *Gl* 388 where both mss read *πειθω* which is likely to be original Cyr. Note that *πειθω* is the popular reading also read by B.

218 Ῥαγουήλ] ιοθορ (cvar) A 82 57<sup>mg</sup>-73-77<sup>mg</sup>-550' *b* d<sup>-106</sup> 85<sup>mg</sup>-344<sup>mg</sup> t<sup>-46c</sup> x 392-527 76' *Gl* 196 <sup>Lat</sup>cod 100 Ach Sa Syh<sup>Tmg</sup>

The lemma is supported by *Gl* 400, and the commentary at 409 states *ὠνόμασεν Ἰοθόρ, εἶτα μετὰ τοῦτο Ῥαγουήλ*. Obviously Cyr read *Ῥαγουήλ* at v. 18.

31 ὄρος] + του θεου F<sup>b</sup> M O-64<sup>mg</sup>-82 *b* d 56\* n s t x 527 z 18 76' 130 509 799 *Ad* 937 *Gl* 412 Eus VI 236 <sup>Lat</sup>cod 100 Aug *Trin* II 23 Arm Sa Syh

In spite of the double support the plus is not original Cyr; at *Ad* 232 the mountain is referred to as *τοῦ ὄρους Χωρήβ*, i. e. without the designation *του θεου*.

48 ἐσχάτου] δευτερου F M O'-72-29 C'' *b* d 56\*-246 n s<sup>-321mg</sup> 730 t x γ<sup>-392</sup> 128' 18 55 59 76' 509 799 *Ad* 248s *Gl* 476 X 816 Or IV 462 Aeth Arm Bo Syh

In spite of threefold support for the variant Cyr must have had *ἐσχάτου*. The comment at *Ad* 249 reads *τρίτον δὲ σημειῖον ὃ καὶ ἔσχατον εἶναί φασι*, and nowhere

<sup>8)</sup> Op. cit., 137f.

in the commentary either in *Ad* or *Gl* does *δευτερου* occur; *Gl* 476 also refers to *τρίτω σημείω*.

410 *οὐχ ἱκανός*] *ουκ εὐλαλος* 72-426 131<sup>c</sup>-313<sup>c</sup>-414<sup>c</sup>-551 19-108<sup>txtc</sup> 76' *Ad* 729 (sed hab 249)  
*Gl* 89<sup>FPc</sup> 480 *Syh*<sup>txt</sup>

It would appear that Cyr used both readings. In the commentary at *Ad* 480 and 481 the accent lies on the fact that the law is *οὐχ ἱκανός*, whereas at IX 77 reference is made in a free allusion as *καὶ τὸ μὴ εὐλαλος εἶναι . . .*

125 *τῶν 2°*] *pr απο* 376-*oII*-15 57-552-*cII*-54 414' *b d* 246 *n s t* *γ*-121 630 18 59 509 646' *Ad* 1065  
*Gl* 420 *Arab Arm Bo Syh* =  $\mathfrak{R}$

The variant is confirmed as Cyr by an allusion at *Gl* 425.

1210 *ἕως 2°*] *εις το* 56\* *γ*-527 68' 130 799 *Ad* 1065 (sed hab *Gl* 420) *Arm*

That *ἕως* is original Cyr is further confirmed by a double allusion in *Gl* 432.

1715 *μου καταφυγή*] *tr B O*-15 108 76' *Ad* 273 <sup>Lat</sup>*cod* 104(vid) *Ruf Num XIX 1 Syh*

This is a complex problem. The phrase occurs in the context of an altar called *Κύριος μου καταφυγή*. Two comments on it occur in *Ad* 277. The first instance has RV supporting the variant text of *Ad* 273 whereas P has *μου* in both positions. In the second comment PV also have *μου* in both positions, whereas R supports LXX. I would be inclined to take Cyr as = LXX.

306 *ἀπέναντι*] *εναντι* 71' *Ad* 616 (sed hab 617) | *τῶν μαρτυρίων*] *του μαρτυριου* 72 78\* 71' 426  
509 *Ad* 617(1°) *Meth* 158 <sup>Lat</sup>*cod* 100 *Arm*

Both variants are secondary to Cyr as not only the recapitulation shows but also the comment that follows.

308 *ὄψέ*] *pr το* <sup>M<sup>ms</sup></sup>*O*-72-707 *d* 56' *n s t* 527(2°) 392 59 799 *Ad* 617

An allusion in *Ad* 621 supports the article.

3010 *ἐξιάσεται*] + *επ αυτου* <sup>B<sup>c2</sup></sup> 129 426 *Ad* 617

This passage is alluded to at *Ad* 624 where the modifier of the verb is given as *ἐπὶ τοῦ θυσιαστηρίου τοῦ θυμιάματος*. I would judge the variant at *Ad* 617 to be Cyr text.

312 *Οὐρί*] *ουριου* <sup>B<sup>c</sup></sup> 82 <sup>C<sup>n</sup></sup> 527 46 55 *Ad* 648; *ουρειου* <sup>B\*</sup>; *οριου* 646; *ωριου* 15

An allusion at *Ad* 616 confirms *ουριου* as Cyr.

405 *θυμῖαν*] *-μαμα* 15-707 85'<sup>m<sup>ms</sup></sup>-130<sup>m<sup>ms</sup></sup> 55 *Ad* 660 664

The commentary at VI 625 seems to substantiate *θυμιαμα* as Cyr; it comments on the fact that it (the sacrifice) ascends through the altar of *θυμιάματος* as a sweet savour to God even the Father as *τοῦτο γὰρ ὑποδηλοῖ τὸ θυμίαμα*.

5) Variant readings within a block of Biblical text which are supported by other witnesses should be taken seriously as possible Cyr text especially when that support

is not a popular reading (i. e. readings supported by at least four text groups). The reason for this is obvious, since within a context copyists tend to remain within the text. Shorter citations are more likely to be subject to other influences. Admittedly this guideline (as all the guidelines) must be used with caution, and if such a variant is not supported by at least one text group one probably ought not to use it as presumed Cyr text.

6) Variant readings supported unanimously in Cyr are presumed to be Cyr if there are no other reasons for rejecting them. Thus at 46 *ώσει*] *ως* 426 318 *Ad* 245 *Gl* 472, and even 424 *έγένετο δέ*] *και εγεν.* *Ad* 256 *Gl* 484, the variant text may probably be taken as Cyr text.

Once the above guidelines have been judiciously applied there still remains a large number of variant readings in the *Ad* and *Gl* materials unsifted, but for which no reason obtains to reject as genuine Cyr readings. It now remains to examine all these presumed Cyr readings so as to ascertain their place in the textual tradition of the Greek Exodus.

C. First of all the possibility of recensional traces in Cyr's text must be examined. In the list below all instances in which Hebrew influence either immediate or mediate might be suspected are given.

List 3

- 110 om *οὐν* A 29-135-426 126 56\* 628 85-127-343' x 121' 130 319 *Ad* 185 Ach Aeth Bo<sup>A</sup> Sa =  $\mathfrak{R}$  Sam Tar<sup>O</sup>
- 29 *πρός αὐτήν*] *αυτη η Gl* 392 <sup>Lat</sup>cod 100 GregII *Tr* 7 =  $\mathfrak{R}$
- 214 *μή*] η A F M 15\*-29'-135-376'-oI C''-77\* 126 56'-129 s-30' 318' 18 55 76' 130 509 646' *Gl* 400 401 <sup>Lat</sup>ClemR 4 Aeth Bo Syh = θ' contra  $\mathfrak{R}$
- 311 *είμι*] + (※Arm<sup>ms</sup>) *εγω* A<sup>c</sup> B F<sup>b</sup> 15'-72-135\*-426-oI 126-550' b n-628 527 55 130 509 ClemR XVII 5 *Ad* 240 Tht *Ex* 112 I 241 II 500 <sup>Lat</sup>cod 100 Arm Sa  $\mathfrak{R}$  hab יכני, which *είμι* alone can sufficiently render.
- 46 *τήν χειρά* 1° 73 b 129 n-628 x <sup>Lat</sup>cod 101 Concil(Cyr) I 5] *αυτην* 107'-125; + (※Arm<sup>ms</sup>) *αυτου* 843 *Ad* 245 *Gl* 472 rell =  $\mathfrak{R}$
- 46 *αὐτοῦ* ult] + (※Syh) *λεπρωσα* 376' d-44 f-129 t 71 392-527 76' 130 509 799 *Ad* 245 *Gl* 472 Or IV 462 <sup>Lat</sup>cod 101 Aug *Loc in hept* II 17 Ruf *Ex* XII 3 Arab Arm Bo Syh =  $\mathfrak{R}$  α' θ'
- 47 *χειρά*] + (※Syh) *αυτου* A O-29-618 52'-78-126-313'-414\*-422 106 53' n-(458) t y 59 *Ad* 245 *Gl* 472 Or IV 462 <sup>Lat</sup>cod 100 Arm Co Syh =  $\mathfrak{R}$  ó έβο'
- 423 *εί — βούλει*] *συ δε ουκ εβουλου* (cvar) F M oI<sup>-15</sup> C''-131<sup>c</sup> d n s t y-392 128' 18 55 59 76' 509 *Gl* 484 <sup>Lat</sup>cod 100 Aeth Arab Bo Syh<sup>Lmg</sup> =  $\mathfrak{R}$
- 72 *σοι εντέλλομαι*] tr F M O''-82 (707<sup>txt</sup>) C'' d-610 s t-46 121 18 55 59 509 646 *Gl* 516 Aeth Arab Arm Co Syh =  $\mathfrak{R}$
- 828 *θύσατε*] *θυσετε* M 15-29-72-135 d(-125) 53' n-628 s-30 t-46 x 121 68' 55 *Ad* 196<sup>PV</sup>: וּבַחֲתָם  $\mathfrak{R}$ ; cf also *θυσεται* A 707 319
- 109 *νεανίσκοις*] + *ημων* A M O''-82' C'' 118'-537 d-125 246 75' s t y 68'-630 18 55 59 76' 130 509 799 *Ad* 201 IV 264 Aeth Arab Co Pal Syh =  $\mathfrak{R}$
- 109 *πρεσβυτέροις*] + (※Arm<sup>ms</sup> Syh) *ημων* O''-64<sup>txt</sup>-15 125 458 318 *Ad* 201 IV 264 Aeth Arab Arm Co Pal Syh =  $\mathfrak{R}$  α' θ'
- 1413 *τοῦ θεοῦ* A B 135 551 s 121] *του* (> 82-426-708 C 246 458)  $\bar{\chi}\bar{\nu}$  *Ad* 269 rell =  $\mathfrak{R}$
- 1618 *οὐκ* 1°] pr *και* F M 29'-426-oI C'' 118'-537 d 85'-343' t x y-318 z 18 46 55 59 76' 509 646 *Gl* 453 <sup>Lat</sup>cod 102 Ambr *Ep* VII 5 Syh =  $\mathfrak{R}$  σ'
- 1620 *Μουσης*] ad fin tr B 82'-426 f n 30' x 318' 120-128'-628 130 799 *Gl* 453 VI 512 <sup>Lat</sup>codd 102 104 Arm Co =  $\mathfrak{R}$

- 1624 ἀπ' αὐτοῦ] αυτο M<sup>ms</sup> 127 85-321<sup>xt</sup>-343-344<sup>xt</sup>-730 799 Gl 453 Latcod 102 Sa =  $\mathfrak{X}$   
 186 Ἰοθόρ] post σου 1° tr B 15-82'-376' 118'-537 f 120'-128-628 Ad 280 Arm Syh =  $\mathfrak{X}$   
 1824 γαμβροῦ] + (\*Arm<sup>ms</sup> Syh) αυτου F<sup>b1</sup> 15-376' 77 19' 53' 458 30' 318 628-630 Ad 281<sup>Rv</sup>  
 LatPsAmbr Mans 11 Ruf Ex XI 6 Aeth Arab Arm Co Syh =  $\mathfrak{X}$ ; λαου Ad 281<sup>P</sup>  
 1918 τὸν θεόν]  $\bar{\alpha}\nu$  M<sup>ms</sup> 130<sup>ms</sup>-321<sup>ms</sup> Ad 488 Gl 500 LatAug Trin II 25<sup>ap</sup> Spec 54 =  $\mathfrak{X}$   
 2024 ποιήσετε] -σεις Ad 592 =  $\mathfrak{X}$  Sam Tar<sup>O</sup>; cf fac Aeth<sup>FHR</sup>  
 2412 τὸν νόμον] pr (\*Arm<sup>ms</sup> Syh) και 15-58 628 Gl 524 Arm Syh =  $\mathfrak{X}$  Tar οἱ γ'  
 252 om και 2° A F M 29-767-ol C'' b d<sup>(-106)</sup> n s t x y 68' 46 59 424 509 799 Phil III 27 Ad  
 593 Latcodd 91 94-96 Aeth<sup>C</sup> Bo Syh =  $\mathfrak{X}$   
 253 ἀργύριον] pr και A B O<sup>-767</sup>-15' 129 x 128'-407-628 426 646 Ad 593 Arab Arm Bo Syh =  
 $\mathfrak{X}$  Tar  
 254 κόκκινον] pr και A B 15'-72-376 118'-537 s 128'-407-628 55 76' 426 646 Ad 593 Arm Bo  
 Syh =  $\mathfrak{X}$   
 256 τὸν] pr εις b 392 Ad 593 =  $\mathfrak{X}$   
 2521 om και 3° M O<sup>-376</sup>-15-707 57\* b 246 n s x 392 126 18 46 Ad 600 VI 653 Latcod 102 Ruf  
 Rom III 8 SedScot Rom 3 Aeth Arab Arm Syh =  $\mathfrak{X}$ <sup>L</sup> Sam Tar  
 273 om και 6° A F M O<sup>-767</sup> 118'-537 f<sup>-129</sup> s y<sup>-318</sup> 18 46 55 59 319 799 Ad 612 Aeth Syh  
 =  $\mathfrak{X}$   
 2710 ψαλίδες B 82-618\*-767 f<sup>-129</sup> x 392 76' 799] + των στυλων 414'; + eius Aeth; + αυτων  
 Ad 640 rell =  $\mathfrak{X}$   
 287 ἔσονται αὐτῶ / συνέχουσαι] tr B 72 129 55 Ad 732 Latcodd 91 94-96 Pal Syh =  $\mathfrak{X}$   
 291 ἀμόμους δύο] tr B O-82' b 129 n 30' 71' 55 Ad 749 Latcod 100 Arm Syh =  $\mathfrak{X}$   
 2918 τὸν κριόν / ἄλον] tr B O-82' b 129 n 30' 71' 55 426 Ad 753 Arm Syh =  $\mathfrak{X}$   
 3031 om ἄλειμμα F<sup>b2</sup> O<sup>-58</sup>-707<sup>1</sup> 318 59 426 Ad 645 Latcod 100 Bo =  $\mathfrak{X}$   
 3034 ὄνυχα] pr (\*Syh<sup>L</sup>) και M O<sup>-767</sup>-29-707<sup>1</sup> C''<sup>(-761)</sup> d f<sup>-129</sup> s t 392 z 18 46 424 59 646' Ad  
 648 Arab Arm Bo Syh =  $\mathfrak{X}$

Of the above 33 instances 14 are plusses and six are transpositions; these 20 are clearly hex in character; in fact, of the 14 plusses eight are marked with the asterisk in the tradition.

Omissions might not be hexaplaric, although three of the five are popular readings supported by the chief hex witnesses; these must be old variants at least as old as Origen (25<sub>21</sub> 27<sub>3</sub> and 30<sub>31</sub>). Another (25<sub>2</sub>) is supported by over half the witnesses and accordingly says little about textual affinities. The fifth involves οὐν at 1<sub>10</sub> and is well-supported including the support of A.

Change in lexeme involves change of “God” to “Lord” at 14<sub>13</sub> (a popular variant) and 19<sub>18</sub> where  $\bar{\alpha}\nu$  is given as a marginal variant only in M 130-321. The third lexical variant is η for μῆ at 2<sub>14</sub>, a popular variant not supported by  $\mathfrak{X}$ , but occurring in θ'.

Two variants consist of verbal inflections, the popular change of θύσατε to θυσετε at 8<sub>28</sub>, i. e. a future for an imperative. More interesting is 20<sub>24</sub> where Cyr alone has the singular verb, though Aeth<sup>FHR</sup> do read a singular imperative, which probably means a second person singular future indicative as parent text for Aeth as well.

Finally, there are three cases of change in construction, two (2<sub>9</sub> 16<sub>24</sub>) of a prepositional phrase being changed to a pronoun, and one (4<sub>23</sub>) changing a conditional “if you are unwilling” to a statement “but you were unwilling” which is exactly what  $\mathfrak{X}$  says. The variant is a popular one.

That there are recensional elements here which are non-hexaplaric is possible, but in view of the fact that these are few and in the main widespread they are probably merely early sporadic corrections. What is clear is that there is some hex influence on Cyr's text.

D. In six of the above list the variant Cyr reading is supported among others by Codex B but not by Codex A, seven by A and not by B, and three by both A and B. Since Cyril was an Egyptian writer the relation of his Biblical text to these two Egyptian codices is of particular interest. Since both codices underwent some hex influence it is possible that Cyr's text might be defined as an A related or as a B related text.

In the next list Cyr variants are given which are also supported by Codex A. The ten instances of such in *List 3* (110 214 467 109 252<sub>34</sub> 273<sub>10</sub>) are not repeated in *List 4*.

*List 4*

- 110 ἄν B 58-82-376 414' b 125 f<sup>-56\*</sup> n<sup>-628</sup> 370\* x z 130] > 72-707; εαν Ad 185 rell  
 31 ἤγαγεν] ηγεν A F M O'-135-707 C'' 19' 56\* s x 527 18 59 76' 509 799 Phil I 222 Ad 937 Gl 412 Syh  
 517 θύσωμεν] pr και A F M O''-15' 376 C'' d s t<sup>-84</sup> x 121 128' 18 55 59 76' 509 646 Ad 192 Latcod 100 Aeth<sup>R</sup> Syh  
 825 τῶ θεῶ] pr καὶ A M oI C''-25 500 75' s<sup>-30</sup> y<sup>-392</sup> z 18 76' 130 646' Ad 196 X 616 LatAug Ex 27 Ruf Ex IV 4 Arab Arm Bo  
 124 συναριθμήσετε] -σεται A B 19 44-125' 127 t<sup>-84</sup> z<sup>-128</sup> 76' 424 Ad 1065  
 1222 και θίξετε] καθίξετε (cvar) A B M<sup>txt</sup> 58-oI<sup>-15</sup> 708 C''-16 126 d 129 321<sup>txt</sup>-343' t x y<sup>-527</sup> z 18 59 76' 130 509 Ad 1077<sup>V</sup> (p hab θησετε)  
 1413 ὑμῖν O<sup>-376</sup> 78-413 127 s<sup>-321</sup> Phil I 201<sup>te</sup> Did Ps 269.3 LatAug Ex 51 Arm Sa] > 107'-125 59 Bo<sup>B</sup>; ημιν Ad 269 rell  
 1616 συσκηνοῖς] -νοῖς A 58<sup>mg</sup>-64'-381 C''-313\* 615 761 118'-537 f<sup>-129c</sup> n x y z 18<sup>c</sup> 55 Ad 505 Gl 453 457 X 653<sup>te</sup>  
 185 ἐπ' ὄρους B M<sup>mg</sup> 82 f 392 120'-128-628 Aeth Bo] εις (επι 118'-537 280<sup>PR</sup>) το ορος Ad 280 rell  
 2026 om ἄν A F M 376-oI<sup>-82</sup> C'' b 56\* n s x y 18 46 55 59 76' 424 509 646' Ad 817  
 2316 θερισμοῦ B 58'-82 761 f s 392 799 Or Sel 296] pr του Ad 1064 rell  
 246 κρατήρας B 15-58 Phil III 42 LatAmbr Ep 65 Aeth<sup>FHM</sup> Arm Sa Syh] τον κρατηρα 527 Cyr X 440; -τηρα Gl 513 rell  
 2531 om δε A F 29 b x 68' 59 76' 509 Ad 605 Latcod 102 Aeth Arm Bo<sup>A</sup>  
 2531 om τῆς λυχνίας 2° A 58'-oI C'' b 646 Ad 605 Latcodd 100 102 103 Aeth  
 2721 αὐτό] αυτον A F M 767-oI C'' 44 n<sup>-75</sup> s t x y<sup>-318</sup> z 18 46 55 59 426 509 Ad 641 VI 404 405 Latcod 100  
 2918 κυρίῳ 1°] pr τῷ A F 15-29-376-oI<sup>-618</sup> C'' b 121' z 46 59 319 509 Ad 753  
 2921 om ἀπὸ τοῦ 2° A F M<sup>txt</sup> 72-82-376-618 14\*-52'-313' b d<sup>-44</sup> 134 527-619\* 121 z 18 Ad 753<sup>P</sup> Aeth  
 3020 κυρίῳ] pr τῷ A 58-376 C'' d<sup>-106</sup> t 71' 646 Ad 628  
 323 αὐτῶν B F F<sup>b</sup> M<sup>txt</sup> 58'-oI<sup>-707</sup> b 68'-120'-126-128 18<sup>txt</sup> 46 55 59 319 509 Latcod 104 Aeth<sup>MP</sup> Arab Arm<sup>ap</sup> Bo Syh] των γυναικων 550'; των γυναικων αυτων (> 426) και των θυγατερων (+ αυτων C 426 Sa) C 71' 426 Latcod 100 Sa; pr των θυγατερων Fa Gl 525 rell  
 3429 ἐκ 1°] απο A 56\*(vid) Gl 536

Of the 20 instances of *List 4* in which A supports the reading of Cyr two are also supported by B. Together with those of *List 3* A but not B supports 25 Cyr readings and shares five with B as well.

In order to put this into perspective this must be set over against readings in which B equals Cyr; these are provided in *List 5*. Once again the 9 readings of B Cyr of *List 3* (311 46 1620 186 253<sub>4</sub> 287 291<sub>18</sub>) are not repeated below, nor are the two shared by A B Cyr in *List 4* (124<sub>22</sub>).

- 216 *αὐτῶν* 1°] + *ιοθορ* (cvar) B M 15'-58-135-707<sup>mg</sup>-οI<sup>-708</sup> C' 19' 56'-129 s 527 z 18 55 59  
130 *Gl* 400 <sup>Lat</sup>codd 91 94-96
- 36 *om αὐτῶ* B 15'-707 56\* 55 799 Carl 49 *Gl* 468
- 39 *καὶ ἐγώ*] *καγω* B 15'-58' f z 130 799 *Ad* 240
- 826 *θύσωμεν* 1°] -*σομεν* B 15'-29<sup>c</sup>-58<sup>(mg)</sup>-135-426-οI 16-25-52-57-73'-126<sup>c</sup>-414'-422-550'-  
615<sup>c</sup>-739 106 321 74-370 121-527 407-630 76<sup>c</sup> 130 646 Phil III 114<sup>tc</sup> *Ad* 196<sup>P</sup> 197<sup>PR</sup>  
<sup>Lat</sup>Aug *Ex* 28
- 828 *ἐξαποστελῶ*] *αποστελλω* B 15-426 f *Ad* 196<sup>RV</sup>; cf also *αποστελω* 82'-135 s 646 *Ad* 196<sup>P</sup>
- 1214 *τάς*] *pr πασας* B 82 f<sup>-246</sup> *Ad* 1065
- 147 *ἔλαβεν*] *λαβων* B 82' 129 x *Ad* 269
- 1420 *καὶ* 3°] *pr και εστη* A<sup>c</sup> B 82 19' f<sup>-56<sup>txt</sup></sup> 458 392-527 120-128'-628 130 799 *Ad* 269 Sa
- 1523 *ἐπωνομάσθη*] -*μασεν* (cvar) B 319 *Ad* 380 *Gl* 444 Arm Syh
- 165 *ἄν* 1°] *εαν* B O<sup>-58</sup>-15' 52'-313' 53'-56\* 458 318 130 799 *Gl* 449 VI 508
- 1623 *ἔως*] *εις το* B 82 f 85 527 120 130 799 *Ad* 505 *Gl* 453
- 1624 *ἔως*] *εις το* B M 82 f<sup>(-53)</sup> n 30'-85-321<sup>txt</sup>-344<sup>txt</sup> 318 18 46 *Gl* 453 Arm
- 176 *λαδς*] + *μου* B M<sup>mg</sup> 82 f 318' 120-128-628 799 *Gl* 488 492 <sup>Lat</sup>codd 102 104 *Quodv Prom*  
I 56
- 1712 *Ἀαρῶν δέ*] *και ααρων* B O-82 f n z *Ad* 273 277 <sup>Lat</sup>cod 104 Cyp *Fortun* 8 *Quir* II 21 Bo  
Syh
- 184 *Ἐλιέζερ*] + *λεγων* B 58-82 19' f 392-527 z 76' *Ad* 280 Aeth<sup>C</sup> Arm Sa
- 1917 *ὄρος*] + *το* (> B\* 376 458 730) *σινα* (cvar) B M<sup>mg</sup> 82-376 422 19' 56'-129 n s 318 120'-  
128'-628 55 799 Cyr *passim* Arab Arm
- 2116 *θανάτω*] *ad fin tr* B 82 56-664 527 120'-128'-628 426 799 *Ad* 508
- 2116 *τελευταίω*] -*τησει* B O<sup>-376</sup>-82' 129 127<sup>c</sup> 392-527 120'-128'-628 426 799 *Ad* 508
- 2131 *κερατίση* | *ἢ θυγατέρα*] *tr* B 82 b 44 129 z 424 426 *Ad* 525 <sup>Lat</sup>cod 100 Arm
- 221 *om αὐτό* B 82'-767 n<sup>-458</sup> 527 *Ad* 533 <sup>Lat</sup>PsAmbr *Lex* 11 Aeth Arm
- 225 *ἢ* 2°] *και* B O<sup>-767</sup>-15 z 424 426 799 *Ad* 556 Arm Syh
- 2230 *ἡμέρα τῆ ὀγδόῃ*] *ογδ. ημ.* B 82 126 118'-537 129 120'-128'-628 426 *Gl* 436
- 2410 *om ἐκεῖ* B O-15-618\*-707 b 129 n<sup>(-458)</sup> s x γ<sup>-392</sup> 55 509 646' Phil III 218 294 Cyr *passim*  
Eus VI 240 <sup>Lat</sup>codd 102 et T: 91 94-96 Aug *Trin* II 25 Arm Syh
- 263 *ἐκ τῆς ἐτέρας* 2°] *τη ετερα* B 82 129 x z<sup>(-126)</sup> 55 426 *Ad* 633 <sup>Lat</sup>cod 102
- 2711 *τῶ* 1°] *∩* 2° B 392 46 55 *Ad* 640
- 2829 *om δέ* B *Ad* 744 Bo<sup>A</sup>
- 2830 *ἐπί*] *υπο* B\* *Ad* 744
- 2839 *ὅταν* 1°] *ως* (*εως* 58' *Ad* 749<sup>P</sup>) *αν* B O-82 129 127 85'<sup>txt</sup>-130<sup>txt</sup>-343' 71' 55 *Ad* 749
- 291 *ἀγιάσαι*] -*σεις* B 82-376 131<sup>c</sup> z 55 426 *Ad* 749 Arm Syh
- 293 *προσοίσεις*] *προσοισει* B\* 392 *Ad* 752
- 299 *τάς χεῖρας Ἀαρῶν*] *ααρων τας χειρας αυτου* B 55 *Ad* 752
- 2918 *ἐστίν*] *εσται* B *Ad* 753
- 2920 *χειρὸς τῆς δεξιᾶς*] *δεξιας χειρος* B 58 *Ad* 753
- 2928 *ἀφαίρεμα* 1°] *αφορισμα* B O<sup>-376</sup>-82 71' 55 *Ad* 753
- 3027 *καὶ* 3°] *pr και την σκηνην του μαρτυριου και παντα τα σκευη αυτης* B 15 *Ad* 645
- 3032 *ποιήσεται*] *ποιηθησεται* B 15' C'' f<sup>-129</sup> 30' 646' *Ad* 645
- 328 *om και τεθύκασιν αὐτῶ* B 15-707-767 500 d 53' 130 t 126-628 59 *Gl* 529 Sa: *homoiot*
- 3211 *κατέναντι*] *εναντι* B οII<sup>-707</sup> d 56'-664 t 392 z<sup>-126</sup> 46 55 426 *Gl* 529
- 3428 *ἐναντι*] -*τιον* B 707 C'' 75 s<sup>-130</sup> 527 *Gl* 536
- 3527 *om εἰς* 2° B 15 19 n 68'-120' 55 *Ad* 345 Bo

There are 41 cases in this list in which Cyr and B agree over against Exod. To this must be added 11 from earlier lists, making a total of 52 agreements. This can be contrasted with Cyr's 30 agreements with A.

When these 52 versus 30 agreements are analysed somewhat more closely, however, the contrast is sharpened considerably. These variant readings can also be clas-



sified according to the degree of support they have in the tradition. Thus popular variants might be defined as being supported by at least four text groups, whereas a second class of support would consist of at least one to three text groups, and a third class would contain only scattered support, i. e. no clear text groups but a number of disparate mss and/or versions. Of the 30 agreements of A Cyr against Exod, 22 are popular variants; seven belong to Class II and only one, to Class III. On the other hand, the 52 variants of B Cyr against Exod divide into 8 popular variants, 33 supported by one to three text groups, and 12 with scattered (or no further) support. One might well exclude the popular variants as being relatively meaningless for determining textual relations. Then A Cyr agreements would amount to only eight, whereas B Cyr agreements would be 45.

The B Cyr relation must not be exaggerated, however, since when B variants to Exod are examined, most of them are not supported by Cyr, but an affinity between B and Cyr remains unquestioned. Nor is this surprising, since B undoubtedly was made in Egypt in the fourth century (in Alexandria?), and Cyr was an Alexandrian of the fifth century (d. 444).

E. One task remains to be done in this provisional statement on the place of *Ad* and *Gl* in the textual tradition of Exodus. The unlikely possibility that Cyr might be related to one of the text groups identified for Exodus should be explored. Only Class II variants, i. e. Cyr readings supported by one to three groups (scattered support being ignored) will be given in *List 6*. Class II variants already listed in earlier lists will not be repeated though counted in the final summation. To facilitate analysis the groups will be identified and placed in parentheses before the lemma in each case.

#### *List 6*

- 17 (n) om *σφόδρα* 2° 129 n<sup>-75</sup> 619 68 *Gl* 388 <sup>Lat</sup>cod 100 Ach Arm Sa: haplogr  
 28 (b d t) *ἐλθοῦσα*] *απελθ.* 64<sup>ms</sup>-82 b d<sup>-610</sup> 321<sup>ms</sup> t 55 509 *Gl* 392 Aeth<sup>C</sup>  
 36 (C x z) *εὐλαβεῖτο*] *ηλ.* M 15'-58-64' C''-739 x z 18 55 76 424 Anast 129 *Ad* 236 *Gl* 413 468 Tht *Ex* 101  
 38 (n) *Αἰγυπτίων*] *pr των* 72-618 57-126 n<sup>-458</sup> 619 527 128 *Ad* 237  
 46 (O C s) *τὴν χεῖρα αὐτοῦ*] *αυτην* F M O''-15 (72) C''-126 44 129 s 121-527 18 55 59 76' 509 *Ad* 245 Or IV 462 <sup>Lat</sup>cod 100 Ambr *Off min* III 95 Arab Arm Bo  
 47 (C) *ἀπεκατέστη*] *αποκατεσταθη* 52-57'-77-78-550'-615<sup>c</sup>-739-761 44 *Ad* 248<sup>PR</sup> *Gl* 472  
 54 (n) *πρός*] *εις* 126 n 318 76' *Gl* 417  
 67 (d t) *ἐμαντῶ — ἐμοί*] *υμας εις λαον εμαντω* 29 d<sup>(-44)</sup> t 509 *Ad* 193  
 76 (n) *ἐποίησεν*] *-σαν* 376-707 n 392 55 130 *Ad* 260 Sa  
 77 (C t z) *ἦν ἐτών*] *post τριῶν* tr M 64'-82-135-376 C''-77<sup>126</sup> 129 t 71 z<sup>-68'</sup> 18 646 *Ad* 260  
 107 (n) *τοῦτο ἡμῖν*] tr A<sup>c</sup> 376 246 n 30' 318 120-128' 55 76' *Ad* 200 <sup>Lat</sup>cod 104 Aeth Pal Syh  
 121 (d) om *γῆ* 107'-125 53' 84 55 *Ad* 1065  
 128 (d t) *τῆ νυκτί*] *pr εν* 29-72 25 d t 509 *Ad* 1065 Syh  
 1210 (oI b x) *οὐκ ἀπολείψετε*] *ουχ υπολ.* (aut *-ληφεται*) M 64<sup>c</sup>-72-135-oI<sup>-64</sup> 57<sup>ms</sup> b 56\* 85<sup>ms</sup>-343-344<sup>ms</sup> x 318' 128' 18 130 319 799 *Ad* 1065 *Gl* 420 432  
 1210 (b f) *αὐτοῦ 1°*] *αυτων* 707 b 53'-56<sup>c</sup>-129 59 *Gl* 420 432 Or IV 186 PsHipp *Pascha* 127 <sup>Lat</sup>Cyp *Quir* II 15 PsCyp *Pasch* 1 Sa  
 1312 (f) om *ἡ* 15 f Phil I 239 244 *Gl* 436  
 1412 (oI C z) *πρός σέ*] *post Αἰγυπτω* tr M 82-426-oI C''-25<sup>552</sup> 108 127 30' 392-527 z<sup>-128</sup> 18 46 130 424 799 *Ad* 273

- 1617 (b) om  $\acute{o}$  2° 376 b 610 53' 458 18 59 *Gl* 453  
 1620 (f) εἰσήκουσαν] ηκουσαν 707 f 121' 68' *Gl* 453 VI 512  
 1632 (b) μάν] μαννα (μανα 319) 426 126 b 527 76' *Ad* 669 <sup>Lat</sup>codd 102 104 Aeth Arm Co Syh  
 1633 (b) μάν] μαννα (μανα 527) 426 52'-126-313' b 44-610\* 527 76' *Ad* 669 <sup>Lat</sup>codd 102 104  
 Aug *Ex* 61 Aeth Arm Co Pal Syh  
 189 (b n z) αὐτούς] +  $\bar{\kappa}\zeta$  15'-58 b<sup>(-19)</sup> 107' n<sup>-458</sup> 74' 121-392 z<sup>-630</sup> *Ad* 280<sup>PR</sup>  
 1815 (f s z) πρόσ με /  $\acute{o}$  λαός] tr 82-376 16-25 f s<sup>-30'</sup> 392 z 76' 509 646 *Ad* 280 Arm Sa  
 206 (n) om τοῖς 2° n<sup>-127</sup> 84 392 *Ad* 409  
 2115 (d) om αὐτοῦ 1° 707 44'-125 Phil III 127 *Ad* 508 <sup>Lat</sup>Ruf *Rom* V 1  
 2115 (n) θανατούσθω] τελευτατω 707 n Phil III 127 *Ad* 508 Or X 47  
 2225 (oI C z) πενιχρῶ] + τω M 15-29-72-376-oI<sup>-64\*</sup> C<sup>''-54</sup> 127<sup>c</sup> 392 68'-120' 18 46 55 76'  
 424 *Ad* 564 Co Syh  
 2226 (f) ἐνεχύρασμα] -ριασμα 56<sup>c</sup>-129-246 *Ad* 564<sup>PR</sup>  
 252 (b) ἄν] εαν 118'-537 527 *Ad* 593  
 2531 (s) om αὐτῆς 58-767 16-77 458 s 392 126 *Ad* 605  
 2721 (f n t) ἐπί] + της κιβωτον 767 44' f<sup>-56\*</sup> n t 55 *Ad* 641  
 283 (O n) πνεύματος] -μα M O<sup>-376</sup> 129 n 84 318' 18 46 76' Clem II 17 *Ad* 729  
 2821 (f n x) τὸ ὄνομα] τα ονοματα 58-767 f<sup>-129</sup> n<sup>-127</sup> x 55 76' 799 *Ad* 737  
 294 (d) λούσεις] -σης 313-615 19' d 56' 75 319 426\* *Ad* 752  
 3023 (z) om καί 2° z *Ad* 644  
 3032 (f) ἐαντοῖς] αντοῖς 72-707-707<sup>I</sup> 500 53'-56 527 509 799 *Ad* 645  
 3034 (y) λάβε] pr και συ 707 527 y<sup>-121</sup> *Ad* 648 <sup>Lat</sup>cod 100  
 325 (b) κατέναντι] απεναντι b 71' 426 *Gl* 525  
 328 (C) παρέβησαν] + γαρ C<sup>''</sup> 321<sup>c</sup> 424 646 *Gl* 529  
 3232 (C d z) ἀφείς] αφης 58-376 16-52-57-77-78-414'-422-615<sup>c</sup> d 321-346<sup>c</sup>-730 71' 318 z<sup>-628</sup>  
 46 59 319 426<sup>c</sup> 646 Phil III 5<sup>ap</sup> Anast 1792 Ath III 24 Chr passim *Gl* 273 IV passim  
 3827 (b) αὐτοῦ 2°] αυτων 15 118'-537 106 75 *Ad* 629  
 403 (d) θήσεις] στησεις (-σης cod v) 107'-125 122\* *Ad* 660  
 4030 (b) δ' ἄν] δε 909 707 118'-537 54 18 *Ad* 692  
 4032 (O n) ἀναζυγαῖς] -γιαῖς O 19' 54-75\*-458 71' 55(2°) 319 *Ad* 692

The total number of correspondences per text group in cases where not more than three groups agree with a Cyr variant from *List 6* in order of rank is as follows: n — 12, b — 11, C d f and z 8 each, t — 5, O, oI, s and x 3 each, and y 1. If one adds instances from *Lists 3, 4* and *5*, the ranking changes as follows: z — 22, b f n — 19 each, C d — 13 each, O — 12, t x — 9 each, s — 8, oI — 4, and y only 1.

Only one conclusion is valid over against these figures: the text of Cyr is a mixed text. It is as expected closer to B than to any other ms or group which is not surprising in view of the geographic origins of B Cyr, but this is only a relative matter. It would be an exaggeration to speak of Cyr as a close follower of the B tradition. It might also be noted that text groups z and f both rank near the top because of their relations to B, i.e. half of their support comes from *List 5*.

From this study no light has been shed on the elusive Hesychian recension. There is a certain amount of hex influence, though not a large amount, but then that is also true of both the B and A texts as well. Admittedly the choice of the original Cyr text is only provisional, but care has been exercised to exclude doubtful cases, and it is indeed unlikely that a fully critical text of Cyr would change the picture of Cyr as a mixed text with a bent towards a B-type text.<sup>9)</sup>

<sup>9)</sup> Earlier it was said that the text of *Ad I—VIII* was more easily analysed in terms of what is original to Cyr and what is secondary than for the remainder of *Ad* and for *Gl*. Isolating

*Appendix.* List of passages cited in *Glaphyra* and *De Adoratione*.

*Glaphyra*: 17 11 22 21—25 31—6 18 41—10 13—14 16 21—26 51—4 71—2 121—13 15—16 34 39  
1311—13 151—2 22—27 161—5 13—20 23—24 27—29 171—7 198—13 15—24 203 12—16 25 2229  
—31 241—13 321—11 32 3312 3427—35

*De Adoratione*: 18—12 16—17 22 31—12 18 41—4 6—16 18—21 24—26 51—3 17—21 66—7 76  
—7 825—28 107—11 24—26 121—16 21—23 33—34 46 1317—18 20—22 146—7 10—16 19—20 151  
22—25 163 13—16 22—23 25—26 32—34 178—16 181—24 198 10—11 17—22 202—14 16 22—26 212  
14—23 26—36 221—6 11 16—17 19—27 31 231—7 13—19 24—26 244—5 9—10 251—8 16—22 29—31  
36—40 261—3 7—10 31—37 271—3 9—13 20—21 281—3 5—17 21 23 26—34 36—39 291—28 31—34  
301—3 6—10 12—38 311—6 324 10 3425 3527—28 3826—27 401—9 15—16 27—32

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only those variants which occur on *Ad* I—VIII, however, does not yield a different result though the materials are rather sparse. Since this seemed statistically not overly convincing the entire corpus was analysed. The reader can isolate the evidence for *Ad* I—VIII by taking all those instances in which *Ad* 133 to 592 are cited.

Furthermore any influence on the Migne edition's Biblical text from a printed edition such as Sixt is irrelevant to the above study since the text of Cyr is based only on the manuscript collations for *Ad* and *Gl* (though for the occasional citation of other Cyr support Migne is cited; this is, however, only cited as supportive evidence for *Ad* and *Gl* readings).

## Chapter VI: The Composition of Exod 35 to 40<sup>1)</sup>

The last six chapters of Exodus in **⌘** present an account of the building of the tabernacle in the wilderness; this account (hereafter called B) is a detailed statement of how the Israelites carried out the various instructions which God gave to Moses for the building of the tabernacle and its accoutrements as given in chh. 25—31 (hereafter called A). B is on a global basis largely repetitive; in large part it could be adequately summarized in the words of 40<sup>16</sup> ויעש משה ככל אשר צוה יהוה אתו כן עשה. Much of B is a restatement of A but in past tense rather than in the imperative and/or the future.

There are, however, notable differences between the two accounts as a survey of their contents shows.

Contents of A are as follows: 25<sup>1—9</sup> the people's offerings; 10<sup>—22</sup> the ark and the mercy-seat; 23<sup>—30</sup> table of the presence; 31<sup>—40</sup> the lampstand; Ch. 26: The Tabernacle: 1<sup>—6</sup> curtains, loops and hooks; 7<sup>—14</sup> the tent of goats' hair, its loops and hooks; 15<sup>—25</sup> the קרשים; 26<sup>—30</sup> the bars; 31<sup>—35</sup> veil on four pillars; placement of ark and table; 36<sup>—37</sup> screen for door on five pillars; 27<sup>1—8</sup> bronze altar and its equipment; 9<sup>—19</sup> the court, its hangings, pillars, gate screen with four pillars; 20<sup>—21</sup> oil for the lamp\*; 28<sup>1—4</sup> Priestly Garments: 5<sup>—14</sup> the ephod; 15<sup>—30</sup> the oracle; 31<sup>—35</sup> the robes; 36<sup>—38</sup> crown plate; 39<sup>—41</sup> coat, turbans, girdles and caps; 42 breeches; Ch. 29 ordination procedures\*; 30<sup>1—5</sup> the incense altar; 6<sup>—10</sup> its use\*; 11<sup>—16</sup> the poll tax\*; 17<sup>—22</sup> the laver and its base; 22<sup>—25</sup> recipe for anointing oil\*; 26<sup>—33</sup> its use; 34<sup>—38</sup> recipe for incense\*; 31<sup>1—11</sup> appointment of architects; 12<sup>—17</sup> Sabbath to be kept. In the above list those which are not in B are starred.

Contents of B: (those passages with no correspondences in A are starred) 35<sup>1—3</sup> the Sabbath commandment; 4<sup>—19</sup> the public invited to bring offerings; 20<sup>—29\*</sup> they do so; 30<sup>—36</sup> architects appointed; 36<sup>3—7\*</sup> oversubscription of offerings; 9<sup>—38</sup> The Tabernacle: 10<sup>—13</sup> its curtains; 14<sup>—19</sup> tent curtains with loops and hooks; 20<sup>—30</sup> the קרשים; 31<sup>—34</sup> the bars; 35<sup>—36</sup> the veil and its pillars; 37<sup>—38</sup> door screen and its pillars; 37<sup>1—5</sup> the ark; 6<sup>—9</sup> the mercy-seat; 10<sup>—16</sup> the table of presence; 17<sup>—24</sup> the lampstand; 25<sup>—28</sup> incense altar; 29 oil and incense; 38<sup>1—7</sup> altar of burnt offering and its accoutrements; 8 the laver; 9<sup>—17</sup> the court, its hangings and pillars; 18<sup>—19</sup> gate screen; 20 pegs; 21<sup>—23\*</sup> general statement on the tabernacle; 24<sup>—25</sup> amount of gold and silver used; 26<sup>—28\*</sup> their use; 29<sup>—31\*</sup> the bronze; Ch. 39 The Priestly Garments: 2<sup>—21</sup> the ephod and the oracle; 22<sup>—26</sup> the robe; 27<sup>—29</sup> coats, turbans, caps, breeches

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<sup>1)</sup> I am much indebted to Detlef Fraenkel for the extensive discussions and detailed help he has given me on this chapter. His criticisms of what I had initially written have led to a complete rethinking of the problem, and I gladly state that its present form reflects many of his insights. Of course I remain responsible for what is said.

and girdles; 30—31 the crown plate; 32—43\* the assemblage all brought to Moses; 40<sub>1</sub>—33 all assembled and ordered; 34—38\* the cloud and the glory.

It will be noticed that aside from certain omissions which would hardly be part of a B account such as ordination procedures, the major differences are in the ordering of materials. It would appear that ordering of items was of little importance, a fact rather dramatically illustrated by Exod B.<sup>2)</sup> The difference in ordering in the two  $\mathfrak{M}$  accounts becomes clear if the major items are numbered as follows: A has 1. Ark; 2. Table; 3. Lampstand; 4. Tabernacle; 5. Altar of burnt offering; 6. Court; 7. Priestly garments; 8. Incense altar; 9. Laver; 10. Oil; 11. Incense; 12. Architects; 13. Sabbath. The order for B is then 13 — 12 — 4 — 1 — 2 — 3 — 8 — 10 — 11 — 5 — 9 — 6 — 7. The ordering of B is an attempt to make a more sensible logical order in the building procedures. The Sabbath ordinance (13) is placed first, and then after the collection of materials is described, the architects (12) are named. The tabernacle itself (4) is built before its contents, ark, table and lampstand (1—3); the incense altar (8) is built immediately before the preparation of oil (10) and incense (11); then follow the altar of burnt offering (5) and the laver (9), and only after all of that is made is the court built (6), and the garments of the priests (7) sewn. The reordering follows a more rational order for a builder to follow.

Exod A follows the order of  $\mathfrak{M}$  exactly, but Exod B has changed the order of  $\mathfrak{M}$  radically. It has also compressed certain items severely. Thus the text of 36<sub>8</sub>—34, i. e. the details of the construction of the tabernacle, are omitted, merely noting that “they made ten curtains, each curtain 28 cubits long and four cubits wide, the same (measurements) for all.” The description of the incense altar in 37<sub>25</sub>—28 is entirely omitted. The accounts of the making of the table of the presence, 37<sub>10</sub>—16, and of the lampstand, 37<sub>17</sub>—24, are also much abbreviated. The problem then to which this essay is addressed is How did the Greek of Exod B come into being?

The problem seems to me interesting for its own sake. Too often in the past Exod B has been used to defend theories about the literary composition of the Book of Exodus. This is certainly true of the most detailed study of the problem that I have been able to uncover, that of J. Popper,<sup>3)</sup> whose interest in the Greek text was mainly stimulated by his desire to shed light on a possible earlier form that the Hebrew might have taken. The work of A. H. Finn on this problem is less impressive.<sup>4)</sup> It was written in defense of  $\mathfrak{M}$ , and is vitiated by a prejudice against the LXX which makes any conclusions he makes suspect. It is replete with value judgements such as “the Hebrew order is natural, and the Greek improbable” (460); “Hebrew gives a terse and vigorous picture . . . the Greek turns this into the feeble statement . . .” (464); “the Hebrew . . . is clear and free from ambiguity: the Greek is confused, hardly intelligible, and has every appearance of having been condensed (not very intelligently) . . .” (464). Or reference is made to “such utter confusion of the various parts

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<sup>2)</sup> Exod = the critical text printed in the edition.

<sup>3)</sup> Julius Popper, *Der biblische Bericht über die Stifthütte*. Leipzig, 1862.

<sup>4)</sup> “The Tabernacle Chapters,” *Journal of Theol. Studies* XVI (1915), 448—482.

of the Tabernacle as is found in the Greek” (465 f.) or “the Hebrew is consistent and natural, the Greek confused and contradictory” (466). Such statements do not induce much confidence in a writer’s objectivity.

Anyone dealing with the problem of Exod B today must, however, take into account the thoroughgoing analysis of Gooding.<sup>5)</sup> Gooding has subjected both A and B of the Greek Exodus to a close examination by comparing it with  $\mathfrak{M}$ , and has actually proposed an answer to the problem which this essay poses. It is to his lasting credit that he not only saw the problem but tried seriously to solve the problem of the composition of chh. 35—40 in the LXX.<sup>6)</sup> Gooding believes that the disorder in Exod B is not original but is a later revision of the Greek. He also concludes that ch. 38 is not the work of the translator of the rest of B but rather constitutes an amalgam of bits and pieces of materials from Greek Exodus, i. e. not based on a Hebrew text but on Greek materials. And finally he concludes that the remainder of Exod B was the work of the same translator as that of Exod A.

I propose to approach the problem from a somewhat different vantage point. I should not want to give priority to the question How well or how accurately did Exod reproduce  $\mathfrak{M}$ , or better said, its parent text, but rather How did the translator(s) make sense out of his parent text? In other words, Does Exod make sense, not Does Exod accurately equal the Hebrew? In fact, I would without prejudice start with a basic assumption which I would abandon only if the investigation led me to do so, viz. that Exod must have made sense to its creator(s). I find it difficult to conceive of the Alexandrian community accepting a translation as a canonical text that was illogical, confused and inconsistent. I have found the translators of the rest of the Pentateuch including Exodus 1—24, 32—34, to be competent, and generally speaking, making sense. Admittedly they were not instructed in modern linguistics, had probably had little experience in translation work, but one ought to give them the benefit of the doubt and presuppose that they knew what they were doing and were aware of rendering normative Hebrew texts into a normative Greek one.

A. *The nature of Exod A.* I have suggested that it might be wise to start with the presupposition that the translator tried to make sense out of a parent text which at times may not always have been clear. The general impression one receives from reading the Greek text of Exod A is that it makes a reasonably consistent statement presenting a credible picture of the tabernacle plan.

1. Exod A follows the order of  $\mathfrak{M}$ . Over against Exod B which greatly shortens some descriptions and reorders the account of the construction of the tabernacle

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<sup>5)</sup> D.W. Gooding, *The Account of the Tabernacle: Translation and Textual Problems of the Greek Exodus, Texts and Studies: Contributions to Biblical and Patristic Literature. New Series 6.* Cambridge, 1959.

<sup>6)</sup> I have not seen the unpublished Harvard dissertation by Russell Nelson, though from a brief summary in a letter I gather that Nelson believes Exod B to be based on a Hebrew text and that Exod A constitutes a Palestinian revision.

and its accoutrements extensively, Exod A with few exceptions does not greatly change the extent or the ordering of  $\mathfrak{M}$ .

a) There is but one case in which Exod seriously shortens the text of  $\mathfrak{M}$ . In 28<sup>22—28</sup>  $\mathfrak{M}$  gives a painstakingly detailed instruction for the way in which the oracle is to be attached to the ephod. In the parallel Exod B account, 36<sup>22—29</sup> (39<sup>22—31</sup> in  $\mathfrak{M}$ ), is oddly enough remarkably complete.

In A v. 22 is literally rendered and is then followed by a translation of v. 29. Accordingly Origen added from  $\vartheta'$  the translation of vv. 23—28 and placed them under the asterisk. But after the translation of v. 29 LXX has its vv. 24—25 as an abbreviated account of vv. 23—28 in  $\mathfrak{M}$  as follows: “And you shall put on the oracle of judgement the tassel-ties; the braided cords on both sides of the oracle you shall place, and the two woven shields (*ἀσπιδίσκας*) you shall place on both the shoulders of the ephod on the front.” This was apparently placed under the obelus (cf the confused witness of Syh<sup>T</sup> and Arm<sup>ms</sup>) by Origen, and one might add, quite rightly, since it shows a most confused understanding of vv. 23—28 of  $\mathfrak{M}$ . By this abbreviation all references to rings are removed, i. e. vv. 26—28 of  $\mathfrak{M}$ . After v. 22 in which the making of *κρόσσους* and the *ἔργον ἀλυσιδωτοῦ* is ordered, Exod continues with a translation of v. 29 and then reverts to the placement of *κρόσσους* and *ἀλυσιδωτά* with respect to the *λόγιον*; similarly v. 25 reflecting in part v. 25 of  $\mathfrak{M}$  concerns the placement of the *ἀσπιδίσκας*. Over against  $\mathfrak{M}$  Exod has simplified the account by removing entirely the concerns of  $\mathfrak{M}$  with the holding in place of the  $\text{וְהָיָה}$  in front of the ephod as being details of construction rather than of instructions for the making of the parts.

b) Exod and  $\mathfrak{M}$  do diverge at times in presenting lists (this is much more the case for Exod B as will be seen below). Three such lists occur in A. The first is the list of offerings which are invited from the people in 25<sup>3—7</sup>. Exod is shorter omitting “oil for the lamps, spices for the anointing oil and for the incense compound.” It also took *שָׁנִי* “scarlet” as though from the word *שְׁנֵי* “two of” and rendered the phrase *וְהָיָה תוֹלַעַת שָׁנִי* by *κόκκινον διπλοῦν*. The word *תַּחֲשִׁים* was as difficult for Exod as for modern translators, but his dealing with it (which became the pattern throughout the accounts) shows us how he worked. Again he studied the text. The coordinate phrase was “rams’ skins dyed red,” so *תַּחֲשִׁים*-skins became *δέρματα ὑακίνθινα*. The final item in the list is (stones for settings) *לְאֶפֶד וְלַחֹשֶׁן*. Exod does not translate the second item at all but substitutes “robe,” translating the coordinate phrase *εἰς τὴν ἐπωμίδα καὶ τὸν ποδήρη*! The translator knew perfectly well that  $\text{וְהָיָה}$  was a *λόγιον* since elsewhere it is correctly rendered. And what exactly are “stones for setting for the robe” in any case? The text remains a puzzle. It should also be added that for the parallel passage in B (35<sup>5—9</sup>) the translator except for adding *διανενησμένον* as a second translation of *שָׁנִי* has taken over this list from A verbatim.

The second list is that of priestly garments in 28<sup>4</sup>, and it is completely and correctly rendered in Exod. The only interesting point to be noted is that  $\text{וְהָיָה}$  which is normally rendered by *λόγιον*, is here translated uniquely by *περιστήθιον*.

The final list is the summary of the various things which are to be made in 31<sup>7—11</sup>.

Exod compresses the list by adding *καὶ τὰ θυσιαστήρια* at the beginning of v. 8 but dropping the later *כל כלי ואת העלה ואת מזבח הקטרת ואת מזבח העלה*. And in v. 10 for “and the finely-made garments and the sanctuary garments for Aaron the priest” Exod abbreviates by *καὶ τὰς στολὰς τὰς λειτουργικὰς Ἀαρών*. For the parallel passage in B cf below.

2. Aside from the list in vv. 3—7 discussed in the last section above, Exod of ch. 25 is an adequate rendering of  $\mathfrak{M}$  with only a few departures from the intent of the parent text. One might question the adequacy of the term *ἀκίνητοι* in the description of the poles in the rings of the ark in v. 14 where  $\mathfrak{M}$  has the modifying clause *לֹא יִסְרוּ מִמֶּנּוּ*. A problem also obtains in v. 23 since  $\mathfrak{M}$  states that the table was to be made of *עֲצֵי שִׁטִּים* and in v. 24a *וְצִפִּית אֹתוֹ זָהָב מְהוֹר*; this is paralleled exactly in B (37<sup>10</sup>—11). But Exod A (v. 22) as well as B omit the second statement entirely and simply have (*ἐκ* in B) *χρυσίου καθαροῦ*. It is clear that Exod intentionally increases the value of the table by making it of pure gold just as its molding, rings and vessels, leaving only the poles to be made of gilded wood.

3. It is in the translation of the description of the making of the tabernacle and the court with its many difficult terms that the real mettle of the translator can be tested. The first of these difficult terms is *קִרְשִׁים* in ch. 26. What precisely are *קִרְשִׁים*? In Ezek 27<sup>6</sup> the word refers to part of the ship of Tyre and seems to mean “plank” (as in Mod. Hebrew), and then by extension “planking” or “deck.” All other occurrences of the word are in the context of the “uprights” of the tabernacle, and thus constitute a problem. The modern translation “frames” is merely a guess from the context. The translator understood from the context that they were uprights from which the curtains covering the tabernacle structure were hung. He also realized that the courtyard in ch. 27 similarly had uprights from which hangings were hung; these were *עֲמוּדִים* which are *στῦλοι* in Greek, and so he used *στῦλοι* for *קִרְשִׁים* as well. These were of course not of the same kind as the *עֲמוּדִים* - *στῦλοι* of the court for the translator as his subsequent description shows. (Incidentally according to LS *στῦλοι* actually means “plank” in Hippocrates’ work “On setting joints” 47, but the equation should not be pressed here; the translator obviously did not think of *קִרְשִׁים* as “planks.”)

For Exod B whenever *קִרְשִׁים* and *עֲמוּדִים* occur in  $\mathfrak{M}$  as separate items in lists (35<sup>11</sup> 39<sup>33</sup> 40<sup>18</sup>) the single term is used. Beyond this the long statement on the making of the tabernacle and its parts (36<sup>10</sup>—34 in  $\mathfrak{M}$ ) including inter alia the description of the *קִרְשִׁים* is omitted in Exod B and thus the problem of their rendering does not occur.

4. These *קִרְשִׁים* were equipped with *יָדוֹת*. Exod renders the word by *μέρη* throughout ch. 26 except for v. 17 where the rare word *ἀγκωνίσκου* (a hapax legomenon in the LXX) obtains. This is puzzling, but the translator was faced with a difficult word indeed. In the singular it is of course the word for “hand,” and then by extension “side” or “part.” In the plural the word can be used as an architectural term, the meaning of which is by no means certain. It occurs in KingsI 10<sup>19</sup> ChronII 9<sup>18</sup> as “arm rests” for Solomon’s throne. In the description of Solomon’s temple *יָדוֹת* oc-



curs as an architectural term of uncertain meaning (KingsI 7<sup>32—36</sup>) as part of the details of the supports under the laver. RSV renders the word by “axles” (of the wheels), but this is unlikely to be correct in view of סרני נחשת “axles of bronze” in v. 30.

The translator thus had to depend on the context. That ידות could mean “parts,” or “sides” he knew, and μέρη was a real possibility. But in v. 17 this was not possible. He did what any good translator does: he looked at the context. Each στῦλος had two ידות described as משלבת אשה אל אחתה, again an architectural description. The participle occurs only here and in its parallel in 36<sup>22</sup> (not translated in B). The root word also occurs in KingsI 7<sup>28f</sup> as שלבים, but unfortunately the meaning there is quite uncertain. From the context in our passage however, he noted that the ידות were . . . one over against the other; the full phrase he thus rendered by ἀντιπίπτοντας ἕτερον τῷ ἑτέρῳ “corresponding, or fitting each other.” That he should use ἀγκωνίσκους, a rare diminutive of ἀγκών “angle” or “hook” may be incorrect, but it is sensible. Later in the description (v. 19) the ידות are said to have אדנים “bases.” Each קרש was to have two bases for the two ידות. Here the term cannot mean ἀγκωνίσκους, but its more usual meaning of “sides,” or as applied to pillars “ends,” could apply. These uprights then had a base on either end, i. e. there was no distinctive top or bottom to the pillars; they could be turned end for end.

5. The word ויים occurs five times in A (26<sup>32 37</sup> 27<sup>10 11 17</sup>) and means “hooks” from which the curtains could be hung. In the first two cases the translator does not translate the word but “improves” the account by substituting αἱ κεφαλίδες. In both cases pillars are involved; those for holding up the veil (v. 32) and those for holding up the screen for the door (v. 37). In both cases the coordinate phrase deals with αἱ βάσεις. For Exod A these pillars, in contrast to the קרש-pillars, had head ends<sup>7)</sup> as well as bottom ends, and it was important to say so.

In 27<sup>10 11</sup> the word is adequately rendered by κρίκοι; here the reference is to the hooks of the pillars of the court. Later in a summary statement on the metals to be used for these pillars (v. 17), the translator again pictures the ויים as coordinate with αἱ βάσεις, and accordingly has “and their capitals silver and their bases bronze.” Exod does make sense even though it does not equal ⚡; in fact, it makes a more logical consecution than “hooks and bases.”

6. Incidentally the two references to ויים in 26<sup>32 37</sup> state that these “hooks” were of gold; presumably what is meant is that they were cast of solid gold.<sup>8)</sup> When the translator substitutes αἱ κεφαλίδες for “hooks” this might lead a modern reader to imagine mistakenly that these capitals were in Exod conceived of as made of solid gold. It is, however, unlikely that an ancient reader would have misinterpreted the Greek in this way. In fact, he would realize that the capitals were gilded, just as he would interpret 40<sup>5 26</sup> where ⚡ reads את מזבח הזהב and which Exod renders quite lit-

<sup>7)</sup> The use of the diminutive κεφαλίδες throughout the tabernacle accounts should make the reader chary of viewing these “heads” as elaborate capitals in the Grecian mode.

<sup>8)</sup> That is, according to Gooding 21 ff.

erally as τὸ θυσιαστήριον τὸ χρυσοῦν. The golden altar is the incense altar whose construction is detailed in 30<sub>1</sub>–3. It was to be made of acacia (“incorruptible” throughout Exod) wood and gilded with pure gold. Neither מ nor Exod B means an altar of solid gold anymore than someone today in referring to a golden dome (at Amritsar or the Dome of the Rock at Jerusalem) intends a dome made of solid gold rather than plated with gold leaf.

7. The term מסך is a word meaning “covering,” and it is used specifically for various curtains screening the tabernacle door, the gate of the court, and even when modifying the veil curtaining off the adytum, though the veil itself is usually designated as καταπέτασμα for the word פרכת; the Hebrew word is used almost exclusively for the veil with the possible exception of Num 18<sub>7</sub>. When פרכת occurs throughout the Tabernacle accounts it is never translated by anything but καταπέτασμα (note that at 39<sub>34</sub> מ there is a textual problem), so that it has become the technical term for the veil. But מסך is a more general term and it is translated by various terms such as κάλυμμα, ἐπίσπαστρον, and even by καταπέτασμα at 26<sub>37</sub> (as well as a number of times in B). Now it is true that LS defines it as *curtain, veil*, and “prop. the inner veil, the outer one being τὸ κάλυμμα” referring here to Phil, but it should not be overlooked that this usage was derived from Exod, and it is methodologically wrong to impose later usage on this translator’s work who was after all the one who first used the word καταπέτασμα in this sense. The word καταπέτασμα is not limited to the translation of פרכת, but can be extended to render the broader term מסך as well.

8. Also problematic is the difference in orientation between chh. 26 and 27. Three sides of the tabernacle are given in 26<sub>18 20</sub> and 22 resp. as נגבה תימנה and צפון, and ימה. The last-named is rendered by πρὸς θάλασσαν as one might expect. But the other two are translated resp. by πρὸς βορρᾶν and πρὸς νότον, exactly the reverse of the expected.

In ch. 27 the court is described as 100 cu. × 50 cu. in size, the long sides being נגב תימנה and צפון, and the short sides as ים and קדמה מזרחה. These are, however, interpreted by Exod from an Alexandrian (or Egyptian) point of view where the sea is towards the north; accordingly the four terms are rendered in order by πρὸς λίβα and πρὸς ἀπηλιώτην, i. e. as west and east, vs. κατὰ θάλασσαν and πρὸς νότον, i. e. as north and south.<sup>9)</sup> It might be added parenthetically that in the parallel passage in B 38<sub>9</sub>–13 (Exod 37<sub>7</sub>–11) the four sides are rendered from the point of view of Palestine, i. e. as πρὸς λίβα, πρὸς βορρᾶν, πρὸς θάλασσαν, πρὸς ἀνατολάς.

9. Particularly confusing in the account of the description of the hangings in 27<sub>14</sub>–16 is the gratuitous addition of τὸ ὕψος. Just prior to this the hangings on the

<sup>9)</sup> For a detailed statement giving the point of view of Exod A cf P. M. Bogaert, L’Orientation du parvis du sanctuaire dans la version grecque de l’Exode (*Ex.*, 27, 9–13 LXX), *L’Antiquité classique* 50 (1981), 79–85. Popper’s attempt at rationalizing this translation in Exod A by rendering them resp. by southwest, northeast, northwest and southeast has been followed by some scholars, but this is simply wrong.

broad side (*εὐρος*) of the court are described as “fifty cubits.” In vv. 14—16 the hangings for the *כתף* (rendered in hebraistic fashion by *κλίτος*) were fifteen cubits, and for the screen of the gate of the court twenty cubits. Obviously the cubits named intend to designate the long side of the hangings. This is, however, called *ὑψος*. The translator could not possibly mean that when hung they would actually be stretched out upward to that extent. Possibly *ὑψος* designated the length of the cloth on the loom where height and width contrasted. We would more normally say “long.” The translator knew that these hangings were hung and not laid flat, so used *ὑψος* (though we might have preferred *μῆκος*); he could not possibly have meant otherwise in view of v. 18 where *ὑψος* does mean “height.”

10. At 27<sup>11</sup> the translator has introduced an inconsistency into the account which simply cannot be reconciled. There he is describing the second long side of the court which in *ℳ* is as expected simply the mirror image of the opposite side. But Exod has (with the puzzling words added in contrast to the first side placed in italics): “their twenty bases were of bronze and the rings and the *παλίδες* (bands?) of the pillars *and the bases plated with silver.*” There is an incongruity here: if the bases are made of bronze they would hardly be plated with silver. Furthermore that the items listed were plated also contrasts with the description of the opposite side. The words *καὶ αἱ βάσεις περιηργυρωμένα* have no correspondent text in *ℳ* (omitted by F<sup>b</sup> which is a revised text), and it remains puzzling.

11. The translator neatly distinguished between the curtains of the *משכן* and of the *אהל* (i. e. the inner vs the outer curtains) in ch. 26. These are both called *יריעת* in *ℳ*, but in Exod those of the *משכן*, 10 in number, are called *ἀνλαῖται*, whereas the 11 *יריעת* of the *אהל* are designated as *δέρρεις*. At first blush this would seem to imply that Exod mistakenly took the *אהל* curtains to be skins, but this is to overlook the context. *ℳ* introduces the subject with the full description *יריעת עזים*. Since *עזים* simply means “goats” the phrase could be interpreted either as curtains of goats’ skins or of goats’ hair. Exod specifically renders the phrase by *δέρρεις τριχίνας* in v. 7, i. e. goats-hair cloth, well-known to most people of the Near Eastern world as typical of bedouin tents. In vv. 8—10 where *עזים* is dropped Exod neatly distinguishes these curtains from the inner *ἀνλαῖται* of colored linen, by using *δέρρεις*. In Exod there is no danger of confusion as there is in *ℳ* where the same term is used. Exod distinguishes between the hair-cloth hangings (*δέρρεις*) and the curtains (*ἀνλαῖται*) throughout. It might be noted that in Num 4<sup>25</sup> the translator who must have used Greek Exodus for his work did not understand the difference which Exod A had so carefully delineated; for *את יריעת המשכן* he uses *δέρρεις τῆς σκηνης*.

12. Ch. 28 deals with instructions for the making of the priestly garments and presented the translator with a number of difficulties. Sometimes these were met in an unexpected way by Exod. Thus the ephod was to be made of spun linen according to v. 6, the ephod being *τὴν ἐπωμίδα*. But then v. 7 continues with “*δύο ἐπωμίδες* (for *כתפת* - shoulder pieces) it shall have joined the one to the other,” and then v. 8 refers to *τὸ ὑφασμα τῶν ἐπωμίδων* (for *אפדתו*; did Exod read *אפדות*?) which were on it.

In any event, the translator used *ἐπωμῖς* in the singular as a technical term for the ephod, but in the plural for its literal meaning of “shoulders.”

At times Exod is quite different from  $\mathfrak{M}$ . In v.14 the chains of gold become *κροσσωτά* of gold, and for *מגבלת תעשה אתם* Exod substitutes a free composition *καταμειγμένα ἐν ἄνθεσιν*, and at the end of the verse he supplies a locative for the *המשבצת* viz. *κατὰ τὰς παρωμίδας αὐτῶν ἐκ τῶν ἐμπροσθίων*, which has no basis in  $\mathfrak{M}$ .

Instructive for understanding how the translator worked is vv.15—22 describing the making of the oracle of decisions. Vv.15—16 presented no problems but v.17 has *מלאת (בו) ומלאת* for four rows of stones. How does one fill a filling for rows of stones in the oracle? Exod has *καθυφανεῖς . . . ὕφασμα* “you shall interweave a weaving.” Then in v.20 *משבצים זהב* gave trouble which Exod solved by means of a doublet translation *περικεκαλυμμένα χρυσίῳ συνδεδεμένα ἐν χρυσίῳ*. The verse ended with *במלואתם* which Exod rendered by *κατὰ στίχον αὐτῶν* a guess inspired by the context. Similarly in the description of the robe in vv.27—31 ( $\mathfrak{M}$  33—35) the context dictated the rendering of a difficult passage. The translator was understandably bothered by *תהרא*, a word of uncertain origin and meaning. Again the context was examined and for *יהיה לו כפי תהרא* Exod has *τὴν συμβολὴν συνυφασμένην ἐξ αὐτοῦ* “with the junction being woven together with it;” this fits nicely into the context which continues with “that it might not be torn.”

13. The remaining chh. simply confirm the pattern set out in the above paragraphs. Exod is not slavishly bound to  $\mathfrak{M}$ , but it is on the whole a good translation. The translator views his task as one of making a credible picture, e.g. of the tabernacle plan. At times he misinterprets but throughout seems to have a consistent picture in mind.

His parent text was close to that of  $\mathfrak{M}$  at least in its consonantal structure. In fact only once did he seriously abbreviate an extended passage, viz. 28<sup>22—28</sup>; cf 1a above. This ought to occasion no surprise since the Torah had been deemed canonical for at least 150 years by the time the translator worked. The Torah, at least for A, had substantially the shape it now has in the Alexandrian Jewish community in the middle of the third century B. C. E. It should be interesting to see what a study of B will produce, where after all the real problem of this study is centered.

In summary it must be said that in spite of the various strictures given above, Exod A is not a bad translation. The translator sought to put the intent of his parent Hebrew text into Greek. To do that he largely avoided Aquilanic correspondences and varied his translations apparently deliberately in order to produce a more readable text. When difficulties were met he decided on the basis of the context, but throughout tried to create a text which, within the limits prescribed by a context of translation, presents a credible and consistent picture quite in keeping with what was done in chh.1—24. That on occasions Exod was not adequate to the task and even quite mistaken is not surprising. What is surprising is how, faced with a difficult text with many obscurities, he did so well.

B. a. The problem which this essay is to elucidate is, however, that of Exod B. If one simply reads Exod B for its own sake, i. e. as the Greek Bible rather than as a targum of the Hebrew text, it divides quite naturally into four parts. Part 1 ends with 367. The materials for the construction have been collected, in fact, the drive has been oversubscribed; the architects have been appointed. With Part 2 the actual work began; the account characteristically begins with *καὶ ἐποίησεν*. First of all, the priestly garments are made in accordance with the instructions in A, including the ephod with its memorial stones, the oracle with the 12 stones, its ornaments, rings and ties, the blue robe with its clusters and bells, together with linen coats, turbans, miter, breeches, girdles and the inscribed plate on a blue string. Also made were the 10 curtains for the tabernacle, the veil and the door curtain; then the linen hangings for the court, for its gateway and its gate as well as all the pillars on which all the curtains were to hang. The work was done by Beseleel and by Eliab who is specifically described as *ὃς ἠρχιτεκτόνησεν τὰ ὑφαντὰ καὶ τὰ ῥαφιδεντὰ καὶ τὰ ποικιλτὰ ὑφᾶναι τῷ κοκκίνῳ καὶ τῇ βύσσῳ* (3721). The account in Part 2 is basically about the work in fabrics and comprises 368 to 3721.

Part 3 is limited to the work of Beseleel, the master craftsman in metal work. Accordingly, he made the ark, the mercy-seat and cherubim, the table and its vessels, the lampstand. He also did the casting and plating of pillars, with their rings, bars and hooks, and of all the capitals. He made the pins for tent and court, the bronze altar and its vessels, the anointing oil and the incense compound as well as the laver and its base. All this involved a great deal of metal, the amount and the use to which these metals were put is then given. Part 3 is found in 381 to 3911.

That 3914 begins quite a different section is clear, since except for summary statements that they had done what was ordered (3922f 4014) the verb *ποιέω* no longer appears. Part 4 (3914 — fin libri) is clearly the conclusion. Now they (undefined but presumably the Israelites who had been working at carrying out the divine orders) brought everything that had been made to Moses, who on the Lord's command set up the structure(s), arranged all the furniture, anointed what was appropriate, put the priestly garments on Aaron and his sons. When everything was in order the cloud covered the structure which thereupon was filled with the glory of the Lord.

These four sections are discreet literary sections, and each one deserves to be treated separately; accordingly their approach to their task will be individually examined next.

b. But before proceeding to that analysis of Exod B itself it might be fruitful to examine briefly the materials of the two Hebrew accounts. It was noted above that Exod A on the whole followed the materials of the Hebrew A account adequately. This is by no means the case with Exod B for chh. 35—40. Moreover the Hebrew B account also differs considerably in the ordering of events from the A account.

The latter began with a brief account of the materials needed, 25: 1—7, and then orders the construction of ark, table and lampstand (vv. 10—40), only thereafter detailing the making of the tabernacle with its curtains, clasps, supports, bars, veil and screen (ch. 26); the altar of burnt offering, the courtyard of the tabernacle, and the

olive oil for the perpetual light (ch. 27); the priestly garments (ch. 28); the consecration of the priests along with their daily burnt offering (ch. 29); the altar of incense, the imposition of a poll tax, the bronze laver, and the composition of the anointing oil and of the incense (ch. 30). The account ends with the appointment of the two architects and the divine order to keep the Sabbaths faithfully (ch. 31).

The B account is considerably different in the order of events. It begins with the Sabbath command; offering of materials are invited and received, and the architects appointed (35: 1—36: 7). The actual construction is recorded in the following order: the tabernacle (36: 8—40); the ark, table, lampstand, incense altar, the oil and the incense (ch. 37); the altar of burnt offering, the laver, the courtyard (ch. 38), and the priestly garments (ch. 39). The work being completed is now all delivered to Moses, who is ordered to set up the tent, arrange its contents, anoint the structure, and invest and anoint the priests; this is carried out and the cloud fills the tent (ch. 40).

It will be noted that the order of B is from a builder's point of view a much more logical one. The tabernacle is built first before its furnishings are made. The altar of burnt offering and the laver stand outside the tabernacle and are made next; then the courtyard is built around them, and only at the end are the vestments for the functionaries who are to serve within the structure made.

This sketch of the differences in the ordering of the accounts should be borne in mind in the study of yet a third account, that of Exod B, to which we now turn.

C. Part 1 constitutes the introduction to B; it extends from 35<sub>1</sub> to 36<sub>7</sub> and follows the order of  $\mathfrak{M}$ . On the whole the section reads sensibly, and as a translation is a rather free but sound rendering. It is not a word for word rendering but shows deep insight into the meaning of the Hebrew and gives the intent of the passage often with fine discrimination. When it has a parallel in the A account (only for 35<sub>1</sub>—<sub>19</sub>, <sub>30</sub>—<sub>34</sub>) the translator shows acquaintance with the parallel; in fact for the list of materials invited as gifts from the people in 35<sub>5</sub>—<sub>9</sub> B takes over the A account word for word except for *διανενησμένον* as a gloss on *διπλοῦν* in v. 6 from 25<sub>3</sub>—<sub>6</sub>.

In the introductory verses (vv. 1—3) there is considerable freedom over against  $\mathfrak{M}$ . In v. 2 there is no translation for “there shall be to you;” this makes good sense since *שבת שבתן קדש* is said to be *ליהיה*. On the other hand, an extra noun obtains in Exod, viz. *κατάπανσις*. At the end of v. 3 Exod adds *ἐγὼ κύριος* without equivalence in  $\mathfrak{M}$ .

Vv. 5—8 deal with the materials needed for the construction. The lists in the two accounts are identical in  $\mathfrak{M}$  except for two conjunctions. Exod A and B are almost the same, B having taken over the A account. This is obvious from the fact that both lists omit “oil for the light, and spices for the anointing oil and for the incense mixtures.”

Vv. 11—19 contain the list of items which are to be made by everyone who is *σοφὸς τῆ διανοία ἐν ὑμῖν* (v. 9). The list in  $\mathfrak{M}$  is much more detailed than that of A, and in Exod is much compressed as well as reordered. Both Exod and  $\mathfrak{M}$  begin with the tent and the ark (in both cases with various accoutrements) but thereafter the order

varies considerably between the two. The remainder of the list in Exod is as follows: 1. hangings of the courtyard; 2. emerald stones; 3. incense; 4. anointing oil; 5. table; 6. lampstand; 7. the altar; 8. priestly garments; 9. anointing oil; 10. incense mixture. The Hebrew order is: 1. table; 2. lampstand; 3. incense altar; 4. anointing oil; 5. incense mixture; 6. door screen; 7. altar of the holocaust; 8. courtyard hangings; 9. screen for the courtyard gate; 10. pegs and cords for tabernacle and courtyard; 11. priestly vestments. Odd are nos. 2—4 of the Greek list. Nos. 3 and 4 repeat nos. 9 and 10 while no. 2 is part of the priestly vestments. But in vv. 8 and 9 of the Hebrew nos. 3 and 4 also occur and were not rendered by Exod; furthermore they are followed by אֲבִנֵי שֹהַם rendered by *λίθους σαρδίου* in Exod; אֲהַשׁ is elsewhere translated by *τῆς σμαράγδου* as in v. 27, and cf also 28: 9 and 36: 13. It would appear that the source for nos. 2—4 is vv. 8—9a of the Hebrew.

Furthermore Exod disregards the incense altar entirely throughout Exod B, having only *τὸ θυσιαστήριον* here. It should further be noted that Exod also disregards the laver. For the rest Exod reorders the items and subsumes accoutrements under main items throughout.

Vv. 20—29 detail the gifts which the people brought and naturally has no parallel in A. It is except for the short lists of offerings in vv. 22—23 a good translation of אֲמ with a bit of freedom exercised on minor points, mainly involving the conjunction “and” or the word “all,” as well as omitting one of the oils in v. 28, “the oil for the light” (by parablepsis due to homoiot?). In v. 22 Exod has five instead of four pieces of jewelry listed (as does Sam which probably represents the parent text of Exod), but the first in the list is probably a mere guess, i.e. *σφραγιδας* for the difficult אֶח (fibula?). V. 23a is much compressed; for “blue and purple and scarlet stuff and linen and goats’ hair” only *βύσσος* obtains, and in the second part of the verse the two skins are in reverse order to that of אֲמ.

Vv. 31—34a constitute a free rendering of אֲמ though it does get the sense of the passage. It deals with the appointment and inspiration of the two architects and a parallel obtains in A: 31<sup>1</sup>—6. אֲמ of 35<sup>32</sup>—33 is the exact equivalent of 31<sup>4</sup>—5 except for an initial *וַאֲו* and a final *מַחֲשָׁבָה*, but is dealt with quite differently. Exod A shows a textual problem in that it (contra אֲמ) adds fabrics at the end of 31<sup>4</sup>. If one simply disregards this a comparison of A and B is interesting for its divergencies in rendering the same text. A has *διανοεῖσθαι καὶ ἀρχιτεκτονεῖν, ἐργάζεσθαι τὸ χρυσίον καὶ τὸ ἀργύριον καὶ τὸν χαλκόν, καὶ τὴν ὑάκινθον καὶ τὴν πορφύραν καὶ τὸ κόκκινον τὸ νηστὸν καὶ τὴν βύσσον τὴν κεκλωσμένην, καὶ τὰ λιθουργικὰ καὶ εἰς τὰ ἔργα τὰ τεκτονικὰ τῶν ξύλων, ἐργάζεσθαι κατὰ πάντα τὰ ἔργα*, whereas B has *ἀρχιτεκτονεῖν κατὰ πάντα τὰ ἔργα τῆς ἀρχιτεκτονίας, ποιεῖν τὸ χρυσίον καὶ τὸ ἀργύριον καὶ τὸν χαλκόν, καὶ λιθουργῆσαι τὸν λίθον, καὶ κατεργάζεσθαι τὰ ξύλα, καὶ ποιεῖν ἐν παντὶ ἔργῳ (σοφίας)*. It is clear that Exod B was well acquainted with the A account; in fact v. 31 is almost identical with 31<sup>3</sup>; nonetheless the translator goes his own way, at times using lexemes from the A account but adapting them to the new context in quite a different way. What seems surprising is that he did not rely more heavily on the parallel statement when the language of the Hebrew is so closely parallel.

V. 35 has no counterpart in A and condenses the rather prolix text of  $\mathfrak{M}$  by changing the various workmen in  $\mathfrak{M}$  into a reduced number of occupations.

361—7 is a good translation of  $\mathfrak{M}$ ; in fact occasionally Exod has a fine bon mot in Greek for realizing the intent of  $\mathfrak{M}$ . Thus in v. 1 for  $\text{מלאכת עבדת הקדש}$  Exod has *τὰ ἔργα κατὰ τὰ ἅγια καθήκοντα*; in v. 2 *τοὺς ἐκουσίως βουλομένους προσπορεύεσθαι* well renders  $\text{אשר נשאו לבו לקרבה}$ , and in v. 6 the Hebrew  $\text{ויעבירו קול}$  is nicely rendered by *ἐκήρυσεν*.

Part 1 is in general a good translation of a parent text close to  $\mathfrak{M}$ , though the translator at times does render the Hebrew quite freely. The most radical intervention obtained in the lists, where the rendering is at times barely adequate. His use of the A account varied; at times he practically lifted the text of the parallel account word for word as at 35<sub>5—9</sub> and 35<sub>31</sub>, whereas more commonly he follows quite another route though his awareness of Exod A throughout seems clear.

D. Part 2 is comprised of 36<sub>8—3721</sub>. In the main it concerns itself with textiles, with metals brought in only where they are necessary to make the textile account reasonable; thus the various curtains do need pillars on which they are to be hung.

This contrasts with Part 3 where Beseleel's work with metals is central to the account. If the construction account in  $\mathfrak{M}$ , 36<sub>8—3931</sub>, be divided between Parts 2 and 3 of Exod and the materials described in one way or another in Part 3 be removed, the following matters in  $\mathfrak{M}$  remain free for Part 2: 36<sub>8—34</sub> the tabernacle itself; 36<sub>35—38</sub> the veil and the tent door screen and their pillars; 37<sub>25—28</sub> the incense altar; 38<sub>9—17</sub> the court; 38<sub>18—19</sub> screen for the court gate; 38<sub>21—23</sub> concluding statement, and 39<sub>1—31</sub> the priestly garments. Of these only the incense altar does not involve fabrics, and it was omitted not only in Part 3 where one might expect it but in Part 2 as well. On the other hand, 38<sub>20</sub> refers to the pins for tabernacle and court, but those for the court are mentioned in Part 2 as well.

Part 2 presents two large problems, neither of which admitting of more than speculative solutions. The first is the order of the items in Part 2. The large section on priestly garments from 39<sub>1—31</sub> in  $\mathfrak{M}$  is placed first. Only after that is done is the remainder of  $\mathfrak{M}$  taken up in the order of  $\mathfrak{M}$  itself, i. e. 36<sub>8—38</sub> and 38<sub>9—23</sub>, which describe successively the making of the tabernacle, the veil and its four pillars, the screen of the tent door and its five pillars, the court, the screen of the court gate with its four pillars, the tentpins of the court, and a concluding statement.

This order was not that of the parent text. That a section has been "transferred" by Exod from a position before 39<sub>32</sub> of  $\mathfrak{M}$  is clear from the evidence of Exod B. The equivalent of 39<sub>32</sub> is actually to be found in Part 3 at the end, at 39<sub>11</sub>, just before the bridge statement of vv. 12 and 13. V. 13 may well betray the original position of the  $\mathfrak{M}$  account of the making of the priestly garments. It states that of the fabrics which remain were made the service garments for Aaron; compare this statement with 39<sub>1</sub> of  $\mathfrak{M}$ . It should be noted that Part 4 then proceeds with the statement: "And they brought *τὰς στολάς* to Moses," whereas  $\mathfrak{M}$  has  $\text{את המשכן}$ , i. e. 39<sub>14</sub> in Exod has its counterpart in v. 33 of  $\mathfrak{M}$ .



But why then did he translate it first before the tabernacle and court accounts? Was it simply to get it over with, so as not to overlook it? Could it be as simple as that? After all, an obsession with the order of presentation of items is a modern problem; it did not trouble the ancients overly much as the rearrangement of materials first of all by  $\mathfrak{M}$  of the B account over against that of A itself tells us, and then also shown abundantly in the rearrangement of lists both in Exod A and in Exod B over against  $\mathfrak{M}$ .

The second problem to which I have no demonstrable solution is the shortening of the account of the building of the tabernacle. One would think that this was the most important item of all in the entire B narrative. In A it was certainly the most detailed and longest account of all, 261—30. So too in  $\mathfrak{M}$  of the B account the details of A are laboriously repeated in 368—34. But Exod deals with it in only two verses, 371—2, simply stating “And they made for the tent ten curtains. Twenty-eight cubits was the length of one curtain; the same (measurement) were they for all; and four cubits was the width of one curtain,” which equals one clause of 368 as well as v. 9 in  $\mathfrak{M}$ . In other words vv. 10—34 are simply omitted; so Exod omits the detailed description of the construction of the curtains of the tabernacle, of the קרשים pillars, as well as of the bars. This might be justified for vv. 20—34 which do not have anything to do with textiles, but vv. 10—19 describe both the ten inner curtains of dyed textiles and the eleven outer ones made of goats’ hair, the latter being completely overlooked in Exod B which refers only to the ten curtains. Did the translator really have a parent text with only two verses dealing with the tabernacle but with full statements on the court? Was there really ever a parent text which devoted more space to the veil within the tabernacle than to the tabernacle itself? Or did the translator feel that the details were already given in A, and why should he repeat them all over again? If the latter was the case his attitude towards his text is much more cavalierlike than that shown by A. Unfortunately there is no hard evidence to help us towards an answer, though an analysis of Part 3 shows that abbreviation of the parent text was indeed characteristic of Exod there as well.

In spite of these problems Part 2 is a translation document and not just a summary statement. What kind of translation it is can only be determined by comparing it with the text of  $\mathfrak{M}$ .

First then, the account of the priestly garments. The translator skillfully wove together what he found in  $\mathfrak{M}$  at 368 and at 391. The former began with ויעשו כל חכם לב בעשי המלאכה, whereas 391b reads יהוה את משה כאשר צוה לאהרן כאשר צוה יהוה את משה. The former introduced the account of the making of the tabernacle, but Exod used it for his own purposes; he has a conflation and has *καὶ ἐποίησεν πᾶς σοφὸς ἐν τοῖς ἐργαζομένοις τὰς στολὰς τῶν ἀγίων, αἵ εἰσιν Ἀαρὼν τῷ ἱερεῖ, καθὰ συνέταξεν κύριος τῷ Μωυσῆ.* In this way the object of the verb was changed to fit the garments rather than the tabernacle of  $\mathfrak{M}$  in 368.

The making of the ephod is somewhat more detailed in B than in A (286ff) and the translator does his work well. Sometimes he simplifies; in v. 10 (3 in  $\mathfrak{M}$ ) instead of וירקעו and ויקצו with reference to the gold leaf Exod simply has ἐτμήθη (τὰ πέταλα).

Or an interpretative idiom is used; thus the use of the gold thread (also v. 10) is shown as לעשות בתוך “for use among” (i. e. the various fabrics), and is translated by *συνυφᾶναι σὺν* “to weave with.” Exod tries to make good sense out of difficult Hebrew and is not just satisfied with a word for word translation. Thus *והשב אפרתו אשר עליי* in A (28<sup>8a</sup>) is simply rendered by *καὶ τὸ ὕφασμα τῶν ἐπωμίδων, ὃ ἐστὶν ἐπ’ αὐτῶ*, a somewhat literal rendering, but in B (v. 11 b) this became *ἔργον ὑφαντὸν εἰς ἄλληλα συμπεπλεγμένον καθ’ ἑαυτὸ* “a woven work alternately intertwined by itself,” an obvious attempt to describe the weaving process. In v. 13 the method by which the stones (Exod B adds *ἀμφοτέρους* over against *Ⲙ* since there are two shoulder pieces involved, but cf the parallel in 28<sup>9</sup> with its *שתי - דוֹ*) are prepared and attached to the shoulder pieces is related in detail. *Ⲙ* has *מסבת משבצת זהב* “surrounded by settings(?) of gold”; this Exod understands as “fastened together and embroidered about with gold (thread).” This is then described as *מפתחת* which is interpreted by means of a doublet construction *γεγλυμμένους καὶ ἐκκολαμμένους* “engraved and cut out (with the cuttings of a seal).”

The description of the construction of the oracle in *Ⲙ* is very similar in the A and B accounts (28<sup>15–28</sup> and 39<sup>8–21</sup> resp.), and in the first part of the descriptions in Exod (28<sup>15–21</sup> and 36<sup>15–21</sup>) the two accounts are obviously related, i. e. the translator of B probably consulted Exod A and practically took it over with only minor variants; cf A 12 above. Similarly in v. 22 *κροσσοὺς συμπεπλεγμένους* was taken over from A to render *שרשרת גבלת*. *Ⲙ* of 28<sup>24–28</sup> had really not been translated at all, cf A 1a above, but in Exod B (36<sup>25–29</sup>) we find a serious attempt at translating the section on the cords and rings by which the oracle was to be attached to the ephod in 39<sup>17–21</sup>. Since *Ⲙ* is a difficult text with a number of obscurities Exod shows a certain degree of freedom. Thus the *קצות* of the oracle in v. 17 is rendered by *τῶν μερῶν* “the sides,” but in the following verse it becomes *εἰς τὰς (δύο) συμβολάς* “for the (two) junctures.” In the next verse *Ⲙ* defines the positioning of the golden rings on the corners of the oracle as “on its inside edge which is next to the ephod.” This Exod (v. 27) interprets as *ἐπ’ ἄκρου τοῦ λογίου ἐπὶ τὸ ἄκρον τοῦ ὀπισθίου τῆς ἐπωμίδος ἔσωθεν* “on the edge of the oracle at the edge of the back of the ephod on the inside.” The final verse describes how the oracle and the ephod were to be tied together; it is quite freely rendered, at times departing radically from *Ⲙ* as e. g. *συμπεπλεγμένους εἰς* “being woven into” for *על להיות* “so as to be on,” but the general sense of *Ⲙ* is nicely given by the Greek. In fact throughout this difficult account the Greek never makes an egregious error and is really a fine translation.

Vv. 30–34 deal with the blue robe of the ephod. It is a good translation of 39<sup>22–26</sup> of *Ⲙ*, actually flowing somewhat more smoothly than *Ⲙ* does. As in the case of Exod A the writer did not know what to do with *כפי תחרא* and made a safe guess with *διυφασμένον συμπλεκτόν*, rather different from that of A: *τὴν συμβολὴν συνυφασμένην*. From the context (*לא יקרע - ἀδιάλυτον*) the translator knew that the garment including the neck with its hem had to be such that it would not break or tear, and accordingly used “interwoven, braided.”

The final verses of the chapter are a good translation of the Hebrew. As an exam-

ple of such translation one might note how פתוחי חותם is rendered here as opposed to elsewhere in the account. In v. 13 the phrase referred to the insertion of the stones into the shoulder pieces of the ephod; it becomes ἐκκόλαμμα σφραγίδος. Then in v. 21 (14 in  $\mathfrak{M}$ ) the phrase simply describes, by apposition, the four rows of stones with the names of the tribes as ἐγγεγλυμμένοι σφραγίδες. But in v. 39 (30 in  $\mathfrak{M}$ ) the phrase refers to the written letters on the crown plate as ἐκτετυπωμένα σφραγίδος. In each case the word chosen is peculiarly suited to the context.

There follow the two verses (37<sub>1</sub>–<sub>2</sub>) devoted to the tabernacle construction (36<sub>8</sub>–<sub>34</sub> in  $\mathfrak{M}$ ), which were discussed above. The Exod account finds its source in the words עשר יריעת את המשכן עשר from v. 8 plus all of v. 9, but omitted vv. 10–34, and then continues with 36<sub>35</sub>–<sub>38</sub> which deal with the veil and the screen of the tent door and their pillars. This account is not unreasonably translated, though in Exod A (cf A 5 above) the collocation וויים . . . אדניים (v. 36) “hooks . . . bases,” was rejected in favour of the more common αἱ κεφαλίδες . . . αἱ βάσεις; as a matter of fact when “bases” involved וויים, “capitals” is often substituted for וויים, as being a more fitting collocation. When one looks at the text two verses later (v. 6; 36<sub>38</sub> in  $\mathfrak{M}$ ), however, Exod has τὰς κεφαλίδας αὐτῶν καὶ τὰς ψαλίδας αὐτῶν κατεχρῦσωσαν χρυσίῳ καὶ αἱ βάσεις αὐτῶν πέντε χαλκαῖ. Here τὰς κεφαλίδας αὐτῶν renders ראשיהם, and the rendering τὰς ψαλίδας αὐτῶν is for the difficult חשקיהם which has been taken from 27<sub>10</sub> 11. V. 5 shows how the translator was aware of his own work as a literary creation, since it was made as a conscious parallel to his own v. 3. Except for the veil being described as τῆς θύρας τῆς σκηנῆς τοῦ μαρτυρίου it is an exact replica of v. 3 rather than a translation of  $\mathfrak{M}$ . It might be noted, e. g. that Exod added χερουβίμ which has no basis whatsoever in  $\mathfrak{M}$  but was copied from v. 3.

Vv. 7–14 (38<sub>9</sub>–<sub>16</sub> in  $\mathfrak{M}$ ) deal with the court and its pillars. The Greek compresses the text somewhat; for each of the four sides it only has “their pillars XX (number) and their bases XX (number),” omitting any mention of חשקיהם וחשקיהם וויי העמודים or of any metals involved. Curiously enough the hangings, קלעים, are referred to four times but are not consistently translated; the first and third ones are rendered by ἰστία, and the second and fourth ones, by αὐλαῖαι. There seems to be no other reason than that of variation for the alternation since they are more or less synonymous. The orientation of the court is the usual Palestinian one with the front facing east.

V. 15 also deals with the court’s pillars but it presented some difficulties to the translator. The phrase וויי העמודים וחשקיהם כסף is abbreviated to καὶ αἱ ἀγκύλαι αὐτῶν ἀργυραῖ, and instead of חשקיהם כסף Exod has substituted οἱ στῦλοι περιηργυρωμένοι ἀργυρίῳ. It will be remembered that in vv. 8, 9, 10 (38<sub>10</sub>–<sub>12</sub> in  $\mathfrak{M}$ ) חשקיהם was consistently omitted. In our verse (= 38<sub>17</sub> in  $\mathfrak{M}$ ) it is clear that the word as well as the Pual participle of the root are both omitted. And two verses later חשקיהם is also omitted. In A (27<sub>10</sub> and cf 11) the word also occurs and it was translated by αἱ ψαλίδες; at v. 6 Exod B also uses it, presumably taken from the A account.

Vv. 16–17 deal with the screen of the court gate and its pillars, and except for the omission of חשקיהם are a literal rendering of  $\mathfrak{M}$ . The final verses, vv. 19–21, are a conclusion to the tabernacle account, the work done under the direction of the two

architects, and also serve as a bridge to Part 3. Vv. 19—20 slightly compress the Hebrew (38<sup>21—22</sup>) by omitting *המשכן* before *משכן* as tautologous, by limiting Beseleel to the immediate ancestry in his genealogy (i. e. omitting *בן חור*) and by coalescing *כל אשר* into *כאשר*, (i. e. as *καθά*). In v. 23 more changes are made. By the omission of *אתו* Eliab is grammatically coordinated with Beseleel in the work. A doublet obtains for *ורקם*, i. e. *καὶ τὰ ῥαφιδεντὰ καὶ τὰ ποιμιλτά*, and the usual list of fabrics is shortened by leaving out “blue and purple.”

The text of Part 2 reads well. It is except for the puzzling omission of all but the introductory statement of the making of the curtains of the tabernacle from the account of its construction a good translation. When the translator meets a difficult passage he did what all good translators do; he consulted not only the context but the parallel account as well and then made sensible decisions. The section as a whole gives a reasonable picture of the items which were made.

E. Part 3 consists of two parts: ch. 38 details the construction work in metal on the part of Beseleel, whereas 39<sup>1—11</sup> summarizes the amount of metals actually used in the construction. The first part reflects in the main the Hebrew text of 37<sup>1—24</sup> and 38<sup>1—8</sup>, and the summary of metal use is found in *ℳ* of 38<sup>24—32</sup>.

1. Over against the Hebrew Exod often drastically abbreviates the construction account; in fact, in 38<sup>18—21</sup> it is quite useless to search for a Hebrew source since he merely summarizes. The point of view which exercises the translator concerns the use of metals; in contrast to Part 2 where Eliab and those who were skilled *ἐποίησαν* all the things for the tent which consisted of textiles, here Beseleel alone is the one who made, cast, placed; in fact, in vv. 18—26 alone it is said ten times that *οὗτος* made, cast, silvered. This obsession with metal work is clear from the verbs used to show Beseleel's activity: made (17 times), gilded (4), cast (4), silvered (2), and placed (once). Similarly metals are mentioned 29 times: gold (18 times), silver (2), and bronze (9).

Successively, Exod briefly describes the construction of ark, propitiatory, table, staves for ark and table, the vessels for the table, the lampstand, the pillars, golden rings and hooks, tentpins, the bronze altar and its vessels and staves, anointing oil, incense compound, and the laver and its bases. All of these except for the oil and incense are metallic and involve either plating or casting, and the translator's method for abbreviating the Greek translation was to omit any materials and observations which did not concern metals. For example, vv. 1—4 represent Beseleel's making of the ark in *ℳ*'s 37<sup>1—5</sup>. Only the bare essentials are given in Exod, its gilding, the golden molding, the four golden rings so placed that the staves could be inserted for transporting the ark. Omitted are all references in the Hebrew to the wood frame of the ark or to its dimensions; even the making of the staves, though gold-plated, is omitted. Exod does not contradict *ℳ* or anything in the A account; it is simply a statement stripped of all nonessential items.

The descriptions of the making of the propitiatory (vv. 5—8) and of the table

(vv. 9—12) follow the same pattern as that for the ark. For the former it is said that it and its two cherubs were made of (pure) gold, one cherub on either edge, they (together) overshadowing the propitiatory with their wings. Everything else in  $\mathfrak{M}$  (or in the A account) is disregarded as not relevant to the main theme: Beseleel's work with metals. Exod even adds a detail not present in the Hebrew by defining the propitiatory as *ἀνωθεν τῆς κιβωτοῦ*. This detail does accord with 25<sup>20</sup>—<sup>21</sup>, and to Exod this was an important detail; the two cherubs with wings spread out over the propitiatory define the place from which God spoke; see 25<sup>21</sup>.

Similarly, the account of the table's construction is severely curtailed; it is limited to those elements involving gold, viz. the table, its four rings, the staves of both ark and table, and its vessels. Even the Hebrew reference to the moldings of gold is omitted, probably on the understanding that these are already part of the table.

As in the case of the propitiatory one detail is added over against the Hebrew; the table is called *τὴν προκειμένην*. This participle also occurs in 39<sup>18</sup> to describe *τοὺς ἄρτους*, “the bread which is set before.” Exod may well have been influenced by the  $\text{פּנִינִים הַלֶּחֶן}$  of Num 4<sup>7</sup> “the table of the presence.” The term is probably zeugmatic for “the table on which is placed the bread of the presence.” The designation *τὴν προκειμένην*, which Num also adopted, can then be understood as “the table on which is put that which is set before the presence (of God);” see also 25<sup>29</sup>.

The next item made is the lampstand. It thus follows the order of the Hebrew, so that in general a Hebrew basis for Part 3 is clear. Outside of vv. 18—21 which will be dealt with below, the order follows that of  $\mathfrak{M}$ 's 37<sup>1</sup>—38<sup>8</sup> except that the oil and incense come after rather than before the altar and its parts, and as in Parts 1 and 2 reference to the incense altar (37<sup>25</sup>—<sup>28</sup> in  $\mathfrak{M}$ ) is completely omitted. In spite of this the account in vv. 13—17 of the construction of the lampstand can only with imagination be called a translation of  $\mathfrak{M}$ , nor does it follow the A account; in fact, the two Hebrew accounts are almost word for word the same. Not that Exod contradicts those other accounts, though it does seem apparent that there is an avoidance of terms used in Exod A. Thus *πλαγίον* in A becomes *ἀμφοτέρων τῶν μερῶν αὐτῆς* here; for *σφαιρωτήρ καὶ κρίνον* B has *οἱ βλαστοί*; for *κρατῆρες* our text has *τὰ λαμπάδια αὐτῶν*, and *τὸν ἐπαρυστήρα . . . τὰ ὑποθέματα* in A (as renderings for the terms  $\text{מַלְקָחַיָּה}$  and  $\text{מַחְתֵּיתָהּ}$ ) become *τὰς λαβίδας . . . τὰς ἐπαρυστρίδας* in Exod B.

In v. 13 Exod characterizes the lampstand as *ἣ φωτίζει* which is not present in  $\mathfrak{M}$ . The notion that the lampstand is a cultic object which gives light highlights by a plus, as in the case of *ἀνωθεν τῆς κιβωτοῦ* in v. 5 for the propitiatory and of *τὴν προκειμένην* for the table in v. 9, the cultic function of the object made. Again this amplification can be paralleled elsewhere; comp. 25<sup>37</sup> 27<sup>20</sup>—<sup>21</sup> and especially the  $\text{מְנֹרֶת הַמֵּאֲרָר}$  of Num 4<sup>9</sup> as *τὴν λυχνίαν τὴν φωτίζουσαν* in LXX.

$\mathfrak{M}$  has the lampstand made of pure gold. Exod omits “pure” but characterizes it as *στερεάν* “solid” (the versification which puts this word in v. 14 is quite misleading; it is feminine and cannot modify *τὸν καιλόν*). This renders  $\text{מְקַשָּׁה}$  in its etymological sense, an interpretation also found in Num 8<sup>4</sup>, rather than as a technical term as in A, *τορευτήν*, in 25<sup>30</sup>.

V. 15 interrupts the list of the parts of the lampstand of vv. 14, 16—17, and is almost laconic in its conciseness. It describes the branches of the lampstand as having buds (*βλαστοί*) projecting, three on either side, corresponding to each other. From the A account it becomes clear what this means. In 25<sup>30</sup> it is clear that the branches had *κρατήρες, σφαιρωτήρες* and *κρίνα*; the first of these is really the *τὰ λαμπάδια* of v. 16, and the other two are referred to by the cover term *βλαστοί* (for the פרחיה of  $\mathfrak{M}$ ; see 37<sup>17</sup>) used to indicate the overall ornamentation of the lampstand. But *τρεις* can hardly modify *βλαστοί*, but rather the *καλαμίσκος* of v. 14; this is perfectly clear in the Hebrew as well as in the A account. The final modifier, *ἐξισούμενοι ἀλλήλοις*, also makes this clear; there are two sets of three branches on opposite sides of the shaft which are “mirror images of each other.” The attempt at brevity and conciseness has not produced a model of clarity.

V. 16 is also quite different from the Hebrew (vv. 19—22). In its description each branch (i. e. six) as well as the central shaft had a *λαμπάδιον*, a small cuplike affair for the oil, and an *ἐνθέμιον*, a holder for the actual light, both described as being *ἐξ αὐτῶν*, the antecedent of which is *ἄκρων*; what is meant is that it was of one piece with the ends of the branches. These *λαμπάδια* were described as being *καρνωτά*, i. e. almondlike in their formation. The verse ends with *στερεὸν ὄλον χρυσοῦν*, which applies only to the seventh *ἐνθέμιον* at the top of the central shaft of the lampstand. The phrase presumably reflects the Hebrew of 37<sup>22b</sup>: כלה מקשה אחת זהב זהור מנרה, though the כלה there must refer to מנרה.

V. 17 shows the preoccupation which Exod had with metals. The three nominals listed are (*ἐπιτὰ*) *λύχνους ἐπ' αὐτῆς, τὰς λαβίδας αὐτῆς* and *τὰς ἐπαρυστρίδας αὐτῆς*. In  $\mathfrak{M}$  the list ends with the metal, זהב זהור, but Exod repeats “gold” for each one individually. The first nominal in  $\mathfrak{M}$  is נרתיה; instead of a simple *αυτης* Exod has a prepositional phrase *ἐπ' αὐτῆς* which is reminiscent of נרתיה עליה of Zach 4<sup>2</sup> which may have been in the translator's mind. Whether the Zach passage or the short Hebrew accounts of Num 4<sup>9</sup> 8<sup>4</sup> influenced Exod's account is not clear; their translators did seem to be familiar with Exod B rather than with Exod A.

Vv. 18—27 are unique in the book with ten occurrences of *οὔτος* all referring to Beseleel as subject. The section is a summary list of other objects involved with metal for which *οὔτος* was also responsible. Exod B's passion for metal work is particularly clear here; in these ten verses there are six cases of verbs dealing with casting or metal plating, five of gold, two of silver and nine of bronze, a total of 22 references in ten verses.

But it is vv. 18—21 that create the greatest difficulties since these have no particular Hebrew parent text. Since Part 2 had dispensed with the making of the tabernacle in two verses, viz. 37<sup>1</sup>—2, an account occupying 31 verses in  $\mathfrak{M}$ , 36<sup>8</sup>—<sup>38</sup>, it contained no reference to metal work involved in pillars, clasps, rings, etc. and Exod apparently here seems to make an attempt at summarizing the more essential uses to which precious metals had been put, but in the attempt at brevity the use of metals for tabernacle and court are not rigidly kept apart resulting in real confusion. Furthermore the translator also uses a vocabulary intentionally different from that of A,

and one is not always certain as to which detail of the Hebrew account, whether of A or B, he actually is referring to.

The difficulties begin with the first clause in v. 18: “he (*οὔτος*) silverplated the pillars.” But the verse is referring to the tabernacle, and its *קרש* pillars were goldplated (26<sup>29</sup> 36<sup>34</sup>). The statement is contradictory. At the end of v. 20 he also says “he silverplated them (i. e. the pillars)” but there the reference seems to be to the *עמוד* pillars of the courtyard which were indeed silverplated according to 27<sup>17</sup> 37<sup>15</sup>.

The verse continues with “and cast for the pillars gold rings, and gilded the bars with gold” which reflects *מ*’s 36<sup>34</sup>, (cf also 26<sup>29</sup>), and proves that the first clause must have intended the tabernacle pillars and not those of the court. The final units state: “and gilded the pillars of the veil with gold, and made the hooks golden;” these reflect *מ* of 36<sup>36</sup>. The use of *ἀγκύλας* to render *ויהם* shows that the translator was fully aware of what *ויהם* were in spite of his use in Part 2 of *κεφαλίδες* at 37<sup>4</sup>; cf section D above.

V. 19 lists three cases of *κρίκους* which *οὔτος ἐποίησεν*: the clasps of the tent of gold, the clasps of the court, the clasps *εἰς τὸ ἐκτείνειν τὸ κατακάλυμμα ἄνωθεν* of brass. The first of these reflects the Hebrew of 36<sup>13</sup> and the last one, 36<sup>18</sup>. As to the middle one, no metal is mentioned though according to *מ*’s 38<sup>10</sup> the hooks of the *עמוד* pillars were silver (cf also A’s 27<sup>10</sup>). Why the translator failed to render *כסף* here is totally obscure.

V. 20 begins with: “he cast the silver *κεφαλίδας* of the tent, and the bronze *κεφαλίδας* of the doors of the tent and of the gate of the court.” But with respect to the doors of the tent 26<sup>37</sup> says “their *κεφαλίδες* were gold and . . . the five *βάσεις* bronze,” and at 27<sup>17</sup> for the pillars of the court (which included those of the gate) Exod states “their *κεφαλίδες* were gold and their *βάσεις* were bronze.” Furthermore for the pillars of the tent 26<sup>19</sup> 21 25 state that each pillar was to have two *βάσεις* – *אדנים* of silver. It will be recalled that in A4 the discussion of *קרשים* showed that Exod viewed the *אדנים* as being on the two ends of the pillar, and so whether one called an end top or bottom made no difference. So too Exod B uses the term *κεφαλίδες* as equal to *βάσεις*. That this was his clear intention is obvious from 39<sup>4–5</sup> where he uses *κεφαλίδας* to render *אדנים*. In fact in 39<sup>6</sup> he uses the same word to render *ראשיהם*. It is then clear that he uses the word to mean “extremities.” But this is then extended to the pillars of the tent door and of the gate of the court as well. For both of these it is actually said that they had bronze *אדנים* (36<sup>38</sup> and 38<sup>19</sup> resp.), but in each case the *אדנים* contrast with “capitals”; for the tent door the capitals were of gold, and for the gate of the court, of silver. That the translator used *κεφαλίδες* to render *אדנים* is obvious, but one could wish that he had not been quite so clever about it and had used *βάσεις* throughout, but except for 39<sup>8–9</sup> the term *βάσεις* as applied to pillars is not used at all in Part 3.

V. 21 presents no real problem. That the tentpins for both tent and courtyard were bronze is clear from the Hebrew of 38<sup>20</sup> as well as 27<sup>19</sup>. It seems obvious that the translator had a Hebrew text in mind since both Exod A and B (27<sup>19</sup> 37<sup>18</sup>) limit the term “bronze” to the courtyard tentpins.

Vv. 22—24 deal with the building of the altar, its vessels and other accoutrements, reflecting the Hebrew 381—7. Again the description is much abbreviated, so that of vv. 1—2 only “he made the bronze altar” is retained, all other details being omitted; on the other hand, a midrash giving the source of the bronze is added: “from the bronze censers which belonged to the men who rebelled with the assembly of Kore,” a reference to Num 16<sup>37—39</sup>; compare this with מחותות הנחשת of Num 174.

V. 23 lists “all the vessels of the altar” as made of bronze, but the list does not correspond fully to that of מ. Instead of five Exod has only four, the first of which, *την βάσιν*, hardly being a vessel, though “base of the altar” is a well-known term; cf 29<sup>12</sup>. Instead of this מ has אַת הַסִּירָת וְאֵת הַיַּעֲיִים which are omitted in Exod. The remaining three do occur in both, though not in the same order. מ has: “bowls, forks, fire-pans” for which Exod has: fire-pan, bowls, forks, i. e. the order is 3 1 2.

V. 24 is an abbreviated version of מ’s 384—7 in which v. 6, the construction of the staves, is entirely omitted, and v. 7 is barely represented by *εὐρεῖς τοῖς μοχλοῖς ὥστε αἶρειν τὸ θυσιαστήριον ἐν αὐτοῖς*. Particularly odd is the substitution of *μοχλοῖς* for the usual *διωστήρσιν* (vv. 4, 10), since *μοχλός* is the common rendering for בריח, not for בר (though the singular בריח is not unlike בדים palaeographically). Admittedly “bars” were also long and thin but they were never used to carry tabernacle objects; rather “staves, poles” were used for that purpose. The A account has *φορεῖς*.

Exod B’s conception of the altar’s construction is somewhat different from that of Exod A. In the latter both the מכבר and the כרכב were translated by *ἔσχαραν*. The latter term is rendered by *πυρρείου* here, i. e. “a fire-pan, fire hearth,” with the result that the translator could hardly use *ἔσχαραν* for מכבר, so he chose a more neutral term, *παράθεμα* “something put alongside, an appendage,” here further defined as an *ἔργον δικτυωτόν* “a lattice work.” This netlike appendage was then put under *αὐτοῦ τοῦ πυρρείου*; in other words it was the underpart of the fire hearth, the grating. Its position is then further defined as being *ὑπὸ αὐτὸ* (i. e. of the *πυρρείου*) *ἕως τοῦ ἡμίσεος αὐτοῦ* (which must have *θυσιαστήριον* as antecedent, cf 27<sup>5</sup>). The translator presents a compact but clearly reconstructable description of the altar; actually he even smoothes out a difficulty in מ by substituting *καὶ ἐπέθημεν* + dative for *ב + ויצב*, i. e. he placed four bronze rings at the four sides of the altar’s *παράθεμα*.

In מ the making of the anointing oil and the incense compound was detailed between the account of the building of the incense altar, 37<sup>25—28</sup>, and that of the (bronze) altar of the burnt offering, 381—7. Since Exod B omitted the former entirely, that account, 37<sup>29</sup>, could best come after that of the bronze altar. Admittedly, no metal work was involved, but it was part of Beseleel’s work; furthermore oil and incense were important for the cult in which Exod B was vitally interested, and their position between altar and laver (vv. 26—27) was more sensible than between tentpins and altar. The Greek is not a bad rendering of מ, except that it has changed the syntax of קדש and מהור which are nominals modifying the verb יעש. Exod made the first one adjectival modifying *ἔλαιον*, and the second one an adjective modifying *ἔργον*, i. e. “a pure work (of a perfumer).”



Vv. 26—27 deal with the laver and its base and are an amalgam based on  $\mathfrak{M}$  of 38<sup>s</sup> and 40<sup>30—32</sup>. V. 26 renders the former passage, only the latter part of which creating difficulty for the translator. According to the Hebrew the bronze laver and base were made “from the mirrors of *פתח אהל מועד* *הצבאת אשר צבאו*.” The cognate participle and verb also occur in connection with “the tent of meeting” in Num 4<sup>23</sup> and 8<sup>24</sup> where reference is made to adult male Levites who are to “come *לצבא צבא בעבדת* of the tent of meeting” (4<sup>23</sup> has *לעבד העבדה ב* instead of *בעבדת*). The *צבא* notion is defined then as “performing cultic duties in the tent of testimony.” But for women to perform cultic duties even though only at the door of the tabernacle was unheard of, and furthermore the tabernacle was not yet erected, so Exod rather ingeniously rendered the offending collocation by *τῶν νηστευσασσῶν αἱ ἐνήστευσαν* “the women who were fasting,” a cultic practice which women as well as men could perform. And then Exod added “at the time that he (i.e. Beseleel) set it up (i.e. the tent).” The women were thus merely fasting near the door at the time of the erection of the tabernacle.

With v. 27 Exod B has transferred the account of the placement and use of the laver from 40<sup>30—32</sup> so as to be part of the construction account rather than as part of the setting up of the tabernacle complex. They are accordingly omitted entirely in Part 4.

In order to fit in the new context he substituted for 40<sup>30</sup>'s statement of the placement of the laver and its being filled with water a repeated (from v. 26) “and he made the laver,” and then took *ורחצו* purposively as *ἵνα νίπωνται*. Beyond that vv. 31 and 32 are well rendered except for two explanatory expansions on v. 32; *בקרבתם* *אל המזבח* is rendered literally but with a purposive infinitive *λειτουργεῖν* added at the end, and *ירחצו* is rendered by *ἐνίπτοντο* plus *ἐξ αὐτοῦ*.

Since the account in ch. 38 is so terse and at times only vaguely represents its Hebrew counterpart, in fact is in part only a summary statement, it has been the despair of scholars who usually simply disregard it, or abandon any attempt at finding a basis in the Hebrew.<sup>10)</sup>

That the relation between Exod and the Hebrew at times seems quite tenuous can be convincingly demonstrated by a reconstruction of Origen's Hexapla. As is well-known Origen's approach to his LXX text was quantitative. If the Greek had some text not present in his Hebrew he placed it under the obelus. If on the other hand the Hebrew text was longer, he would borrow its equivalent from some other sources.<sup>11)</sup>

<sup>10)</sup> Thus Gooding (see especially chh. V and VI) considers the account as having no basis in the Hebrew, but believes that it is a later amalgam made by an editor who rather incompetently excerpted the A account without adequate regard for context; in other words the difficulties met in ch. 38 are due to an incompetent later editor. As the above analysis hopefully shows such a radical conclusion is overly critical of the translator.

<sup>11)</sup> For an analysis of this problem see the thorough study of D. Fraenkel, “Die Quellen der asterisierten Zusätze im zweiten Tabernakelbericht Exod 35—40,” MSU XX, 140—186.

2. The second section of Part 3, 391—11, presents relatively few problems. It should occasion no surprise that Exod in view of his arrangement of materials should assign the statement on the amount of metals used for the various accoutrements of tent and court from 38<sup>24—31</sup> in **ℳ** to follow the summary statement of Beseleel's work with metals which dominated ch. 38. The section deals successively with gold (v. 1), silver (vv. 2—6) and bronze (vv. 7—10) with v. 11 as a concluding statement appropriately concluding that "the Israelites had done as the Lord had ordered Moses — so they did."

The use of the gold is only defined in general terms as that "which was worked up for the *ἔργα* according to all the *ἐργασίαν* of the holy things;" the translator thus distinguished between the cognates *מלאכת* and *מלאכה* by using cognate nouns as well. The gold brought is appropriately called *ἀπαρχῆς*, here used uniquely for the less appropriate *תנופה* of **ℳ**; it more commonly renders *תרומה* as at 25<sup>2</sup> and in B at 35<sup>5</sup> 36<sup>6</sup>. But *ἀπαρχῆς* in 35<sup>5</sup> is defined as *οἴσουσιν . . . χρυσίον, ἀργύριον, χαλκόν*, etc.

The silver offering is called an *ἀφαίρεμα* (**ℳ** only has *כסף*). The source of the silver is defined more precisely than in 35<sup>5</sup> as being the poll tax ordered in 30<sup>13—14</sup>. According to that assessment every adult male had to give "half a drachm as an *εἰσφορά* to the Lord." According to the census report in Num 1<sup>32</sup>, here repeated, there were 603, 550 such males. This source is defined as *παρὰ τῶν ἐπισκεμμένων ἀνδρῶν* of the congregation, whereas the Hebrew simply has *פקודי העדה*. Exod thus excludes the substantial female contributors (35<sup>22</sup>); this silver had as its specific source, the total number of half drachms collected by the poll tax. The amount is thus 100 talents (3000 shekels = one talent) and 1775 shekels.

The use to which this silver was put is divided into two. The hundred talents were used for casting the *κεφαλίδας* both of the tent and of the veil (vv. 4—5). Here it is fully clear that *κεφαλίδας* renders *אדני*, since Exod is obviously translating 38<sup>27</sup> of **ℳ**, where the bound form *אדני* occurs both before *הקדש* as well as before *הפרכת*. Exod renders *הקדש* by *τῆς σκηνῆς* quite by design, since only the pillars of the tent, not of the entire complex of tent and court are intended. That there were 100 capitals is also justified from the A account in ch. 26. The two long sides had 20 pillars per side, with two bases/capitals per pillar making 80, plus eight pillars of the same *קרש* type on the west side making another 16; for the veil there were four pillars but these had distinctive bases and capitals, thus four more, making a total of 100 capitals.

The second matter for which the silver was used is stated in v. 6: "they made the 1775 shekels into the hooks of the pillars." The rest of the verse, however, presents a problem since **ℳ** now uses the term *ראשיהם*, "their capitals;" in other words, the Hebrew now differentiates between capital and base for the sanctuary, a distinction which Exod had consistently denied. So **ℳ** has pillars with bases cast of silver and capitals plated; Exod which understood *צפה* to mean goldplated, has pillars with capitals (on both ends) cast in silver and then goldplated. Furthermore he (Beseleel) ornamented them, which is what *κατεκόσμησεν* presumably means (cf Isa 61<sup>10</sup> MacI 4<sup>57</sup>); this renders the Piel of *השק* which is a hapax legomenon in **ℳ**, though cf the Pual participle at 27<sup>17</sup> 38<sup>17</sup> in the context of silver for the courtyard pillars.

Vv. 7—10 deal with the bronze used; it is called a תְּנוּפָה (as in v. 1) but rendered by ἀφαιρέματος (also used of the silver in v. 3). The amount used as in the case of the other metals is an accurate rendering of the Hebrew amounts, but the items listed as using bronze are differently ordered. All the pillars involved (the door of the tent, the court, and the gate of the court) are עַמּוּדִים so that bases and capitals would contrast; accordingly the translator here uses βάσεις throughout and not κεφαλίδας. That these were made of bronze is attested in A at 26<sup>37</sup> and 27<sup>10—18</sup>. These are listed serially along with the tentpins of both the tent and court (27<sup>19</sup>), all of bronze. Only after that in v. 10 are the accoutrements of the altar dealt with, whereas in ℳ these stand in second place, immediately after the tent door. Exod does not mention the bronze altar separately since at 38<sup>22</sup> the source for its bronze is listed as being different, the bronze censers of the Korahite rebels.

V. 10 then ends with “and all τὰ ἐργαλεῖα of the tent of witness” followed by v. 11 which formulaically ends the section. Since up to this point ch. 38 in ℳ had come to an end, Exod had to skip 39<sup>1—31</sup>, the account of the making of the priestly garments, with which Part 2 had started, and proceed to 39<sup>32</sup>. This started with ותכל “and there was finished” which of course had to be omitted, but the rest of v. 32 a is rendered at the end of v. 10, and the second half of the verse is then translated in v. 11.

All in all with few exceptions Part 3 is a reasonable account of Beseleel’s work, reasonable if one is willing to look at it from the translator’s point of view. It does at times differ from ℳ, at times radically, but if one grant Exod the singleminded interest in metal work it makes a sensible narration. Even most of the apparent contradictions with other parts of Exod B disappear, and only a few real incongruities remain.

3. Vv. 12 and 13 constitute a bridge between Parts 3 and 4. The use of the formulaic “as the Lord commanded Moses” to conclude Part 3 already ties it with Part 4; see vv. 22, 23 and 40<sup>14, 17, 19, 21, 23, 24</sup>, whereas the ending οὕτως (ἐποίησεν) ties it to Part 3 with its tenfold οὕτως plus aorist verb in ch. 38.

These two verses, however, are not part of Part 3 as the δέ structure with which v. 12 begins shows, and since the verses refer to the rest of the gold and the leftover textiles which Parts 2 and 3 had been dealing with, are also not part of Part 4. But they are verses written to bridge the construction accounts and the delivery and assemblage of materials account.

The terms λοιπόν and the καταλειφθεῖσαν textiles show that we are dealing not with a transition from vv. 1—11 to vv. 14 ff., but from Parts 3 and 2 resp. to Part 4. V. 12 cannot refer to vv. 1—11, since nothing is there said about any items made of gold (in contrast to silver and bronze). So the reference must apply to Beseleel’s work, more specifically to 38<sup>1—19</sup>. Similarly the reference in v. 13 to the leftover textiles being used for στολᾶς λειτουργικᾶς contradicts Exod B’s own ordering of materials, since Part 2 begins with the lengthy account about Aaron’s robes, after which tent and courtyard are described. In fact, the leftover textiles for στολᾶς fits best as a reference to 37<sup>1—18</sup>. The two verses then parallel each other in referring to the end of the construction accounts of metal work and of textiles.

Not fully clear is what is meant by *σκεύη* which were made of the remaining gold. Gold is the one material which is common to both the textile and the metal work accounts and what may well have been intended was a cover term for all items not specifically mentioned in the shortened description of metal work in ch. 38. What again betrays the B translator is the motif of cultic service which these bridge verses make dominant. The *σκεύη* are to be “for performing cultic service — τὸ λειτουργεῖν — with them before the Lord.” And in v. 14 the garments are described as “*λειτουργικάς* garments for Aaron,” made “ὥστε λειτουργεῖν with them in the sanctuary.” The *λειτουργεῖν* theme is what to Exod B this is all about.

F. Part 4 is the conclusion of the tabernacle account and consists of two parts: in 39<sup>14</sup>—<sup>23</sup> the constructed items are brought to Moses and having examined and approved them he blesses the people, and in ch. 40 the tabernacle is erected and the furniture is all placed ready for the entrance of the divine glory after which the tabernacle occupies its central and determinative place in the life of the desert community.

The delivery list in 39<sup>14</sup>—<sup>23</sup> shows considerable differences over against that of *ℳ*. It is shorter in that all sub-items such as bars, staves, pillars, etc. are omitted. *ℳ*'s list exclusive of these sub-items consists of the following: 1. tent; 2. curtains; 3. ark; 4. table; 5. lampstand; 6. the altar of gold; 7. anointing oil; 8. incense compound; 9. covering for tent door; 10. altar of bronze; 11. laver; 12. hangings for the court; 13. covering for court gate; 14. all the vessels for use in the tent; 15. (woven garments for service in the sanctuary) holy garments for Aaron and his sons. Over against this Exod has: 1. robes; 2. tent; 3. ark; 4. altar; 5. anointing oil; 6. incense compound; 7. lampstand; 8. table; 9. robes for Aaron and his sons; 10. hangings for the court; 11. covering for the tent door; 12. covering for court gate; 13. all the vessels and utensils of the tent; 14. curtains; 15. tentpins; 16. all the utensils for use in the tent.

So in Exod nos. 6 and 11 are omitted from *ℳ*'s list, and the list is expanded by nos. 1, 13 and 15; no. 13 is a doublet of no. 16, and no. 15 is presented as a separate item but occurs in *ℳ* as a sub-item for nos. 12 and 13.

The order is also considerably different. In fact, *ℳ*'s items are rearranged as follows (with X for extra items): X 1 3 10 7 8 5 4 15 12 9 13 X 2 X 14. Exod has downgraded both the golden altar and the laver with the former only mentioned in 40<sup>5</sup> 24 and the laver entirely removed from Part 4 to Part 3 for mention at 38<sup>26</sup>—<sup>27</sup>. As for the rest the rearrangement follows a definite plan. If one take nos. 1 and 2 as introductory cover items the remainder, except for the unexpected separate mention of tentpins, is arranged according to the divisions already met in Parts 2 and 3. Thus the oil and incense were mentioned as part of Beseleel's work, and nos. 3—8 are all items mentioned in ch. 38, whereas nos. 9—15 involving textiles were mentioned in Part 2.

In summary, it appears that the following items from *ℳ* are not present in Exod: the propitiatory, the hooks and קרשים of the tent, the cords for the court, the garments woven for service in the tent, the incense altar, the bronze grating and poles of the bronze altar, the laver and its base.

In the second section, ch. 40, the phrase **מִשְׁכַּן אֱהִל מוֹעֵד** occurs in vv. 2, 6 and 29; this created a problem since Exod translates **מִשְׁכַּן** as well as **אֱהִל** by *σκηνή*. Exod meets the problem by using a single “(the) tent,” i. e. in vv. 2 and 6, as “tent of testimony” and in v. 29, simply as “the tent.” Furthermore in v. 5 **לְמִשְׁכַּן** is rendered by *τῆς σκηνῆς τοῦ μαρτυρίου*, and in v. 17 where the Hebrew (v. 19) says: “and he spread the **אֱהִל** over the **מִשְׁכַּן**,” Exod has *καὶ ἐξέτεινεν τὰς αὐλαίας ἐπὶ τὴν σκηνήν*. Of course, the **אֱהִל** consisted of curtains, though in Exod A these are called *δέσσεις* with the term *αὐλαῖαι* being reserved for the **מִשְׁכַּן** curtains.

V. 7 referred to the laver and is therefore entirely omitted. Nor is v. 8 rendered unless the gloss in v. 6 b, for which see Section E above, be taken as a vague allusion to the court; in any event v. 8 b of **מ** is certainly omitted.

Vv. 9—14 are accurately rendered by Exod except for v. 11 which deals with the consecration of the laver and its base, which is omitted. In v. 15 (v. 17 in **מ**) the term “second year” is not further defined in the Hebrew, but is fully identified in Exod by a gloss *ἐκπορευομένων αὐτῶν ἐξ Αἰγύπτου*. In the next verse **אֲדָנָיו** becomes *τὰς κεφαλίδας* for which see Section E above. The reference is to the **מִשְׁכַּן** which in Exod A had no “capitals” at all, but rather two bases, with one on either end. From the same verse Exod predictably omitted **וַיִּשֶׂם אֶת קְרָשָׁיו**. V. 18 only renders v. 20 a of **מ**, while v. 20 b with its reference to the placement of the propitiatory is omitted. It might also be noted that in the next verse *τὸ κατακάλυμμα τοῦ καταπετάσματος* is used to translate **אֶת פְּרֹכֶת הַמִּסְכָּה** thereby showing that for Exod B as for A the two nouns are synonyms.

Differences between Exod and **מ** in the rest of the chapter consist in the main of a shorter text for Exod. In v. 22 Exod omits **נִכַּח הַשְּׁלַחַן** for the placement of the lampstand. All of v. 28, the positioning of the screen of the tent door, is omitted. So too vv. 29 b—32 have no place in Exod; these refer to the sacrifices performed on the altar, and to the laver’s position and use, all these as Yahweh had ordered Moses. And finally v. 33 b **וַיִּתֵּן אֶת מִסְכָּה שַׁעַר הַחֹצֵר** also has no counterpart in Exod.

In summary, it can be said that Exod abbreviates the text considerably and it is not always clear why he does so. Nor does he share entirely the picture of the sanctuary as Exod A has it. It is not only much briefer, but the order of events also differs. Omissions in ch. 40 involve the screen for the court gate (twice), the propitiatory, the **קְרָשִׁים** of the tent, as well as all references to the laver. When these are compared to the list in ch. 39, they only partially reflect those, though some kind of rationale seems to underlie both.

As to the parent text for Part 4 little can be said. Since Exod abbreviates as a matter of course, it says nothing about the longer text of **מ**. Where the two differ, Exod does not usually seem to be an improvement, and there is no good reason to suggest a different Hebrew text underlying the text of Exod in general.

## G. Concluding statement

1. From the brief analysis given above it is clear that Exod B faced a double problem, viz. that of a Hebrew parent text on the one hand, and that of an Exod A account on the other. A literal translation of the Hebrew B account would be quite unsuitable since such a rendering would not fit as an adequate conclusion to Exod A; furthermore the B account in  $\mathfrak{M}$  had itself already reordered materials over against its pattern account. Nor would it have been adequate to abandon the B account of  $\mathfrak{M}$  entirely in favor of a newly rewritten Exod A in the past tense as its completion statement, even though the translator's awareness of a certain tension between the two accounts was heightened by the recurring formula *כִּאֲשֶׁר צִוָּה יְהוָה*, which forced him to constant reference to the A account. What was needed was a translation document of a different sort, one which did indeed recount the carrying out of the orders given in A, not as an independent statement but rather as one that would fit the A account as a counterpart, resulting in a tabernacle statement in which B was a constituent part and the whole a single but complete account. Accordingly, he felt the need to abbreviate the construction account substantially. When details such as the coverings for the tent door or those for the gate of the court could easily be understood as included in the overall concept of tent or court, they were omitted. Or if an account could be severely curtailed about some single core notion which may not have been overly central in the pattern account, it was done, as e.g. in ch. 38 where the use of metals was the overriding principle according to which the translator chose details for inclusion in his translation.

Admittedly, almost complete disregard for certain sections of  $\mathfrak{M}$  is more difficult to comprehend. Why did Exod B omit entirely the details of the construction of the tabernacle except for the two verses at the beginning of ch. 37 (though one should not overlook the possible allusions to the omitted materials in 38<sup>18–21</sup> noted in Section D above)? And why did he omit quite intentionally all reference to the golden altar of incense but then record its placement nonetheless in 40<sup>5 24</sup>, and conversely, why did he record in 38<sup>26 27</sup> the construction of the laver and its base but fail to note any reference whatsoever to its placement in ch. 40? Attempts to understand these omissions in the past have been speculative and I have no solution to offer either, but I would enter a caveat: a solution must be sought in an analysis of what Exod B understood his task to be and of his overall plan over against the A account. One must insist that Exod B did not believe his task to be one of simply translating the  $\mathfrak{M}$  text of chh. 35–40, but rather in some way of presenting an account which, while not contradicting the Hebrew text, would show how Moses carried out the orders given in the pattern account.

On the other hand, Exod B is not simply a replica of the A account restated in the aorist tense. There is clearly an attempt made to be different from A. After all, the translator was faced with a Hebrew text which largely repeated substantial parts of the A account as now being carried out. But this could have been summarily stated simply by *οὕτως ἐποίησεν Μωυσῆς*, instead of laboriously restating the pattern ac-

count in detail in past tense. What has evolved from the above study is that this work is a well-planned, well-constructed account which when read by itself and without prejudice usually makes good sense.

Now there are matters of terminology in which he distances himself from A. He avoids certain terms which A prefers. E. g. except for one instance, 35<sup>11</sup>, he does not use *ἀναφορεῖς* to translate בָּדִים, a word he knew perfectly well from A, but uses *διωστήρες*, equally adequate but different. And then there is the intentional use of *κεφαλίδες* instead of *βάσεις* to describe the אֲדָנִי קַרְשִׁים of the tent. Admittedly, the two identical ends could be called “capitals” as well as “bases,” but over against *℣* it was certainly unusual even if defensible. And then there are the unusual words which occur only here in the entire LXX: *εὐρύς* (3), *παράθεμα* (2), *ἐνθέμιον* (2), *κάτοπτρον* and *καταστασιάζω*. Exod B also uses some terms not found in Exod A such as *ἐπαρυστρίς*, *κατακοσμέω*, *λαβίς*, *λαμπάδια* (2) and *στερεός* (2).

More important than lexical items, however, are matters of individual style. One such is the way in which the articulated adjectival phrase is rendered. In Greek two patterns are equally normal; either “article + noun + article + adjectival modifier” or “article + adjectival modifier + noun” can occur. In Exod A the former with few exceptions is the pattern found. It should be said that excluded from consideration are all instances in which the modifier is a cardinal or ordinal number, for which both patterns recur throughout Exod. One exception is the idiom “the Red Sea” which throughout the LXX except for two (or three) instances is always of the “article + adjective + noun” pattern. The exceptions are Deut 114 and Ios 246. It occurs twice in Cod B in the latter verse, but the first instance of *της ερυθρας* is probably secondary. All other references in LXX (10 instances) represent the “article + adjective + noun” pattern. This also occurs in Exod 1—34 (10<sup>19</sup> 13<sup>18</sup> 23<sup>31</sup>). The only other instance of the pattern in Exod A is 26<sup>28</sup> *τὸ ἕτερον κλίτος*. In Exod B this pattern occurs four times: 36<sup>1</sup> *τὰ ἅγια καθήκοντα*; 39<sup>2</sup> *τῶν ἐπεσκευασμένων ἀνδρῶν*; 39<sup>12</sup> *τὸ δὲ λοιπὸν χρυσίον*, and 39<sup>13</sup> *τὴν καταλειφθεῖσαν ὑάκινθον*.

Furthermore, the patterning of compound numbers is also different in Exod B. The pattern in Exod is that of descending grades, i. e. myriads, thousands, hundreds, tens and single units. In ch. 6 these are unconnected with *καί* but in ch. 39 they are all thus connected except for the final tens and single units.

And finally, the unique insistence on the part of the writer that the subject throughout ch. 38 is to be identified as Beseleel through the use of *οὗτος* in preverbal position is repeatedly used. It occurs ten times in 38<sup>18—26</sup> and does not occur elsewhere throughout Exod; in fact, *οὗτος* occurs only here in the book.

2. Two questions still remain to be dealt with briefly.

a) What kind of parent text lay behind Exod B? Was the parent Hebrew much like *℣* or was it substantially different?

The answer to this cannot, of course, be an absolute one, and it must also be methodologically conditioned by the principle that different parent texts should only

be postulated if reasonable attempts to understand Exod on the basis of a text more or less like  $\mathfrak{M}$  have been made.

The difference in order for Part 2 need not be textually determined; in fact, there are numerous indications that it was Exod who was responsible for the reordering, i. e. that Exod itself gives some indications of the  $\mathfrak{M}$  order in its parent text.

Though on the whole Exod abbreviated rather than expanded the text, it usually did so on reasonable grounds. Certain omissions were apparently intentional, such as the references to the laver and its base in Part 4. On the other hand, the omission of any reference to the construction of the incense altar in either Part 2 or 3 (though it was presupposed in Part 4 where its placement is described) is not easily explained. And the regular omission of such words as  $\text{קרשים}$  and  $\text{חשוקים}$  does not presuppose a shorter parent text at all; when the translator consistently omits a translation of a difficult word, particularly when its omission yields a meaningful result, it is probably intentional.

When the translator met a difficult construction which was not fully clear, he would study the context carefully and “fill in” with something that made sense. Whether he correctly interpreted such a construction is neither here nor there; in such cases it is quite wrong to suggest that another text lay behind the Greek text.

When it comes to lists a great deal of variation is often evident. Since lists are often arbitrary, it is impossible to decide, when Exod and  $\mathfrak{M}$  differ, whether the parent text was closer to Exod or not; it may well have been, but it is useless to speculate; it would be mere guesswork.

There does remain a number of instances where Exod seems to presuppose texts somewhat other than  $\mathfrak{M}$ , but on the whole it is unnecessary to posit a parent substantially different from the received text.

b) A second question concerns the relation of Exod B to the translator of Exodus 1—34, or more particularly and appropriately, of Exod A. Was the translator of Exod B the same as the translator of Exod A?

Strictly speaking, my answer must be: I don't know for sure, but I doubt it. Exod B did “borrow” holus-bolus from A; at least twice this is quite certain; these are 35s—9 in Part 1 from 25s—7, and in Part 2 36<sub>15</sub>—21 from 28<sub>15</sub>—21. But of more importance was the overall relationship between Exod A and B; this was rather one of full awareness on the part of Exod B of A, since as stated above the translator viewed his task as one of preparing a translation which would fit in with A to make a single whole. Occasionally B relied on A for the translation of a difficult word; thus when faced with  $\text{תחש}$  Exod B also used  $\text{ὀακίνθινος}$ , and for  $\text{שני}$  in the phrase  $\text{תולעת שני}$ , the rendering  $\text{νενησημένος}$ . But more commonly Exod B would, when faced with a complex text, solve its difficulties quite independently.

But of far greater importance in determining the possible identity of the Exod B translator is a comparison of respective attitudes shown by Exod A and B to their parent texts. And here there is no great difference between the two. Both retain some freedom over against the parent text; both tend somewhat to compression. B



does omit much more than A does, but since his work was supplemental this is to be expected. B seems unconcerned at the omission of substantial blocks of material, whereas in A only a few verses in ch. 28 are not dealt with in full, but the difference is one of degree. But over against this, it must also be said that B is sometimes more detailed than A is, as e.g. in the ephod account in 36<sup>23</sup>—29 (39<sup>16</sup>—21 in  $\mathfrak{M}$ ) over against 28<sup>24</sup>—25 (28<sup>23</sup>—28 in  $\mathfrak{M}$ ). Both A and B approach their texts with respect but view their task not to make word for word renderings but rather to make sense. Neither views his task as that of making a targum as an aid to the understanding of the sacred text; both try to create a text that can stand by itself.

And yet I suspect that A and B are products of two hands. Exod A does make a good ending with 34<sup>35</sup>, i.e. with the account of Moses' descent from Sinai with the recopied tablets in his hands and his face shining with the reflected glory of God. Since the carrying out of the orders detailed in chh. 35—39 was largely a repetition of the details in those instructions, it might well have seemed reasonable to end the work with ch. 34.

Furthermore, there is a troubling difference between Exod A and B which makes it unlikely that A and B were made by the same translator. As was pointed out in A 8 above the orientation of the four sides of the court in Exod A was based on an Egyptian point of view; this was convincingly argued by Père Bogaert for which cf footnote at A 8. The court, 100 cubits in length and 50 cubits wide, was oriented towards the south, i.e. קדמה also called מזרחה becomes *πρὸς νότον* in Exod 27<sup>13</sup>; this is the front side, the side with the gate in turn with its own two sides each having three pillars. The rear side is the י side (v. 12). The י in Alexandria is, of course, to the north, and is rendered by *κατὰ θάλασσαν*. The long sides are נגב תימנה (v. 9) and צפון (v. 11) but become *πρὸς λίβα* "west" and *πρὸς ἀπηλιώτην* "east" resp. in Exod A. In the parallel passage in B, 38<sup>9</sup>—15,  $\mathfrak{M}$  has exactly the same orientation as in A, but in Exod (37<sup>7</sup>—13) the orientation is no longer Alexandrian. The orientation is now towards the east, *τὸ πρὸς ἀνατολάς*, the side where the gate of the court is, and the rear is *τὸ πρὸς θάλασσαν*. The long sides are resp. *πρὸς λίβα* "southward" and *πρὸς βορρᾶν* "northward." The sea is no longer "north," but "west;" it is a Palestinian orientation. This does not mean that the B translator lived in Palestine since the Jews in the diaspora did know their Palestinian directions. But I find it hard to believe that the translator who translated ch. 27 using an Alexandrian point of view could also in schizophrenic fashion have translated the B account in the way in which it was done. The tentative conclusion that Exod B was created later (not necessarily much later), and by another translator seems to be a not unreasonable one.

## Chapter VII: The Critical Text (Exod)

A. Exod is on the whole written in good Greek, often rendering Hebraic idioms into corresponding Greek idioms. Thus the Hebraic **כִּי וַיְהִי** and **וַיְהִי כִּי** are commonly rendered without the verb “to be;” e.g. the former is rendered simply by *ἐπειδή* at 12<sup>1</sup> and the latter by *ὅταν* at 32<sup>1</sup>; comp. also *εἰάν δέ* for **אִם וַיְהִי** at 4<sup>8</sup>. Occasionally, however, the Hebraic construction is carried over into the Greek, as e.g. *καὶ ἔσται εἰάν* at 4<sup>9</sup>.

That the translator understood Hebrew idiom fully is clear from his interpretation of “uncircumcised of lips” by *ἄλογος* at 6<sup>12</sup> and by *ἰσχνόφωνος* at 6<sup>30</sup>. At 4<sup>12</sup> 15 Yahweh’s promise “I will be with your mouth” is quite idiomatically translated by *ἀνοιξῶ τὸ στόμα σου*. So too the Hebrew **עַל וּרְאִיתֶן עַל הָאֲבֹנִים** of 1<sup>16</sup> is interpreted as *καὶ ὄσιν πρὸς τῷ τίπτειν*.

This sometimes means that the translator clarifies a difficult or obscure passage in his own way. At 4<sup>25</sup> **וְ** has the highly obscure statement **לִי אַתָּה דְּמִים**, and in the following verse, **חַתָּן דְּמִים לְמוֹלֵת**. Exod has *ἔσται τὸ αἶμα τῆς περιτομῆς τοῦ παιδίου μου* in both cases; whether Exod has correctly interpreted the Hebrew may be debatable, but it is certainly much clearer. At 9<sup>7</sup> the Hebrew **וַיִּשְׁלַח פְּרַעַה וְהָנָה** is ambiguous, but Exod is not; it has *ἰδὼν δὲ Φ. ὅτι*. Or at 9<sup>17</sup> where the hapax legomenon **מִסְתַּוֵּל** obtains, the Greek interprets it by using *ἐμποιῆ* with good effect, i.e. “lay claim to, hold on to” my people so as not to send them away. At 14<sup>20</sup> after the statement “And there was the cloud and the darkness” **וַיֵּאֱרָא אֶת הַלַּיְלָה** **וַיֵּאֱרָא אֶת הַלַּיְלָה**. For this Exod has a fully clear *καὶ διήλθεν ἡ νύξ*. The Greek cannot be used here for rewriting **וַיֵּאֱרָא**, since Exod is itself simply a clarification, one which fits well into its context. Sometimes such a clarification can be particularly fitting as at 21<sup>6</sup> where the master is to bring his servant to **הָאֱלֹהִים**, but Exod has *τὸ κριτήριον τοῦ θεοῦ*.

Such clarifications may be rooted in an attempt to protect the reader from misunderstanding a text literally. When Exod has *καὶ εἶδον τὸν τόπον οὗ εἰστήκει ἐκεῖ ὁ θεὸς τοῦ Ἰσραήλ* at 24<sup>10</sup> it is saying that this is what **וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל** really means rather than what it actually seems to say; cf also the following verse for a similar interpretation, and comp 33<sup>20</sup>. This kind of rationalization at times serves to “correct” or “improve,” or better put, to render the facts more exactly. At 13<sup>11</sup> **וַיֵּאֱרָא** refers to the promise of land in the following format: As he swore to you and to your fathers. Exod presents a more factual statement by not rendering “to you and;” the promise had been made to the patriarchs and not to the contemporary generation of Israelites.

The translation is, however, not always felicitous; at times, it is simply wrong. Striking is the confusion in Exod between the wife of Moses named **צִפּוֹרָה** and the midwife **שִׁפְרָה**, both of which occur as *Σεπρωρα* in Exod. Mistranslations may be based on a misread word as at 3<sup>8</sup> where the land of promise is called “good and spa-

cious” but Exod has *ἀγαθὴν καὶ πολλήν*, a misreading of ררחה as ררה. Or at 431 where **ℳ** has: And the people believed “and recognized” that Yahweh had visited, Exod has . . . believed “and rejoiced,” probably misreading וישמעו as וישמחו. Misreading or misunderstanding of the Hebrew text is particularly frequent in the tabernacle accounts.

A frequently occurring characteristic of the translator’s task<sup>1)</sup> is his leveling the text not only within the immediate context but also within the context of the book and even of the Pentateuch as a whole. The list of nations occupying the land of promise which will be driven out always include the Girgashites in Exod even though **ℳ** never includes them. This does not mean that the parent text was longer; it simply reflects the translator’s leveling with Deut 71. Such leveling is especially evident in smaller contexts. In 929 not only will *ἡ χάλαζα* no longer obtain, but it is also true of *ὁ ὑετός* (against **ℳ**), because v. 33 which related the answer to the prayer includes both *הברד ומטר*. At 94 it is Yahweh who is speaking; accordingly the inappropriate third person statement *הפלה יהוה* is rendered by *παραδοξάσω* (for the root *פלא*). In the same verse **ℳ** refers to the distinction between the cattle of *ישראל* and the cattle of *מצרים*. Exod transposes the two, probably because in v. 6 the lot of the cattle of Egypt (or Egyptians) is mentioned before that of the cattle of Israel. Or to mention but one more example: at 239 the first verb is in the second masculine singular, but the remainder of the verse is in the plural. Exod has them all in the plural; comp. also v. 21 where exactly the reverse obtains.

But the dominant characteristic of Exod as a translation document is its expansionist character. On the whole Exod expands far more than contracts. Where the Hebrew is abrupt, the Greek tends to smoothen out the text. At 216 the priest of Midian had seven daughters *ποιμαίνουσαι τὰ πρόβατα τοῦ πατρὸς αὐτῶν*, who came and drew water. The participial phrase is added and makes the story much less abrupt. When God speaks to Moses concerning Aaron Exod regularly adds “your brother” even when **ℳ** does not have it (e. g. 719 85). Or note inter alia such additions as 86 he brought up the frogs *καὶ ἀνεβιβάσθη ὁ βᾶτραχος* and covered the land; 88 pray *περὶ ἐμοῦ* to the Lord; 89 from you *καὶ ἀπὸ τοῦ λαοῦ σου* and from your houses. Such additions often can be traced to the context. At 1210 the Passover lamb must not be left to morning *καὶ ὅστούν οὐ συντρίψετε ἀπ’ αὐτοῦ*; the extra clause comes from v. 46. Or cf such ex par expansions as 188: And the Lord delivered them *ἐκ χειρὸς Φαραῶ καὶ ἐκ χειρὸς τῶν Αἰγυπτίων*, or in the following verse: That he had rescued them from the hand of Egypt *καὶ ἐκ χειρὸς Φαραῶ*.

The accounts of the tabernacle constitute a special problem which will not be dealt with here. Though the plans for the tabernacle (chh. 25—31) somewhat conform to the description given above, the account of its buildings is considerably abridged and rearranged. Some of the details are discussed in the sections that fol-

<sup>1)</sup> Cf J. W. Wevers, *Translation and Canonicity: A Study in the Narrative Portions of the Greek Exodus*, *Scripta signa vocis: Studies about Scripts, Scriptures, Scribes and Languages in the Near East*, offered to J. H. Hospers by his pupils, colleagues and friends (Groningen 1986), 295–303.

low. It remains problematic whether the final chapters (chh. 35—40) were actually the product of the translator of chh. 1—34 or not.

B. *ἄν* / *ἑάν*

135<sup>2</sup>) *ἄν*] *εαν* A B F M<sup>ext</sup> 58-426-οI<sup>-(135)</sup>708 C<sup>''-25 126 422</sup> 19' f x 121 z-128 55 59 319; > 708  
126 527 318

*εαν* cannot be correct. Nowhere else does *εαν* occur after *ἦνίκα* in Exod, nor would one expect it in the third century B. C. in Egypt, particularly not in literary texts. So too *ἄν* rather than *εαν* has been adopted in relative clauses for the critical text as was done for the latter books of the Pentateuch; cf THGD 99—102. Accordingly the Ra text has also been corrected at 122 49 511 127 1312 165 twice 1623 twice 2024 2117<sup>30</sup> 2316.

Another characteristic of the critical text is the lack of crasis. Cf 39 *καὶ ἐγώ*] *καγω* B 15'-58' f z 130 799 Cyr Ad 240 = Ra

Though crasis of *καὶ* and *ἐγώ* is well-attested as early as the third century B. C. in the papyri (cf Mayser I 1.137) it is extremely rare in the LXX, and non-existent in Exod. On the other hand, *καὶ ἐγώ* does occur elsewhere in Exod (412<sup>15</sup> 65 316). In fact, crasis is avoided almost entirely throughout the Pentateuch.

C. Occasionally the original text has been subject to fairly substantial reinterpretation in the textual tradition.

423 *εἰ μὲν οὖν μὴ βούλει*] *συ δε ουκ* (ου 527) *εβουλου* (βουλει 527) F M οI<sup>-15</sup> C<sup>''-131c</sup> d n s t  
γ<sup>-392</sup> 128' 18 55 59 76' 509 Lat<sup>cod</sup> 100 Aeth Arab Bo Syh<sup>Lm8</sup> = **Ⲙ**

The popular variant is a literal rendering of the Hebrew **וְאִם**, and is surely a hebraizing correction. Exod is a much freer rendering somewhat removed from the Hebrew though not unfair to it. The Hebrew makes a statement, which Exod makes a condition, i. e. "if in fact you should be unwilling to send them away, then note that I am going to kill . . ." Note also the neat use of *οὖν* both in the protasis and the apodosis, also characteristic marks of the translator.

218 *ἦν αὐτῷ καθωμολογήσατο*] *ην ου καθ. αυτω* (litt ω sup ras A) A O-15 126; *ην ου καθ.* (c var) *αυτην* F οI-29-82 d s<sup>-30'</sup> 130<sup>m8</sup> t 121' 68' 55 59 76' 509 646 Arab Bo Syh; *ην ου καθ.* (cvar) *αυτη* (αυτην 551\*) C<sup>''-126</sup> 30'

There are basically two interpretations involved in the text tradition. In **Ⲙ** the subject of the verb is the master and the clause is negative. The meaning apparently is that he has not (permanently?) designated her (i. e. as his consort). Admittedly, the Hebrew text is not fully clear. What is clear is that the variant texts in the tradition

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<sup>2</sup>) In presenting variant evidence throughout this chapter patristic evidence as well as spelling variants within a reading have been largely ignored; for these the edition where a complete statement is attempted may be consulted.

were influenced by the Hebrew; if they are secondary, they are corrections based on the Hebrew.

Exod has simplified the text, understanding the phrase as meaning “whom he had designated for himself;” that is, by disregarding the negative he has made a clear and consistent text. The addition of *αὐτῷ* is part of that clarification. The “corrected” text has inserted *ου*, omitted *αὐτῷ*, and added *αυτην*, all in order to equal the Hebrew but thereby obfuscating the text.

3621 *ἐγγεγλυμμένοι*] *εγγεγραμμενα* (*ενγεγρ.* B\*; *εγκεγρ.* 619) B 118\*-314 71' 55 = Ra  
 — *σφραγιδες*] *εις* (> O 55) *σφραγιδας* B O-15' 129 71' 55 = Ra

There is something radically wrong with the B text since immediately preceding this B has *εκ των ονοματων αυτων* (instead of *κατὰ τὰ ὀνόματα αὐτῶν*); the neuter plural participle has no proper antecedent; if it were to be *ονοματων* it should agree with it, but if it were *λίθοι*, which would be the only other possibility in the clause, it should be agreeing with it.

On the other hand, Exod has a syntactically viable text. The participle modifies *σφραγιδες* and is therefore nominative feminine plural; it precedes *σφραγιδες* because the text of *Ⲙ* has *פתוחי חתם*. Note also in v. 13 that *γεγλυμμένους* had occurred as part of a doublet translation for *מפתח*, vocalized as a Pual participle in *Ⲙ*. It is obvious that the text adopted by Ra is secondary and should in no way be taken seriously as a possible Exod text.

#### D. *The Article*

##### 1. With proper nouns.

428 *Ἀαρών*] *pr τω* B O *d*<sup>-125°</sup> *n t* 527 18 76 = Ra; *pr τον* 125\*

In the context of *ἀνήγγειλεν Μωσῆς Ἀαρών* there might at least in theory be some ambiguity, though in actual fact there is none since “Moses” is inflected as nominative, and to anyone knowing the story Aaron is the brother of Moses. Thus neither a genitive relationship nor an accusative is rational; after *ἀνήγγειλεν* only a dative is possible. *Ⲙ* has *ⲛⲓⲁⲣⲟ̅ⲛ* and hex at times added the dative article to designate the preposition. Since the support for the article is mainly hex and Byzantine witnesses, it seems almost certain that the *τω* is a secondary hex addition.

68 *Ἰσαάκ*] *pr τω* M O<sup>''-72 82' 708</sup> 57-cII-126 615 761 *b* 56'-129 *n*<sup>-75</sup> *s t y* 128' 18 55 59 76' 130 509 646  
 — *Ἰακώβ*] *pr τω* M O<sup>''-72 82' 708</sup> C<sup>''-16 126 615 761</sup> *b* 56'-129 *n*<sup>-75</sup> *s t y* 120'-128' 18 55 59 130 509 646  
 331 *Ἰσαάκ*] *pr τω* *b* 107' 129 127 74-76 Ath II 560 Cyr VI 648 IX 729  
 — *Ἰακώβ*] *pr τω* *b* 107' 129 127 *t*<sup>-84</sup> Ath II 560 Cyr VI 648 IX 729

The context has *τῷ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ*. The collocation occurs only in these two verses. Instructive for the style of Exod is the occurrence in 224 and 63 of

a similar one, viz., *πρὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ*. In all the cases only the first in the list is preceded by *πρὸς* or *τῷ*, and there is no doubt that this is original text.

1430 *Αἰγυπτίων*] pr *των* B 58'-82-381' 126-551-552 f75 30' 392-527 120-128'-628 55 130 508 799 = Ra

**מצרים** is often rendered by *οἱ Αἰγύπτιοι* rather than by *Αἴγυπτος* in Exod. In the nominative it occurs 19 times; the dative, seven; the accusative, 10 times, and in the genitive 31 times. It is always articulated except in the phrase "from the hand of the Egyptians." This occurs five times in Exod. The other four examples of *ἐκ χειρὸς (τῶν) Αἰγυπτίων* with variation on articulation are

- 38 *Αἰγυπτίων*] pr *των* 72-618 57-126 n<sup>-458</sup> 619 527 128 Cyr Ad 237
- 188 *τῶν Αἰγυπτίων*] om *τῶν* 75 121 68'
- 189 *Αἰγυπτίων*] pr *των* A M C''-(126)414\* 107' 56'-129 121-392 68' 18 46 76 646<sup>(ms)</sup> 799
- 1810 *Αἰγυπτίων*] pr *των* 58'-oII<sup>-15</sup> 54-126-414' b fn<sup>(-458)</sup> 85'-130 318' 68'-120' 646' Cyr Ad 280

Of these four only 188 has the article, whereas for the others the unarticulated noun has been taken as critical text. Exod apparently preferred the unarticulated form, thereby following the Hebrew text. It should also be noted that in the exception to the pattern, 188, there is no equivalent in **𐤀** for the phrases *ἐκ χειρὸς Φαραὼ καὶ ἐκ χειρὸς τῶν Αἰγυπτίων*. Why Exod should have omitted the article only in these four instances where the above phrase obtained is not clear, but the unarticulated noun is obviously original. One might plausibly argue that at 188 the unarticulated noun ought also to be adopted; this might well be correct but with only four mss. attesting the shorter text it was felt overly daring to adopt it.

In this connection the following case should also be considered.

- 1212 *τοῖς θεοῖς τῶν Αἰγυπτίων* B 29-82' 19' f<sup>-246</sup> 392-527 120-128' 76' 130 799 Bo Sa<sup>3]</sup> om *τοῖς* 71'; om *τῶν* 72 318; *θεοὺς αἰγυπτίων* rell

It is obvious that the double articulation is a single problem. In view of the pattern shown for the articulation of *Αἰγυπτίων* above one can with some confidence accept the B+ reading in 1212 as the original text.

336 *τοῦ Χωρήβ*] om *τοῦ* A F M' oI-29 C'-57' b 44'-125 53' s x y 126'-128'-628 18 46 55 59 319 509 646

The phrase modifies *τοῦ ὄρους* and the proper name can be either articulated or unarticulated. At 31 the phrase *εἰς τὸ ὄρος Χωρήβ* (with 53' adding a second article) occurs. Though *Χωρήβ* obtains as a modifier of a noun only in these two instances in Exod, the articulated form is probably original text here particularly in view of the usage after *ὄρος* of *Σινά* as the following discussion shows.

- 191 *τοῦ (Σινά)]* *την* 130<sup>ms</sup>-321<sup>ms</sup> n; > A F O'-15(\*) C''-25' b 125 30'-85-130<sup>txt</sup>-321<sup>txt</sup>-344 84 x 121-527 68' 55 59 646
- 192 *τοῦ (Σινά)]* pr *την* 318; *την* 127; > 15-376' 246 n<sup>-127</sup> 30 527 59 646

The Hebrew word **סני** being a proper noun is never articulated, but it is in Exod with the exception of 161 in the phrase *ἀνὰ μέσον Αἰλίμ καὶ ἀνὰ μέσον Σινά*, which obviously had to remain unarticulated to contrast with *Αἰλίμ*, and of 1916 *ἐπ' ὄρους Σινά* where *Σινά* has no support in **𐤀**, and is sub ÷ in Syh.

The phrase *ἐρημον τοῦ Σινά* occurs only here and contrasts with *τὴν ἐρημον Σίν* at

16<sub>1</sub> 17<sub>1</sub> which is always unarticulated. The remaining evidence for Exod is as follows.

- 19<sub>11</sub> (τὸ ὄρος) τὸ (Σινά)] > A 58'-381' 25\*-52-73-413 d 53'-56\* 730 527  
 19<sub>18</sub> (τὸ δὲ ὄρος) τὸ (Σινά)] > A 72-707 413 19 53' 46  
 19<sub>20</sub> (τὸ ὄρος) τὸ (Σινά)] > A F 58'-381'-707 C-57-126<sup>s</sup>-414' 106-125 53'  
 19<sub>23</sub> (τὸ ὄρος) τὸ (Σινά)] > 381' cI-126 106 53' 75 730 128 18 55 509; om τὸ Σινά 58'  
 24<sub>16</sub> (τὸ ὄρος) τὸ (Σινά)] > A 15-72-381' 19 106 128 59 Phil Ex II 44  
 31<sub>18</sub> (ἐν τῷ ὄρει) τῷ (Σινά)] > F O<sup>-767</sup>-64\*-707<sup>1</sup> 107'-125 f<sup>-129</sup> 319 426  
 34<sub>2</sub> (τὸ ὄρος) τὸ (Σινά)] > 552 106-125 509  
 34<sub>4</sub> (τὸ ὄρος) τὸ (Σινά)] > 44'-125 46  
 34<sub>32</sub> (ἐν τῷ ὄρει) τῷ (Σινά)] 72-708 422 75 30'-85<sup>ms</sup>-130<sup>ms</sup>-346<sup>ms</sup> 426] > rell

Only the last instance might be considered questionable since the evidence for Exod is meagre. In view of the pattern which the translator followed in always articulating Σινά unless stylistic reasons demanded the lack of an article, it seems valid to adopt τῷ Σινά for 34<sub>32</sub>.

The establishment of this pattern also helps to determine the text of Exod at 34<sub>29</sub> τοῦ ὄρους 1° B 15-707 n 71' 392 55 426 Chr XV 444 Cyr Gl 536 Or IV 471 <sup>Lat</sup>cod 100 Sa] + σινα (cvar) rell = **Ⲙ**. The variant text cannot be original; no witness shows the articulated form, and that it is hex in origin is fully clear; Origen of course did not articulate the word since the Hebrew has ינב.

Incidentally when one examines the text of Lev the pattern is the opposite. Σινά occurs five times in the phrase ἐν τῷ ὄρει Σινά (7<sub>28</sub> twice 25<sub>1</sub> 26<sub>4</sub> 27<sub>34</sub>), and it is always unarticulated as in Hebrew. On the other hand, in Num no real pattern emerges, though the unarticulated form is dominant. The phrase ἐν τῇ ἐρήμῳ Σινά occurs at 3<sub>4</sub> 14 9<sub>1</sub> 5 26<sub>64</sub> 33<sub>15</sub>; ἐν ὄρει Σινά occurs at 3<sub>1</sub>, and ἐκ τῆς ἐρήμου Σινά at 33<sub>16</sub>. But Σινά is articulated in the phrase ἐν τῇ ἐρήμῳ τῇ Σινά at 1<sub>1</sub> 19 and in ἐν τῇ ἐρήμῳ τοῦ Σινά at 10<sub>12</sub>.

36<sub>2</sub> τὸν Βεσελεήλ] om τόν B O<sup>-29</sup> (376) b 392 55 = Ra

The article is probably original since it would hardly have been introduced in the later tradition. It is helpful to the reader in that it makes clear where the subject (Μωσῆς) ends and the modifier of the verb begins. This is often done when the proper noun is not inflected. The accusative article is not repeated before Ἐλιάβ since its grammatical function is now fully obvious. Whether the omission of the article in the tradition was due to Hebrew influence is not clear. It may well be simply due to scribal error. After all, τόν is not necessary for the sense of the passage.

Article before "Moses" in the dative.

The evidence for Μωσῆ without the article in Exod is as follows: In each case the lemma is Μωσῆ. 2<sub>21</sub> pr τω M 426-707 84 527 18; 3<sub>12</sub> pr τω 72 z 130 799; 4<sub>18</sub> pr τω F M O<sup>-29</sup>-135 C" 19' 107' n s t 121-527 18 55 59 76' 509; 4<sub>27</sub> pr τω 646\*; 5<sub>20</sub> pr τω 527; 6<sub>28</sub> pr τω 426 121-392; 14<sub>31</sub> omnes; 16<sub>22</sub> pr τω 527 55; 18<sub>6</sub> pr τω 246; 18<sub>13</sub> pr τω 376; 24<sub>1</sub> pr τω 29 68' 424; 31<sub>18</sub> omnes; 33<sub>9</sub> pr (⊛Syh<sup>l</sup>) τω 126-128' Syh; 37<sub>19</sub> pr τω M' oI<sup>-64\*</sup> C" 53' s 527 68'-120' 18 59 319 799.

Over against these cases τῷ Μωσῆ occurs in the following instances: 9<sub>35</sub> τῷ

*Μωνσῆ*] om τῶ A oI C''-25<sup>(126)</sup> 422 761 30'-343' 71 121 z; 12<sub>28</sub> om τῶ 76; 12<sub>50</sub> om τῶ 53'; 16<sub>34</sub> omnes; 36<sub>8</sub> om τῶ 458; 36<sub>12 14 29</sub> omnes; 36<sub>34</sub> om τῶ 458; 36<sub>37 40</sub> omnes; 37<sub>20</sub> omnes; 38<sub>27</sub> om τῶ 458; 39<sub>11</sub> omnes; 39<sub>22</sub> om τῶ B 15-82<sup>c</sup> 19' 55\*; 39<sub>23</sub> om τῶ 15; 40<sub>17 19</sub> omnes; 40<sub>21</sub> om τῶ 130\*; 40<sub>23 25</sub> omnes.

Certain facts seem to emerge from the distribution of the articulated versus the unarticulated proper noun. Of the 14 instances of the unarticulated noun only one occurs in the last six chapters of the book, and the exception, 37<sub>19</sub> might be considered uncertain since 44 mss witness to the articulated noun. On the other hand, of the 21 instances of the articulated noun all but four are in the final section.

But this says nothing about translators, only something about translation technique since everyone of those that have the articulated form represent *שם תא*; thus the article represents *תא*. On the other hand, only once is the *תא* not represented, viz. in 5<sub>20</sub> where the text of *א* is not at all in question.

## 2. Articulation of *υἱός* in the plural.

The phrase *υἱοὶ Ἰσραήλ* occurs 35 times in the nominative, 26 times in the dative, and 24 times in the accusative in Exod. The nominative *υἱοί* lacks articulation only in ch. 6 when modified by *Ρουβήν* (14), *Συμεών* (15), *Καάθ* (18), *Μεραρί* (19), *Ἰσαάκ* (21), *Ὀζιήλ* (22) and *Κόρε* (24). In the dative *υἱοῖς* is always articulated, and the accusative lacks the article only in the phrases *υἱοὺς ἧ θυγατέρας* (21<sub>4</sub>) and *υἱοὺς Ἀαρών* (28<sub>1</sub>).

The genitive phrase *υἱῶν Ἰσραήλ* occurs 53 times in Exod, but lacks the article only 12 times. These together with their variants are (the lemma is always *υἱῶν Ἰσραήλ*).

12<sub>3</sub> pr τῶν 500 53'-56<sup>c</sup>-129 127 527  
 12<sub>6</sub> pr τῶν A 422 125'-610<sup>c</sup> 56 527  
 12<sub>47</sub> pr τῶν 121' 68'  
 16<sub>1</sub> pr τῶν 71  
 16<sub>2</sub> pr τῶν f<sup>-56\*</sup> 318  
 16<sub>6</sub> pr τῶν 74  
 16<sub>9 10</sub> omnes  
 17<sub>1</sub> pr τῶν 707 318  
 35<sub>1</sub> pr τῶν 761\* 314  
 35<sub>4</sub> pr τῶν 509  
 35<sub>20</sub> pr τῶν 25 107'-125 127 730

In each case the phrase modifies a form of *συναγωγή* immediately preceding it. Furthermore these are all the instances in which *υἱῶν Ἰσραήλ* follows a form of *συναγωγή* in Exod. Obviously this is the conditioning factor for the lack of articulation.

## 3. Article used as a relative pronoun.

7<sub>12</sub> om ἡ 2° 15-72-376-707-oI C'' b d f n 321-343 t x y<sup>-392</sup> 68'-128' 18 55 130 509 646' Co  
 Syh = *א*



The context is *ἡ ῥάβδος ἡ Ἀαρών*, and the translator adds *ἡ* after *ῥάβδος* to heighten the contrast between Aaron's staff and the staves of the Egyptian magi. This is also brought out by the preposing of *ἐκείνων* to the noun in *τὰς ἐκείνων ῥάβδους*, thus heightening the contrast of "one" vs "them."

1916 *ὁ 2°*] *ος ην d 56' n t* = Compl; > A 29-72-82\*-376 414'-422 *b s x 392-527 59 799* Aeth Syh

There is no real doubt that Ra was correct in adopting the article as the original translation of the relative pronoun *אשר*. Its omission is simply a matter of haplography of the omicron in an uncial script where it follows *λαός*. The variant *ος ην* constitutes a Byzantine correction.

338 *σκηνήν 1°*] + *την* (> B 29 314 *z*-128 46 Aeth = Ra) *εξω της παρεμβολης B M' οΙ'-707 73'-550' b 44 f 18 z(-128) 18 46 55 799* Aeth Co = Ra

There is no basis for the gloss represented by the variant text in *Ⲙ*, nor is it original. The phrase immediately preceding it is *εἰς τὴν σκηνήν*, and the source of the gloss is clear. It occurs in that same environment though without *την* at the end of the preceding clause (v. 7), where it makes good sense, whereas here it is palpably repetitive. The shorter text is certainly Exod.

#### 4. Often the unarticulated form is to be preferred.

36 *θεός 2°*] *pr o A 15-64\*-72-376 C''-54 b 106 n x 121-527 z 18 76 130 424 509 799* Matth 2232 Marc 1226 Act 732  
 — *θεός 3°* A B F M 58-426-οΙ'-15<sup>135</sup> 44 *t 318' 55 59 319* Marc 1226<sup>te</sup> Act 732<sup>ap</sup>] > 72 422 107'-125 *n*-458 619 76 799 Act 732<sup>te</sup>; *pr o* rell  
 — *θεός 4°* A B F M 58-426-οΙ'-15<sup>135</sup> 19 44 *t 318' 55 59 319* Marc 1226<sup>te</sup> Act 732<sup>ap</sup>] > 72 422 107'-125 *n*-458 619 799 Act 732<sup>te</sup>; *pr o* rell

The phrase "God of Abraham and God of Isaac and God of Jacob" occurs four times in Exod, it also occurring at 315<sup>16</sup> 45. Each time it occurs without an article before *θεός*, though in all cases the tradition has extensively added articles. In other contexts where *θεός* (or *θεοῦ*) occurs with a genitive noun following it, it is always articulated except at 152 *θεός τοῦ πατρός μου*, but this is poetic in character. In fact, even the phrase in question is in each case preceded by a phrase containing *ὁ θεός*, i. e. *ὁ θεός τοῦ πατρός σου* or *ὁ θεός τῶν πατέρων ὑμῶν*.

824 *γῆν*] *pr την B 15-29-72-381-708 C''-126 53'-246 x 318-527 509 646' = Ra*  
 99 *γῆν*] *pr την B 82-135 25 d*-125 *f 75' 85' t*-84 120' = Ra

The full phrase is *πᾶσαν γῆν Αἰγύπτου*. After *πᾶς* the noun *γῆ* is articulated only when it is not modified by *Αἰγύπτου*. Thus *πᾶσα ἡ γῆ* at 195, *πάσης τῆς γῆς* at 822 and *πᾶσαν τὴν γῆν ταύτην* at 32<sup>13</sup>. With *Αἰγύπτου* the accusative *πᾶσαν γῆν* also occurs at 922<sup>23</sup> 10<sup>14</sup> 22 116, whereas the dative (*ἐν*) *πάσῃ γῆ Αἰγύπτου* obtains at 719<sup>21</sup> 816<sup>17</sup> 99<sup>11</sup> 25 10<sup>15</sup> 19. It is clear that the article at 824 and 99 is in both cases secondary.

Evidence for *γῆ* unmodified by *πᾶσα* in Exod is as follows. With the genitive *ἐκ γῆς Αἰγύπτου* occurs 24 times, and *ὁδὸν γῆς Φυλιστίμ* at 13<sup>17</sup>. For the accusative the

following occur: 3<sub>8</sub> εἰς γῆν ἀγαθὴν; 8<sub>6</sub> τὴν γῆν Αἰγύπτου] om τὴν 707\*; 8<sub>7</sub> 10<sub>12 21</sub> ἐπὶ γῆν Αἰγύπτου; 8<sub>22</sub> τὴν γῆν Γέσεμ] om γῆν 54-414'; 2<sub>15</sub> εἰς γῆν Μαδιάν; 16<sub>35</sub> εἰς γῆν οἰκουμένην; 3<sub>17</sub> 33<sub>3</sub> εἰς γῆν ῥέουσαν; 13<sub>5</sub> γῆν ῥέουσαν; 3<sub>17</sub> εἰς τὴν γῆν τῶν Χανααίων] om τὴν 628; 6<sub>4</sub> 13<sub>5 11</sub> εἰς (> 6<sub>4</sub>) τὴν γῆν τῶν Χανααίων.

The pattern of usage is clear. Except for instances in which γῆν is modified by τῶν Χανααίων the noun γῆ is not articulated when it is modified by a noun or adjective. Only one exception obtains at 8<sub>6</sub>, but since the evidence for the article is almost universal, it must be accepted as critical text.

10<sub>9</sub> πρεσβυτέροις B 82' f<sup>-246</sup> x 527 120-128'-628 130 799] pr τοῖς rell

The B text preserves the pattern of the original translator in using the article only when it is prefixed by the preposition σύν. Thus σύν τοῖς νεανίσκοις and σύν τοῖς υἱοῖς, but simply καὶ πρεσβυτέροις, καὶ θυγατράσιν, καὶ προβάτοις and καὶ βουσί.

12<sub>41</sub> μετὰ] + τα A B 707 664 t 318-527 120-128' 59 130 509 = Ra

The τα of the variant text is a dittograph and should not be considered seriously for the critical text. One could point out that the 430 years had just been mentioned and that the article in the phrase “after *the* 430 years” is present, but this is specious. The designation μετὰ plus a number of years does not normally use an article, and in spite of its support by both codd A and B it is to be rejected.

19<sub>17</sub> συνάντησιν] pr την A B<sup>c</sup> M O<sup>72</sup> C<sup>72-1265 552</sup> 44-107' f n s t 392-527 120'-128'-628 18 46

The noun is governed by εἰς and the phrase is the translation of לקראת. The phrase occurs five times in Exod, always rendering the same expression, and never with an article (also occurring at 4<sub>14 27</sub> 5<sub>20</sub> 18<sub>7</sub>); in fact, in none of these cases is it articulated in the text tradition except for 4<sub>27</sub> where ms 25 does have εἰς τὴν συναντήσιν. The conclusion that Ra is correct in rejecting the article here is borne out by the usage pattern in Exod.

20<sub>18</sub> καπνίζον] pr το A B 56'-129 120'-128'-628 426 509 = Ra

The context is ὁ λαὸς ἑώρα . . . τὸ ὄρος καπνίζον. ℳ has ואת ההר עשן . . . העם ראים, i. e. the Exod text represents ℳ word for word. The introduction of the article modifying the participle is a smoothing out of the text; it makes a neat attributive phrase, but it is secondary. What is surprising is that the article did not gain wider acceptance since it seems an obviously stylistic correction.

26<sub>3</sub> ἑτέρα ἐκ τῆς ἑτέρας 1°] pr η B<sup>(m8)</sup> 82 f x 68'-120' 55 = Ra

The collocation “ἕτερος over against another” occurs six times in Exod and in each case the second ἕτερος is articulated and the first one never is. In fact, only here is there any variation in the tradition with respect to the articulation of the first one (also occurs at 16<sub>15</sub> 26<sub>3-2°</sub> 6 17 28<sub>7</sub>). The B<sup>(m8)</sup> support is not from B itself but forms part of a marginal restoration of a larger omission due to homoioteleuton.

34<sub>25</sub> ἑορτῆς] pr της B 552 n<sup>-127</sup> = Ra

Usage is inconsistent in Exod on the articulation of *έορτή* when modified by a genitive, though the unarticulated word is more common. Since only four mss support the article, it seemed prudent not to adopt it as critical text.

3435 *κάλυμμα* B 836(vid) 15-58-707-767 129 n 68'-120' 55 426 Cyr Gl 536] *κατακαλ. b*; (✱ Syh) *το (εις 71\*) κάλυμμα (καταλ. 82) rell =* **℣**

Syh has *lthpyt'* under the asterisk with *σ' θ'* given as the source. Presumably the metobelus is misplaced, and the asterisk should govern only the *l-* which is probably meant to represent the article, since **℣** has *המטה*. Exod accordingly had *κάλυμμα* without an article which Origen in turn added.

3721 *φυλῆς*] pr *της* B M' 15c-82 *d*-106 129\* *n*-75 130 *t* 527 392 18 55 426 = Ra

In the preceding verse in the same context (*έκ φυλῆς*) Ra accepted the unarticulated noun, though a *της* was supported by F M' O"-376 C" *b d*-106 56'-129 *n s t x* 318' *z*-126 18 46 55 59 319 509 799, that is, only A B 376 106 53' 121 126 426 lack the article. The same contexts obtain in the following two cases:

3530 *φυλῆς*] pr *της* A F M' O-29' C" *d f*-129 127 *s t* 527 *y z* 18 46 319 509 799

3534 *φυλῆς*] pr *της* F M' oI-29 C" *d*-125 *f s t* 71' 318' 126-128'-628 18 46 59 319 509 799

Since in these three cases the unarticulated *φυλῆς* was accepted as Exod it is likely that it should also be original at 3721.

386 *δύο*] pr *τους* B 15 19' 129 *n* 71' 318' 68'-120' 55 426 = Ra

The phrase in which the number occurs is *δύο χειρουβίμ χρυσοῦς*. That the phrase was unarticulated in Exod seems clear. If one examines the chapter, one notes that whenever something is referred to as made or cast or placed and it is modified by a number such as "four rings," "two cherubs," the phrase is unarticulated, whereas should no number be given, it is usually articulated. Accordingly the *τους* reading is probably to be taken as secondary.

3826 *χαλκῶν* B 15-707 118'-537 127 55 426] *χαλκων* F<sup>h</sup>; *χρυσουν* 551; pr *τον* rell

If one investigates the usage of the adjective *χαλκοῦς* (as opposed to the noun) in Exod it appears that it was used 26 times, of which 21 represent the Hebrew *נחשת* designating the material of which something was made, cast, or plated. Only once is the Hebrew noun articulated in **℣**. In 3824 (comp **℣** 56) the reference is to *τοῦ παραθέματος τοῦ θυσιαστηρίου χαλκοῦς* whereas **℣** has *למכבר הנחשת*. The *τοῦ θυσιαστηρίου* has no counterpart. The Hebrew is then followed by v. 6 all of which is absent from the Greek. The verse ends with *נחשת* (i. e. unarticulated) and it is fully possible that the careless translator overlooked the line because of the recurring word. In any event the adjective is unarticulated. In all the other 20 cases Exod in imitation of **℣** left the adjective unarticulated. Why he should have used the adjective instead of the noun (as he does elsewhere) is baffling. The adjective occurs five times without an equivalent in **℣** (3819 20 26 twice 3910). At 3819 *χαλκοῦς* obtains; it is not articulated since the noun it modifies, *κρίκους*, is also minus an article. The other four are all articulated simply as attributive adjectives. It seems clear that the transla-

tor never articulated this adjective when the Hebrew parent text had נחשת. So too at 38<sup>26</sup> the popular reading *τον χαλκουν* must be secondary.

## 5. List of nations in the land of promise.

The list of nations which are to be driven out from the promised land occurs at 38<sup>17</sup> 13<sup>5</sup> 23<sup>23</sup> 28 33<sup>2</sup> and 34<sup>11</sup>.  $\mathfrak{M}$  has six nations in all cases except at 13<sup>5</sup> (five) and 23<sup>28</sup> (three). The Hebrew evidence is as follows.

- 38<sup>17</sup> הכנעני והחתי והאמרי והפרזי והחוי והיבוסי  
 13<sup>5</sup> הכנעני והחתי והאמרי והחוי והיבוסי  
 23<sup>23</sup> האמרי והחתי והפרזי והכנעני החוי והיבוסי  
 23<sup>28</sup> את החוי את הכנעני ואת החתי  
 33<sup>2</sup> את הכנעני האמרי והחתי והפרזי החוי והיבוסי  
 34<sup>11</sup> את האמרי והכנעני והחתי והפרזי והחוי והיבוסי

It should be noted that each noun is articulated, and that only 23<sup>28</sup> has את governing each noun as well. The order is not always the same, but the list is limited to Canaanite, Hittite, Amorite, Perezite, Hivite and Jebusite. The same list obtains at Deut 7<sup>1</sup> Ios 3<sup>10</sup> 24<sup>11</sup> but with the addition of Gergashite.

The Greek evidence is as follows:

- 38 *τῶν Χαναανῶν καὶ Χετταίων καὶ Ἀμορραίων καὶ Φερεζαίων καὶ Εὐαίων καὶ Γεργεσαίων καὶ Ἰεβουσαίων*  
 317 *τῶν Χαναανῶν καὶ Χετταίων καὶ Εὐαίων καὶ Ἀμορραίων καὶ Φερεζαίων καὶ Γεργεσαίων καὶ Ἰεβουσαίων*  
 23<sup>23</sup> *τὸν Ἀμορρ. καὶ Χεττ. καὶ Φερεζ. καὶ Χαναν. καὶ Γεργεσ. καὶ Εὐαίων καὶ Ἰεβουσ.*  
 34<sup>11</sup> *τὸν Ἀμορρ. καὶ Χαναν. καὶ Χεττ. καὶ Φερεζ. καὶ Εὐαίων καὶ Γεργεσ. καὶ Ἰεβουσ.*

In each case only the first noun is articulated, the order of  $\mathfrak{M}$  is followed (except at 317), but “the Gergashite” is inserted: as no. 6 at 38<sup>17</sup> 34<sup>11</sup>, as no. 5 at 23<sup>23</sup>.

The remaining three present problems. 13<sup>5</sup> shows a popular order which follows the order of  $\mathfrak{M}$  with *των Χαναν. και Χεττ. και Αμορρ. και Ευαίων και Ιεβουσ.* and adds at the end *και Γεργεσ. και Φερεζ.*, thereby making the list of seven complete. Ra follows B 82 f 120-128'-628 130 799 Sa with the order 1 2 4 3 5 but with the Gergashite between 4 and 3 and with the Perezite between 3 and 5. Since the popular order follows  $\mathfrak{M}$  with the extras added at the end, it seems likely that this constitutes a hexaplaric reordering of materials. The text adopted by Ra is clearly original.

23<sup>28</sup> *τοὺς Ἀμορραίους καὶ τοὺς Εὐαίους καὶ τοὺς Χαναανίους καὶ τοὺς Χετταίους*

No. 1 is not present in  $\mathfrak{M}$  but the others =  $\mathfrak{M}$ . In contrast to the other lists all are articulated because each noun is governed by את in  $\mathfrak{M}$ .

It should also be noted that C<sup>7-77</sup> 246 s 646 Bo add the three *τοὺς φερεζαίους και τοὺς γεργεσαίους και τοὺς ιεβουσαίους* at the end of the verse thereby making the list of seven nations complete.

33<sup>2</sup> *τὸν Ἀμορραῖον καὶ Χεττ. καὶ Φερεζ. καὶ Γεργεσ. καὶ Εὐαίων καὶ Ἰεβουσ.*

Again *και Γεργεσ.* has been added, this time as no. 4, but no. 1 “the Canaanite” is absent. It has been added with articulation at the beginning (with or without a con-

junction) by A F M' O<sup>-767</sup>-29 d t x 126-128'-628 18 46 59 319 509<sup>LatAug Ex 150</sup>  
Aeth Arab Arm Bo Syh, undoubtedly a hex plus.

It should be noted that for nos. 4—6, 767 C<sup>-57'</sup> n s 318 426 646<sup>Latcodd 100 104</sup>  
substitute (cvar) *τον ευαιον και τον ιεβουσ. και τον χαναν. και τον γεργεσ.*, that is, the  
absent Canaanite has been added, and the Girschite placed at the end. Its second-  
ary character is also obvious from the fact that all nouns are articulated, whereas the  
pattern of articulating only the first in a list except where אא also occurs in the par-  
ent text is clearly characteristic of Exod.

6. At times it is the articulated form that is original text.

1826 τό 1°] και παν 72; παν B 58-82' f n 318' 120'-128'-628<sup>Latcod 104 Sa = Ra</sup>  
— τό 2°] > B 58'-82' f n 392 120'-128'-628 = Ra

The two citations constitute a single variant. אא reads *את הדבר הקשה* which Exod  
renders by *τὸ δὲ ῥῆμα τὸ ὑπέρογκον*. This is contrasted with *πᾶν δὲ ῥῆμα ἐλαφρόν* as  
rendering *קטן הדבר וכל*. Exod, which is on the whole careful to observe precisely the  
kind of distinction which אא shows, rendered the two phrases accurately. The lev-  
eling process by which the two phrases would be exactly parallel, is the kind of pro-  
cess which is typical of the text tradition. In other words, some scribe probably quite  
unconsciously, revised the first phrase to conform to the second.

2610 τὴν (συμβολήν)] > B 15-72-376-οΙ = Ra

The phrase *κατὰ τὴν συμβολήν* also occurs at 265 3628 and in other prepositional  
phrases (*εἰς* 264 3625; *πρὸς* 264) and without preposition at 2828. The noun is always  
articulated; even the text tradition is almost unanimous, with the article being omit-  
ted only by 52'-313' at 2828 and by 551 53 at 3628. That B plus a few mss from the  
O<sup>o</sup> tradition should here alone witness to the original text is highly unlikely. The  
loss of the article is simply a scribal mistake and should not be taken seriously.

2625 αἱ B 707<sup>c</sup>-767 d n t z<sup>-126</sup> 426] > rell

The context reads *καὶ αἱ βάσεις αὐτῶν* and the omission of the article in the major-  
ity of mss is the result of haplography. Whenever *βάσις* occurs in oblique cases it is  
always articulated except after a number such as *πέντε βάσεις* (accusative) 2637, and  
at 3018 where the indefiniteness of the noun is called for: “make . . . a bronze basis.”

It is only after *καὶ* that the *αἱ* is often omitted in the tradition. All cases of  
*καὶ αἱ βάσεις* are listed below together with the relevant variants, i. e. the omission  
of *αἱ*.

- 2632 omnes
- 2710 om αἱ A F O<sup>-58</sup> 19' d 127 s t 527 126 76' 509
- 2711(1°) om αἱ 74-370
- 2711(2°) omnes
- 2712 om αἱ A F<sup>b</sup> 29-82 b 56' s<sup>-343</sup> t x y z<sup>-630</sup> 55 76' 426 509
- 2713 om αἱ A F 29-64'-82-376 57'-73(mg)-78-cII(-52' 761) 19 d s(-730) t y(-318) z(-628) 55 426  
509
- 2714 om αἱ A F<sup>b</sup> M 58-64'-376 C<sup>o</sup>-25 413 (500 761) 19' 610\* 75 s x y z 18 55 59 426

2715	om <i>ai</i> A F M 376-708- <i>oII</i> <sup>-707</sup> 16-52'-414'-550'-761 19' 56' <i>s x y z</i> <sup>(-126 128)</sup> 18 55 59 426 509
2716	om <i>ai</i> A F M 15'-58-376 <i>b d</i> 56' 127 <i>s t x y z</i> 18 46 <sup>(e)</sup> 55 76' 799
2717	om <i>ai</i> 392
2718	om <i>ai</i> B 68'-120'
374	omnes
376	<i>ai</i> aut τας omnes
378	om <i>ai</i> F <sup>h</sup>
379	omnes
3710	om <i>ai</i> A O-707 14-131- <i>cI'</i> <i>s</i> <sup>-321</sup> 71 <i>γ</i> <sup>-318</sup> 55 319
3712	om <i>ai</i> F <sup>h2</sup>
3713	om <i>ai</i> F <sup>h2</sup> 82 71' 55
3717	om <i>ai</i> F <sup>h</sup>

It is abundantly clear that only the fact that *και* preceded *ai* has created a situation in which the omission of the article was easily stimulated. One can with confidence accept *ai* before *βάσεις* (nom.) in all instances in Exod.

2627 τῷ (κλίτει) 2° B M<sup>m8</sup> 82 52'-57-761 19' 129 55] > rell

The word *κλίτος* occurs 33 times in Exod in various cases both in singular and plural and it is never left unarticulated. In this case it follows *ὀπισθίῳ* and the erroneous omission of *τῷ* is probably palaeographically inspired. The sense of the passage also demands an article in Greek, i.e. "the side of the tent which was towards the sea;" the first article is necessary and though weakly supported by the mss must be Exod.

2821 om τὰς B 82 44 55 = Ra

Only undue reverence for the text of B could compel adoption of the unarticulated phrase *δώδεκα φυλάς* by Ra. The phrase would normally be articulated in Greek. In fact, *εἰς* phrases in Exod commonly contain the article (174 times). Nominals governed by *εἰς* are usually articulated in Exod unless there is a good reason not to do so, such as pronouns, indefinite expressions or nouns modified by genitive pronouns. This pattern is also observable for other prepositions such as *ἀπό*, *ἐκ*, *ἐν*, *ἐπί*, *κατά*, *παρά*, and *ὑπό*, though not *πρός*.

2942 τὰς θύρας] om τὰς B *oII*<sup>-29</sup> = Ra; θυραις Or IV 161

The omission of the article is clearly secondary. The word *θύρα* occurs 25 times in Exod and never is it unarticulated, regardless of what *℣* has (usually without the article since it is often bound to *לָהּ*). The sparse support should also make one wary of accepting the unarticulated noun as original text. This is also the case with *γενεάς* appearing in the immediately preceding phrase: *εἰς τὰς γενεάς*] om τὰς B *oII*<sup>-29</sup> 125 127 55 = Ra.

In this case, however, the situation is not so clear. The phrase *εἰς* (τὰς) *γενεάς ὕμων* occurs 13 times in Exod. The articulated phrase is supported by all witnesses at 16<sup>32 33</sup> 27<sup>21</sup> 31<sup>13</sup>. Almost complete support also obtains at 31<sup>16</sup> (om τὰς 707 527) and 40<sup>13</sup> (om τὰς 646). Unanimous support for the unarticulated phrase obtains at 12<sup>42</sup>, whereas at 12<sup>17</sup> the unarticulated phrase is original: (*εἰς*) *γενεάς ὕμων*] pr τας *oI C*"

246 n 30'-85' x 121-527 68' 130 509 646. In the remaining instances the articulated phrase is original.

1214 *εἰς τὰς γενεὰς ὑμῶν*] om *τάς b*

308 *εἰς τὰς γενεὰς ὑμῶν*] om *τάς B M<sup>txt</sup> 15'-64<sup>txt</sup> 127 527(2°) z 18 46<sup>s</sup> 426 = Ra*

3010 *εἰς τὰς γενεὰς αὐτῶν*] om *τάς B*

3031 *εἰς τὰς γενεὰς ὑμῶν*] om *τάς 707 53'-56 527 426 799*

In none of these cases is the original text in doubt including that of 2942.

2936 *τῆς ἁμαρτίας* B O<sup>-58</sup>-15 53' 730 68'-120' 55 646 L<sup>at</sup>cod 100 Syh] pr *το* rell

The Hebrew word is *חַטָּאת*, but not in the sense of “sin” but rather of “sin offering.” It occurs three times as such in Exodus. In 2914 *הוּא חַטָּאת* refers to those parts of the ram’s carcass which are to be burned outside the camp, after which this is thus defined. Exod renders by *ἁμαρτίας γὰρ ἐστίν*; n. b. the use of the genitive. The word also occurs at 3010 where Aaron is to make annual atonement on the horns of the altar *חַטָּאת מִדָּם*. The translator’s difficulty with the word is clear from his translation *ἀπὸ τοῦ αἵματος τοῦ καθαρισμοῦ τῶν ἁμαρτιῶν*.

In 2936 *חַטָּאת פָּר* can be literally rendered by *τὸ μωσχάριον τῆς ἁμαρτίας* and the translator did so, but the problem remained. A later translator, Lev, had to face the problem head on since the usage in Leviticus was very common, and he did it by prefixing the article used as a relative pronoun before the genitive phrase, a rather neat solution; cf THGL 78. Later scribes who knew the distinction between *τῆς ἁμαρτίας* and *τὸ τῆς ἁμαρτίας* were then responsible for introducing the *το*, thereby “elucidating” the text.

3535 *τὰ ποικιλτά*] om *τά B O<sup>-29</sup>767 610 129 127 x 416<sup>c</sup> = Ra*

The unarticulated noun can hardly be original since the phrase *καὶ τὰ ποικιλτά* is balanced by the coordinate phrase immediately preceding it, viz. *καὶ τὰ ὑφαντά*. The translator would hardly have articulated the first one and not the second.

3721 *τά 2° B O 25 19' d 129 n<sup>-75</sup> t 527 68'-120'] > rell*  
— *τά 3° 58-707 d n t x = Compl] > rell = Ra*

The context has three adjectival substantives *τὰ ὑφαντά καὶ τὰ ραφιδεντά καὶ τὰ ποικιλτά* as objects of *ἤρχιτεκτόνησεν*. It would be stylistically quite inept to leave one of them without an article as Ra does. Admittedly, the support is not overly widespread, but one might note that the two articles in question share a number of witnesses, *d n<sup>-75</sup> t* and 527, and if one were to adopt one as original text one would have to adopt both.

405 om *τό 4° B 15-707 f<sup>-246</sup> 71' 392 55 426 799 = Ra*  
— om *τοῦ 1° B 15-707 f<sup>-246</sup> 71' 392 55 426 799 = Ra*

The phrase concerns *τὸ κάλυμμα τοῦ καταπέτασματος*, and concerns articulation, i. e. it is a single problem; either both or neither articles are Exod. That they are original seems quite clear from the Exod usage pattern for the genitive noun. It occurs ten times and is always articulated. In fact, *καταπέτασμα* regardless of case is

everywhere articulated except at its first occurrence (26<sub>31</sub>) where it is of course indefinite. As for *τὸ πέτασμα*, it occurs six times, in the dative three times, and in the genitive ten times. This is not so ironclad for *κάλυμμα* (or *κατακάλυμμα*). In the plural it is articulated both times (35<sub>10</sub> 39<sub>21</sub>), but in the singular it is articulated only four out of eight times (excluding 40<sub>5</sub>). It is nonetheless clear that here the fully articulated phrase is original.

## 7. The Red Sea.

10<sub>19</sub> *τὴν ἐρυθρὰν θάλασσαν*] *τὴν* (> M) *θαλ. τὴν ἐρυθρὰν* A M O'-15-135 C" b 246 75' 85'-343' 121 68' 18 55 59 76' 646 Aeth(vid) Arab Arm Pal Syh = **Ⲙ**

Though **Ⲙ** always has **ⲛⲓⲟ ⲙ'** the pattern used by Exod is article-adjective-noun (10<sub>19</sub> 13<sub>18</sub> 15<sub>4</sub> 23<sub>31</sub>) except at 15<sub>22</sub> where *ἀπὸ θαλάσσης ἐρυθρᾶς* occurs. The phrase also occurs in Num but there it is simply noun-adjective (14<sub>25</sub> 21<sub>4</sub> 33<sub>10</sub> 11). The phrase occurs three times in Deut, but there is no pattern. In 1<sub>40</sub> the Exod pattern obtains; at 2<sub>1</sub>, that of Num, and at 11<sub>4</sub> it shows up as article-noun-article-adjective.

8. 34<sub>3</sub> *αἱ* A B 58-82-376-708 610 128'-407-628 55 426] > Sixt; *οἱ* rell

The article modifies *βόες*, which in the sense of "cattle" is commonly feminine, though the word can be either masculine or feminine. Oddly enough, it is always feminine in the Pentateuch in the nominative, though not in the accusative where *τούς βόας* is more common than *τάς βόας*. Why this should be so is hard to see, unless it be that the word often occurs coordinate to such words as *πρόβατα* and *κτήνη*. This would mean that *καί* would precede. In such a case *καὶ αἱ βόες* with *αἱ* occurring immediately after *καί* might well be preferred to *καὶ οἱ*, whereas no such phenomenon would urge *καὶ τάς* over against *καὶ τούς*. In any event in view of the general pattern in the Pentateuch *αἱ* seems to be original here.

## E. Conjunctions

### 1. *καί* | *δέ*.

The parataxis of Hebrew has had an extremely strong influence on the LXX of the Pentateuch in general, and this is also true of Exod. According to Aejmelaeus<sup>3)</sup> there are 1906 clauses which are paratactically introduced by *waw*. Of these 1373 or 72% are *καί* clauses in Exod, and only 312 are *δέ* clauses (16.4%).

In general it should be said that when there is a division in the text history the

<sup>3)</sup> Anneli Aejmelaeus, *Parataxis in the Septuagint: A Study of the Renderings of the Hebrew Coordinate Clauses in the Greek Pentateuch*, AASF Dissertationes Humanarum Litterarum 31 (Helsinki 1982), pp. 13 and 36. Her statistics are based on Ra.



tendency towards change would probably be in the direction of greater parataxis, i. e. of *δέ* becoming *και* in the tradition because of the monotonous repetition of *καί* in the LXX text; this would easily influence the scribe unconsciously into writing a *και* construction.

The following instances are those in which Exod is in disagreement with Ra.

- 88 *ἐκάλεσεν δέ] και εκαλ.* A B 970 82 *f x* 68'-120' 130 799 Bo<sup>A</sup> = Ra  
 107 *λέγουσιν δέ] και λεγ.* B 82 *f n* 120-128' 799 = Ra  
 117 *ἐν δέ] και εν* B O-15-82' *f n* 85'<sup>txt</sup> *x* 120-128' 130 799 Latcod 101 Syh = Ra  
 166 *εἶπεν δέ] και ειπεν (ειπον 72)* B O'-29 19' 129 *n* 120-128'-628 130 Syh = Ra  
 1712 *Ἀαρὼν δέ] και ααρων* B O-82 *f n z* Cyr Ad 273 277 Latcod 104 Cyp Fortun 8 Quir II 21 Bo Syh = Ra  
 3219 *ἦνίκα δέ] και ηνικα* B 15' 129 71' 55 = Ra  
 3317 *εἶπεν δέ] και ειπεν* B O-15' 73'-550' 129 *n* 71' 121 *z*-68' 55 Latcodd 100 103 Syh = Ra

In 88 107 166 1712 3317 a change of subject is indicated by the *δέ* construction. It would be most unlikely that an original *και* would have been changed to *δέ* by a scribe. Change of subject is by no means usually rendered by a *δέ* construction in Exod, but it is one of the more frequent uses of the *δέ*. In each of these cases early scribes, being accustomed to writing *καί* at the beginning of clauses introduced the popular but secondary *και*.

In the other two cases, 117 and 3219, the clause involved is adversative to that which preceded. The contrast is particularly pronounced at 117. In the preceding verse the oracle predicts that there will be a great outcry throughout the land of Egypt, in fact, such an outcry as had never occurred previously and would never again take place. Verse 7 goes on to say "but among the Israelites no dog shall bark . . ."

The other instance also shows contrast. As Moses and Joshua were coming down from the mountain they heard a noise, and Joshua mistook this for the sound of battle. Moses corrects his assistant and maintains that it is rather the sound of merry-makers. Verse 19 continues: "But when they were coming near to the encampment, he saw the calf and the dancing . . ." As in the preceding instance the clause contrasts with that which preceded, and a *δέ* construction is preferable.

## 2. Loss of conjunction.

616 *καί (Καάθ)* B 15 392 Ach Aeth Sa] > rell = Ra

The conjunction has fallen out of almost the entire tradition by haplography, since the next word starts with *κα*-. If one examines the pattern of translation throughout the genealogy in which this occurs (vv. 14—25), one will note that when more than one offspring is listed for a clan father they are connected with *καί*. The only exception obtains when a list of four can be divided into two pairs (v. 14 and v. 18, though not in v. 23). From this rigid pattern as well as from the fact that *𐤀* has *קהת* one can only conclude that *καί* is original.

1613 om *δέ* 2° B F 707 131\* *b d*-44 56\* 127 *t x* 392 120 130 799

The *δέ* follows *τὸ πρωί* contrasting as in the preceding verse with *ἑσπέρα*. In v. 12 the *πρωί* clause is introduced by *καί*. In  $\mathfrak{M}$  both clauses are introduced by *ἡ*, and the likelihood of the translator having suddenly used an asyndeton construction is hardly plausible. On the other hand, the omission of *δέ* in the tradition can be easily explained since its usual position is after *τό* rather than after *τὸ πρωί*. In fact, a text without *δέ* might well be misunderstood; one might understand the designation as modifying the preceding clause, viz. that (the quails) covered the encampment in the morning!

265 om *δέ* B 82<sup>c</sup> 129 55 Aeth Arm Bo Pal Syh = Ra  $\mathfrak{M}$

The weakly supported omission of *δέ* in spite of its support by B is unlikely to be original even though it does equal  $\mathfrak{M}$ ; this one suspects is mere coincidence. Exod tends throughout the tabernacle account to indicate each clause syndetically regardless of  $\mathfrak{M}$ , and the omission is simply due to a scribal error.

2624 om *καί* 2<sup>o</sup> B 82-376 129 127 x 392 55 Aeth = Ra

The conjunction precedes *κατά* and the variation is one of haplography/dittography, i. e. *κατά* easily promotes *καὶ κατα* as well as the reverse. In such cases the context as well as  $\mathfrak{M}$  must decide.  $\mathfrak{M}$  does have the conjunction (ויחיי), and the context also favours a text with *καί*. The preceding clause states with respect to the pillars that they are to be alike in the lower part. The next clause states “similarly they are to be alike from the capitals to the first juncture.” A new clause is commonly marked by a conjunction, and the *καί* was likely part of the translator’s work.

3535 om *καί* 1<sup>o</sup> B 15-376-767 55 Arm Syh = Ra  $\mathfrak{M}$

The shorter text is likely to be a hebraizing correction. It might be noted that it is supported by O mss Arm and Syh, though not by Arab. Furthermore one expects a *καί* here since the clause it introduces is coordinate with the preceding and parataxis is usually found in such a context, even though the Hebrew text has an asyndeton clause here.

Origen is not supposed to have omitted text in order to equal his Hebrew text, but at times one wonders whether on the rare occasion he may not have submitted to temptation. Later in the verse Exod amplifies  $\mathfrak{M}$ ’s *לִבְחִמָּתָא* by *σοφίας καὶ συνέσεως διανοίας*. The following witnesses om *καὶ συνέσεως*: A O’ 118’-537 71’ 121 126-128 59 426 509 Aeth Bo Syh. Again the O mss and Syh have shorter texts which equal  $\mathfrak{M}$ . It is of course fully possible that these were prehexaplaric corrections based on the Hebrew.

3535 *καί* 3<sup>o</sup> B oII-29 f 130<sup>mg</sup>-346<sup>mg</sup>(vid) 527 318’ 55 426 799 Latcod 103] > rell =  $\mathfrak{M}$

Though *καί* has no correspondence in  $\mathfrak{M}$  it is nonetheless original. The construction is *καὶ τὰ ὕφαντὰ καὶ τὰ ποικιλτὰ*, and the introduction of the first *καί* is a matter of style. Its omission by a large segment of the tradition may well be a hebraizing correction as was suggested for the immediately preceding case.

3. The addition of a conjunction by the tradition is a much more frequent occurrence than its loss.

820 *ιδού* 970] pr και B oI-82 C<sup>n-25 126</sup> b d f t 318 120'-128' 130 424 646 Arab Arm = Ra

There is a particular pattern of usage as to the use of *και* before *ιδού*. Though in 24 cases *ιδού* occurs without a *και* preceding it, 16 of these begin a direct quotation and a *και* would be unexpected. On the other hand, eight cases obtain where *καί* does occur before *ιδού*, but in two cases a *καί* is expected because clauses are logically coordinate (414 516). When the evidence in the tradition gives no clear picture it seems prudent to follow the oldest witness, in this case that of the second century ms 970.

94 οὐ B 82 125 f 127-628 x 392 799] και 552\*; pr και rell =  $\mathfrak{M}$

Asyndeton clauses are fairly uncommon in Exod when  $\mathfrak{M}$  is paratactic, but they do occur, particularly when the translator can thereby strengthen the statement to good effect. Here the lack of *και* makes the divine statement more absolute in character: οὐ τελευτήσει ἀπό . . . ῥητόν. The popular *και* is then a hebraizing (possibly hex) correction.

108 λατρεύσατε] pr και B 58'-82'-135 b d f n s t x y<sup>-527</sup> z 130 799 Aeth = Ra

Whenever לכו or ׀ is used to introduce another imperative in the Hebrew text of Exodus that imperative stands without the conjunction *waw* unless some other word(s) intervene(s); cf e.g. 10<sup>11</sup> where πορεύεσθωσαν . . . και λατρεύσατε render לעברו . . . לכו.

Exod usually follows the Hebrew practice. Three instances, however, are not clear. At 32<sup>34</sup> βάδιζε και ὁδήγησον obtains with only 707 73'-550' 527 omitting the *καί*. The problem here is exacerbated by the intrusion of *καταβηθι* in B+ plures = Ra, which is, however, a secondary intrusion ex par (v.7 and 19<sup>24</sup>).

Besides 10<sup>8</sup>, 12<sup>31</sup> also presents a problem. For  $\mathfrak{M}$ 's ולכו עבדו B 82'-618 b f 84 x 527 120-128' 799 <sup>Lat</sup>cod 101 Aeth Arab insert *και* between the two verbs which Ra also adopts. It might be argued that by dittography Exod's parent text read ועבדו. But since the majority of witnesses lack the *και* it would be unwise to posit a different text, but rather that the longer text is secondary. This seems equally wise at 10<sup>8</sup> and the shorter text has been adopted.

115 ἕως 1°] pr και B O<sup>-29 135</sup> d<sup>-125</sup> 56'-129 n 30'-85' t x 527 120-128' <sup>Lat</sup>cod 101 Pal Syh = Ra 12<sup>29</sup> ἕως 1° B 118'-537 d 121 68' 76' 509 <sup>Lat</sup>cod 104 Aeth Arab Arm Co] pr και rell

In both of the above cases *καὶ ἕως* occurs in a coordinate phrase later in the verse where *καί* is of course necessary as a coordinating conjunction, but nowhere else in Exod does the collocation *καὶ ἕως* occur. The word *ἕως* occurs 50 times in Exod, though many of these are irrelevant. If one limits the enquiry to the pattern "from N (and) up to N" there remain 18 instances. In all but one instance (9<sup>25</sup>) it involves the particle *עד* in  $\mathfrak{M}$ ; at 9<sup>25</sup> ἕως κτήνους represents ובהמה. In all the other cases Exod has *ἕως*. In  $\mathfrak{M}$ , however, *עד* occurs 10 times (10<sup>6</sup> 11<sup>5</sup> 12<sup>15 18 29</sup> 18<sup>13 14</sup> 22<sup>3</sup> 23<sup>31-2°</sup> 27<sup>21</sup>),

of which three (12<sub>29</sub> 18<sub>13 14</sub>) are uncertain since some mss read  $\gamma\gamma\iota$ . In the remaining seven instances (9<sub>18</sub> 11<sub>7</sub> 12<sub>12</sub> 13<sub>2 15</sub> 23<sub>31-1°</sub> 28<sub>42</sub>)  $\mathfrak{M}$  reads  $\gamma\gamma\iota$ . It is clear that Exod disregarded the distinction between  $\gamma\gamma$  and  $\gamma\gamma\iota$  using a coordinating conjunction only when two phrases occurred coordinately.

12<sub>46</sub> οὐκ] pr και B O<sup>I-82'</sup> C'' f 75' 84 x 318-527 130 Lat<sup>cod</sup> 104 Aeth Arab Arm = Ra

The και is probably secondary. It is not present in  $\mathfrak{M}$  and was introduced because of the popular gloss και ου καταλειψετε απο των κρεων εις το πρωι from Lev 22<sub>30</sub> which was added between βρωθήσεται and οὐκ ἐξοίσετε. Once a clause obtained with a second plural verb the following clause with such a verb would almost automatically be introduced by και. In the original LXX this situation did not obtain, and no good reason for adding the conjunction over against the Hebrew existed.

14<sub>28</sub> ού] pr και B O<sup>-426-15'</sup> 19' f<sup>-56°</sup> 527 120-628-630 508 Lat<sup>cod</sup> 111 Arab Arm Bo = Ra

There is no conjunction in  $\mathfrak{M}$ , and since  $\mathfrak{M}$  is usually highly paratactic as well as its Greek translation, it was easy for scribes to add και to the beginning of a clause even where it did not occur; the και is likely to be secondary. It should be noted that most of the O witnesses have the variant in spite of  $\mathfrak{M}$ , which probably means that Origen's text, i. e., a third century witness, had it. The more unusual asyndetic text is here to be preferred.

18<sub>12</sub> Ἀαρών] pr moses et Arm; pr και A F M O<sup>-426-15-707</sup> C''-52' 77 126 761 b 107'-125 53' s<sup>-730</sup> t y 18 46 59 76' 509 646 Syh

$\mathfrak{M}$  does not have the conjunction. There would be no difficulty here were it not for the fact that δέ occurs immediately before it. The question is who added the και; was it Exod or a later scribe? Its only purpose is to call attention in a balanced καί . . . καί construction to the fact that both Aaron and all the elders joined in a common meal with Moses' father-in-law. There seems little basis for choosing the critical text beyond depending on the oldest witness.

19<sub>16</sub> ἐγίνοντο] pr και B O<sup>-29 426</sup> 56<sup>c</sup>-129-246 392 z 799 Pal =  $\mathfrak{M}$

The clause beginning with ἐγίνοντο is preceded by an ἐγένετο clause indicating time when by a specific reference to a day. Whenever such an ἐγένετο "time when" clause precedes, no και is used to introduce the following clause except at 16<sub>13</sub> ἐγένετο δὲ ἐσπέρα και ἀνέβη. There, however, the time indication is expressed by the subject.

Other instances in Exod are

211 ἐγένετο δὲ ἐν ταῖς ἡμέραις ταῖς πολλαῖς . . . ἐξῆλθεν

1241 ἐγένετο μετὰ τετρακόσια τριάκοντα ἔτη ἐξῆλθεν

1251 ἐγένετο ἐν τῇ ἡμέρᾳ ἐκείνῃ (+ και 707 75) ἐξήγαγεν

1622 ἐγένετο δὲ τῇ ἡμέρᾳ τῇ ἕκτῃ (+ και n<sup>-127</sup> 799) συνέλεξαν

1627 ἐγένετο δὲ ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ (+ και 707) ἐξῆλθον

1813 ἐγένετο μετὰ τὴν ἐπαύριον συνεκάθισεν

3230 (ἐγένετο μετὰ τὴν αὐριον) εἶπεν B 15'-767 73'-550' b 125 53'-129 n 71' z 55 424 Arm Co] pr και rell

4015 ἐγένετο ἐν τῷ μηνὶ τῷ πρώτῳ . . . ἐστάθη ἡ σκηνή

Of this list only 32<sub>30</sub> is problematic in the tradition in view of the strong support for the *και* in the tradition, but this is probably due to hex correction since  $\mathfrak{X}$  has  $\text{מא״י}$ .

Oddly enough when the passive form of *γίνομαι* is used to introduce time when, a *και* always follows the clause to join it to the next. Thus

10<sub>13</sub> τὸ πρῶτὸ ἐγενήθη καὶ (> 72 246 458) ὁ ἄνεμος ὁ νότος ἀνέλαβεν

12<sub>29</sub> ἐγενήθη δὲ μεσοῦσης τῆς νυκτὸς καὶ κύριος ἐπάταξεν

14<sub>24</sub> ἐγενήθη δὲ ἐν τῇ φυλακῇ τῇ ἐωθινή καὶ ἐπέβλεπεν

25<sub>3</sub> ἀργύριον] pr *και* A B O<sup>-767</sup>-15' 129 x 128'-407-628 426 646 Arab Arm Bo Syh = Ra  $\mathfrak{X}$  Tar

— χαλκόν] pr (\*Syh) *και* B 15-72-376 <sup>Lat</sup>cod 102 Aeth<sup>MPR</sup> Arab Arm Bo Syh = Ra  $\mathfrak{X}$

25<sub>4</sub> ὑάκινθον] pr (\*Syh) *και* A B F M O<sup>-64\*</sup>767-15' 44-107' s t x 392 128'-407-628 18 46 55 59 76' 426 509 646 Aeth Arab Arm Bo Syh = Ra  $\mathfrak{X}$  Tar

— πορφύραν] pr (\*Syh) *και* A B 15-72-376 118'-537 s 59 Arm Bo Syh = Ra  $\mathfrak{X}$

— κόκκινον] pr *και* A B 15'-72-376 118'-537 s 128'-407-628 55 76' 426 646 Arm Bo Syh = Ra  $\mathfrak{X}$

Ra has adopted all the *και*s in 25<sub>3,4</sub>. Since the second, third and fourth are all under the asterisk for all of which the source is given in Syh, it is most unlikely that any of these are Exod. They certainly were not in the text used by Origen. The first and last ones have also been adjudged secondary, not because they are asterisked (because they are not) but because the pattern of support is quite similar to the others. They also might well be hex — note the pattern of support in the O mss as well as by Arm and Syh.

If one examines the many instances in chh. 25—31 and 35—40 of these lists of materials, only two of the lists are largely asyndetic, this one in 25<sub>3,4</sub> and the one in 35<sub>5,6</sub>. What they have in common is that both are simply lists of materials which are to be or were taken in gross in introducing the matter of the building of the tabernacle and its furnishings. Once they are introduced and are then referred to as the materials for a specific task, they are invariably syndetic throughout. The pattern is thus quite clear; the *και* is hex throughout. This is also true at 35<sub>5,6</sub>. The evidence is as follows:

v. 5 ἀργύριον] pr (\*Syh<sup>T</sup>) *και* O<sup>-58</sup> Aeth Arab Bo Syh

— χαλκόν] pr et Aeth Arab Bo

v. 6 ὑάκινθον] pr (\*Arm<sup>mss</sup> Syh) *και* 72-376 Aeth Arab Arm Bo Syh

— πορφύραν] pr (\*Arm<sup>mss</sup> Syh) *και* O<sup>-58</sup> Aeth<sup>P</sup> Arab Arm Bo Syh

— κόκκινον] pr *και* O<sup>-58</sup> b 56' 392 68'-120' 799 Arab Arm Bo Syh

30<sub>34</sub> ὄνυχα] pr (\*Syh<sup>L</sup>) *και* M O<sup>-767</sup>-29-707<sup>I</sup> C<sup>''(-761)</sup> d f<sup>-129</sup> s t 392 z 18 46 319 424 509 646' Arab Arm Bo Syh =  $\mathfrak{X}$  Sam Tar<sup>O</sup>

— χαλβάνην B 15'-707 527 55] pr *και* rell =  $\mathfrak{X}$

The two nouns occur in a list: *στακτὴν ὄνυχα χαλβάνην ἡδυσμοῦ καὶ λίβανον διαφανῆ*.  $\mathfrak{X}$  connects the first three with conjunctions. The translator avoids the parataxis and joins only the last pair by *καί* thereby following good Greek usage. The majority additions of *και* are revisional, possibly, though by no means necessarily, hex.

32<sub>30</sub> εἶπεν B 15'-767 73'-550' b 125 53'-129 n 71' z 55 424 Arm Co] pr *και* rell =  $\mathfrak{X}$

Ⲙ has ויאמר, but the clause is preceded by a temporal clause in ויהי. When the timer is itself a clause such as כי or כאשר clauses, or is a preposition with a bound infinitive, the introductory ויהי is not rendered at all. When the timer is a prepositional phrase as at 32<sup>30</sup> (ממחרת) the ויהי is translated (except at 223). If the next clause begins with a verb in the perfect without a conjunction, Exod naturally does not add a και (1241 51 1622 27), but if that clause begins with a *waw* and a preterite verb, Exod wavers between a Hebraic rendering of the conjunction with a και (628f 1229 1424 1613 1916) or a more idiomatic past tense verb without a και (211 424 1813 4015). At 32<sup>30</sup> the και of the popular text in the tradition is probably secondary, it having been added by hex. It is of course fully possible that an original και might be omitted in the tradition in the interests of good style, but here this seems not to be the case. In any event, the major witnesses to the hex text have the και and it seems reasonable to interpret the και as recensional.

3321 στήση B 15' 129 55 Sa] pr και rell = Ⲙ

The original clause must have been an asyndeton one. The preceding clause is a nominal *ἰδοὺ τόπος παρ' ἐμοί*, and this clause says "you will stand on the rock." Had the original text had a conjunction it is almost inconceivable that the tradition would have dropped it in favour of so harsh an asyndeton construction. The text with και is much smoother; it is also supported by Ⲙ, and the *lectio difficilior* is clearly to be preferred here.

3429 Μωσῆς 2° 15-58-707 120' 55 426 Arm Sa] μωσῆς B; > 376; και 125 126; pr και rell = Ⲙ

That the addition of και is hex seems clear. It was almost certainly sub asterisk in Origen as might be inferred from the fact that ms 58 does not support the variant whereas other members of O (except for 376 which has omitted και μωσῆς by error), i. e. 72-767 Syh, all support it. Since ms 58 often omits both passages under the asterisk and those under the obelus indiscriminately, it would appear that its support for Exod is accidental.

Exod has taken *καταβαίνοντος δὲ αὐτοῦ ἐκ τοῦ ὄρους* as syntactically part of the following clause, rather than of the preceding as the accentuation in Ⲙ presupposes. Accordingly Exod in agreement with his usual practice did not render the conjunction of ושמעו.

1220 ἐν παντί] + δε B 58-82 x 392 120-128' 130 = Ra

The particle δε correctly emphasizes the contrast between what you may not eat and what you may eat. If the particle is not there, one would almost certainly understand the verse in the same way. The particle is hardly original, however; i. e. it is a scribal plus. It should be noted that the variant has the particle after παντί, not after ἐν which would be the usual position. In fact, of the many instances of δέ in Exod only three times does it occur after the second word of the clause rather than after the first (in 222 ἐν γαστρὶ δὲ λαβοῦσα admittedly an exact parallel to 1220; in 1613 after τὸ πρῶν, and in 171 οὐκ ἦν δέ). Otherwise δέ always occurs after the first word, even

if it is an unaccented word such as the articles, the preposition *ἐν* (823), or *ὡς* (1317 3429). One possible instance calling for comment obtains at 28<sup>29</sup>: τὸ δὲ αὐτό (εἶδος)] το αὐτο δε 82 b 55 = Ra; om δέ B Bo<sup>A</sup>. Why Ra should have read as he did is incomprehensible. Surely this must be an unintentional error.

218 *ἔάν*] + δε A F<sup>a</sup> 29'-376-oI C'' b d<sup>44</sup> n<sup>458</sup> t x 527 128'-628 59 76' 424 426 509 646' Aeth Co

Usually in Exod *ἔάν* is followed by *δέ* (61 times) or is accompanied by some other conjunctive particle (*ἔάν οὖν* 41 22<sup>27</sup>; *ἔάν τε* 19<sup>13</sup> twice; *καὶ ἔάν* 79). Twice *καὶ ἔσται* precedes it and so no *δε* could follow. There remains a number of protases, however, where no *δε* follows. In each case  $\mathfrak{M}$  also has no conjunction. These are at 18<sup>23</sup> 21<sup>28 19</sup> 22<sup>7</sup> 24<sup>14</sup> and 30<sup>12</sup>. In some of these the tradition has added a *δε*, but it is clear that the translator did not automatically (as e.g. the Num translator) write *εάν δε* in introducing conditional clauses, and in these cases one must rely solely on the tradition. The evidence for the shorter text is substantial; it includes inter alia B F and M, and in view of the oft repeated *εάν δε*, the accretion can easily be understood as being ex par. The reverse would be more difficult to explain.

#### 4. Change of conjunction.

12<sup>44</sup> *ἦ* B f 392] *καὶ* rell

12<sup>45</sup> *ἦ* B M<sup>ms</sup> 82 56-129 x 392 120 130 Sa] *καὶ* rell =  $\mathfrak{M}$

These two cases should be considered together. In the first case, neither *ἦ* nor the variant *καὶ* is supported by  $\mathfrak{M}$ , but *ἦ* seems original since *οἰκέτην τινὸς ἦ ἀργυρώνητον* is referred to by *αὐτόν* rather than *αυτους*. In  $\mathfrak{M}$  the servant is identified as one bought by money, and the singular reference is of course obvious. In v. 45  $\mathfrak{M}$  has *לא יאכל תושב ושכיר לא יאכל* which Exod "fixed up" by rendering the conjunction by *ἦ*, thereby making the singular verb fit the context. This is typical of the translator who often smoothed out the difficulties of the Hebrew. The reinterpretation of v. 44 by which the *οἰκέτην* and the *ἀργυρώνητον* are made to be two individuals may well be due to v. 45. The variant text in v. 45 may then be a correction based on the Hebrew, which text in turn influenced v. 44.

22<sup>5</sup> *ἦ* 2°] *καὶ* B O<sup>-767</sup>-15 z 424 426 799 Arm Syh = Ra

The variant text adopted by Ra is a hebraizing correction since  $\mathfrak{M}$  has *waw*. It may be hex; in any event most of the O witnesses attest to the reading. Exod chose the contextually more appropriate correlative, since already in the protasis it was used to join *ἀγρόν* and *ἀμπελῶνα* rather than *καὶ*. It should be noted, however, that *ἦ* 1° represents an *ו* in  $\mathfrak{M}$ .

#### F. Word order.

1. Many instances of change in word order in the traditions are clearly the result of hex activity.

23 *αὐτό*] post *κρούπτειν* tr A F M 29'-135-376'-oI C'' 19' d s<sup>-30'</sup> t 121' 18 59 76' 130 509 646 =  $\mathfrak{M}$   
 — *ἔλαβεν*] pr \* *ει* ≠ Syh; + *αυτω* (*αυτω* 72 318 122\*; *εαυτω* 799) B F O<sup>-426-15'</sup> b d 56'-129 370 x γ<sup>-121</sup> 68'-120' 55 59 130 799 Latcod 100 Ach Sa = Ra

$\mathfrak{M}$  has לו וקתנו ורצפנו. The popular order *ετι κρουπτειν αυτω* is almost certainly hex. The evidence of Syh needs explanation. It has *lh* which probably represents *αυτω*; in other words, it has omitted *αὐτό* by error and has *αυτω* under the asterisk but has it before rather than after *ἔλαβεν*. The *αυτω* reading is then to be taken as hex as well and is not original Exod as Ra would have it. It should be noted that most of the O mss support the *αυτω*.

210 *αὐτὸν ἀνειλόμην*] tr A F<sup>b</sup> M 64-376-oII<sup>-82'</sup> C''<sup>-52 57\* 78 126 761</sup> d<sup>-610</sup> 56 75 730 t<sup>-46</sup> x γ<sup>-392</sup> 55 76' Aeth Arab Arm Co Syh =  $\mathfrak{M}$

The popular variant is probably hex in origin. When there is variation in word order in the tradition, the order that agrees with  $\mathfrak{M}$  is probably secondary (at least if there is more than casual support for the non  $\mathfrak{M}$  order). The nature of Origen's work was such that perforce he changed the order of words to fit the order of the Hebrew in columns one and two of the hexapla. In this case this would not have been determinative, however, since  $\mathfrak{M}$  has משייתהו, i. e. a single word.

211 *ἑαυτοῦ ἀδελφῶν*] *αδελφων αυτου* A F M 29'-135-376-oI<sup>-618</sup> C'' d 129-246 127-321-343' t 71 γ 18 59 76' 509 646 verss =  $\mathfrak{M}$

$\mathfrak{M}$  has ורצפנו, and Exod adds *τῶν υἱῶν Ἰσραήλ*, emphasizing the relationship between Moses and the Israelites: they are his very own brothers. It is obvious that Exod particularly emphasizes this not only by the identifying gloss, but also by the use of the reflexive pronoun. The reading of B+ is undoubtedly Exod.

1319 *ὑμᾶς κύριος*] tr A F M 29-58'-64'-135 C''<sup>-422</sup> 19' d t γ<sup>-318</sup> 68' 18 46 59 76' 130 424 509 799 Sa Syh = Tar

The popular order is probably hex. Exod normally has the accusative pronominal modifier immediately after the verb and the named subject after it, such as *ἐκάλεσεν αὐτοὺς Μωσῆς* (3431). In fact the reverse order: verb-subject-accusative personal pronoun occurs only once in Exod (521 *ἴδοι ὁ θεὸς ὑμᾶς*), whereas the usual order is attested 29 times. This pattern is of course promoted by the fact that such pronominal modifiers are commonly suffixed to the Hebrew verb and thus automatically precede the named subject.

1619 *εἰς τὸ πρῶν | ἀπ' αὐτοῦ*] tr B O<sup>-29</sup> 126 b d<sup>-610</sup> f n 30' t x 318-527 120-128'-628 55 130 319 799 Latcod 102 Arab Arm Co Syh = Ra  $\mathfrak{M}$

1620 *Μωσῆς | ἐπ' αὐτοῖς*] tr B 82'-426 f n 30' x 318' 120-128'-628 130 799 Latcodd 102 104 Arm Co = Ra  $\mathfrak{M}$

As a general rule a word order well supported in the tradition at variance with that of the Hebrew is probably to be preferred, since Origen perforce "corrected" the word order to conform to that of his first two columns. That the B reading in v. 19 is such a corrected hex reading is made the more likely by its support by all the major hex witnesses. The reading in v. 20 is not as certain as that of v. 19 since the



major O witnesses are divided. Nevertheless the order contrary to  $\mathfrak{M}$  is probably Exod.

186 *Ἰοθόρ | ὁ γαμβρός σου*] tr B 15'-376'-707 118'-537 *f* 120'-128-628 Arm Syh = Ra  $\mathfrak{M}$

The word order of the variant text is almost certainly hex. Note particularly the support of the chief O witnesses, 376 and 426, as well as of Arm and Syh. If B had not supported this order, no one would have thought of this order as anything but recensional. B is here, as occasionally elsewhere, influenced by hex.

1823 *ἑαυτοῦ τόπον*] *τοπον αυτου* A F M 29-376 C-73-413-551 *b d s*<sup>-30'</sup> *t x y*<sup>-392</sup> 18 46 55 59 76'; tr 15-426-οΙ *cI*<sup>-73 413 551</sup> 646

Although some O witnesses do support Exod the popular placement of the genitive pronoun after the noun is almost certain to be a correction based on the Hebrew and probably hex in origin.

1918 *τὸν θεόν | ἐπ' αὐτό*] tr B O<sup>-376-</sup>15 129 Syh = Ra  $\mathfrak{M}$  Tar

The transposition is clearly based on the hex revision which corrected word order to conform to  $\mathfrak{M}$  and not original as Ra. Here too the text of B shows hex influence.

213 *καὶ ἡ γυνή | ἐξελύσεται*] tr B O<sup>-29 (72)</sup> 129 *n* 527 *z*<sup>-68'</sup> Arab Arm Co Syh = Ra  $\mathfrak{M}$

The variant word order is a corrected order probably hex in origin, and not original as in Ra. The translator used balanced constructions throughout this verse. In the first part "he alone should enter" is balanced by "alone he shall go out." So too in the second half: "but if a wife came in with him" has its counterpart in "also the wife shall go out with him."

2210 *πρόβατον ἢ μόσχον*] *μοσχον η προβατον* B F<sup>b</sup> O<sup>-29</sup> *b* 129 *n* 30' *x* 527 *z* 424 426 646 Arm Sa Syh = Ra  $\mathfrak{M}$

Why Ra should have adopted as text what is obviously a hex correction of word order is puzzling; note the support of O Arm Syh as well as 426, all good hex witnesses. It is quite different later in the verse where only B 82 *fz* 424 799 Arm Sa support *συντριβῆ ἢ τελευτήση* with all other witnesses changing the word order to conform to  $\mathfrak{M}$ . There B witnesses to the original (i.e. non  $\mathfrak{M}$ ) word order.

2510 *ἔξωθεν καὶ ἔσωθεν* B 413-414\*-761\* 129 Cyr VIII 1381 <sup>Lat</sup>ConcilCyr I 5 ConcilTol 15 Syh] om *ἔξωθεν καί* 458; *εσωθεν και εξωθεν* rell =  $\mathfrak{M}$

The popular correction is hex. One might suggest that the sparse and scattered support is to be discounted, since the two adverbs are distinguished by only one letter, and that it is simply scribal error. On the other hand, when an early uncial has a word order different from  $\mathfrak{M}$ , and the "correct" order is found supported in the tradition, it is likely that the word order agreeing with  $\mathfrak{M}$  was the result of Origen's re-ordering of the Greek words to fit the Hebrew order. Accordingly the text of B+ has been accepted here as original text.

347 οὐ καθαρῶν | τὸν ἔνοχον B 15' f<sup>129</sup> 30' 318' 55 426 799 Co] pr καθαρῶν M<sup>ms</sup>  
58-707-767 n 527 Latcodd 91 94—96 103; non emundans eum Latcod 100; tr rell =  $\mathfrak{R}$

The translator with fine feeling placed the accusative modifier after the verb, thereby continuing the majority pattern of the context, “doing mercy, forgiving sins, visiting iniquities.” The transposed order of the majority of witnesses is probably a hex reordering to fit the order of  $\mathfrak{R}$ .

## 2. Also hexaplaric but not as obviously so are a number of instances.

627 Ἀαρὼν A B 82' b n 30' x 392 z 130 799 Latcod 100 Ach Sa] et Μωσῆς tr rell =  $\mathfrak{R}$

In the preceding verse the order Ἀαρὼν καὶ Μωσῆς obtains in all witnesses and equals  $\mathfrak{R}$ . The common order is, of course, Moses and Aaron, which the majority text and  $\mathfrak{R}$  follow in v. 27. The unusual order is probably to be preferred, since the translator often tries to rid the narrative of small inconsistencies. It is also possible that the unusual order was already present in the parent text and that  $\mathfrak{R}$  is itself the result of the leveling process. The majority reading in Greek is probably due to hex.

111 ἐκβαλεῖ ὑμᾶς | ἐκβολῆ] tr A M O<sup>-72-29</sup> C<sup>n</sup> b d t 121 68' 18 55 76' Latcod 101 Aeth Syh  
=  $\mathfrak{R}$

Since the passage is preceded by σὺν παντί, the translator did not want to have ἐκβολῆ as another dative singular immediately follow παντί (although παντί is not feminine), since it might be misunderstood. The popular reading is then a correction (possibly hex) to the Hebrew order. Furthermore, the Exod order is the unusual order for rendering free cognate infinitives plus inflected verb, and as the lectio difficilior should be seriously considered as original text.

2013—15 οὐ μοιχεύσεις οὐ κλέψεις | οὐ φονεύσεις B 82 f 120' Sa] ου κλεψεις ου φονευσεις ου μοιχ. 799; ου μοιχευσεις ου φονευσεις ου κλεψεις C<sup>n</sup>-422 125 n<sup>-127</sup> 30' x Luc 1820 Rom 139; ex Deut 517—19; tr Matth 1918 Marc 1019 rell =  $\mathfrak{R}$

Though the order of B+ adopted here as Exod has very little ms support, it is nonetheless probably original. Except for 799, a wayward and idiosyncratic text, the variant orders are easily explicable. The C+ reading is to be found in the Deut version of the commandments, and the popular order is that of  $\mathfrak{R}$  and undoubtedly adopted by Origen. The B+ text cannot easily be explained as the product of textual revision, and so must be original. Was it due to an understanding of these commandments being ordered in an ascending order of criminality?

2532 (ἐν) τῷ ἐνί | καλαμίσκῳ B F<sup>a</sup>(vid) 82' b f n x γ<sup>-318</sup> 120' 55 799 Latcodd 100 102 103] om ἐνί 767; tr rell =  $\mathfrak{R}$

That the popular reading is revisionary (probably hex) is quite clear.  $\mathfrak{R}$  has כקנה בקנה. If the  $\mathfrak{R}$  order had been followed, the translator would have written ἐν τῷ καλαμίσκῳ τῷ ἐνί; that is the dominant usage pattern of Exod, though with a cardinal number as modifier of the noun the pattern article-cardinal number-noun does oc-

cur fairly often as well. The fact that the result of adapting the word order to the Hebrew left a pattern noun-article-modifier which is uncharacteristic of Exod shows its secondary nature.

291 ἀμόμους δύο] tr B O-82' b 129 n 30' 71' 55 <sup>Lat</sup>cod 100 Arm Syh = Ra **℣**

The change in word order shown by the B+ text is secondary, probably due to Origen as the support by O mss Arm Syh shows. It might be noted that the Exod text here — κριούς ἀμόμους δύο — parallels the word order of the coordinate phrase immediately before it, μισχάριον ἐκ βοῶν ἔν, with the number coming at the end. Here too O mss Arm Syh have corrected to the word order found in **℣**. Mss O-<sup>376</sup> and Arm Syh read μισχαριον εν εκ βοων.

2918 τὸν κριόν / ὄλον] tr B O-82' b 129 n 30' 71' 55 426 Arm Syh = Ra **℣**

The change in word order is almost certainly hex as the support which is nearly identical with that found in the preceding case (v. 1) shows. It is hard to imagine a scribe changing an original ὄλον τον κριον to τον κριον ὄλον since the former order is so dominant in the Greek O.T.

3113 ἔστιν γὰρ σημείον] οτι σημειον εστι(ν) O-<sup>767-707</sup>1 Syh = **℣**; σημειον εστι(ν) B = Ra; om γὰρ 15 55 426

**℣** has הוּא אֵת כִּי, to which the O reading corresponds exactly. The change in word order is clearly the work of Origen, and the omission of γὰρ in favour of a preposed οτι is also his work: presumably an exact word for word equivalency could only be gotten by the latter change since γὰρ must be placed postpositively. The reading of B shows the hex word order but with the omission of γὰρ / οτι, and is certainly not to be chosen with Ra as critical text.

352 ἔργον / ἐν αὐτῇ B M'<sup>txt</sup> 58'-376-707-767 b n 527 68' 18 46 426 Arm Bo] εργα εν αυτη 30' 799; εργον εν αυτω M'<sup>ms</sup> 15-72 392\*; tr 836 rell = **℣**

The pattern of support is puzzling in that all the O mss support the non **℣** order of Exod even though the majority text follows the word order of **℣**. Both Arab and Syh, however, follow the Hebrew word order. It would seem that the O mss are here non-hexaplaric in their reading.

3535 πάντα / συνιέναι ποιῆσαι] tr A F M' 29'-58-376-ol C"<sup>500</sup> b d n s t x 121' 126-128'-628 18 46 59 319 426 509 verss

**℣** has לעשות כל מלאכת and the variant order is probably a hex correction to make the text formally correspond to **℣**. The word συνιέναι is rightly under the obelus in Syh (cod τ erroneously has ✕), since it has no equivalent in **℣**. The word is omitted by 58-707 n 426 <sup>Lat</sup>codd 100 103 Arab, possibly a posthexaplaric correction.

Note also that **℣** has חרש as the next word, whereas Exod has τοῦ ἁγίου. Apparently the translator misread the word as קדש.

3918 (πάντα) αὐτῆς / τὰ σκεύη] τα αυτης σκευη B 53'-56 75' 130-321 509 799 = Ra; tr O-707 73 129-246 527 z <sup>Lat</sup>codd 100 103 Aeth<sup>C</sup> Arab Arm Syh = **℣**

That placing *αὐτῆς* at the end of the phrase is based on a hex correction is obvious. Whether the pronoun originally stood between *πάντα* and *τά* or between *τά* and *σκεύη* is difficult to decide. The former has been chosen for two reasons a) a stylistic dislike for placing *τά* immediately after *πάντα*, i. e. it is clearer to a reader to have *αὐτῆς* intervene, and hopefully the translator was sensitive to such, since he would have written without word division and accents, and b) the very strong support it enjoys. Neither reason is compelling but together they do make *αὐτῆς τὰ σκεύη* the more likely as Exod text.

### 3. A number of problems in word order involve pronouns.

312 *ἐξαγαγεῖν σε*] tr A F M 29'-135-οI C''-78 129 s-127 γ 18 55 76' 509

There seems to be no particular pattern of word order in the matter of infinitive plus a pronominal subject. The pronoun precedes in *ἡμᾶς δουλεύειν* 1412; *αὐτὸν πεπονηρεῦσθαι* 2211, and *σε εἶναι* 333, but follows at 1026 *ἐλθεῖν ἡμᾶς*; 291 *ἱερατεύειν μοι αὐτούς*; 2936 *ἀγιάζειν σε*; 338 *εἰσελθεῖν αὐτόν*, and 3429 *λαλεῖν αὐτόν*. The pronoun following the infinitive does occur more frequently than that preceding it, possibly because in Hebrew the pronoun is suffixed to the infinitive. Since the oldest witness, Codex B, has *ἐξαγαγεῖν σε*, it seemed prudent to choose it as critical text.

68 *ὕμῖν αὐτήν*] tr A M O''-58 135 cII-52\* 54 422 b d-125 f 628 85 t-84 x γ-318 18 55 59 509 Latcod 100 Arab Arm Co Syh =  $\mathfrak{M}$

Whenever an accusative third person pronoun and a first or second person dative pronoun occur after a verbal form, Exod has the order: dative-accusative regardless of the Hebrew. The following obtain: 29 *θῆλασόν μοι αὐτό*; 68 *δώσω ὑμῖν αὐτήν*; 1311 *δῶ σοι αὐτήν*; 2230 *ἀποδώσεις μοι αὐτό*; 291 *ἱερατεύειν μοι αὐτούς*.

Whenever both pronouns are third person the order is the reverse, i. e. accusative-dative. This occurs only three times: 2216 *φερνιεῖ αὐτήν αὐτῷ*; 2217 *δοῦναι αὐτήν αὐτῷ*, and 3429 *ἐν τῷ λαλεῖν αὐτόν αὐτῷ*.

716 *μοι λατρεύσασιν* 707 b 129 n 30' 392-527 z] *μοι λατρευση* (-σει 619) A B 835 58-82 84 x 59 130 Latcod 100; om *μοι* 318; tr rell

Comparable constructions, all following "send away (my) people," are found at 423 51 81 8 20 91 13 103. Of these only 423 has the singular verb (in fact it has exactly the same reading as the A B reading at 716), and all the others have the plural. Actually Exod in each case followed the number of  $\mathfrak{M}$ ; i. e. only 423 has a singular verb in  $\mathfrak{M}$ . Since  $\mathfrak{M}$  has the plural at 716, it is reasonable to suggest that the plural is original and the singular may well be due to the influence of 423.

The original word order is a more difficult matter to determine.  $\mathfrak{M}$  shows the first person singular pronoun by means of a suffix throughout. In the above list all but 88 have *μοι*, but only two (913 103) have *μοι* after the verb, all the others preposing the verb with *μοι* which seems preferable here as well, the presupposition being that the post verbal pattern would be a (hex?) correction.

720 *αὐτοῖς κύριος*] tr F 29-58-82-135-426-οΙ C<sup>1</sup>-16 126 422 500 246 s<sup>-321</sup> t 318 59 76' 509 646 Sa(vid) Syh

When *ἐνετείλατο* is modified by a dative pronoun and has an expressed subject, the pronoun precedes the subject (7<sub>6</sub> 10 20 34<sub>34</sub> 40<sub>14</sub>); whenever the indirect object is a noun, however, the subject precedes (12<sub>28</sub> 50). Or the generalization can be made in this way: whenever the verb *ἐντέλλομαι* is modified by a dative pronoun in Exod, it follows the verb immediately.

1214 (*ἡ ἡμέρα*) *αὕτη ὑμῖν*] tr B = Ra

I suspect this to be an error in B, perpetuated by Sixt, and adopted by Ra. The lemma =  $\mathfrak{M}$  and it probably is original. Admittedly, the main reason for suspecting the B reading is that it has no support in the tradition, and unique readings are usually scribal errors.

189 *αὐτοῖς κύριος* B 82 b 56'-129 n<sup>-75</sup> 30' 392 120'-128-628 799 Lat<sup>cod</sup> 104 Bo] om *κύριος* 75; tr rell: cf  $\mathfrak{M}$

When a verb is followed both by a noun as subject as well as a dative pronoun the usual order in Exod is verb-dative pronoun-subject noun. Out of 48 instances of these patterns only the following instances invert the order to verb-subject noun-pronoun.

1213 (*ἔσται*) *τὸ αἶμα* | *ὑμῖν*] tr 414' Arm Bo

1225 (*δοῦ*) *κύριος ὑμῖν*] tr 376 Arm

138 (*ἐποίησεν*) *κύριος ὁ θεός* | *μοι*  $\overline{\mu\omicron\iota}$  ο  $\overline{\theta\zeta}$  *μου* 707 d 246 n s<sup>-344</sup> t<sup>-46</sup> 130; tr Arm

2633 (*διοριεῖ*) *τὸ καταπέτασμα* | *ὑμῖν*] tr Lat<sup>Aug</sup> Ex 112 Arm Bo

At 189 the Exod order has a minority of witnesses but the text is assured. It is the usual order for Exod and the majority order is probably a hex correction.

3228 (*ἐν*) *τῇ ἡμέρᾳ* | *ἐκείνῃ*] tr B 15'-707-767 73'-550' n 30' 527 z 426 Lat<sup>codd</sup> 100 103 104 = Ra

When the demonstrative pronoun is used attributively in Exod it always follows the noun it modifies, or if the noun is also modified by an adjective it comes at the end as in *τὰς ἡμέρας τὰς πολλὰς ἐκείνας* in 2<sub>23</sub> 418. For *ἐκεῖνος* this occurs 18 times in Exod, and 66 times for *οὗτος* and not once does the pattern article-pronoun-noun or preposition-pronoun-articulated noun obtain. It is thus clear that *ἐν ἐκείνῃ τῇ ἡμέρᾳ* in the tradition is secondary.

3315 *αὐτὸς σύ* B 58'-οII<sup>-29</sup> 129 407 55\* 426 Phil II 301 Bas II 437 Cyr IX 729] om *αὐτός* 25 Lat<sup>cod</sup> 103 Co Syh; om *σύ* 376 73'-550 527 55<sup>c</sup> Ath II 560 Cyr VI 648 Greg<sup>Nys</sup> II 277 Or X 253 Lat<sup>PsAug</sup> *Hyromn* 3; tr rell

The Hebrew is no great help here since it has פניך as the subject of a nominal sentence with the predicate as הלכים; this Exod rendered by *πορεύη*. That this word order is original is proven by the tradition concerning *πορεύη* (the popular transposition is simply a "correction" to the more usual Greek order): *πορεύη* B 15' 129 407 Syh] *πορευει* 458 55\*; *προπορ*. C<sup>1</sup>-57 646; *συμπορευση* A 72 b 44 53' 74-76 x 18; *ex-*

*ea*s PsAug *Hyromn* 3; *συμπορευη* (cvar) *rell.* The popular *συμπορ.* is easily expli-  
 cable, if the original order *αὐτὸς σὺ* rather than the transposed order preceded it.  
 Furthermore, the compound makes excellent sense, i.e. God is addressed by Moses:  
 “unless you yourself go along,” to which in turn the tradition also added *μεθ ἡμῶν.*  
 All but B 15-72-767 129 127 55 Phil III 301 Cyr IX 729 add *μεθ ἡμῶν* (except as *μετ*  
*εμου* in 707 Cyr III 1388 VI 648 Or X 253 <sup>Lat</sup>cod 103 and as *ἡμῖν* in 426 GregNys II  
 277), which simplified the secondary *συμπορευη* by reading “unless you yourself go  
 along with us.” The full development into the majority text in the tradition became  
*εἰ μὴ σὺ αὐτὸς συμπορευη μεθ ἡμῶν* from an original *εἰ μὴ αὐτὸς σὺ πορεύῃ.* This text  
 undoubtedly was also influenced by v. 16 where *συμπορευομένου σου μεθ’ ἡμῶν* oc-  
 curs.

4. There are a number of disparate cases involving word order.

32 (*ἐν πυρὶ φλογός*] (cvar) *φλογι πυρος* A F O’-29’-135 C” 108<sup>(ms)</sup> *d n 30’ t y 128’ 59 130*  
 424 509 Act 7<sub>30te</sub> <sup>Lat</sup>cod 100 Aeth Arab Arm Co Syh = Ra

℣ has *בְּלֶבֶת אֵשׁ* and the variant text is a hebraizing correction, probably hex in  
 origin. Over against the NT evidence of Act 7<sub>30</sub> (Wa 322f forcibly challenges the  
 correctness of this text in view of the divided evidence) stands the certain evidence  
 of Thess II 1<sub>8</sub> supporting the Exod text. For a full discussion of *πυρὶ φλογός* as origi-  
 nal text cf the detailed discussion in Wa 322—324.

38 *Εβραίων*] et *Γεργεσαίων* tr B 72 Aeth<sup>C</sup> = Ra

The names occur in the list of seven nations; in the Hebrew the Girgashites are  
 not present so that its original position in the list is uncertain. Since the order of B  
 which places it in fifth position is only supported by but one other Greek ms, its or-  
 der has been rejected in favour of the almost universally supported order, i.e. in  
 sixth place. The name occurs in Exod in the list of seven in five other instances; in  
 each case ℣ omits the Girgashites. In 23<sub>23</sub> it stands as number five; in 31<sub>7</sub> and 34<sub>11</sub> it  
 also stands in sixth place; in 13<sub>5</sub> and 33<sub>2</sub> it is in fourth place.

317 *καὶ Εβραίων*] post *Γεργεσαίων* tr A B 15’-426 129 *x z* Carl 49 Arm Syh = Ra; post *Φερε-*  
*σαίων* tr 58’-707 628 30’; post *Ἰεβουσαίων* tr 376

℣ does not have a text representing *καὶ Γεργεσαίων*; it has *וְהִי* in the *καὶ Γεργε-*  
*σαίων* slot. ℣ has the order: Canaanite, Hittite, Amorite, Pherezite, Hivite, Jebusite.  
 It is clear that Origen had to change the position of *καὶ Εβραίων*. It should be noted  
 that the O evidence is divided; 426 Arm and Syh place the phrase after Girgashite,  
 58’, after Pherezite, and 376 (wrongly), after Jebusite. It is thus apparent that the A  
 B+ reading is a hex correction, whereas the popular order with the Hivites in third  
 place is the original order.

67 *ἐμαντῶ — ἐμοί*] *υμας εἰς λαον ἐμαντῶ* 29 *d*<sup>(-44)</sup> *t* 509; *υμας λαον ἐμαντῶ f*; *υμας ἐμαντῶ* (>  
 314\*; + *εἰς* (sub ✕ Arm<sup>ms</sup> Syh) F<sup>a</sup> M 15-58-135-376 19’ *s x* 527 18 646 Bo) *λαον ἐμοι* (om

λ. εμ. F oI C" 121-392 59 76' Aeth; εμον 318; > F<sup>a</sup> M O<sup>(-72)</sup>-15-135-707 s 527 18 55 646 Arab Arm Syh) A F M O<sup>"-29 (72) 82</sup> C" b n s x y 128' 18 55 59 76' 646 Aeth Arab Arm Co Syh

Only the reading of Exod could be the original text and the various variant texts are all attempts to fix up the text.  $\mathfrak{M}$  has  $\epsilon\mu\lambda\iota$   $\epsilon\mu\lambda\iota$ , and Exod has gratuitously added  $\epsilon\mu\alpha\nu\tau\omega$  at the beginning. This was done to modify the verb  $\lambda\eta\mu\psi\omicron\mu\alpha\iota$ , i. e. God says: "I will take for myself." Then  $\epsilon\mu\lambda\iota$   $\epsilon\mu\lambda\iota$  was freely rendered by  $\lambda\alpha\delta\omicron\nu$   $\epsilon\mu\omicron\iota$ . This meant that  $\epsilon\mu\alpha\nu\tau\omega$  and  $\epsilon\mu\omicron\iota$  made for a repetitious text, and some variants eliminated  $\epsilon\mu\omicron\iota$  entirely. The problem was exacerbated by the popular reading which transposed  $\epsilon\mu\alpha\nu\tau\omega$   $\upsilon\mu\acute{\alpha}\varsigma$ ; i. e. this made the presence of the two words for "to me" more severe. Still a further "fixing up" of the text is seen in the hex addition of  $\epsilon\iota\varsigma$  before  $\lambda\alpha\omicron\nu$  to equal  $\epsilon\mu\lambda\iota$ . Only the text of Exod could have produced so complex a tradition history.

77  $\eta\tilde{\nu}$   $\acute{\epsilon}\tau\omega\nu$  |  $\acute{\omicron}\gamma\delta\omicron\eta\kappa\omicron\nu\tau\alpha$   $\tau\tau\omega\nu$  F 72 125 f<sup>-129</sup> n 619 318-527 59 130 799 Latcod 100] om  $\eta\tilde{\nu}$  B 126 107' = Ra;  $\omicron\gamma\delta$ .  $\tau\epsilon$ .  $\epsilon\tau\omega\nu$  77 68';  $\omicron\gamma\delta$ .  $\tau\epsilon$ .  $\eta\nu$  30;  $\omicron\gamma\delta$ .  $\tau\epsilon$ .  $\epsilon\tau\omega\nu$   $\eta\nu$  A 29' b 44 s<sup>-30</sup> 121-392 55 509;  $\eta\nu$   $\omicron\gamma\delta$ .  $\tau\epsilon$ .  $\epsilon\tau\omega\nu$  76';  $\omicron\gamma\delta$ .  $\kappa\alpha\iota$   $\tau\epsilon$ .  $\eta\nu$   $\epsilon\tau\omega\nu$  15-58; om  $\eta\tilde{\nu}$   $\acute{\epsilon}\tau\omega\nu$  381' 106 Sa; tr rell

The order having the number after "years" parallels exactly the preceding clause giving Moses' age;  $\eta\tilde{\nu}$   $\acute{\epsilon}\tau\omega\nu$   $\acute{\omicron}\gamma\delta\omicron\eta\kappa\omicron\nu\tau\alpha$ ; there the order is assured, the tradition being unanimous. Ra was probably correct in accepting that order in the case of Aaron's age as well.

Ra also adopted a shorter text by following B in the omission of  $\eta\tilde{\nu}$ , which cannot be correct. Nor can the transposition of  $\eta\tilde{\nu}$  and  $\acute{\epsilon}\tau\omega\nu$  in A+ be correct if the conclusion of the preceding paragraph be accepted. The order with the least difficulty is that of F+ which has been taken as original text. Stylistically it is also satisfying in that it neatly balances with the preceding clause.

94  $\tau\omicron\upsilon$   $\text{Ἰσραὴλ}$   $\upsilon\acute{\iota}\omega\nu$  B 56'-129 130]  $\kappa\tau\eta\nu\omega\nu$   $\tau\omega\nu$  (> 120-128')  $\upsilon\iota\omega\nu$  (> 121; om  $\tau\omega\nu$   $\upsilon\acute{\iota}\omega\nu$  19' 44 628 59;  $\tau\omicron\upsilon$  pro  $\tau\omega\nu$   $\upsilon\acute{\iota}\omega\nu$  84 318 55)  $\overline{\iota\eta\lambda}$  ( $\text{ἰσραηλιτων}$  107') A 29-58-135 126-413 b<sup>(-314)</sup> d<sup>-125</sup> n<sup>-75</sup> 30'-85 t 121' z<sup>(-407)</sup> 55 59 76' 646 Arab Bo<sup>A</sup> Sa Pal Syh;  $\tau\omicron\upsilon$   $\omicron\iota\kappa\omicron\upsilon$   $\overline{\iota\eta\lambda}$  x;  $\alpha\upsilon\tau\omega\nu$  75;  $\upsilon\iota\omega\nu$   $\overline{\iota\eta\lambda}$  rell =  $\mathfrak{M}$

The A+ reading is clearly secondary; it is taken directly from the end of the preceding clause. Accordingly only the sparsely supported reading of the lemma and the popular  $\upsilon\iota\omega\nu$   $\overline{\iota\eta\lambda}$  need be seriously considered. The context reads  $\acute{\alpha}\pi\omicron$   $\pi\acute{\alpha}\nu\tau\omega\nu$   $\tau\omega\nu$   $\tau\omicron\upsilon$   $\text{Ἰσραὴλ}$   $\upsilon\acute{\iota}\omega\nu$ . The B+ reading must be adjudged original in spite of its weak support since it would be difficult to explain scribal deviation from  $\upsilon\iota\omega\nu$   $\overline{\iota\eta\lambda}$  to the reading of Exod, whereas the popular reading would be ex par: in fact  $\tau\omega\nu$   $\upsilon\acute{\iota}\omega\nu$   $\text{Ἰσραὴλ}$  actually occurs in the preceding clause.

1235  $\acute{\alpha}\rho\gamma\upsilon\rho\acute{\alpha}$   $\kappa\alpha\iota$   $\chi\rho\upsilon\sigma\acute{\alpha}$ ]  $\chi\rho\upsilon\sigma\alpha$   $\kappa\alpha\iota$   $\acute{\alpha}\rho\gamma\upsilon\rho\alpha$  A M oI<sup>-15'</sup> C<sup>"-73 77</sup> d n<sup>-458</sup> s t 318' 18 59 76' 130 646 Latcod 104(vd) Arab Arm Bo

The collocation "silver and gold" or "gold and silver," whether as adjectives or nouns shows no particular pattern in the Pentateuch, though in the later books of the Greek O. T. "gold and silver" is far more frequent. In Gen "silver and gold" ob-

tains at 24<sup>35</sup> 53; in Exod “silver and gold” occurs (as adjectives) at 3<sup>22</sup> 11<sup>2</sup> 12<sup>35</sup> but as nouns for “gold and silver” at 25<sup>3</sup> 31<sup>4</sup> 35<sup>5</sup> 32. The latter also obtains in Num 31<sup>22</sup>, but the reverse is found in the three Deut passages (8<sup>13</sup> 17<sup>17</sup> 29<sup>17</sup>). It is by no means certain which order is original in the above passage, and the evidence of our oldest Greek witness has been taken as normative. The variant order may then be due to the influence of the favoured order in the later books of the O.T.

16<sup>25</sup> (σάββατα) σήμερον / τῷ κυρίῳ B 15'-58 130] σημερον σαββατα τῷ κ̄ω 127 30' Aeth; > 458; κ̄ω τῷ θ̄ω 707; + (✱Syh) σημερον 376 Syh; om σημερον b 75; tr rell

At first blush it would seem that the Exod text is hex rather than original. After all it is supported by O texts and is the order of  $\mathfrak{M}$ . On the other hand, the reading of 376 and Syh is significant. It has σημερον both before and after τῷ κυρίῳ but the one after is under the asterisk and the source is given as being οἱ γ'. In other words, Origen had the Exod reading in his parent text. Of course that text may have been secondary as well, but if so the fact that some O texts support it has no particular significance. The popular word order is probably due to a scribal attempt at improving the Greek by placing the time word at the end of the clause.

18<sup>23</sup> ἤξει] post τόπον (εαυτου) tr O<sup>-72</sup>-15 Syh =  $\mathfrak{M}$ ; ad fin tr B = Ra

In  $\mathfrak{M}$  the verb בּוּא comes after מְקוּמ and Origen changed the order to conform to  $\mathfrak{M}$ . B uniquely has it after μετ' εἰρήνης, whereas all other witnesses have it before εἰς τὸν ἑαυτοῦ τόπον. Here the weight of evidence makes the popular order almost certainly original. That B has a number of unique secondary readings is clear from ch. IV above. Only an undue reverence for the text of B could impel Ra to adopt this reading.

21<sup>16</sup> θανάτω τελευτάτω] τελευτησει (-ση 56-664) θανατω B 82 56-664 527 120'-128'-628 426 799 = Ra; θανατω τελευτησει 58'-707 129 127<sup>c</sup> 392 Sa; θανατω θανατουσθω C<sup>"</sup>(-14<sup>422</sup>) 246 s<sup>(-343)</sup> 59 424\* 509

The formula יוּמָת מוּת occurs four times in this section (vv. 12 15 16 17) and in each case the free infinitive is rendered by θανάτω preceding the verb. The transposed order in a few mss (including B) is simply an error. Nor is the future indicative to be taken seriously. True, such is found at 19<sup>12</sup> (cf also 31<sup>14</sup> 15), but in the context of the law code the third singular imperative is to be expected.

What might be uncertain is whether τελευτάτω or θανατουσθω is to be preferred. In vv. 12 15 θανατούσθω is certainly original; in v. 12 no τελευτατω variant obtains; in v. 15 only four mss (707 n) support τελευτατω. In v. 16 θανατουσθω is a C s variant and τελευτάτω seems original. V. 17 is problematic: τελευτάτω] θανατουσθω A F M<sup>txt</sup> O<sup>"</sup>-82 C<sup>"</sup>(-414') b d 56\* 85<sup>mg</sup>-130<sup>mg</sup>-344<sup>mg</sup> t x y 18 46 55 59 76' 509 646'. There is no compelling argument for either reading and τελευτάτω has been chosen on the basis of the oldest ms. Accordingly, the first two must have had θανατούσθω and the last two verses, τελευτάτω.

21<sup>31</sup> κεραισιη / ἡ θυγατέρα] tr B 82 b 44 129 z 424 426 Lat<sup>cod</sup> 100 Arm = Ra



In  $\mathfrak{M}$  the verb is repeated, occurring both after  $\text{בן}$  and  $\text{בת}$ . In the Greek tradition it only occurs once, and the question is in which position did Exod have it. I suspect that the B+ reading represents the secondary position since it makes for smoother Greek. In other words, the *lectio difficilior* is represented by Exod.

It should be added that this is also the pattern in v. 32, but there it is due to the fact that  $\mathfrak{M}$  has the verb only once, i. e. *παῖδα κερατίση . . . ἢ παιδίσκην*. It might be noted that Arm “corrects” in v. 32 in the same way as the B reading (and Arm) in v. 31.

25<sub>10</sub> (*κυμάτια*) *στρεπτά χρυσᾶ* B 15-376-767 19' 127<sup>c</sup> x 527 55 <sup>Lat</sup>codd 91 94—96 102 Syh] om *στρ.* F<sup>c</sup> 58 Aeth<sup>C</sup>; om *χρ.* A 29' 127\* s 84<sup>mt</sup> 68'-126 76\*; tr rell

$\mathfrak{M}$  has  $\text{זר זיה}$ . The word  $\text{זר}$  “molding” occurs three times in this chapter, twice in ch. 30 (vv. 3 4) and five times in ch. 37. The abbreviated Greek text rendering the Hebrew of ch. 37 never included a rendering for it, but those of chh. 25 and 30 do.

25<sub>23</sub> *στρεπτά κυμάτια (χρυσᾶ)* for  $\text{זר זיה}$

25<sub>24</sub> *στρεπτόν κυμάτιον (+ χρυσοῦν* A 15 131<sup>c</sup>) for  $\text{זר זיה}$

30<sub>3</sub> *στρεπτήν στεφάνην χρυσῆν* for  $\text{זר זיה}$

30<sub>4</sub> *στρεπτήν στεφάνην αὐτοῦ* for  $\text{זר זיה}$

From this it is clear that Exod interpreted  $\text{זר}$  as a twisted chain or rim, i. e. that *στρεπτός* is part of its translation. Thus at 25<sub>10</sub> *κυμάτια στρεπτά* stands for  $\text{זר}$ . That the word *στρεπτά* is sub obelo in hex simply shows that Origen’s knowledge of Hebrew was not profound and that he looked for one Greek word to equal one Hebrew word. The popular change in word order must be secondary since *χρυσᾶ* clearly represents  $\text{זיה}$ .

26<sub>25</sub> *καὶ δύο βάσεις τῷ στύλῳ τῷ ἐνὶ | εἰς ἀμφοτέρα τὰ μέρη αὐτοῦ*] pr *εἰς ἀμφοτέρα τα μέρη αὐτου* 68'-120-128' 426 Sa; om *εἰς — αὐτοῦ* F<sup>b2</sup> 58 125 =  $\mathfrak{M}$ ; om *καὶ — ἐνὶ* F 707-767 53-129 127 x 527 407-628 18 799 <sup>Lat</sup>cod 102: homoiot; tr B 15-82\*-376 55 Arm Syh = Ra

The statement about the number of bases for the columns occurs in vv. 19, 21 and 25. In vv. 19 and 21 the statement “two bases for the one column for both its sides” occurs twice, presumably in the Hebrew distributive sense. The problem occurs with the phrase *εἰς ἀμφοτέρα τὰ μέρη αὐτοῦ* which only has a Hebrew counterpart for a double occurrence in v. 19.

The Hebrew of v. 19 for the phrase is  $\text{לשתי ידתי}$ . Difficult is the architectural term  $\text{ידות}$ , plural of  $\text{יד}$  “hand,” and usually interpreted as protuberances, thus “tenons.” According to the Hebrew of v. 19 each  $\text{קרש}$  (an upright frame support for the sides of the tent 10 cubits long and 1.5 cubits wide and made of wood) had two bases for both its (i. e. of the frame) tenons. The Greek rendered  $\text{קרש}$  throughout somewhat curiously by *στῦλοι*, but had trouble with the term  $\text{ידות}$  which it interpreted by *μέρη* “sides.” The translator pictured the columns or planks as having two bases placed on the two sides.<sup>1)</sup> Since two bases per column seemed unusual, the translator added

<sup>1)</sup> For its understanding cf ch. VI.

even where the Hebrew did not have לַשְׁתֵּי יָדָיו the fact that the two bases were for the two sides (i.e. ends) of the *στύλος*.

In v. 25 the phrase occurs only once; only mss 68'-120-128' 426 and Sa have it repeated presumably under the influence of vv. 19 and 21. The problem in v. 25 is: Did the translator add the explanatory *εἰς* phrase after the first "two bases for the one column" or after the second? That it originally occurred only after the second seems preferable for two reasons. The support for the earlier position is extremely sparse, and secondly, if the phrase is to be helpful at all, it belongs at the end. The transposed order may well be due to two influences: its occurrence after *ἐνί* 1° may be due to the influence of the earlier verses, and its omission at the end may be due to Hebrew influence. On the other hand, it is probably simply due to scribal error.

276 *φορεῖς* / *τῷ θυσιαστηρίῳ*] *τω θυσιαστηριω αναφορεις* B<sup>c</sup> 82 129 z-126 426; tr B\* x 55 = Ra; *αναφορεις τω θυσιαστηριω αναφορεις* 15-376 Arm Syh = **℞**

It is clear that Exod had only one instance of (*ανα*)*φορεῖς* here, and that hex corrected the situation by adding *αναφορεις* where it was absent. Since only few witnesses lack the noun before *τῷ θυσιαστηρίῳ* (only B 82 129 y z-126 55 426), it seems reasonable to suggest that Exod had it only in that position, and that the position after it is hex. Whether those mss which omit the word in first position were influenced by hex or not is difficult to determine but it is fully possible. If their parent text had it in both places (note that hex apparently also had *αναφορεις* for *φορεῖς*), the omission creating B+ may well have been due to an attempt to omit the repetition. In any event Exod had *φορεῖς* before *τῷ θυσιαστηρίῳ*.

2714 *τῶν ἰστίων* / *τὸ ὕψος*] tr B 82 f-129 x 392 z 55 426 799 Bo Syh = Ra  
2715 *τῶν ἰστίων* / *τὸ ὕψος*] tr n s Bo Syh

In neither case is **℞** helpful since there is no equivalent for *τὸ ὕψος*. In both cases the context reads *πέντε καὶ δέκα πήχεων τῶν ἰστίων τὸ ὕψος*. **℞** has *חמש עשרה אמה* in v. 14, but in v. 15 it lacks *אמה* though it is supplied by Sam. It is clear from v. 14 that the hangings are to be 15 cubits, not as the Hebrew of v. 15 has it "fifteen hangings;" in other words the interpretative gloss *τὸ ὕψος* is quite correct.

Furthermore it is clear that the two verses are closely related, the one describes the one side, the other describes the other side. It is usual throughout the description of the tabernacle when the specifications are identical for matching sides that those specifications be repeated in full, and so they are here. Exod repeats and it is unlikely that the order of the phrase in question would vary between the two verses. The variant in each case is probably created to simplify the text. With *τῶν ἰστίων* immediately following *πήχεων* some ambiguity might arise. The more difficult order is clearly original.

287 *ἔσονται αὐτῷ* / *συνέχουσαι*] *εσονται συνεχουσαι αυτω* 57 f-129 392 799; tr B 72 129 55  
<sup>Lat</sup>codd 91 94—96 Pal Syh = Ra **℞**; om *αὐτῷ* <sup>Lat</sup>cod 100 Aeth Arm; + *αυτω* A F M  
*ol*-15-29 C<sup>n</sup>-57 500 44-107' s t 318 18 46 59 76' 426 509 Bo

Ⲙ has לוי יהיה לו. Exod also has an added explanatory gloss: *ἐτέρα τὴν ἐτέραν*. Mss O<sup>-72-707</sup> n 30' tranpose *ἔσσονται αὐτῶ* after *ἐτέραν*, and the gloss is omitted by 72<sup>Lat</sup>codd 91 94—96 Syh<sup>LXXT</sup>.

That the popular addition of *αὐτῶ* is secondary is quite clear. Exod would hardly have had the *αὐτῶ* repeated so as to read *ἔσσονται αὐτῶ συνεχουσαι αὐτῶ*. It should also be noted that *ἔσσονται* is supported in its place by the fragmentary Qumran ms 805.

The question that remains is that of word order. The order represented by B+ is a correction to conform to the Hebrew, possibly hex but hardly original. What may actually have been hex is not certain because of the *ἐτέρα τὴν ἐτέραν* gloss. Did hex correct by placing *ἔσσονται αὐτῶ* after *ἐτέραν* or immediately after *συνέχουσαι*?

2829 (τὸ) δὲ αὐτό] om δέ B Cyr Ad 744 Bo<sup>A</sup>; tr 82 b 55 = Ra

Why Ra should have adopted *τὸ αὐτὸ δέ* is puzzling. The word *δέ* is a postpositive particle normally appearing immediately after the first word of a clause, and the popular order is used almost exclusively in Exod.

315 *καί* | *εἰς τὰ ἔργα* B F<sup>b2</sup> O<sup>-767-15'-707<sup>1</sup></sup> f 392 55 799 Cyr Ad 649] om *εἰς τὰ ἔργα* 426; + *και* F<sup>b</sup> 767; tr rell

The fuller context reads *καὶ τὰ λιθοργικὰ καὶ εἰς τὰ ἔργα τὰ τεκτονικὰ τῶν ξύλων*, i. e. “both stone masonry and for carpentry labours with wood,” a fully sensible division of work and understanding the labours rather differently from Ⲙ which refers to “both in the cutting of stones (i. e. gems) for setting and in the carving of wood.” That the B text represents the original text is clear from the growth of the tradition through hex. Exod had at 2817 understood *מלאכת . . . מלאכת* as referring to settings for stones not in metal but in fabrics; cf note at 2817. Here this interpretation seems excluded and so it is simply left untranslated. Hex accordingly added *πληρωσεως* after *λιθοργικὰ*. On the other hand, the term *ובחרשת* was translated by *εἰς τὰ ἔργα . . . ξύλων*. Origen misunderstood this and took *τὰ τεκτονικὰ* to be the rendering for *בחרשת*, making *εἰς τὰ ἔργα* a plus over against the Hebrew, and so marked it with an obelus, and since *καί* represented the first element in *ובחרשת* placed it between *ἔργα* / *τά*.

327 *κατάβηθι* (τὸ τάχος ἐντεῦθεν)] post *τάχος* tr z Aeth; post *ἐντεῦθεν* tr B 15' 129 Cyr Gl 529 Sa = Ra

Ⲙ has only 77; accordingly Syh has *τὸ τάχος ἐντεῦθεν* sub obelo. Exod's parent text probably had a text amplified from the parallel passage in Deut 912 *מהר מזה* 77. There is no basis for changing the word order for Exod. It is the same as in Deut where the z order is supported by 53' but all other witnesses support the original order. Changes in word order in the tradition were probably impelled by *βάδιζε* occurring immediately before it. A number of mss, principally from C" and s, have alleviated the tension by adding *και* between the two imperatives. An even larger group of witnesses in the tradition did so in the Deut passage, but in both passages only the

critical text can have impelled all the variants in the tradition, and is therefore to be judged original.

3428 τὰ ῥήματα ταῦτα / ἐπὶ τῶν πλακῶν B 15' 129 120' 55 Sa] tr rell =  $\mathfrak{M}$

The context of Exod reads καὶ ἔγραψεν τὰ . . . πλακῶν τῆς διαθήκης τοὺς δέκα λόγους.  $\mathfrak{M}$  has the text underlying the transposition of the majority text. Exod has changed the intent of the Hebrew with τῆς διαθήκης modifying πλακῶν instead of ῥήματα, whereas the hex (?) correction of the word order has also corrected the syntactic relations. The translator may well have had in mind the *לוח הברית* of Deut 9<sup>9</sup> (cf also v. 11). In fact reference is actually made to *לוח העדות* in the next verse (29), though the translator fails to render *העדוה*, τῆς διαθήκης being added sub  $\times$  by Origen there. It should also be noted that  $\mathfrak{M}$  has no counterpart for ταῦτα; its addition may also have facilitated the word order of Exod.

3823 τὴν βάσιν] et τὸ πυρεῖον tr B 15' f n 30' 71' 392 68'-120' 55 426 799 = Ra

The altar utensils are in disarray and in disagreement with  $\mathfrak{M}$ , which has “the pots, and the shovels, and the bowls (*אם המורקת*), and the forks and the fire pans.” The O mss have τὴν βασιν και το γεισιον και τας φιαλας και τας κρεαγρας και το πυρειον.

Exod, however, has only four in the list, namely, τὴν βάσιν, τὸ πυρεῖον, τὰς φιάλας and τὰς κρεάγρας, i. e. the base, the fire pan, the bowls and the forks. O has inherited all four, placed number two at the end and added το γεισιον in the number two slot. The variant text shown at the head of this note has the first two inverted. It is probably secondary since at least Origen's parent text must have had the majority's placement of τὴν βάσιν in first place. In other words in the third century A. D. it stood first; accordingly it has been accepted as critical text.

It should also be noted that  $\mathfrak{M}$  has the entire list articulated and without pronominal suffixes. The hex witnesses also witness to a lack of *αυτου* throughout, but Exod has *αυτου* only after the first one. A large number of witnesses (A F M' oI-29 b 44-107' n t 527 γ<sup>-392</sup> 126-128'-628 18 46 59 319 509 <sup>La</sup>cod 100 Aeth<sup>C</sup> Bo) add *αυτου* after the second, whereas after φιάλας only four witnesses (118'-537 527) and after κρεάγρας only three (527 <sup>La</sup>cod 104 Bo) have *αυτου*. Probably original is an *αυτου* only after βάσιν.

3824 εὐρεῖς / τοῖς μοχλοῖς] tr B 15' 129 71' 55 426 = Ra

The order of the variant would not have been chosen by Ra were it not supported by B. The codex, however, also has another change in word order in the context. The verse continues with ὥστε αἶρῃν τὸ θυσιαστήριον ἐν αὐτοῖς. Codex B has the prepositional phrase after αἶρῃν; this has no further ms support and is rejected by Ra. Of the five times that αἶρῃν occurs in Exod with an accusative as well as an ἐν phrase, four have the accusative preceding the prepositional phrase (30<sup>4</sup> 38<sup>4</sup> 10<sup>24</sup>), and once (25<sup>26</sup>) in reverse order. Ra is surely right in following the popular order. For the position of εὐρεῖς the situation is much less certain. The word occurs only three

times (vv. 4, 10, 24) and only in v. 4 is it modified by a dative and this follows the adjective. Since the support for B's order in v. 24 is sparse, it seems reasonable to have the dative follow the adjective here as well.

### G. Pronouns

1. A pronoun may have been added by Origen because of his Hebrew text. This is clear when that pronoun is under the asterisk.

46 *χειρα* 1° 73 *b* 129 *n*<sup>-628</sup> *x* Lat<sup>cod</sup> 101] + (\*Arm<sup>mss</sup>) *αυτου* rell = Ra  $\mathfrak{M}$

That the *αυτου* is secondary (hex) is clear from the asterisk in the Arm mss, and the weakness of the support for Exod is irrelevant. Note the same phenomenon in v. 7: *χειρα*] + (\*Syh) *αυτου* O-29-618 52'-78-126-313'-414\*-422 106 53' *n*<sup>(-458)</sup> *t y* 59 Lat<sup>cod</sup> 100 Arm Co Syh. There too the *αυτου* has been added by Origen under the asterisk and is of course secondary.

1021 *την χειρα* M 64<sup>ext</sup>-135-707-708 106-107 127 30-343' 370 *x* 18 55 130 509] + (\*Arm<sup>mss</sup>) *σου* rell = Ra  $\mathfrak{M}$

Admittedly the asterisk tradition in Arm<sup>mss</sup> is not always accurate, but there is no good reason to question the correctness of the tradition here.<sup>1)</sup> In similar contexts the *σου* is often not attested in our oldest witnesses and presumably represents the original translation, since in good Greek style *σου* modifying *χειρα* after a singular imperative would not obtain. The following list gives the evidence for *χειρα* with or without *σου* in such a context. All instances represent  $\aleph$  in  $\mathfrak{M}$ .

- 44 *ἔκτεινον τὴν χεῖρα* A B F 15\*-707 121' 68'-120' 55 59 Phil I 108<sup>te</sup> Lat<sup>Aug</sup> *Loc in hept* II 14 "graecus"] + *σου* rell
- 46 *εἰσήνεγκε τὴν χεῖρά σου* omnes
- 47 *εἰσήνεγκε τὴν χεῖρά σου*] om *σου b*
- 719 *ἔκτεινον τὴν χεῖρα* A 58-82' *x*] + *σου* rell
- 85 (*ἔκτεινον*) *τῇ χειρὶ* (*τὴν ῥάβδον σου*) A B 970 426 56'-129 127 *x* 392 130] om *τῇ χειρὶ* 799; + *σου* rell
- 922 *ἔκτεινον τὴν χεῖρά σου*] om *σου* 707<sup>s</sup> 527
- 1012 *ἔκτεινον τὴν χεῖρα* B 707 19' 127 392] + *σου* rell
- 1416 26 *ἔκτεινον τὴν χεῖρά σου* omnes

The evidence is similarly inconsistent for *μου* under analogous conditions. In all cases  $\mathfrak{M}$  has  $\aleph$ .

- 320 *ἐκτείνας τὴν χεῖρα* A B 15'-72-707 628 68'-120'] + *μου* rell
- 68 *ἐξέτεινα τὴν χεῖρά μου* omnes
- 74 *ἐπιβαλῶ τὴν χεῖρά μου* omnes
- 75 *ἐκτεινων τὴν χεῖρα* A\* B 82' 120'] + *μου* rell
- 915 *ἀποστείλας τὴν χεῖρα* B 707 78<sup>c</sup> 120' Lat<sup>cod</sup> 104] om *τ. χ.* 246; + *μου* (*σου* 53') rell

In these cases where the governing form is participial no *μου* is present in Exod, but where it is a finite form there is a *μου*. But this may well be irrelevant.

<sup>1)</sup> These materials are now conveniently presented in C. Cox, *Armenian Materials Preserved in the Armenian Version*, Chico, CA, 1986.

For third person singular suffixed  $\gamma$ , the evidence is unmixed; the translator did not use a genitive after *χειρα*. In the following list  $\mathfrak{M}$  always has  $\gamma$ .

- 44 *ἐκτείνας τὴν χειρὰ*] + *αυτου* 527 Arm Co Syh  
 46 (*εἰσήνεγκεν*) *τὴν χειρὰ* 73 *b* 129 *n*<sup>-628</sup> *x* Lat<sup>cod</sup> 101] *αυτην* 107'-125; + (\*Arm<sup>mss</sup>) *αυτου* *rell*  
 47 *εἰσήνεγκεν τὴν χειρὰ*] + (\*Syh) *αυτου* A O-29-618 52'-78-126-313'-414\*-422 106 53' *n*<sup>(-458)</sup> *t* *γ* 59 Lat<sup>cod</sup> 100 Arm Co Syh  
 86 *ἐξέτεινεν . . . τὴν χειρὰ* 970] + (\*Arm<sup>mss</sup> Syh) *αυτου* O<sup>-58</sup>-15 527 Aeth Arm Bo<sup>A</sup> Sa Syh  
 817 *ἐξέτεινεν . . . τῇ χειρὶ*] + *αυτου* 15-376' 628 Lat<sup>cod</sup> 106 Aeth Arab Arm  
 1022 *ἐξέτεινεν . . . τὴν χειρὰ* B 82' C' *b f n*<sup>-75</sup> *x* 392-527 509 646' Lat<sup>cod</sup> 104] + *αυτου* *rell*  
 1421 *ἐξέτεινεν . . . τὴν χειρὰ*] + (\*Syh) *αυτου* O-15 59 Eus VI 98 *verss*  
 1427 *ἐξέτεινεν . . . τὴν χειρὰ*] + (\*Arm<sup>mss</sup> Syh) *αυτου* O-15 527 59 Aeth Arab Arm Co Pal Syh  
 1711 *ἐπῆρεν . . . τὰς χειράς*] + (\*Arm<sup>mss</sup> Syh) *αυτου* (*εαυτου* 426<sup>c</sup>) O<sup>-58</sup>-15-707 527 Aeth Arab Arm Co Syh  
 1711 *καθῆκεν τὰς χειράς*] + (\*Arm<sup>mss</sup> Syh) *αυτου* 15-376'-707 527 Aeth Arab Arm Co Syh

2. There are numerous instances where a pronoun is added but with no asterisk anywhere in the tradition. The presumption is that the plus is hex but that the asterisk has been lost in the course of transmission.

425 *πόδας* A B 15-707 *f* 628 68'-120'] + *αυτου* *rell* =  $\mathfrak{M}$

The context is the tale of Zipporah's circumcision of her son on the occasion when the angel of the Lord was seeking to kill Moses. Zipporah then *προσέπεσεν πρὸς τοὺς πόδας* and said "The blood of my son's circumcision has stayed" (the execution of Moses). Exod has tried to make sense out of a difficult passage.

By not rendering the suffix of  $\gamma$ , however, the passage becomes ambiguous, probably intentionally so. In the Hebrew it is clear that she threw the foreskin at Moses' feet, but without the Hebrew the Greek might well mean that she threw it at her own feet — in fact, that would be a normal understanding of the passage.

This introduction of ambiguity into the passage fits in with the interpretation of what she said as well. The Greek *ἔστη τὸ αἷμα τῆς περιτομῆς τοῦ παιδίου μου* can by no stretch of the imagination be thought to be an adequate, let alone correct, interpretation of  $\text{כי חתן דמים אתה לי}$ , or in v. 26 of  $\text{חתן דמים למולת}$ , but what it does do is to mitigate, if not void, the guilt attached to Moses in the matter. Here the lack of *αυτου* is certainly *lectio difficilior* and is probably to be preferred.

104 *θέλης*] + *σὺ* B O<sup>-72</sup>-15' 56-129 527 120-128' Arm Pal Syh = Ra  $\mathfrak{M}$

The pronoun is unlikely to be original. The pattern of *σὺ* following the second person singular finite verb is rare in Exod (82 18<sub>18</sub> 20<sub>10</sub> 34<sub>9 10</sub>). In two of these (18<sub>18</sub> 20<sub>10</sub>) the *σὺ* is necessary since it occurs in a collocation "thou and . . ." It does occur occasionally after a singular imperative as well, 11<sub>8</sub> 18<sub>19</sub> 19<sub>24</sub> 24<sub>1</sub> 33<sub>1</sub> 34<sub>11</sub>, (of which all but 18<sub>19</sub> and 34<sub>11</sub> are in the pattern "thou . . ."). It is of course quite otiose

in Greek and the translator on the whole is guided by his desire to use good Greek style. On the other hand, *σὺ* is useful in Greek for emphasis, and then it would usually precede the verb.

It might also be noted that the pattern of support for the *σὺ* variant with O<sup>-72-15'</sup> Arm Syh commonly represents the hex text.

20<sup>12</sup> *μήτερα* A B\* F<sup>b</sup> 56\* 59 Matth 15<sup>4</sup> 19<sup>19</sup> Marc 10<sup>19te</sup> Luc 18<sup>20te</sup> Eph 6<sup>2</sup> Phil I 270 Bas II 500 Cyr III 1353 Did *Eccl* 81.15 <sup>Lat</sup>patr mult] + *σου* Marc 7<sup>10</sup> 10<sup>19ap</sup> Luc 18<sup>20ap</sup> Anast 1768 Chr passim Did *Hiob* 154.17 *P<sub>s</sub>* passim Eus VIII 2.129 GregNaz II 289 Or VI 50 *Eph* 568s Ptol 58 Theoph 222 rell =  $\mathfrak{M}$

In assessing the support of the tradition for Exod the inclusion of the abundant Latin patristic evidence as well as some Greek evidence must be placed in proper perspective. It is unlikely to be worth much since except for Phil it is probably based on N.T. evidence rather than on Exod. The N.T. evidence is divided, and only a few mss support the text of Exod. This support does include ancient support, however, since A B\* Phil and three N.T. writers witness to a shorter text.

The fact that the majority of witnesses support the genitive pronoun is easily explained. The parallel Deut 5<sup>16</sup> passage has *σου* and  $\mathfrak{M}$  also supports it. It is thus abundantly clear that *σου* is not Exod but secondary in the tradition.

27<sup>10</sup> *ψαλίδες* B 82-618\*-767 f<sup>-129</sup> x 392 76' 799] + *eius* Aeth; + *των στυλων* 414'; + *αυτων* <sup>Lat</sup>codd Al: 91 94-96 rell = Ra  $\mathfrak{M}$

As a general rule when genitive pronouns representing pronominal suffixes in  $\mathfrak{M}$  are not attested by one of the oldest uncials, A or B, it is safe to conclude that the shorter reading is to be preferred. Normally Ra follows this rule if B lacks the pronoun, even when it does so uniquely, but here he did not. The repetition of these pronouns is bad Greek style and is really a Hebraism. Here too the addition of *αυτων* is secondary, possibly though not necessarily, hex in origin.

32<sup>13</sup> *ἄμοσας* B 767 129 n 55 319\* 426 <sup>Lat</sup>cod 100 Arm] + *αυτοις* (*αυτους* 799) rell =  $\mathfrak{M}$

The clause *οἱς ἄμοσας αυτοις* is a Hebraism representing a word for word rendition of *אשר נשבעת להם*, a kind of barbarism into which Exod falls only occasionally. The addition of *αυτοις* is clearly secondary here, probably a hex plus.

34<sup>9</sup> *ἀμαρτίας*] + *ημων* B O-15' C-413 19 f n 30' x 628 55 799 <sup>Lat</sup>cod 103 Arab Arm Co Syh = Ra  $\mathfrak{M}$

The context reads *τὰς ἀμαρτίας καὶ τὰς ἀνομίας ἡμῶν*.  $\mathfrak{M}$  as is normal for Hebrew has first plural suffixes on both nouns. In such cases Exod is not consistent. Sometimes a genitive pronoun occurs only with the second, at times only with the first, and Exod often repeats the pronoun in imitation of the Hebrew. Here the pattern of support clearly shows the hex nature of the reading with O mss Arab and Syh supporting the reading. It might be added that the nouns *ἀμαρτίας* and *ἀνομίας* are also transposed in the following witnesses: O-15' C-413 19 129 n 30' x 628 55 <sup>Lat</sup>cod 103 Arab Arm Co Syh in agreement with  $\mathfrak{M}$ . Note that this list of support in-

cludes many of those supporting the *ημων* variant. Both readings are obviously secondary.

3420 *δώσεις* B 978(vid) O<sup>-767</sup>-15-707 392 126-128'-407-628 55 426 Lat<sup>codd</sup> 100 103] pr *αυτου* 767 n Aeth Arm Co; + *αυτω* 246 x 318 509; + *αυτου* rell

The reference here is to what is to happen if one does not redeem the first born of an ass with a sheep, then *τιμὴν δώσεις*. Here **Ⲙ** has *וערפתו*, “then you shall break its neck.” The phrase *τιμὴν δώσεις* means “you shall pay a price.” Obviously the translator read *ערכתו*; cf Lev 27 passim for *ערך* in the sense of “value, worth, price.” The popular addition of *αυτου* is an ad sensum addition, and happens to equal **Ⲙ**. It would be difficult to explain the loss of an original *αυτου* in the tradition, so that most likely it is the shorter text that is original.

3817 *λύχνους* B 58-381'-707 118'-537 75 71' 426 799 Phil III 45 Lat<sup>codd</sup> 91 94 95 100 Arm] *λυχνοι* 509 Lat<sup>cod</sup> 100; + *αυτη* A F M' 29 d t 527 18 46 59 319; + *αυτης* (-τοις 129) rell = **Ⲙ**

**Ⲙ** has “and he made its seven lamps.” The antecedent of “its” is *המנרה*. Exod takes care of the antecedent (*λυχνίαν* of v. 13) by a prepositional phrase *ἐπ' αὐτῆς*. The addition of *αυτης* after *λύχνους* may well be hex or an earlier hebraizing correction, but it is otiose in view of the *ἐπ' αὐτῆς* which follows it.

### 3. Occasionally a pronoun is added against **Ⲙ**.

213 *τύπτεις*] pr *συ* B 29-58-82-376 19' f 628 γ<sup>-121</sup> z 55 59<sup>c</sup> 130 799 = Ra Tar

For Exod the present tense accompanied by *ἐγώ* or *σύ* is reserved for the personal pronoun plus participle in Hebrew. Note the following: 214 *σύ θέλεις* (אתה אמר); 629 *ἐγὼ λέγω* (אני דבר); 717 *ἐγὼ τύπτω* (אני מכה); 82 *βούλει σύ* and *ἐγὼ τύπτω* (אתה מאן אתה and אני נגף); 821 *ἐγὼ ἐπαποστέλλω* (הנני משליח); 914 *ἐγὼ ἐξαποστέλλω* (אני שלח); 918 164 *ἐγὼ ὕω* (הנני מממיר); 104 *ἐγὼ ἐπάγω* (הנני מביא); 114 *ἐγὼ εἰσπορεύομαι* (אני יוצא); 1315 *ἐγὼ θύω* (אני זבח); 1814 *σύ ποιεῖς* (אתה עשה) and *σύ κάθησαι* (אתה יושב); 1818 *σύ ποιεῖς* (אתה עשה); 199 *ἐγὼ παραγίνομαι* (בא אנכי בא); 2320 *ἐγὼ ἀποστέλλω* (אנכי שלח); 258 *ἐγὼ* (σοι) *δεικνύω* (אני מראה); 3218 *ἐγὼ ἀκούω* (אנכי שמע); 3410 *ἐγὼ τίθημι* (אני כרת); 3411 *ἐγὼ ἐντέλλομαι* (אנכי מצוך) and *ἐγὼ ἐκβάλλω* (הנני גרש). I have excluded the verb *εἶναι* from the list.

The present tense without an accompanying pronoun occurs but rarely in Exod. I have noted 515 *ποιεῖς*; 1415 *βοᾶς*; 1816 *διακρίνω* and *συμβιβάζω*. In each case it is a rendering of an inflected verb, and never of a participle.

The pronouns *ἐγώ* and *σύ* with other tenses is quite a different matter. Either the future or the aorist may be accompanied by a pronoun, which may or may not have a Hebrew counterpart. Such pronouns are usually intended for emphasis or contrast.

219 *τὰ πρόβατα*] + *ημων* B M O<sup>''-29'</sup> 135 77<sup>c</sup> 19' d f n t x 392-527 z 18 55 76' 130 799 Lat<sup>cod</sup> 100 Aeth Arab Arm Sa = Ra



The pronominal plus may well be a correct interpretation; it is, however, not original text.  $\mathfrak{M}$  has  $\text{ןאצה תא}$ , i. e. it has no suffix. It is true that occasionally Exod added a pronoun even when it was not present in its parent text, but the usual pattern is quite different. Many times Exod fails to render pronominal suffixes in the parent text particularly when the sense is obvious from the context. This can be seen from Lists 1 and 2 in chap. I. The translator tried to follow a middle course between rendering his parent text accurately and his own feeling for good Greek narrative style. The pronoun here is almost certainly secondary.

176  $\delta$  λαός] + μου B M<sup>ms</sup> 82 f 318' 120-128-628 799 L<sup>at</sup>codd 102 104 = Ra

The phrase “my people” or “thy people” occurs many times in Exod and even when  $\mathfrak{M}$  has no pronominal suffix Exod at times adds μου / σου (312 54 118 1513 331). In these contexts it is usually in such a phrase as  $\sigma\upsilon$  και  $\delta$  λαός σου, or in a phrase where the pronoun fits naturally. Here the μου is quite unexpected — the clause reads και  $\pi\acute{\iota}\epsilon\tau\alpha\iota$   $\delta$  λαός — and the μου is probably an ex par gloss.

278 οὕτως ποιήσεις] + αυτο (αυτω 767 75) B F<sup>a</sup> 82-767 19' d f n t 318 55 Arm = Ra

$\mathfrak{M}$  has  $\text{כן יעשׂו}$ . The absolute use of “thus do/did,” i. e. without object occurs a few times in  $\mathfrak{M}$  but only once is it rendered with pronominal object in Exod. These are οὕτως ἐποίησαν 76 1228 50 3911; οὕτως ἐποίησεν 4014 and cf 278, but 3923 οὕτως ἐποίησαν αὐτά (> O-707 71' 392 L<sup>at</sup>cod 100 Arab Arm Syh). Though the formula does not occur often, it follows  $\mathfrak{M}$  throughout except in 3923 in not supplying an object. At 278 it seems to be a Byzantine variant also followed by B F<sup>a</sup>; it is certainly secondary.

2711 και αι βάσεις 2°] + αυτων B 72 44 509 = Ra

The entire phrase is quite rightly sub obelo in Arm<sup>mss</sup> and Syh since it has no basis in  $\mathfrak{M}$ . In fact the entire phrase is problematic and were there a bit more support for the omission of the phrase than just F<sup>b</sup> Aeth<sup>C</sup> Arm<sup>te</sup> one might be tempted to consider it Exod. It not only has no support in  $\mathfrak{M}$ , it is also a difficult phrase. Whose bases are they? Presumably of the  $\sigma\tau\acute{\upsilon}\lambda\omicron\iota$ , but these were referred to earlier in the verse as made of bronze. Here it succeeds αι ψαλίδες τῶν στύλων and it is said that they were plated with silver. Does it then mean that the bases were of silver plated bronze? In any event, there is no good reason for adding αυτων. Greek normally would not add the word; its reference must be στύλων, and the variant is secondary.

#### 4. Genitive pronouns and coordinate nouns.

The normal Hebrew pattern for pronominal possession is the pronominal suffix, i. e. “his hands” is ידי; if coordinate nouns are both pronominally possessed, both nouns are suffixed, i. e. “his hands and feet” is ידיו ורגליו. What is here reviewed is how Exod deals with such repeated suffixes, since in good Greek usage two things should be noted: a) no genitive pronoun is used at all if the sense is clear without it,

and b) if a genitive pronoun is needed it normally occurs but once with coordinate nouns, preferably with the first, though the last is also possible.

Striking is the fact that the first generalization is very rare in Exod. References to "length and breadth (and height)" are indeed used absolutely (25<sup>9</sup> 16 22 28<sup>16</sup> 30<sup>2</sup> 36<sup>16</sup> 37<sup>16</sup>), but beyond this pattern only the following occur: 4<sup>20</sup> *τὴν γυναῖκα καὶ τὰ παιδία*; 10<sup>24</sup> *πλὴν τῶν προβάτων καὶ τῶν βοῶν* (though *ὑμῶν* occurs in the next clause); 11<sup>10</sup> *τὰ σημεῖα καὶ τὰ τέρατα*; 14<sup>23</sup> *ἡ ἵππος Φαραῶ καὶ τὰ ἄρματα καὶ οἱ ἀναβάται*; 14<sup>26</sup> *ἐπὶ τε τὰ ἄρματα καὶ τοὺς ἀναβάτας*; 15<sup>19</sup> *σὺν ἄρμασιν καὶ ἀναβάταις*; 18<sup>5</sup> *καὶ οἱ υἱοὶ καὶ ἡ γυνή*; 29<sup>14</sup> *τὸ δέσμα καὶ τὴν κόπρον*; 29<sup>17</sup> *τὰ ἐνδόσθια καὶ τοὺς πόδας*, and 30<sup>21</sup> *τὰς χεῖρας καὶ τοὺς πόδας*.

By far the most common pattern is the literal rendering of the Hebrew, i. e. repeating the relevant genitive pronoun after coordinate nouns, in fact, even adding them when the Hebrew occasionally lacks a suffix. I counted 52 verses containing such patterns of repetition, even up to seven times (20<sup>10</sup>) or six (8<sup>3</sup> 20<sup>17</sup>), but usually two or three.

Renderings of coordinates which fit neither of the above patterns, i. e. the genitive pronoun occurring but not with all the members unfortunately show no consistent pattern. In 11 cases only the first noun is modified usually as the first of two: 7<sup>3</sup> *σημεῖα μου καὶ τὰ τέρατα*; 8<sup>11</sup> *ἐκ τῶν οἰκιῶν ὑμῶν καὶ ἐκ τῶν ἐπαύλεων*; 17<sup>3</sup> *τὰ τέκνα ἡμῶν καὶ τὰ κτήνη*; 20<sup>12</sup> *τὸν πατέρα σου καὶ τὴν μητέρα*; 32<sup>2</sup> *τῶν γυναικῶν ὑμῶν καὶ θυγατέρων*; 33<sup>5</sup> *τὰς στολὰς τῶν δοξῶν ὑμῶν καὶ τὸν κόσμον*; 33<sup>6</sup> *τὸν κόσμον αὐτῶν καὶ τὴν περιστολήν*, and 38<sup>27</sup> *τὰς χεῖρας αὐτῶν καὶ τοὺς πόδας*. The last example is supported only by B G-58-82-376 19' 129 x 68'-120' 55. Ms 509 lacks *αὐτῶν*; 15 d<sup>-106</sup> n t Aeth Arab Bo Syh have *αὐτων* modifying both nouns, and all other witnesses have the *αὐτῶν* after *πόδας*. I have simply followed the oldest witness for the critical text.

Other instances of only the first noun being modified by a genitive pronoun are 21<sup>5</sup> *τὸν κύριόν μου καὶ τὴν γυναῖκα καὶ τὰ παιδία*; 25<sup>28</sup> *τὰ τρυβλία αὐτῆς καὶ τὰς θύσκακας καὶ τὰ σπονδεῖα καὶ τοὺς κνάθους*; 25<sup>30</sup> *ὁ καυλὸς αὐτῆς καὶ οἱ καλαμίσκοι καὶ οἱ κρατῆρες καὶ οἱ σφαιρωτῆρες καὶ τὰ κρίνα*.

There are nine instances in which only the last noun is modified by a pronoun. These are

- 322 *γείτονος καὶ συσκήνου αὐτῆς*
- 109 *τοῖς νεανίσκοις καὶ πρεσβυτέροις . . . σὺν τοῖς υἱοῖς καὶ θυγατράσιν καὶ προβάτοις καὶ βουσὶν ἡμῶν*
- 1232 *τὰ πρόβατα καὶ τοὺς βόας ὑμῶν*
- 149 *οἱ ἵππεῖς καὶ ἡ στρατιὰ αὐτοῦ*
- 1418 *ἐν τοῖς ἄρμασιν καὶ ἵπποις αὐτοῦ*
- 186 *ἡ γυνή καὶ οἱ δύο υἱοὶ σου*
- 2110 *τὰ δέοντα καὶ τὸν ἱματισμὸν καὶ τὴν ὀμίλιαν αὐτῆς*
- 2127 *τοῦ οἰκέτου ἢ . . . τῆς θεραπαίνης αὐτοῦ*
- 2533 *οἱ σφαιρωτῆρες καὶ τὰ κρίνα αὐτῆς*

There are another six instances in which two nouns are modified by a pronoun, and one or more are not.

- 1211 *καὶ τὰ ὑποδήματα ἐν τοῖς ποσὶν ὑμῶν καὶ αἱ βακτηρίαι ἐν ταῖς χερσὶν ὑμῶν*
- 1234 *τὰ φυράματα αὐτῶν ἐνδεδεμένα ἐν τοῖς ἱματίοις αὐτῶν ἐπὶ τῶν ὤμων*

1417 ἐν πάσῃ τῇ στρατιᾷ αὐτοῦ καὶ ἐν τοῖς ἄρμασιν καὶ ἐν τοῖς ἵπποις αὐτοῦ  
 2024 τὰ ὀλοκαυτώματα καὶ τὰ σωτήρια ὑμῶν τὰ πρόβατα καὶ τοὺς μόσχους ὑμῶν  
 3511 τοὺς ἀναφορεῖς αὐτῆς καὶ τὸ ἱλαστήριον αὐτῆς καὶ τὸ καταπέτασμα  
 3914 τὰ σκευὴ αὐτῆς καὶ τὰς βάσεις καὶ τοὺς μοχλοὺς αὐτῆς καὶ τοὺς στύλους.

There is no discernible pattern here. In two cases out of four nos. 2 and 4 have the pronoun, another one has pronouns modifying nos. 1 and 3. Out of three nouns, one has pronouns for nos. 1 and 3, and two have them for nos. 1 and 2.

It should also be noted that the tradition throughout shows a great deal of variation. Since no particular pattern seems to obtain, the text chosen has consistently agreed with Ra, i.e. with codex B the oldest witness.

5. Often the tradition will omit an original pronoun.

54 om μου F M O' -29-135 C" f 628 s γ<sup>-392</sup> 18 55 59 76' 646 Arm Syh = **℣**

**℣** has אה העק. The μου seems to be deliberate since it is Pharaoh speaking. The translator attributes such hybris to the evil Pharaoh that he even claims Israel as his own people. Its later deletion may not necessarily be due to hebraizing influence but rather have been in the interests of Hebrew piety; after all, the Israelites were always God's people, never Pharaoh's. The μου can only have been original.

72 om αὐτῶ F M<sup>txt</sup> O''-58 82 (707<sup>txt</sup>) 118'-537 d n s t 121 18 55 59 76' 509 L<sup>at</sup>cod 100 Aeth<sup>CG</sup> Arab Bo Syh = **℣**

Though αὐτῶ has no counterpart in **℣** it is a typical exegetical nicety characteristic of Exod. This occurs in the Lord's statement to Moses that he is to serve as a god to Pharaoh and Aaron is to function as his prophet. Verse 2a then goes on to say אה תדבר את כל אשר אצורך. This could be misinterpreted to mean that Moses would in spite of the preceding statement speak directly to Pharaoh, though the second half of the verse precludes this. In order that a reader might not have even a passing chance to misunderstand, this αὐτῶ is added after λαλήσεις. As so often Exod makes explicit what is already implicit in the text.

713 (ἐλάλησεν) αὐτοῖς] om F M O''-82' C" 107' s 121 18 55 59 76' 509 646 Aeth Arab Arm Bo Syh = **℣**; post κύριος tr 44' t Sa

Out of the 68 occurrences of the verb all but the following ten instances designate the addressee. 412 ὁ μέλλεις λαλήσαι; 523 λαλήσαι (ἐπὶ τῷ σῶ ὀνόματι)] + αὐτω A 58 Bo; 819 (καθ' ἅπερ) ἐλάλησεν (κύριος)] + αὐτοῖς 246 Sa; 112 ἀλάησον . . . εἰς τὰ ὄτα τοῦ λαοῦ; 1225 καθότι ἐλάλησεν] + ὑμῖν 426; 1623 ῥῆμα . . . ὁ ἐλάλησεν κύριος; 1919 Μωυσεῖς ἐλάλει, ὁ δὲ θεὸς ἀπεκρίνατο αὐτῶ; 201 ἐλάλησεν κύριος πάντας τοὺς λόγους . . . ; 243 λόγους οὓς ἐλάλησεν κύριος; 247 πάντα ὅσα ἐλάλησεν κύριος.

If one examines these ten exceptions carefully, it becomes apparent that in at least six cases the context makes it clear that identifying an addressee would be inappropriate (412 112 1919 201 2437). The usual pattern which the translator follows, regardless of whether **℣** has it or not, is to specify the addressee.

1615 (ιδόντες δὲ) αὐτό B 15'-58'-376 f γ<sup>-121</sup> 120-128'-628 130 799 Arm Sa] > rell = **℣**

Ⲙ has ויִרְאוּ, i. e. it has no object of the verb, and it might be suggested that the *αὐτό* is a scribal gloss. But when one examines the many instances of *ιδεῖν* in Exod, it becomes apparent that an object is almost invariably expressed whether Ⲙ has an object or not. In fact only twice does it occur absolutely, 34 *ἴτι προσάγει ἰδεῖν* and as an imperative *ἴδετε* at 1629 (simply as the plural of *ἰδοῦ*). As a participial modifier of a finite verb as in 1615, it occurs only once without an accusative modifier (325 *ἰδὼν Ἀαρὼν ᾤκωδόμησεν*). Nor is there much variation in the tradition (except above). Only at 22 in the expression *ιδόντες δὲ αὐτό* is the object *αὐτό* omitted by mss 376 55 and <sup>Lat</sup>cod 100. It is safe to conclude that *αὐτό* is indeed original text in 1615 as well.

1818 om *σύ* 3° B\* 72 Aeth Arm = Ra

The pronoun occurs in the clause *οὐ δυνήσῃ ποιεῖν σὺ μόνος*. The *σὺ μόνος* represents לַבְרַךְ perfectly, and must be part of the translator's work. The versional evidence is not worth much since both Aeth and Arm have *ποιεῖν* at the end of the clause. I suspect that the omission of the pronoun in B\* 72 is an auditory error. The succession of the /i/ phoneme in six successive syllables may well have made the dropping of the syllable easy — note /u-di-ní-si-pi-ín-si mo-nos/. Actually the same phenomenon obtains in ms 82's reading of *δυνη* for *δυνήσῃ*. The conclusion that *σύ* is original text is unavoidable.

304 (*ποιήσεις*) *αὐτῶ*] > B 15 129 392 55 426 Arm = Ra

Ⲙ has לו (וְעִשִׂית). When the verb עָשָׂה is modified by a prepositional phrase ל plus a pronoun in Exod the latter is almost always translated. The exceptions are

2525 *ποιήσεις*] + (⊗ Arm<sup>mss</sup> Syh) *αυτη* F<sup>b</sup> O<sup>-58-15</sup> C<sup>n</sup> f<sup>-56\*</sup> s 318 126 646 <sup>Lat</sup>codd 91 94—96 102 Arm Syh

2941 *ποιήσεις* 2°] + (⊗ Arm<sup>mss</sup> Syh) *αυτω* 376 Arm Syh

Three times the entire phrase remains untranslated: 2636 where it is added by hex (O Syh), and in Ⲙ: 3711 26.

The pronoun occurs correctly without relevant variation in the tradition at 24 1216 204 23 24 219 11 31 257 23 twice 2836 38 303 321 8 21 31 382(372). The remainder is as follows:

274 (*ποιήσεις*) *αὐτῶ*] > C<sup>n</sup> 424 Aeth

335 (*ποιήσω*) *σοι*] > F 707\* 53' 527 319 646

3422 (*ποιήσεις*) *μοι* omnes. Ⲙ has לו.

3610(394) (*ἐποίησεν*) *αὐτό*] *αυτω* 72-376 761 53' 75 343 71' 68'-120\* 319

Note that the one instance where the ל phrase is not rendered by a dative pronoun occurs in the last section of the book.

It is clear that Exod was careful in rendering the prepositional phrases (i. e. *la* plus pronoun) modifying the verb עָשָׂה. Accordingly *αὐτῶ* has been adjudged original at 304 as well.

3211 (*κυρίου τοῦ θεοῦ*) *αὐτοῦ*] > B 15' f<sup>(-53)</sup> z 426 799 Sa = Ra

Ⲙ supports the longer text. Though usually the shorter text is original when it concerns the genitive pronoun, here the longer text is likely preferable. The translator simply does not use the collocation “Lord God” unless there are good exegetical

reasons for it. It is difficult to reconstruct such here. On the other hand, “Lord his/ your/thy/my/our God” is frequently found in Exod.

344 *μεθ' ἑαυτοῦ*] *μετ' αὐτου* C-414'; > B 15-618<sup>α</sup>-707-767 44 n 619 318 55 426 = Ra

The context in Exod is *καὶ ἔλαβεν Μωυσῆς μεθ' ἑαυτοῦ τὰς δύο πλάκας*, which renders *תחל שני בידו קקרי*. The subject *Μωυσῆς* has been added to avoid any possible confusion since the subject of the preceding clause is *κύριος*. In an earlier reference to the first two tablets at 32<sup>15</sup> the phrase *בִּידוֹ* also occurs and is there rendered literally by *ἐν ταῖς χερσὶν αὐτοῦ*, and later in v. 19 *Μωυσῆς ἔρριψεν ἀπὸ τῶν χειρῶν αὐτοῦ τὰς δύο πλάκας*. Here the translator avoids a literal rendering but uses *μεθ' ἑαυτοῦ* instead — *μετ' αὐτου* would have been adequate as well. The shorter text is probably stylistic in origin. The tradition did find it awkward with one ms, 708, placing it before *Μωυσῆς*, and f<sup>-129</sup> 799 transposing it after *πλάκας*. It must, however, be original, since the tradition would hardly have supplied such a phrase; a hebraizing correction would rather have added *ἐν τῇ χειρὶ αὐτου* or *ἐν ταῖς χερσὶν αὐτου*.

376 *αὐτῶν* 1°] > B 15 53-56-129 71' 392 55 426 799 = Ra

The context has *καὶ τοὺς στύλους αὐτοῦ πέντε καὶ τοὺς κρίκους αὐτῶν* which corresponds exactly to **𐤀𐤋**. The text then goes on with *καὶ τὰς κεφαλίδας αὐτῶν καὶ τὰς ψαλίδας αὐτῶν κατεχρύσωσαν χρυσίῳ*. That *κεφαλίδας* and *ψαλίδας* modify *κατεχρύσωσαν* is immediately apparent when one sees the Hebrew which has **וַיִּצַפֵּה רֵאשִׁימָה וַיַּחֲשִׁקֵהוּ זָהָב**. The absence of *αὐτῶν* after *κρίκους* can then hardly be original; since *στύλους* and *κρίκους* both modify *ἐποίησαν* of the preceding verse, the relationship of the two nouns would be completely obscured by the omission of the pronoun. After all, the rings belong to the pillars.

The variant may well have been promoted by a widespread error with respect to *αὐτοῦ*: *αὐτοῦ*] *αὐτων* A B 15' 413-422 129 127 71' 318 68'-120'-126 55 426 799 Arm. The change of the singular pronoun to the plural was undoubtedly due to the influence of *αὐτῶν* occurring four times in the verse, but it makes an impossible text since there is no plural antecedent. On the other hand, in the text of Exod all four cases of *αὐτῶν* refer to the *στύλους*.

## 6. Changes in number of pronoun.

412 *ἄ*] *ο* B 15' *b* Co = Ra; *οσα* 58-426 318; *ως* 72

The pronoun occurs in the context *συμβιβάσω σε ἃ μέλλεις λαλῆσαι*. **𐤀𐤋** is no guide here since **אשר** is indeclinable. Both singular and plural are possible in this context and one can only decide by looking internally. First of all, the singular is only sparsely supported; secondly, the *ο* reading could have developed palaeographically since it follows *σε*, i. e. it is one of the round letters in the uncial text. Furthermore the plural is particularly appropriate since God is going to teach the heavy-tongued Moses the words he is going to say. Though one would like more certainty in the

matter,  $\alpha$  is more likely to be Exod than the singular. Cf also v. 15 where *συμβιβάσω ὑμᾶς* is followed by  $\alpha$ , i. e. not by the singular.

423 *αὐτοῦς*] *τον λαον μου* 118'-537 Bo<sup>A</sup>; *αυτον* F M O''-15' C'' *d n s t x y* 128' 18 55 59 76' 509 Ach Aeth Arab Arm Bo<sup>B</sup> Sa Syh =  $\mathfrak{M}$

The reference is to *λαός*, a word that occurs extremely frequently in Exod (168 times). The plural is the normal pronoun used in referring to *λαός* in Exod, and not the grammatically congruent singular. In fact, singular pronominal references are quite rare. Only the following obtain. In 9<sub>2</sub> *αὐτοῦ* occurs after *ἐγκρατεῖς* (not the popular *αυτους* but the genitive is good usage in the sense of "to rule over, be master over"). At 18<sub>23</sub> *ἐαυτοῦ* occurs in the clause *πᾶς ὁ λαός οὗτος ἤξει εἰς τὸν ἐαυτοῦ τόπον μετ' εἰρήνης*. In 33<sub>3</sub> (cf v. 1) the people are referred to in the singular (thus *διὰ τὸν λαὸν σκληροτράχηλόν σε εἶναι*), in the context of the future inheritance promised to the Israelites.

In a verbal clause with *λαός* as subject the expected congruent singular usually obtains for the verb, but if the verb is not in the immediate clause itself, it will again appear in the plural. Thus in 8<sub>20</sub> *ἐξαπόστειλον τὸν λαόν μου ἵνα μοι λατρεύσωσιν*, though in 13<sub>17</sub> *τῷ λαῷ ἰδόντι πόλεμον καὶ ἀποστρέψῃ εἰς Αἴγυπτον*. There is then no doubt that the popular *αυτον* in 423 is secondary.

106  $\alpha$ ] *ο* A M 376'-οΓ'-82 C''-126 *b d* 246 *n s t x y*-318 122 18 55 59 130 509 646' Bo Syh; *ας* 120<sup>c</sup>(vid) 76; *αι* 319; *ην* 64<sup>mb</sup>; *οσην* 318

There was a great deal of uncertainty in the tradition about the proper relative pronoun because there is no actually named antecedent near at hand. Exod presupposes *σημεῖα* of v. 1, whereas the variants are all attempts to fix up the text. The popular variant may well have been palaeographically promoted, i. e. as a dittograph, since the next word (*οὐδέποτε*) begins with *omicron*. It must be wrong, however, since it has no antecedent at all; presumably an understood *σημεῖον* would have to be postulated.

127 *αὐτά*] *αυτο* (*αυτω* 44-610<sup>c</sup>) A O-426-15-381' 57 *d* 246 *n*-458 85'-343' *t* 121-527 68' 799 Aeth Arm Sa Syh =  $\mathfrak{M}$ ; *αυτ* 458

One should compare v. 6 where the singular does obtain: "The whole multitude of the congregation of the Israelites shall slay it" (*αὐτό*). Here in v. 7, however, the plural is probably original text, and the singular constitutes a corrected reading either based on the Hebrew, or to make it consistent with v. 6. The translator used the plural because the context refers to *οἴκοις* where they ate *αὐτά*. Since the instructions in v. 4 referred to a lamb for each house, the plural was deemed more appropriate here. Note how this use is continued in v. 9 where *ἀπ' αὐτῶν* renders *ממנו*.

187 (*εἰσήγαγεν*) *αὐτόν* B M 426-οΓ C''-413 127 18 <sup>Lat</sup>cod 104] *intraverunt* Aeth Arab; *αυτους* rell

$\mathfrak{M}$  has *ויבאו* which Aeth and Arab represent, whereas Exod equals Sam *ויבאו* which was probably its parent text. The majority text was influenced by the earlier

context; not just Jethro and Moses are involved, but Moses' wife and two sons had also arrived, and the variant text welcomes them all into the tent. It must be admitted, however, that a "correction" from an original plural to a singular is also plausible, since the immediate context as well as the next verse refers only to Moses and Jethro. The choice of *αὐτόν* was admittedly influenced by the support of Sam, which text is often closer to LXX than  $\mathfrak{M}$ , and here seems to have provided the actual parent text.

197 *αὐτῶ* F<sup>a</sup>] *αυτοις* (*αυτους* 799) A F M oI-15-29 C''-41' 19\* d 130<sup>ms</sup> t x y-392 18 46 55 76' 799 Aeth-C Pal

The reference is here to Moses, not to the people as וְיִתְרוֹ of  $\mathfrak{M}$  shows. The popular variant is a scribal error due to the occurrence of *αὐτοῖς* in the main clause (*παρέθηκεν αὐτοῖς*). Moses is throughout the verse the subject except in the relative clause at the end: *οὗς συνέταξεν αὐτῶ ὁ θεός*.

2025 *αὐτό*] *αυτους* B 72 610\*(vid) 53'-56<sup>c</sup>-129 = Ra

There is an apparent inconsistency of number in  $\mathfrak{M}$  which is followed by Exod. The protasis refers to making an altar of stones, and the apodosis in both  $\mathfrak{M}$  and Exod says "you shall not build *them* with cut stones," i. e. the object of "build" is not "altar" as might be expected but the "stones." The verse then goes on to explain *τὸ γὰρ ἐγχειρίδιον ἐπιβέβηκας ἐπ' αὐτὸ καὶ μεμΐανται*. That the reference is no longer to the stones as the careless "correction" of the variant text has it but rather to the altar, is clear from the singular verb *μεμΐανται*.

324 *αὐτά* 1° F<sup>a</sup>vid] *αυτο* (*αυτω* 126 59) A F M 376-oI'-707 C''-16 d 56' s-130\* t 527 121 126-128'-628 18 46 59 319 509 799 Aeth Arab Arm Bo<sup>B</sup> Syh =  $\mathfrak{M}$ ; *αυτον* 707 130\* 318 — *αὐτά* 2° B F<sup>b</sup> 16-131\*(vid) n-127 71' 55 426 646] *αυτω* 72 19 318; *αυτον* 707 108 129 127 126\*; *αυτων* 767\* 319; *αυτοις* 767<sup>c</sup> 53'; *αυτο* rell =  $\mathfrak{M}$

The reference in both cases is to the materials which the Israelites brought to Aaron and from which he made the golden calf. In both cases  $\mathfrak{M}$  has the singular pronoun rather than the expected plural, since the actual reference is to the נִזְמֵי הַזָּהָב of v. 3.  $\mathfrak{M}$  apparently thought in terms of the זָהָב rather than the נִזְמֵי. But the Greek had *τὰ ἐνώτια τὰ χρυσᾶ* and the reference must be plural. The variant text represents a hebraizing correction which, though it technically equals  $\mathfrak{M}$ , does not make good sense and could hardly be original.

327 *οὗς* 908] *ον* B 15'-58-767<sup>c</sup> 246 x 392 z Lat<sup>cod</sup> 100 Arm; *ος* 106-610; *ο* 767\*(vid)

The referent is *ὁ λαός*, and the *οὗς* represents a good example of regular usage in Exod; cf v. 11 as well. If *λαός* follows the word with which it agrees, it is treated as a singular, but if the agreement follows *λαός* the word is treated as plural. Accordingly here *οὗς* is correct since *ὁ λαός σου* precedes it. Note in v. 6 *ἐκάθισεν ὁ λαός . . . καὶ ἀνέστησαν . . .* The singular variant in v. 7 is a hypercorrection putting the pronoun into grammatical rather than semantic agreement with the noun.

3817 *αὐτῆς* 3°] *αυτων* B 15' 56-129-246\* 127\* 392 799 Bo Pal = Ra

The pronoun modifies *τὰς ἐπαρυστρίδας* and  $\mathfrak{M}$  has *התחתית*. The verse details three golden things made, all connected with the candelabrum.  $\mathfrak{M}$  details these as *התחתית, מלקחיה* and *התחתית*, i. e. its lamps, its snuffers and its oil vessels. Exod renders these resp. by *λύχνους ἐπ' αὐτῆς, τὰς λαβίδας αὐτῆς* and *τὰς ἐπαρυστρίδας αὐτῆς*, all quite adequate equivalents. In each case *αὐτῆς* has *λυχνίαν* of v. 13 as antecedent. The change of *αὐτῆς* 3° to *αὐτῶν* in the tradition makes the oil flasks belong either to the snuffers or to the lamps, which is not in accordance with  $\mathfrak{M}$  nor is it likely to be the translator's intent.

## 7. Change in gender of pronouns.

214 *αὐτοῦ* = Sam] *αυτης* A F M O<sup>n-381' 707</sup> C<sup>n</sup> b 53'-56'<sup>c</sup> 130<sup>ms</sup>-321<sup>ms</sup> x 121 z 18 46 55 59 76' 426 509 646 Sa Syh =  $\mathfrak{M}$

The popular variant is probably recensional, whereas Exod is either based on a different parent text such as Sam, or represents an attempt at smoothing out the text. The general context throughout vv. 2—4 has been the legal rights of the bought Hebrew slave at the time of his release from his master. In v. 4 is detailed the situation of such a slave being given a wife by his master, who then bears children. At the time of the release the wife and the children belong to the owner, not to the husband/father. The Exod text makes the reference as “his owner” rather than “her owner,” probably since it is really part of the legal relation between slave and his master, rather than that of master and the slave's wife that is being referred to.

2721 *αὐτό]* *αυτον* A F M 767-οΙ' C<sup>n</sup> 44 n<sup>-75</sup> s t x y<sup>-318</sup> z 18 46 55 59 426 509 Latcod 100; *αυτην* 106; *αυτ* 125'

The popular *αυτον* must refer to the *λύχνος* of the preceding verse in the phrase *καίηται λύχνος*. This is, however, incorrect since the verb is there middle, whereas in v. 21 *καύσει* is transitive and *αὐτό / αυτον* is intended as object. It is not the lamp which Aaron and his sons are to burn but rather the oil. In Exod the antecedent is indeed *ἔλαιον* of v. 20.

3114 *αὐτοῦ* B 15' 55 426 Syh<sup>L</sup>] > 509; *αυτης* rell =  $\mathfrak{M}$

The pronoun occurs in the clause *ἐξολεθρευθήσεται ἡ ψυχὴ ἐκεῖνη ἐκ μέσου τοῦ λαοῦ αὐτοῦ*, and one's immediate impression is that the B+ reading is a clumsy mistake. The anaphoric reference in *ψυχὴ ἐκεῖνη*, however, is *πᾶς ὃς ποιήσῃ ἐν αὐτῷ ἔργον*. The translator apparently had the larger context in mind and made the referent masculine. It is, of course, the *lectio difficilior*, and here indeed it is to be preferred. The popular *αυτης* is a correction (not necessarily hebraizing), since the pressure towards *αυτης* is from the immediate context.

3820 *αὐτοῦς]* *αυτας* B 15-707 129 n<sup>-127</sup> 71' 55 = Ra; *αυτα* 19' d 127 t

The neuter is a variant of *αυτας*, involving the dropping of a final *sigma*, which is a fairly common phenomenon in the tradition. The *αυτας* might at first sight seem



attractive in view of the immediate context; the immediately preceding words are *καὶ ἀγκύλας ἐποίησεν ἀργυρᾶς ἐπὶ τῶν στύλων*. One would naturally think that the accusative pronoun (modifying *οὗτος περιηργύρωσεν*) in the next clause would refer to *ἀγκύλας*, i. e. *αυτας*. But this would simply repeat what had just been said in the preceding clause, viz. “he made silver *ἀγκύλας* on the pillars;” thus the pronominal reference must be to *στύλων*, i. e. *αυτούς*.

#### 8. Change in case of pronouns.

98 (λάβετε) ὑμεῖς] υμιν (ημιν 618) A M oI-29'-135 C" b<sup>-19</sup> d s<sup>-343</sup> t y 18 59 424 646 Aeth Arab Bo = 𐤒𐤃

The nominative is probably to be preferred, although at 12<sub>21</sub> which is an exact parallel Exod has *λάβετε ὑμῖν ἐαυτοῖς*. On the other hand, 34<sub>11</sub> has *πρόσεχε σύ* for *ἤμῃ ἤλ*. For the nominative second personal pronoun following an imperative only the following further examples occur in Exod: 19<sub>24</sub> 24<sub>1</sub> *ἀνάβηθι σὺ καὶ Ἀαρὼν*; 33<sub>1</sub> *ἀνάβηθι . . . σὺ καὶ ὁ λαός*; 11<sub>8</sub> *ἔξελθε σὺ καὶ πᾶς ὁ λαός*, and 18<sub>19</sub> *γίνου σύ*. But in all these examples 𐤒𐤃 has *𐤏𐤍𐤁*. Only 34<sub>11</sub> *πρόσεχε σύ* gives a real parallel. For a good parallel outside Exod cf Deut 4<sub>23</sub> *προσέχετε ὑμεῖς*.

22<sub>8</sub> *αὐτός*] *αυτον* B\* 126 = Compl

Normally the subject of the infinitive is in the accusative and the B\* 126 reading is an easy variant. It should also be noted that in v. 11 the immediate context *ἧ μὴν μὴ αὐτὸν πεπονηρεῦσθαι* is exactly the same. In this verse the main verb is *ὀμεῖται* and its subject and that of the infinitive are the same, viz. *ὁ κύριος τῆς οἰκίας*, and the normal pattern in such cases would be to omit a pronominal subject for the infinitive. There is, however, potential confusion. Theoretically the *ὁ κλέψας* might be thought of as subject, or even worse, *τοῦ θεοῦ*, and Exod to make certain that no confusion might exist uses *αὐτός* to emphasize the identity of the subject as the same as that of *ὀμεῖται*. For this he chose the possible though more unusual *αὐτός*; cf Blass-Debrunner 405.

32<sub>35</sub> *ὄν*] *ου* B O<sup>-767-15'</sup> 73'-550' f z 55 799 = Ra

Exod is usually quite careful about grammatical congruity for relative pronouns, and in *ὃν ἐποίησεν Ἀαρὼν* the pronoun should be accusative since it modifies as direct object the verb *ἐποίησεν*. Admittedly, one might think it possible that confusion might exist as to the referent. At least in theory both *λαόν* and *μόσχον* would be possible, both being masculine singular. But no one could possibly think that *λαόν* was meant. The variant arose quite naturally by attraction to the case of the referent which immediately preceded it, viz. *μόσχον*.

34<sub>1</sub> *ἄς*] *αις* B O<sup>-376-29</sup> b 106-107' 56' s<sup>-730</sup> t 121' 128'-407-628 55 509 799

The translator tends to grammatical correctness with respect to the use of relative pronouns, rather than assimilating them to the inflection of the antecedent, though

the latter phenomenon does occasionally occur. Here there is good solid support for ἄς which as object of *συνέτριψας* should be accusative rather than the dative of its antecedent, *πλαξίν*. The dative is thus a secondary attraction, and was probably also influenced by the syllable immediately preceding it (*πρώταις*).

3430 *αὐτῶ] αὐτου* B 82 53'-56\* 392\* 55 509 799 = Ra

The verb *ἐγγίζω* in the sense of “approach, come near” is normally modified either by a dative or a *πρός* construction, whereas a genitive though not impossible is highly unusual.  $\mathfrak{X}$  has *יילא*. The forms *αὐτῶ* and *αὐτοῦ* were easily confused by scribes and the weakly attested *αὐτου* is simply a scribal error.

4017 (*ἐπ'*) *αὐτήν] αυτης* B 44 53\*-246\* 68'-120' 646 = Ra; *αυτοις* 53<sup>c</sup>-246<sup>c</sup>-664

The preposition *ἐπί* can govern the genitive, dative or the accusative, but for Exod the accusative is the most common. Including the above instance the accusative occurs 180 times, the genitive 110 times, and the dative only 19 times. But of more importance is usage when the prepositional phrase modifies the verb *ἐπιτίθημι*. The dative never occurs, the genitive four times, and the accusative 33 times. Obviously the accusative is here to be preferred.

#### 9. Change in person of the pronoun occurs occasionally.

829 *σου 2°] φαραω* M O''-64<sup>m8</sup> (72) 82 C'' 118'-537 *d n s*-321<sup>m8</sup> *t* 121' 18 55 59 76' 509 646 Aeth  
 Arab Arm Bo Pal Syh =  $\mathfrak{X}$   
 — *σου 1°] αυτου* M O''-64<sup>m8</sup> (72) 82 C'' 118'-537 *d n*-458 *s t* 121' 18 55 59 509 646 Aeth<sup>C</sup>  
 Arab Arm Bo Pal Syh =  $\mathfrak{X}$   
 — *σου 2°] αυτου* M O<sup>(-72)</sup>-15-707 *d n*-628 *t* 18 646 Arm Bo Pal Syh =  $\mathfrak{X}$

$\mathfrak{X}$  begins the verse with direct address to Pharaoh on the part of Moses, but then changes in midstream to a third person address. This Exod characteristically renders consistently by making the entire verse in second person. The variants in all three cases are hebraizing corrections; note how O and the Byzantine tradition consistently support the “corrected” text, illustrating thereby the probably secondary nature of their text.

1413 *ὕμιν* O<sup>-376</sup> 78-413 127 *s*-321 Arm Sa] > 107'-125 59 Bo<sup>B</sup>; *ημιν* rell = Ra

Whenever variants obtain between first and second plural pronouns they are almost invariably simply itacistic, and a glance at the Hebrew will determine which is original since visual or auditory confusion can hardly obtain in the Hebrew. Here  $\mathfrak{X}$  has *לכם*. Nor is there anything in the context to promote a first person reference. The popular reading is simply wrong.

#### 10. Change of pronominal stem.

1014 *μετ' αὐτήν] μετα ταυτα* B 376<sup>c</sup> 52\*(vid) 56-129 x 120-128' 130 799 = Ra; *μετα ταυτην*  
 15-58'-376\*-707 C''-52\* (126) *b d* 246<sup>c</sup> 628 *t y*-527 68' 55 59 76' 509 Arm Pal

What does seem clear is that the Ra text cannot be original. The phrase *μετὰ ταῦτα* always occurs in Exod simply as an indefinite “afterwards” (320 51 1118 1314 3432). Here it contrasts with *προτέρᾳ αὐτῆς*, and *μετ’ αὐτήν* is the expected reading, though the popular reading *μετα ταυτην* would also be appropriate. The A + reading has been chosen, however, as stylistically the better reading, with the popular reading simply a palaeographically inspired variant. The B reading is then to be understood as *ex par*, i. e. under the influence of a common LXX phrase.

2023 *ἑαυτοῖς* 2°] *αυτοις* (*αυτους* 134) A M O<sup>-376</sup> C<sup>''-57'</sup> 118'-537 107' 56'-129 85'-130-343' t  
x 121-392 z 55 59 76' 424 426 = Ra  
1221 (*ὕμιν*) *ἑαυτοῖς*] *αυτοις* A M O<sup>-376</sup>-29-82-135 d<sup>-106</sup> f n<sup>-127</sup> s t<sup>-134text</sup> γ<sup>-527</sup> z 18 59 76' 130  
3032 (*ὕμιν*) *ἑαυτοῖς*] *αυτοις* 72-707-707<sup>l</sup> 500 53'-56 527 509 799  
3037 (*ὕμιν*) *ἑαυτοῖς*] *αυτοις* B F<sup>b</sup> O<sup>-376</sup>-707-707<sup>l</sup> 500\* 129 n 527 55 = Ra

The use of the reflexive pronoun after the second person personal pronoun is highly unusual, but it does occur in the LXX; cf e.g. Deut 423. The classical usage is *αὐτοῖς*, and this remained “correct” in Hellenistic Greek as well. The reflexive pronoun can and often does substitute for second or first person personal pronouns, especially in the dative, in Hellenistic Greek, and does occur occasionally in LXX. Though its use, as far as I have been able to discover, is limited to the LXX in extant literature, support for it is consistently too strong to declare it unacceptable; admittedly, it is the *lectio difficilior*, and the urge for copyists to change it to the more acceptable *αυτ-*stem must have been almost irresistible. Particularly strong is the case of 3032 where the evidence for *ὕμιν ἑαυτοῖς* is overwhelming; were it completely unacceptable usage, it is difficult to understand the pattern of support for it in the tradition. In all the above cases the *lectio difficilior* is to be preferred.

2110 *αὐτῷ*] *εαυτω* B<sup>c</sup> 82 b f<sup>-56\*</sup> 68'-120' 424 = Ra; > B\* 509 Bo<sup>B</sup>

Exod does not normally use the reflexive dative pronoun in the singular, even though the referent is clearly the same as the subject. In fact there are only three cases: 414 *χαρήσεται ἐν ἑαυτῷ*; 620 *ἔλαβεν . . . ἑαυτῷ εἰς γυναῖκα*, and 1618 *ἕκαστος εἰς τοὺς καθήκοντας παρ' ἑαυτῷ*. In each case there is a good exegetical or stylistic reason for the reflexive. It should also be noted that the support in the mss is very weak; with B\* having omitted it there is no early evidence for it, and *αὐτῷ* is almost certainly original.

2216 *αὐτῷ*] *εαυτω* F M O<sup>''-72</sup> C<sup>''</sup> b d<sup>-44</sup> f<sup>-129</sup> n 30'-85-343' t x y z 18 46 55 59 76' 424 426  
509 646' <sup>Lat</sup>cod 103

The majority readings at first blush might seem to be original, since its referent is clearly the same as the subject of the verb *φερνιεῖ* and a reflexive pronoun would certainly fit in the context. Since Exod only sparsely used the dative singular reflexive pronoun unless there is a good exegetical reason for it, it should here be rejected since the more common *αὐτῷ* here admits of no misunderstanding. Furthermore a change to the reflexive is easy to envisage for copyists; the reverse would be almost incomprehensible.

3114 *δς* B O<sup>-29</sup> 129 *n x z* 55] *ο* 426; *οστις* rell

That *δς* is original rather than *οστις* is clear when one examines Exod usage. Exod never uses the indefinite pronoun after *πᾶς*; in fact, *δστις* occurs only once and that in the opening statement of the Decalogue, 20<sub>2</sub>. Actually the relative adjective *δσα* is the form used by Exod for the accusative after *πάντα* throughout instead of *δν*; cf Bauer sub *δσος*. Cf also v. 15.

3317 (*ένώπιόν*) μου] *εμου* A F *οΙ*-707 C<sup>-16</sup> 77-57 *ς*-30 527 121' 126-128'-628 59 646

The enclitic form is to be preferred. Admittedly, the phrase *ένώπιόν μου* occurs only four times in Exod (also in 23<sub>15</sub> 32<sub>33</sub> 34<sub>20</sub>). At 23<sub>15</sub> only ms 527 has the long form; at 32<sub>33</sub> only B<sup>(c)</sup> 58<sup>c</sup>-*οΙΙ*-29 53'-56 *n* 527 426 799 have *εμου*, and at 34<sub>20</sub> only the enclitic form is found in the mss. In no case has the accented form won a following in the majority of witnesses, and it is clear that Exod always used the enclitic form after *ένώπιον*.

3640 *έπὶ τό* A B 15 52-615<sup>c</sup>-761 *d f n t* 55 426] *ομ τό* 707\* 392; *αυτω* 537 Aeth; *επ αυτο* (*aut αυτω*) rell = Ra **Ⲛ**

The phrase *έπὶ τὸ λῶμα* is Exod's realization of *עליו*, and the change of *τό* to *αυτο* is a hexaplaric correction. The Hebrew then follows with *פתיל תכלת* "a blue thread." In Ra's text the *λῶμα* must represent *פתיל* "thread of cord," but this is highly unlikely. The word *λῶμα* is the rendering for *שול* "hem or border," not for *פתיל* which is omitted entirely by Exod. The *λῶμα* must be the border of the *πέταλον* on which a blue (i.e. cord) was placed so that it might be firmly laid upon the top part of the turban.

#### H. Nouns.

1. The spelling of *θημωνιάς* *θημωνιάς* at 8<sub>14</sub> is with an *eta* rather than with *iota* which Ra adopted on the basis of B, and it is clearly correct as LS (cf also Wa 289) shows. It derives from the root *√θη* as in *τίθημι* and must be spelled with *eta*. The spellings *θιμωνιας* (as B F<sup>b</sup> 970+) or *θειμωνιας* (as A F+) are itacistic.

816 *σκιῖφες* 970] *σκιπιες* (cvar) O<sup>-376</sup>\*-15-135 C<sup>''</sup> 44 *f*-129\* 75' 84<sup>c</sup> *x* 318-527 *z* 55<sup>c</sup> 59 76' 424 646 Syh<sup>TmG</sup>. Similarly at 8<sub>17</sub> *σκιῖφες* 1° 2°; 8<sub>18</sub> *σκιῖφα* and *σκιῖφες*.

There is confusion already in the third century B.C. in Egypt as to whether the aspirated or the unaspirated labio-dental is proper for this word (cf Mayser I.1.146; cf also Thack 7.18). Since all the uncials in the five instances above (all the instances in which the word occurs in Exod) spell the word with *phi*, that spelling has been followed throughout. Cf, however, Ps 104<sub>31</sub> where according to Rahlfs *Psalmi cum Odis* A\*(vid) B have *σκιπιες* whereas A<sup>c</sup> S have *σκιφες* (only citing uncial texts).

159 *μαχαίρα*] *-ρη* A B\* F 82 56-129 30-344<sup>txt</sup> 121' 509 = Ra

1713 *μαχαίρας*] *-ρης* B

2224 *μαχαίρα* omnes

821 *κννομνίας*] -*μννς* B 58-426-707 56'-129 55\* = Ra

824 *κννομνίας*] -*μννς* B 82' = Ra

The classical retention of  $\bar{\alpha}$  after  $\rho$ ,  $\epsilon$ ,  $\iota$  in the singular for first declension feminine nouns is sometimes voided in later Greek. The earliest attested cases of  $-\rho\eta\varsigma$  or  $-\rho\eta$  as well as of  $-\nu\eta\varsigma$  are found in the Tebtunis Papyri (second to first centuries B. C.); cf Mayser I 1.11. Were Ra correct at 15<sup>9</sup> and 821<sup>24</sup>, these would be the earliest attested forms. It is far more likely that these forms betray later changes in the tradition. Codex B cannot be trusted not to have taken on later forms, and it would be unwise to adopt its readings. It might also be noted that Ra did not adopt B's reading at 17<sup>13</sup>, nor did he emend to *μαχαιρη* at 22<sup>24</sup>. Cf also Thack 140f which statement is based only on uncial texts.

27<sup>9</sup> *πῆχεων*] *πηχων* B 82 *f n*<sup>-127</sup> 55 799 = Ra

27<sup>11</sup> *πῆχεων*] *πηχων* B 82 *f*<sup>-129</sup> 392 55 799 = Ra

27<sup>12</sup> *πῆχεων*] *πηχων* B 82 392 55 = Ra

27<sup>15</sup> *πῆχεων*] *πηχων* B F 82 *f*<sup>-129</sup> 392 55 76' 799 = Ra

27<sup>16</sup> *πῆχεων*] *πηχων* B 82 *f*<sup>-129</sup> 392 55 799 = Ra

27<sup>18</sup> *πῆχεων*] *πηχων* B F 15'-29-64\* *d*<sup>(-106)</sup> *f*<sup>-129</sup> *t* 392 55 59 76' 509 799 = Ra

37<sup>2</sup> *πῆχεων* 2°] *πηχων* B 29-82 *d*<sup>(-44)</sup> 246\* *n*<sup>-127</sup> *t* 46 319 426 509 = Ra

Ra's choice of the contracted Hellenistic forms of the genitive plural of *πῆχυς* in these scattered references is puzzling, since in all other instances throughout the book he chooses the classical forms. It is highly doubtful that a translator would proceed in so chaotic a fashion. In fact even in ch. 27 Ra follows the classical form three times in v. 1 as well as using it in vv. 13 14. For other instances cf 25<sup>9</sup> 16 22 26<sup>2</sup> twice 8 twice 16 30<sup>2</sup> 37<sup>2</sup> 10<sup>11</sup> twice 13 16 twice. The classical form has been adopted throughout. Not only is it the dominant form in the tradition, but for the third century B. C. literary materials doubtful cases should be decided in favor of the more conservative classical forms. For *πῆχεων* vs *πηχῶν* cf Thack 151.

## 2. Change in number of nouns.

9<sup>19</sup> (*έν*) *τοῖς πεδίοις*] *τω πεδιω* A B 15-376' Aeth Arab Arm Bo Pal Syh = Ra

9<sup>21</sup> (*έν*) *τῶ πεδίῳ*] *τοῖς πεδίοις* B 58'-82' *b f n s*<sup>-321mg</sup> *x* 392-527 120-128' 130 799 <sup>Lat</sup>cod 104 = Ra

In spite of the oldest witnesses supporting the singular in v. 19, it is unlikely to be original but is rather due to the influence of *έν τῶ πεδίῳ* occurring in the preceding clause.  $\mathfrak{M}$  has  $\text{רדב}$  for both, but that is not relevant. The translator used the plural because the reference to *οἱ ἄνθρωποι καὶ τὰ κτήνη* is plural. In the preceding clause it is singular because the reference is to *σοι*. The plural is indeed the more unusual and is to be preferred.

This is not the case in v. 21 where Ra did adopt the plural. There the plural is not nearly so attractive since the reference, *ὅς δὲ μὴ προσέσχευ*, is again singular. The plural variant may well be due to the influence of *τοῖς πεδίοις* in v. 19b, or possibly to *τὰ κτήνη* preceding it, but it is not original text.

1315 πρωτοτόκων 1° B 82' 14-126 *bfn s-730* x 318' 128'-628 130 Sa] -τοκου rell  
— πρωτοτόκων 2° B 82 126 *bfn 85'-343'* x 318' 128'-628 Arm<sup>te</sup> Sa] -τοκου rell

𐤎 has ר(ו)בב which was understood as a collective by the translator. The plural was used because the genitive modifiers are in the plural (*ἀνθρώπων, κτηνῶν*). The singular variant is probably ex par.

2228 ἄρχοντας B 15'-376 30-85-343'-730<sup>c</sup> x 527 Arm<sup>ap</sup> Sa Syh] ἀρχοντ<sup>r</sup> 458; ἀρχοντα rell = 𐤎

Exod chose to understand נשיא as a collective noun, since נשיא in Exodus occurs elsewhere in the plural (1622 3431 3527) as chieftains. The singular may well be a hebraizing correction which eventually became the popular text.

246 κρατήρας B 15-58' Phil III 42 Aeth<sup>FHM</sup> Arm Sa Syh] -τηρα rell

The pattern of support for Exod might well suggest that κρατήρας was a hebraizing correction towards אגנת of 𐤎, the support including ms support from hex mss as well as Arm and Syh. But it is also supported by Phil which is hardly hex, and this support together with cod B does make it attractive as candidate for original text. This would mean that Origen did not “change” the text but rather took the text that he had before him, since he, according to his own statement, only “added” when the Hebrew text had no equivalent in his Greek. It is clear that he did more in his rearranging the word order to fit the Hebrew order as well as at times “correcting” transliterations, but actually changing Greek words to fit the Hebrew he is not supposed to have done. The popular singular text was probably simply a scribal error in origin, i. e. a loss of the final consonant *sigma*.

2523 στρεπτά (+ επτα 799) κυμάτια χρυσᾶ B Fa 82' 57'<sup>ms</sup>-550'<sup>ms</sup> f 30'-85'<sup>ms</sup>-130<sup>ms</sup> x γ<sup>-318</sup> 799] κυμ. στρ. χρ. 55; κυμ. στρ. 767 n; *uersatilia cybatia* Lat<sup>c</sup>codd 91 94—96 102; στρεπτον κυματιον b Aeth<sup>C</sup>; (cvar) στρεπτον κυματιον χρυσοῦν rell

Both here and in v. 10 the phrase appears in the plural, but in v. 24 it is singular. For both the ark and the table there are moldings because there are four sides. For v. 24 the molding is for the *στεφάνη*, and the translator considered this to be singular, although the border or rim is also viewed as being for the entire table. The popular singular variant in v. 23 is then the result of the influence of the singular in v. 24.

3114 τὰ σάββατα B 15' 129 55 426 Lat<sup>c</sup>cod 100 Arm] + mea Sa; το σαββατον (+ meum Aeth Bo) 908 rell

The question of whether שבת should be rendered by the singular or the plural is a complicated one. In my opinion Exod rendered it consistently by the plural but often treated it as a grammatical singular except at 3116 where *αὐτά* refers to *σάββατα*, i. e. the plural. Often it appears unarticulated but by no means with any regularity. The word appears 12 times in Exod, two of which are in the genitive modifying the word *ἡμέρα* (208 353). In three cases *σάββατα* obtains in all mss (1623 3113 16). The evidence for the singular in the remainder is as follows.

- 1625 σαββατον *f*<sup>-129</sup> 646 Sa Syh  
 1626 σαββατον F<sup>b</sup> 72  
 1629 το σαββατον F<sup>b</sup> 15-58 Arm Sa  
 2010 σαββατον F<sup>b</sup> 610 Aeth Arm Sa  
 3115 σαββατον 72-707<sup>1</sup> 739 75 426 Aeth Arm Sa  
 352 σάββατα B F<sup>a</sup> M<sup>ms</sup> 15-707-767 *d f*<sup>-129</sup> *n t* 527 318' 68'-120' 55\* 416<sup>c</sup> 426 799 Lat<sup>cod</sup>  
 100] σαββατον rell

Outside of 3114 and 352 the evidence is overwhelmingly for *σάββατα*, and in view of that fact it would seem judicious to accept the plural form for these two passages as well.

That (τὰ) *σάββατα* is usually understood as a singular seems to be the case almost consistently. At 1623 3115 it is defined as *ἀνάπανσις ἀγία*; it is commonly referred to as a day (1626 29 208 10 3115 353), as *σήμερον* at 1625, as *κατάπανσις, ἄγιον, ἀνάπανσις* at 352, as a *σημεῖον* in 3113, and in v. 14 it is said *ὅτι ἄγιον τοῦτό*.

- 339 τῶν θυρῶν] *την θυραν* B 15'-376 73'-550' *f* 392 126 55 799 Lat<sup>cod</sup> 100 Aeth Sa = Ra; *της θυρας* 426  
 3310 τῶν θυρῶν] *της θυρας* B 82' 129 426 = Ra; *την* (> 246\*) *θυραν* 15 73'-550' *f*<sup>-129</sup> 527 799; *ianuat* Lat<sup>cod</sup> 100; *τας θυρας* 407 55 509

The above nouns are governed by *ἐπί*. The notion “at the door (of the tent)” occurs quite often throughout the book. Though the Hebrew is usually simply פתח (i. e. in the singular; in fact the plural does not occur in Exodus), there is no consistency of number whatsoever in Exod, and only the tradition can decide. Here, however, there is a built-in contrast. In the above cases the pillar of the cloud was standing *ἐπὶ τῶν θυρῶν τῆς σκηנῆς*, and the reference is clearly to the “tent of witness.” The text goes on to say that all the people were standing and bowed down *ἐκαστος ἀπὸ τῆς θύρας τῆς σκηנῆς αὐτοῦ*. In other words the translator contrasts the “doors” of the tabernacle with the “door” of the individual tents of the Israelites, and the plural seems to be intentional in the above cases.

- 3611 *συμπελεγμένον* (συνπ. A M 509) A M<sup>xt</sup> *οΙ*-29 56' *t x* 318' 128'-628 18 46 59 319 416 509 799] *-γμεν*<sup>v</sup> 126; *-νας* *d* 55; *-μενα* (cvar) rell

The antecedent must be *ἔργον ὕφαντόν*; that is what is plaited. The popular variant resulted from attraction to the inflection of the intervening prepositional phrase *εἰς ἄλληλα*. But the participle can hardly modify *ἄλληλα* since this would make very little sense. The Hebrew text is of no help here and the translator simply tried to make a plausible description.

- 388 *σκιάζοντας*] (+ *και* 72) *σκιαζοντα* (σνσκιαζ. 72 75 68'-120) A B 15'-72-381' 500 *b f*<sup>-246</sup> 75' *x y*<sup>-318</sup> 68'-120' 18 55 426 799 = Ra

The popular variant is not to be analyzed as a neuter plural but rather as a masculine accusative singular. Since v. 7 refers to the cherubs individually, i. e. twice as *χερουβ ἕνα*, this would be the antecedent; the singular then entered the tradition by attraction to *χερουβ*. But this must be the result of a thoughtless mistake. ויהי כנפים הכרבים פרשי כנפיהם which leaves no room for any doubt that the reference must be plural, i. e. the antecedent is the *δύο χερουβίμ χρυσοῦς* of v. 6. Furthermore the singu-

lar is senseless in the context of Exod; the participle is modified by *ταῖς πτέρουξιν αὐτῶν* (with only ms 500\* omitting *αὐτῶν*).

3818 *ταῖς στύλοις*] *τω στύλω* (-λλω 619) B 15 19' 71' 55 426 Pal = Ra

The origin of the singular variant is difficult to explain. It simply does not fit into the context. All the objects in the verse are in the plural: *τοὺς στύλους, τοῖς στύλοις, τοὺς μοχλοὺς, τοὺς στύλους* and *τὰς ἀγκύλας*, and though this one alone is in the dative, the plural is demanded by the sense of the passage. The variant is probably simply a careless mistake.

### 3. Change in case of nouns.

514 *λέγοντες*] *λεγοντων* F M O<sup>-72\*</sup>-29 C<sup>"</sup> 118'-537 *d*<sup>-610</sup> *n s t*<sup>-134</sup> 121' 128' 18 55 59 76' 509 646

*λέγων* / *λέγοντες* like the *לאמר* which it translates is treated like an indeclinable as far as case is concerned in Exod, the only exception being the rather difficult *λέγοντας* of 177. As a nominative its antecedent should grammatically be the word *κατασταθέντες* (in turn in apposition to *οἱ γραμματεῖς . . . τῶν υἱῶν Ἰσραήλ*), rather than the *ἐπιστατῶν* of Pharaoh. In actual fact, however, it is the *ἐπιστατῶν* who are making the demands, and the "correction" of the text to the genitive makes that clear. Were the genitive original, it would be difficult to understand why a scribe or reviser would introduce a nominative which might promote a false understanding of the text. Only the usual nominative can be the original text here.

At 177 *λέγοντας* rather than the *λεγοντες* of 29 *b*<sup>-314</sup> *d* 53' 127 85-730 *t* 318' 120-628 509 799 is original. The use of the nominative might make the reader think that it is Moses who is speaking. The use of the accusative here shows real understanding, since it modifies the unexpressed subject of the infinitive *πειράζειν* (verbalized by Origen in the asterisked plus *αυτους*).

121 *Αἰγύπτω*] *αιγυπτου* B O<sup>-426</sup>-15-29\* 126 537 56\*-246 127 85-321<sup>α</sup>-343' 392-527 120 130 509 = Ra

The translator throughout Exodus always renders *בארץ מצרים* by *ἐν γῆ Αἰγύπτω*, never by *εν γη αιγυπτου* (628 73 115 9 10 1212 twice 13 29 40 1315 1411 163 2221 239). On the other hand, when the word *πάση* obtains between *ἐν* and *γῆ*, Egypt always follows in the genitive, i. e. as *ἐν πάσῃ γῆ Αἰγύπτου* (719 21 816 17 99 11 25 1015 19 1230). One can be certain that *Αἰγύπτω* must therefore be read at 121 in accordance with this translation pattern.

1211 *κυρίῳ* B 82 118'-537 129 628 85 509 Syh] *κυριου* rell

Although *κυρίῳ* is only supported by a few scattered witnesses it is obviously original. Even though the Hebrew pattern *ל הווא* or *ל יהיה* could equally well be rendered by *εἶναι* plus the dative or the genitive, the genitive is only attested once in Exod, and even there the dative occurs as a variant: 416 (*ἔσται*) *σου*] *σοι* 15'-618 C<sup>"</sup> 628 55<sup>c</sup> Ach Aeth Arab Arm<sup>te</sup> Pal Sa Syh; *𐤎* has *לך יהיה*.



On the other hand, the dative is frequently attested, especially with pronouns. For *κυρίῳ* the following obtain: 12<sup>42</sup> 29<sup>25</sup> 30<sup>10</sup> and in the sense of a human *κυρίῳ*, 21<sup>4</sup>.

23<sup>16</sup> ἐξόδου B M 82'-376-381' 126 *d f*<sup>-56\*</sup> 458 *s t x* 527 *z*<sup>-630</sup> 18 46 76' 426 509] ἐξοδῶν 767; ἐξοδῶ rell

The phrase **בצאת השנה** of **𐤀𐤃** is rendered by Exod as *ἐπ' ἐξόδου τοῦ ἐνιαυτοῦ*. Four mss, 58' 56\* 799, have *εν* for *ἐπ'* as well. The preposition *ἐπί* used in a temporal sense is best served by the genitive, whereas the dative is late and considered to be rather bad Greek according to LS. In a third century B. C. document one would certainly expect the genitive and Ra was fully justified in following B here.

25<sup>12</sup> ἐκ ξύλων ἀσήπτων] ξύλα ἀσηπτα B M<sup>txt</sup> 82' 118'-537 56\* *n* 85'<sup>txt</sup>-130<sup>txt</sup>-343-344<sup>txt</sup> 392 126 18 46 55 799 = Ra; + ξύλα ἀσηπτα *f*<sup>-56\*</sup>

The term **עֲצֵי שִׁמְיִם** occurs a number of times to signify the material out of which something was (to be) made and in such contexts whenever it is rendered (it is not rendered in 36<sup>20</sup> 31 37<sup>1</sup> 4 10 15 25 28 38<sup>1</sup> 6) it is always translated by *ἐκ ξύλων ἀσήπτων*, and never by the accusative of material *ξύλα ἀσηπτα*. The latter phrase does occur in 25<sup>5</sup> 35<sup>7</sup> 24 but as direct object or subject of the verb. For *ἐκ ξύλων ἀσήπτων* cf 25<sup>27</sup> 26<sup>15</sup> 26 27<sup>1</sup> 6 30<sup>1</sup> 5. At 25<sup>22</sup> the phrase is not rendered by Exod.

28<sup>21</sup> ἕκαστος B 82'-767 129 55 Arm Bo] *εκαστου* rell

It might at first glance seem that the genitive should be taken as original text of Exod, since it is grammatically congruent to its context, i. e. *γλυφαὶ σφραγίδων εκαστου κατὰ τὸ ὄνομα*; it is, however, secondary. Whenever *ἕκαστος* obtains as a substantive, i. e. as equivalent for the Hebrew **שֵׁא**, it is always nominative masculine (24 times). In fact it occurs as an adjective only three times in the accusative and never in the dative or the genitive. The popular variant is simply a stylistic correction of the original text.

37<sup>3</sup> (ἔργον) ὑφαντόν] ὑφαντου B M<sup>ms</sup> O<sup>-767-707</sup> 19' *d* 56-129-246<sup>c</sup> *n* 130<sup>ms</sup> 84-134 *x* 318' 126-128'-628 55\* 59 319 426 Syh = Ra **𐤀𐤃**

The text of **𐤀𐤃** has **שֵׁא** as the free element in the bound phrase **מעשה שֵׁא**. This occurs eight times in Exodus (26<sup>1</sup> 31 28<sup>6</sup> 15 36<sup>8</sup> 35 39<sup>3</sup> 8). At 26<sup>1</sup> *ὑφαντου* occurs but it modifies *ἐργασία*. A genitive does obtain in modification of *ἔργον* at 28<sup>15</sup> but the word is *ποιμιλτοῦ*. At 28<sup>6</sup> both the adjective and the genitive noun are present, viz. *ἔργον ὑφαντόν ποιμιλτοῦ*. At 36<sup>8</sup> the phrase is not rendered, and in the remaining instances it is always *ἔργον ὑφαντόν*. It is thus quite likely that *ὑφαντόν* is here also original text, and the genitive noun is a hebraizing correction in the tradition.

The phrase also obtains in Exod for other collocations. Thus the adjectival phrase (*ἔργον ὑφαντόν*) occurs at 36<sup>11</sup> for **שֵׁא וְחֶשֶׁב**, and at 36<sup>30</sup> 35 for **מעשה ארג**. The only case where the Hebrew participle is actually rendered by the noun is at 28<sup>28</sup> where **מעשה ארג** also obtains but is correctly rendered by *ἔργον ὑφαντου* (-*ντου* in 376 619 318

509<sup>Lat</sup>codd 91 94—96 100). In view of the translator's preference for the adjective phrase it would also seem prudent to adopt it at 37<sup>s</sup> for the phrase **מְעִשָּׂה רַקָּם**:

37<sup>s</sup> (ἔργον) ὑφαντόν] ὑφαντου A M<sup>ms</sup> G-767-oII<sup>-707</sup> d 53-56 n<sup>-458</sup> s<sup>-30'</sup> t<sup>-84</sup> x y 46 55 59  
319 426 509<sup>c</sup> 799 Syh = Ra

37<sup>6</sup> αἱ βάσεις αὐτῶν πέντε χαλκαῖ] τας β. α. π. χαλκας (-και 343-344<sup>c</sup>-730) A M' oI-29-82 C'' d  
53-56' s t y 126-128'-628 18 46 59 319 799

The variant text which has the phrase in the accusative is due to the list of accusative phrases preceding it in the verse but it cannot be original; in fact it makes an impossible text, since the verb *κατεχρύσωσαν* intervened; this would make *τας βασεις . . . χαλκας* lexically absurd.

38<sup>20</sup> τῆ πύλῃ] την πυλην B 15 129 71' 68'-120' 55 = Ra; της πυλης F<sup>a</sup> 707 19' d 127 t 527 318  
426 509

Gooding (40) is quite right in rejecting the accusative here; it simply does not make sense. Either the dative or the genitive would fit the context, but the dative alone fits as original from which the other two variants were formed. The addition of a *nu* or a *sigma* to a vocalic ending is a common scribal error. Furthermore the genitive is an easy error since *τῆς θύρας τῆς σκηνης* occurs just before *καὶ τῆ πύλῃ* and might have influenced a scribe.

39<sup>6</sup> τῶν στόλων] τοις (της 458) στυλοις (cvar) B O'-29 C'' 19' 129 n 85<sup>txt</sup>-130<sup>ms</sup>-321<sup>ms</sup>-343'  
71' 55 426<sup>c</sup> Aeth<sup>C</sup> Arab Arm = Ra

The variant reading is the more literalistic rendering of **לְעַמּוּדֵי**, whereas Exod is a freer, more idiomatic one. It seems likely that the variant text is a hebraizing correction, an early attempt, possibly prehexaplaric (and adopted by Origen), to make the Greek fit somewhat more closely to the Hebrew.

#### 4. Change in gender.

One case of change in gender might be noted. At 12<sup>44</sup> *πάν* is supported only by B\* 82' 56-129, all others having *παντα*. The word modifies *οἰκέτην* and the use of *πάν* might seem strange. The use of the neuter for the masculine accusative is, however, well attested; cf Thack 174 f, Mayser I 2.32 and Gignac II 134. The lectio difficilior is to be preferred here.

I. *Numbers*. Occasionally the tradition has created confusion in numbers; this was probably accelerated through the scribal custom of using abbreviations.

62<sup>0</sup> **xx** A b d<sup>(-125)</sup> 628 t x 527 55 799<sup>Lat</sup>cod 100 Sa] δυο B f<sup>-246</sup> = Ra; tres Ach; *quinque* Arm<sup>ap</sup>; > 135 Aeth<sup>P</sup>; *επτα* rell = **xx** Tar

The reading is part of the number of the years of Amram's life, i. e. 136 years, all witnesses agreeing on the 130. Why Ra should have taken the reading of B, i. e. "two," for his text, is puzzling. It has no more claim to serious consideration than

the readings of Ach (3), Arm<sup>ap</sup> (5), or of the zero of 135 Aeth<sup>P</sup>. The only serious candidates for the original text are *six* or *seven*, the former being the reading of Sam and the popular „seven” that of  $\mathfrak{M}$ . The former is probably preferable with *επτα* constituting the hebraizing correction, since a correction based on a revision dependent on Sam is not plausible. The parent text of Exod must have read  $\psi\psi$ .

27<sub>15</sub> πέντε καὶ δέκα] δεκα (+ και 58) πεντε B 58-οΙ' C''(-78) d f t<sup>-84</sup> γ<sup>-527</sup> z(-126) 59 426 509 799 = Ra

Exod throughout used *πέντε καὶ δέκα* rather than *δεκα πεντε*; cf also v. 14 and 37<sub>11</sub> 13, but *δέκα ἕξ* at 26<sub>25</sub>. On the other hand, *ἐνδεκα* 26<sub>7</sub> 8 and *δώδεκα* at 28<sub>21</sub> (twice) are used. It should be noted that at 28<sub>21</sub> codex B reads *δεκα δυο*.

*δώδεκα* 1°] *δεκα δυο* B 82 129;  $\text{f}\beta$  72-376 25-73'-77-313-550' 107' 75 126-407

*δώδεκα* 2°] *δεκα δυο* B;  $\text{f}\beta$  72-376 77-551 44-107' 664 75' 126'-630

For the forms of numbers 11 through 19 cf Thack 187 f.

30<sub>23</sub> (διακοσίους) πενήκοντα 1°] pr και A M 58-οΙ'-707 707<sup>1</sup> C'' b<sup>-19</sup> 106(c) 56' s t γ 18 46 59 509 646'

— (διακοσίους) πενήκοντα 2°] pr και A(c) M 58-οΙ'-707 707<sup>1</sup> C''(-14 761) 56 85-130-321'-344(mg)-730 t γ(-318) 46 55 59 509 646'

The normal pattern followed by Exod for compound numbers is the classical one of orders in a descending scale, except for the lowest order. For the last-named only the following obtain: 26<sub>2</sub> 8-καὶ-20; 37<sub>2</sub> 8-καὶ-20, and 39<sub>1</sub> 9-καὶ-20, i. e. the smallest unit precedes the tens and they are joined by a *καί*.

When hundreds or thousands are involved the descending order is followed without a *και* joining the ranks. The presence or absence of *και* as connector between ranks is compounded by the common use of abbreviations in the mss in which case the use of *και* would be highly unusual.

In general, B does not use *και*, whereas A often does. When they agree it is always in favor of the shorter text. In fact in a few instances *και* is completely lacking in the tradition. Since the use of *και* seems on the whole to be later than its absence, the choice of critical text has in the above cases been based on the oldest witness which Ra also followed.

In the last section of the book the pattern differs from the above. Compound numbers occur only in ch. 39 where the following cases are relevant.

v. 1 (ἐπτακόσιοι) καὶ τριάκοντα] εικοσι B 15 527 126 55 799 = Ra; και εικοσι 56' z<sup>-126</sup> 426; om και d<sup>-44</sup> 127

v. 2 καὶ ἐπτακόσιοι] om και B F F<sup>h</sup> οΙ'-29-82-707\* 16 118'-537 d f 343(mg) x 318' z 46 55 59 319 799 Aeth<sup>R</sup> = Ra

v. 2 καὶ ἑβδομήκοντα] om και B F F<sup>h</sup> 15'-72-381' 78 19 d f 343(mg) 84 x 121 68'-120'-126 55 799 Aeth<sup>R</sup> = Ra

v. 3 καὶ τρισχίλιους] om και 799

v. 3 καὶ πεντακοσίους] om και B d 129-246 71' 68'-120' 55 426 799 = Ra

v. 3 καὶ πενήκοντα] om και 707 d<sup>-106</sup> f x 68'-120' 55 319 426 799

v. 6 καὶ (ἐπτακοσίους) A 58-376-767 19' n<sup>-127</sup> 121 Aeth<sup>C</sup> Arab Arm Bo Syh] > rell = Ra

v. 6 καὶ (ἑβδομήκοντα) A 58-376-767 19' n<sup>-127</sup> t<sup>-84</sup> 121 Aeth<sup>C</sup> Arab Arm Syh] > rell = Ra

v.7 *καὶ (τετρακόσιοι)*] > B 72-82' C<sup>3-25</sup> 422-552 19'-537 d<sup>-106</sup> f<sup>-129</sup> 127 x 68'-120'-126 55 59 426 509 799 = Ra

In each of the above cases the *καὶ* in compound numbers seems original in contrast to usage in Exod chh. 1—34. The loss of the *καὶ* in the tradition was of course facilitated by the use of abbreviations; e.g. in v.2 for *χίλιοι καὶ ἑπτακόσιοι καὶ ἑβδομήκοντα* mss 107'-125 126 read  $\overline{\alpha\psi\omicron}$ , and in v.1 for *ἑπτακόσιοι καὶ τριάκοντα* mss 107'-125 127 read the abbreviation  $\overline{\psi\lambda}$  (and ms 126 has  $\overline{\psi\kappa}$ ).

In v.1 the tradition has produced another error in reading *εἰκοσι* for *τριάκοντα*, an error which Ra adopted. It is, however, merely a scribal mistake under the influence of the preceding phrase *έννέα καὶ εἴκοσι τάλαντα*. The error was made at least as early as B. Exod rendered the  $\text{יַעֲשֶׂה}$  of its parent text correctly by *καὶ τριάκοντα*.

Further change in numbers was also effected in the tradition in vv.3 and 7.

393 *τρισχίλιους*] -λιοι B 68'-120' = Ra

— *πεντακοσίους*] -σιοι B 68'-120' = Ra

397 *ἑβδομήκοντα* B F<sup>a</sup> F<sup>h</sup> O-15-707<sup>txt</sup> 19' 129 n 71' 392 68'-120' 55 426 Latcod 103 Arab Arm Syh] pr *τριακοσια* f<sup>-129</sup> 30'-85'<sup>ms</sup>-130<sup>ms</sup> 799 = Compl; DCC Latcod 100; LXXII Latcod 103; pr *τετρακοσια* (-σιοι 321<sup>txt</sup>) rell

— *δισχίλιοι*] χίλιοι B 129 68'-120' 55 = Ra

— *τετρακόσιοι*] *πεντακοσιοι* B 15-707 f 71' 392 68'-120' 55 799 = Ra

In v.3 the nominative forms could not possibly be the original text. These words are part of the compound number *τάς ἐξήκοντα μυριάδας καὶ τρισχιλίους καὶ πεντακοσίους καὶ πεντήκοντα*. The phrase is governed by the preposition *εἰς* and all the declinables are therefore in the accusative. The nominative variant was probably due to v.2 where the nominative is quite correct.

For v.7 in each case Exod =  $\text{מ}$ , which has „seventy talents, and 2000 and 400 shekels.” Ra follows the text of B but this is a highly dubious text. It quite rightly does not have the popular *τετρακοσια* added before “seventy talents.” The addition must have come in from the “400” shekels. Thus the last variant reading above, i.e. “500” for “400” must be wrong. The text must have read *τετρακόσιοι* for it to be the source of the “400” as applied to talents. If B then is wrong in having *πεντακοσιοι* (i.e. that *τετρακόσιοι* which equals  $\text{מ}$  is correct), it is also likely to be secondary in reading *χίλιοι* for *δισχίλιοι*. The original Exod did follow  $\text{מ}$  throughout exactly with respect to the amount of copper available to the builders.

## J. Adjective Phrases.

212 (*τῷ δὲ*) *ἔτει τῷ ἑβδόμῳ*] *εβδομῳ ετει* B O<sup>3-29</sup> 58 25 f<sup>-129</sup> n<sup>-458</sup> 318-527 120'-128'-628 426 799 = Ra

Since  $\text{מ}$  simply has *ובשבעת*, it does not help in determining the original text. Furthermore both the phrase as adopted for Exod and the variant text adopted by Ra are fully acceptable in Greek. Only Exod usage elsewhere can determine which order is likely to be original.

The question concerns designations for time, i.e. day, month or year accompanied

by a simple ordinal numeral. Complex ordinals occur only twice (12<sub>18</sub> 16<sub>1</sub>) in both of which the ordinal automatically precedes the noun, i. e. “on the 14th (or 15th) day.”

The normal pattern throughout Exod is articulated noun-articulated ordinal. This occurs thirty two times in Exod. Only one could be considered problematic. At 22<sub>30</sub> Ra adopted *τη δε ογδοη ημερα* for which the evidence is very sparse, viz. B 82 126 118'-537 129 120'-128'-628 426; mss 767 x 799 omit *ἡμέρα τη*, and all others witness to *τη δε ἡμέρα τη ογδοη*. Particularly in view of the usage pattern elsewhere the majority reading is to be preferred.

Other exceptions to the general usage pattern obtain in the set phrase rendering the idiom **שְׁלֹשׁ (גַּם) תְּמוּל**. This is rendered by *ἐχθές καὶ τρίτην ἡμέραν* (57<sub>14</sub>) or by *ἐχθές καὶ* (or *οὐδὲ*) *πρὸ τῆς τρίτης ἡμέρας* 4<sub>10</sub> 21<sub>36</sub>, i. e. the ordinal precedes the word for day. Beyond this there is only one instance in which the ordinal precedes the noun in Exod.

40<sub>15</sub> *τῷ δευτέρῳ | ἔτει*] tr O Syh = **Ⲙ**

Why Exod should abandon the normal pattern for the book here is puzzling. It should be noted that this occurs in the last part of the book. Could it be an indication of a different translator for these final chapters?

23<sub>11</sub> *τὰ θηρία τὰ ἄγρια* 960] *τα αγρια θηρια* B 82'-767 19' 129 n x 392 = Ra

23<sub>31</sub> *τοῦ ποταμοῦ τοῦ μεγάλου*] *του μεγαλου ποταμου* B 72-82-381' 125 56<sup>c</sup>-129-246 318 128'-407-628 55 426 509 = Ra

Both kinds of nominal phrases are fully acceptable in Greek, but the pattern adopted as original is the favored one in Exod; cf the preceding note on the order with ordinals. Furthermore in both instances the support for the variant is rather slight; the original text is not only the majority tradition, it is also supported by all the older (uncial) witnesses except B. Presumably the favored pattern was attractive to the translator since it is also the regular pattern in Hebrew, though in 23<sub>31</sub> **Ⲙ** actually lacks the adjective entirely.

The favored pattern occurs 75 times in Exod, excluding the ordinal as modifier which was discussed in the preceding note. The only exceptions are limited to the idiom “the red sea” (10<sub>19</sub> 13<sub>18</sub> 23<sub>31</sub>) which follow the pattern article-modifier-nominal, and the following.

30<sub>4</sub> *τὴν στρεπτὴν στεφάνην*

36<sub>1</sub> *τὰ ἅγια καθήκοντα*

36<sub>2</sub> *τοὺς ἐκουσίως βουλομένους*

37<sub>7</sub> *τὰ πρὸς λίβα ἰστία*

39<sub>2</sub> *τῶν ἐπεσεμμένων ἀνδρῶν*

39<sub>12</sub> *τὸ δὲ λοιπὸν χρυσίον*

39<sub>13</sub> *τὴν καταλειφθεῖσαν ὑάκινθον*

It will be clear that the exceptions in the above list occur almost exclusively in the last chapters where the pattern of translation has apparently changed. Within the complex chh. 35—40 the dominant pattern occurred 20 times. It would seem that the translation patterns for the adjective phrase differ here from that of the first 34 chh.

32<sub>11</sub> (*ἐν*) *βραχίονι (ὑψηλῷ)*] *τω βρ. σου* B 15' 56'-129 71' 392 68'-120' 55 799 = Ra; + *σου* 376-707-767 C''-16<sup>77</sup> d 53' n<sup>-458</sup> s t 527 318 126-128'-628 319 426 646 L<sup>at</sup>cod 100 Arab Sa

Ⲙ has a different idiom בִּיד חֻקָּה, and the parent text of Exod was probably similar to בִּזְרוּעַ נְטוּיָה of Sam. The phrase is coordinate to בַּכַּח גְּדוּל which Exod rendered literally by ἐν ἰσχύι μεγάλῃ. The three phrases are common in the Pentateuch, particularly in Deuteronomy, for characterizing Yahweh's deliverance of Israel. These phrases are found in Exod as follows:

- 616 3211 ἐν βραχίονι ὑψηλῷ  
 61 133 916 ἐν γάρ χειρὶ κραταιᾷ  
 1314 ἐν χειρὶ κραταιᾷ  
 1716 ἐν χειρὶ κρυφαίᾳ  
 148 ἐν χειρὶ ὑψηλῇ  
 3211 ἐν ἰσχύι μεγάλῃ; cf also 156 ἐν ἰσχύι

It will be seen that in those set phrases there is no articulation nor is there a genitive pronoun modifying the noun. It would be unlikely that the translator would suddenly change the pattern and that only in the second part of a coordinate phrase. The original text here is also ἐν βραχίονι ὑψηλῷ, whereas the variant tradition chosen by Ra comes from Deut 929.

### K. Proper nouns.

- 312 Μωσῆ M<sup>(mg\*)</sup> 15'-58-376 53<sup>cPrm</sup>-56'-664 527\* 128' 799] μωσσει 68'; μωσει 72 57-77-78-414'-550'-615<sup>c</sup>-739-761; μωση 64<sup>(mg)</sup>-618 14'-25-52-54-73-131-313-413-422-500-615\*; μωση μωση 126; μωσης 53\*; πρὸς μωσην (aut μωσην aut μωση) 426 b d<sup>-106</sup> n<sup>-628</sup> s t 392-527<sup>c</sup> 18 55 Syh<sup>mg</sup>; αυτω 707 628; μωσει rell = Ra  
 427 Μωσῆ] μωσει A 56-129 407 = Ra; μωσει B 52-54-77-615<sup>c</sup>-739-761 424; μωσσει 68  
 1622 Μωσῆ] μωσει 761\* 129 68'-120 = Ra; μωσει B 72-426  
 186 Μωσῆ] μωσει B 343 68'-120' = Ra; μωσει 72  
 1813 Μωσῆ] μωσει B 56-129 343 68'-120' = Ra; μωσει 15<sup>c</sup>-72-426  
 3118 Μωσῆ] μωσει F<sup>b</sup> 54 56-129 343 68-120'-122<sup>c</sup> = Ra; μωσει B 72

Why Ra should have accepted the itacistic μωσει spelling for the dative of Μωσῆς is hard to understand, since he accepted Μωσῆ as his text 30 times in Exodus (as well as usually elsewhere). A translator would hardly mix up his spellings in such an arbitrary fashion; only scribes would introduce variation. The "correct" spelling of the name is Μωσῆς — nominative, Μωσῆ — genitive, Μωσῆ — dative, and Μωσῆν — accusative not only throughout Exod, but throughout the entire Pentateuch.

- 615 Ὡαδ We.] ιωαδ B 56'-129 120' 799; ιαωαδι A; ιωαδ 58 68'; δωδ 426; ιαωδ 121<sup>c</sup>-392 59 130 Bo Syh<sup>Tmg</sup>; ιλωδ 318; αωδαν 82; αδδ[.] Ach; ιαωχ F<sup>b</sup>; αμωδ 127-343'; ιδτ Sa; λωδ 18; αωδ rell = Ra

The reading of B+ supports ωαδ with the dittograph of *iota* from the preceding καί. Ⲙ has 𐤨𐤇𐤀 (vocalized 'ōhad. The readings ιωαδ and ιαωαδι show further developments of the B reading. The popular αωδ simply transposed the first two letters and promoted such readings as αωδαν, ιλωδ, λωδ and even ιαωχ and αμωδ. The name also occurs at Gen 4610 where Gen mistakenly has Ὡαδ; this needs revision to Ὡαδ.

- 618 Ἀμράμ] αμβραμ A B οI<sup>-618</sup>-15-707 25-54-57-73-550 125<sup>c</sup> 129<sup>(mg)</sup>-246 85-127-343'-730 x 509 646 L<sup>at</sup>cod 100 Ach Sa = Ra; αμβραν 75 18

- 620 Ἀμράμ 1°] ἀμβραμ A οΙ-618<sup>c</sup>-15-707 25-57'-422-550 125 129-246 85-127-321<sup>c</sup>-343 121 18  
424 509 646 Latcod 100 Ach Bo<sup>B</sup> = Ra; ἀμβραν B 73 75 30<sup>c</sup>-344-730 76'
- 620 Ἀμράμ 2°] ἀμβραμ A οΙ-15-707 25-57'-73-313-422-550 129-246 75<sup>c</sup> 30'-85-127-344 71  
121' 18 319 509 646 Latcod 100 Bo<sup>B</sup> = Ra; ἀμβραν B 75\*-458 76

There is no good reason for the insertion of a *beta* between the *mu* and the *rho*, since the Hebrew is עמרה. The tendency to insert a stop between a nasal and a *rho* is normal in Greek phonotactics, but proper names are, after all, transliterations first and in the course of scribal activity such adaptations are easily adopted to Hellenic practice. Cf also Num 319.

- 618 Ἰσαάρ] ἰσσααρ A<sup>c</sup> M οΙ-618-15-29 C'-761-57'-73 53-56-664<sup>c</sup> n-628 s-343 x y z 18 130 509  
799 Sa = Ra; ἰσσαρ 59; ἰσσααρ F; *saar* Arm; ἰσσαχαρ B 55
- 621 Ἰσαάρ 58-82 550\*-552 19 d 53'-246 628 t 392 76' 509 Latcod 100 Bo<sup>A<sup>c</sup></sup>] *σααρ* F 376-707  
25-126 321\*(cpr m) 59 646 Ach Arm Bo<sup>B</sup>; *zaar* Bo<sup>A\*</sup>; ἰσσαρα 18; ἰσσααρ 130; ἔσσααρ 72;  
ἀσσααρ n-628; ἰσσαχαρ 55; ἰσσααρ rell = Ra

For the correctness of Ἰσαάρ as choice for original text cf THGN 115f.

- 621 Νάφεγ F 426-οΙ C''-78\* 552 s-730 121 55 646] ἀφεγ 730; να[... 78\*; ναφες 552 118'-537;  
ναφεις 319; ναφης 76; ναφερ 799; ναφετ 135 59; ναβεκ 628; *nabeg* Arm<sup>AP</sup>; *nageb* Arm<sup>TC</sup>;  
ναφες και μησα 707; *arhek* Sa; ναφεκ rell = Ra

The Hebrew text has נפג. The name also occurs as the name of a son of David in 2 Sam 515 I Chron 37 146, but is otherwise unknown. The devoicing of the final palatal stop to produce *ναφεκ* is, however, not original, but is due to assimilation to the *καί* which follows immediately.

- 623 Ἐλισάβε A\* 426 Syh] ελισταβεθ 82 19' 56'-129 407 Arm Sa = Ra; ελισταβεθ B; ...]σαβεθ  
835; ελισταδ 628; > 72; ελισταβεν (ελισσ. 18; ελιβ. 75) rell

The name occurs only here.  $\aleph$  has אֵלִישָׁבֶת and is correctly transliterated by Exod. The reading *ελισταβεθ* adopted by Ra (because of B's *ελισταβεθ*) is secondary, the result of dittography, the following word being *θυγατέρα*. This error led in turn to the majority reading of *ελισταβετ*, but only the reading of A\* 426 can be original text.

- 1523 (εἰς) Μέρρα] μερρα B 58-82-426 56<sup>c</sup> 127 130 Bo = Ra; *myrra* Sa; *mw'r* Syh; *mera* Arm  
— (ἐκ) Μέρρας] *terra* Bo; *myrra* Sa; *mw'r* Syh

Ra has *μερρα* for the first and *μερρας* for the second. Either it is to be taken as a borrowed word, i.e. a transcription and thus uninflected, or it is to be a Hellenized name and thus inflected, but this must be the case for both. That is to say, either both must be taken as *μερρα*, or they are to be inflected as in the critical text. Since all ms evidence supports *Μέρρας* for the genitive, Ra must be wrong in choosing the uninflected form for the accusative.

- 1714 Ἰησοῦ] ἱησοι B = Ra

Ra states in the Apparatus for this verse “ambo mss. inter -σοι et -σου fluctuant, ego ubique B sequor.” This seems to me unfortunate, since the translator would hardly have been inconsistent himself. The correct forms are Ἰησοῦς — nominative, Ἰησοῦ — genitive and dative, and Ἰησοῦν — accusative. For a probable explanation

of *ησοι* cf THGD 62. Cf also v. 9 where B<sup>c</sup> has *ησοι* not *ησου* but Ra does not recognize the corrector.

312 *Ούρι*] *ουριου* (-*ρειου* B\* Sixt; *ωρ.* 15; *ορ.* 646) B 15' C" 527 46 55 646 = Ra  
 3530 *Ούρι*] *ουριου* (*ουρειου* B\*; *ορ.* 82 54-57-73 59) B *οΙΙ*-29 C"-131m<sup>g</sup> 527 318 126 59 424 = Ra  
 3720 *Ούρι*] *ουρ(ε)ιου* B 376-*οΙΙ*-29 52'-414'-552-761 129 527 55 = Ra; *οριου* 72

Ⲭ has אורי, and there is no good reason for adopting the reading chosen by Ra. The origin of the reading is basically a partial dittograph. The next word was *υιοῦ* (not *τον* as Ra), and /uri hiu/ easily led to /uriu hiu/, i. e. *ουρι υιου* became *ουριου υιου*.

It should be emphasized that the *ουριου* variant also demonstrates that only the popular reading *υιοῦ* is to be taken as Exod. Note the variants.

312 *υιοῦ*] *υιον* F<sup>b</sup> 72-707<sup>l</sup> 619\* 646'; *τον υιον* 527; *τον* B 15' 55 426 = Ra; *τον του* 767 n  
 3530 *υιοῦ*] *τον* B 15' 55 426 = Ra; *υιον* F 376 53'-56 527 392 126 799 Arm Syh(vid); *τον του* n; *του* 707; > C"-131m<sup>g</sup> 59 424

If the above reconstruction is correct, the Ra text at 3720 was due to the development in the other two instances. Nor does the Ra reading make much sense. Beseleel's father was Ouri, who was in turn the son of Hor. The *τον* variant makes the antecedent Beseleel, which is absurd.

3534 *Ἀχισαμάχ*] -*μακ* B 58'-82 121 416<sup>c</sup>(vid) <sup>Lat</sup>cod 103(vid) = Ra; *αρχισαμακ* 59  
 3721 *Ἀχισαμάχ*] -*μακ* B 58'-82 55\* = Ra; *αρχισαμακ* 59

At 316 אַחִיסַמַּךְ was transcribed by *Ἀχισαμάχ*, and there is no good reason to follow the inconsistent B text here. The spelling with final *kappa* is sparsely supported, just as at 316 where only 58'-707<sup>l</sup>-708 129 55 and 59 have a final *kappa*, and it is most unlikely to be original text here.

## L. Prepositions.

1. The later tradition often added prepositions to the original text.

519 *τῆς* A B 15-426 392 z-128'] pr *απο* rell = Ⲭ

The context is *ἀπολείψετε τῆς πλινθείας* for Ⲭ תגרעו מלבניכם. The Greek verb only occurs twice in Exod, the other instance being found in 12<sub>10</sub> where the verb is modified by *ἀπ' αὐτοῦ* (only ms 500 omits *ἀπ'*). Both constructions are possible; the simple genitive obtains in the sense of "to be wanting in number" which is exactly what is intended here. If the shorter text is original, the popular *απο* variant would constitute a hebraizing correction. The *ἀπ' αὐτοῦ* of 12<sub>10</sub> is justified as a literal rendering of its parent text *ממנו*, although simple *αὐτοῦ* would be more idiomatic Greek.

611 *Φαραὸ βασιλεῖ* A B 15'-58'-707 f 628 71' <sup>Lat</sup>cod 100] pr *προς* 108; *προς φαραω βασιλεα* (> 106) rell



Ⲙ has אַל פּרעָה מַלךְ. The problem concerns the way in which the addressee is designated after verbs of speaking. In such contexts Ⲙ almost invariably uses לַא. Exod, however, has either *πρός* plus the accusative or simply the dative. Here it concerns *λάλησον*. The root *λαλέω* is followed by the addressee in the dative 21 times. The addressee is designated by *προς* with the accusative 28 times of which one half occurs in the formula “and said N to N.” Since the translator used either pattern indiscriminately, one can only follow the witness of the oldest witnesses, and here adopt the dative with Ra. Cf also v.27.

89 *τοῦ λαοῦ* 1° 970] pr *περι* B 64<sup>mε</sup>-376 *d*-125 *f*-129 *s*-(343) 84-370 392 55 130 799 Aeth = Ra Ⲙ

In Hebrew prepositions are regularly repeated before coordinated nouns, but in Greek this need not be done (and in good Greek style is not done). The translator wavers between these two patterns. Here there are three coordinate nominals: *σοῦ, τῶν θεραπόντων σου* and *τοῦ λαοῦ σου*. Shortly thereafter in the verse three coordinate prepositional phrases (resp. with *ἀπό, ἀπό* and *ἐκ*) occur. For *περί* 229 gives an interesting example, where in Ⲙ פּשׁע is modified by five asyndetic לֵעָ phrases. There Exod used *περί* only for the first and the other four are strung along joined by *καί* throughout but without a repeated preposition. Accordingly the witness of the oldest Greek ms witness, in the above case the second century 970, is followed in choosing a critical text.

2930 *τῶν υἱῶν αὐτοῦ* B 82 414\* 129 426] > 18; pr *και* 55; pr *ο εκ* M<sup>mε</sup>; pr *εκ* rell

With the possible exception of *ἐκ τῶν Ἑβραίων* of 27 Exod did not use *εκ* to render the partitive מִן. The normal pattern is *ἀπό* with the genitive as e.g. *ἀπό τοῦ αἵματος* 29<sub>12 21</sub> 30<sub>10</sub> and *ἀπό τῶν κρεῶν* of 29<sub>34</sub>, or the simple genitive as 24<sub>1</sub> *τῶν πρεσβυτέρων*, 24<sub>9</sub> *τῆς γερουσίας*, 29<sub>20</sub> *τοῦ αἵματος*, and 29<sub>34</sub> *τῶν ἄρτων*. So in spite of sparse support the simple genitive (modifying *ὁ ἱερεὺς ὁ ἀντ' αὐτοῦ*) is to be preferred to the popular *εκ*, which is apparently a later correction in the tradition based on the Hebrew text.

2941 *ὁσμὴν* A B F<sup>a</sup> oII-29 *f n s* 527 55 426 799 Bo] pr *εις* rell = Ra Ⲙ

Admittedly, Ⲙ has the standard phrase לְרִיחַ נִיחַח which is commonly rendered in the Pentateuch by *εις ὁσμὴν εὐωδίας*, and so the popular reading has it either ex par or by hex correction — note that O Arm Syh all have it — but that is not relevant here. Since it is immediately preceded by *ποιήσεις* without an object (it is modified by *κατὰ τὴν σπονδὴν αὐτοῦ*), the translator neatly simplified the Greek by making *ὁσμὴν εὐωδίας* the direct object of the verb, thereby making this *ποιήσεις* clause coordinate with the first *ποιήσεις* clause. It should also be noted that vv. 18 25 have *εις ὁσμὴν εὐωδίας*, i.e. Exod is thus the source of the rendering frequently found in Lev and Num.

3035 *αὐτό*] *αυτω* 16-54 *f*-129 458<sup>c</sup> 134 *x*-619 426 799; *εν αυτω* B 15 129 55 = Ra

Ⲙ has אַתָּה and agrees with the following word קַמַּרְתָּ. Exod follows this exactly with its *αὐτὸ θνυμίαμα*. In both cases there is no given antecedent, but the general

sense is clear; it is the incense with which vv. 34—38 is dealing. The translator does make one interesting change; instead of the second singular verb **תִּשָּׂע**, he uses the third plural **ποιήσουσιν**; contextually this makes excellent sense. Reference was made in the preceding verse to the various ingredients for the holy incense. The recipe called for equal parts. Now these various spices combined make it (i. e. the unnamed but understood incense) as a *θυμίαμα μυρεψικὸν ἔργον μυρεψοῦ, μεμιγμένον* κ. τ. λ.

Presumably the origin of the peculiar B+ reading is rooted in the dative spelling of *αὐτό*. The tradition made very little sense out of *αὐτω* and the *εν αὐτω* probably represents an unsuccessful attempt at improving that text. It is certainly not worthy of consideration for the critical text.

3220 *πυρί*] pr *εν* B 707-767 C<sup>n-14(1<sup>o</sup>)</sup> d n<sup>-458</sup> s t 424 646 Syh = Ra **Ⲙ**  
 3413 *πυρί*] pr *εν* B 64\* 500 n<sup>-127</sup> 318 126-128'-628 Syh = Ra

When a verb semantically related to fire occurs in Exod followed by *πυρί* the dative noun is not governed by *εν* (cf 32 128<sup>9</sup> 29<sup>14 34</sup>). Only when the dative precedes, is it governed by *έν* (1210 *έν πυρί κατακαύσετε*). Since this usually represents **באב** in **Ⲙ**, i. e. a prepositional phrase, and either *πυρί* or *έν πυρί* are possible translations, only the translation pattern of the translator can give one a clue as to the original text. In the two cases introducing this note the *εν* seems likely to be secondary. It might also be added that the use of the *εν* is more Hebraic than Greek as far as style is concerned.

3431 *αὐτοῖς Μωσῆς* B 129] *προς αυτους μωσῆς* 15'-376 120'-126 55 426; *προς αυτους* 107'-125; *μωσῆς* (c var) *προς αυτους* rell = **Ⲙ**

The verb *λαλέω* is usually accompanied by an indication of the addressee, and this may be indicated by *προς* plus the accusative or by the simple dative. It seems to make no difference whatsoever as to which is chosen in Exod. Nor does their contiguity to the verb make any difference. Thus only the evidence of the oldest witness can help to decide; in the above this means accepting *αὐτοῖς* even though only two mss have it. Note that the word order is also changed in the majority text; this is quite clearly a hebraizing correction, probably the work of Origen.

353 *τῆ ἡμέρα* B 15' f<sup>-129</sup> 392 68'-120' 55 426 799 L<sup>at</sup>cod 100] pr *εν* rell = **Ⲙ**

The word **ביום** is usually rendered by *τῆ ἡμέρα* without the preposition *εν* if an ordinal follows it attributively. Only at 1627 where the phrase *έν τῆ ἡμέρα τῆ ἑβδόμη* occurs (only mss 25 118'-537 44 f<sup>-129</sup> 75 x 527 76' 509 omit the *έν*) is this pattern not followed; cf, however, *έν ἡμέρα μιᾶ* at 402. There is no good reason not to accept the phrase without *εν* in 353 as well. The variant is a hebraizing revision, possibly hex.

374 *χρυσίω*] pr *εν* B 68'-120' = Ra

That the preposition is secondary is proven by the usage pattern of Exod. The dative of "gold, silver," or "bronze" occurs 32 times modifying a verb or participle with the general sense of "overlay, cover, gild." These all occur in the two tabernacle ac-



(7<sup>19</sup> 85<sup>16</sup>), but only at 8<sup>16</sup> is Ἀαρών not modified by τῷ ἀδελφῷ σου. Others are articulated, viz. τῷ Φαραῶ 1<sup>19</sup> 8<sup>19</sup> and τῷ Ἰησοῦ 17<sup>9</sup>.

Though the addressee is usually designated by a πρὸς phrase (as e.g. πρὸς Μωυσῆν 51 times), the dative does occur in the following as well: 1<sup>9</sup> τῷ ἔθνει, 6<sup>6</sup> 25<sup>2</sup> 33<sup>5</sup> 35<sup>30</sup> τοῖς υἱοῖς Ἰσραήλ, 1<sup>15</sup> ταῖς μαίαις, 2<sup>20</sup> ταῖς θυγατέραςιν, 19<sup>15</sup> τῷ λαῷ, and 16<sup>9</sup> πάσῃ συναγωγῇ. Ἐ usually designates the addressee by the preposition ἐκ, but also uses ἐ. This distinction is disregarded by Exod entirely, i.e. there is no correspondence between the two pairs: ἐκ may be rendered by the dative or by a πρὸς phrase, and ἐ which occurs only infrequently is rendered by the dative three times and by πρὸς once. In view of the preponderance of πρὸς, whenever there is uncertainty in the tradition it is safer to choose πρὸς.

32<sup>29</sup> om ἐν 2° B 15-707-767 73'-550' b 53'-56 n-75 392 799 Latcod 103 = Ra

The context reads ἐν τῷ νιφὶ καὶ ἐν τῷ ἀδελφῷ which represents ייבנו ובאחי of Ἐ. Though Hebrew normally repeats the preposition in a coordinate phrase, it is quite unnecessary in Greek. Thus it becomes a matter of investigating how the translator tended to translate the coordinate phrases with the preposition ἐ. The following constitute the instances in Exod where a preposition obtains in a coordinate phrase, i.e. in a coordinate phrase with two members. Variants given will concern only the addition or omission of ἐν before the second member.

- 6<sup>6</sup> ἐν βραχίονι ὑψηλῷ καὶ κρίσει μεγάλη. Add ἐν 29 527 509 Latcod 100 Syh  
 7<sup>19</sup> ἐν τε τοῖς ξύλοις καὶ ἐν τοῖς λίθοις. Omit ἐν 707 C''-126 318 130 646'  
 8<sup>3</sup> ἐν τοῖς φεράμασιν σου καὶ ἐν τοῖς κλιβάνοις σου  
 8<sup>17</sup> ἐν τε τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν. Omit ἐν 125  
 8<sup>18</sup> ἐν τε τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν. Omit ἐν 57-78  
 9<sup>10</sup> ἐν τε τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν. Omit ἐν d  
 9<sup>11</sup> ἐν τοῖς φαρμάκοις καὶ ἐν πάσῃ γῆ Αἰγύπτου  
 10<sup>15</sup> ἐν τοῖς ξύλοις καὶ ἐν πάσῃ βοτάνῃ  
 12<sup>19</sup> ἐν τε τοῖς γιώραις καὶ (+ τοῖς O-15 b) αὐτόχθοσιν. Add ἐν b  
 14<sup>4</sup> ἐν Φαραῶ καὶ ἐν πάσῃ τῇ στρατιᾷ αὐτοῦ  
 31<sup>17</sup> ἐν ἐμοὶ καὶ τοῖς υἱοῖς Ἰσραήλ. Add ἐν 72-376-707<sup>1</sup> Arm(vid) Syh  
 32<sup>11</sup> ἐν ἰσχύι μεγάλη καὶ ἐν βραχίονι ὑψηλῷ  
 34<sup>10</sup> ἐν πάσῃ τῇ γῆ καὶ ἐν παντὶ ἔθνει. Om ἐν 618 118'-537

Out of the list of 13 all but three repeat the preposition, which seems to be the translator's favorite way of dealing with it. Accordingly the ἐν has also been adopted for 32<sup>29</sup>.

When more than two members obtain the translator tends to omit the preposition towards the end, though by no means necessarily. Cf the following where the preposition ἐκ is involved more than twice.

- 14 ἐν τοῖς ἔργοις . . . (+ ἐν 129) τῷ πληθὶ καὶ τῇ πλινθείᾳ καὶ πᾶσιν τοῖς ἔργοις  
 8<sup>16</sup> ἐν τε τοῖς ἀνθρώποις καὶ ἐν (> 44') τοῖς τετράποσιν καὶ ἐν (> 618\* 422) πάσῃ γῆ Αἰγύπτου.  
 The same text appears in 9<sup>9</sup> without Hebrew support.  
 9<sup>3</sup> ἐν τε τοῖς ἵπποις καὶ ἐν (> 82-618 16-54-77-414' f x 527 z 509) τοῖς ὑπόζυγίοις καὶ ἐν (> B 82 44 f 527 z Sa) ταῖς καμήλοις καὶ (+ ἐν 15 628; + ἐν τοῖς 381' 422 x 799 Arm Pal Syh) βοῦσιν καὶ προβάτοις  
 14<sup>18</sup> ἐν Φαραῶ καὶ ἐν τοῖς ἄρμασιν καὶ (+ (✱ Syh) ἐν τοῖς F<sup>b</sup> M<sup>ms</sup> O'-29 72 135-381' C'' 19' 107' 53' n s t x 527 z 46 76' 509 Arab Arm Pal Syh) ἵπποις αὐτοῦ

The most unusual of the above is 114 where only the first noun is governed by *ἐν* and the next three are without a repeated preposition.

Occasionally *τε* is added after the first *ἐν* of two prepositional phrases. Cf the following list.

- 816 *ἐν τε*] om *τε* 15 C''-126 424 646  
 817 *ἐν τε*] om *τε* B 707 550' 71 120'  
 818 *ἐν τε*] om *τε* A B O'-29 135 426 127 x 68'-120' = Ra  
 99 *ἐν τε*] om *τε* 25\* 56\*  
 910 *ἐν τε*] om *τε* B O-376-15'-707 C''-16 (414' 550'txt) b 53'-129 628 x 120' 59 646 = Ra

In each of these the *τε* is part of the compound phrase *ἐν τε τοῖς ἀνθρώποις καὶ ἐν τοῖς τετραπόσιν*, which apparently was a set phrase in the mind of the translator. In fact, when a compound "in" phrase is introduced by *ἐν τοῖς ἀνθρώποις*, it always contains the *τε* particle.

It is used in exactly the same fashion in 719 *ἐν τε τοῖς ξύλοις καὶ ἐν τοῖς λίθοις*, 93 *ἐν τε τοῖς ἵπποις καὶ ἐν τοῖς ὑπόζυγίοις*, and 1219 *ἐν τε τοῖς γιῶραις καὶ αὐτόχθοσιν*.

### 3. Change of preposition in the tradition.

612 *ἐναντίον*] *ἐναντι* B 56'-129 = Ra

The use of *ἐναντι* is unusually restricted to the latter part of the book, not occurring before 2721. Once it governs *τοῦ θεοῦ* and the other 20 occurrences are all before *κυρίου*. It never appears before any other noun nor before pronouns.

In the above instance the word governed is *κυρίου*. The only other cases of *ἐναντίον κυρίου* are as follows.

- 630 *ἐναντίον*] *ἐναντι* F O'-376 708-15 C''-126 552txt 56 127-458 t-370 x 122 59 76' 509 646;  
 προς 55  
 1016 *ἐναντίον*] *ἐναντι* 77; *ἐνώπιον* 509  
 3424 *ἐναντίον*] *ἐναντι* F 15'-29-72-767 C''-131 414' 761 53'-56 127 85txt-130txt-321'txt  
 -343-344txt 392 68' 46 55 59 799; *ἐνώπιον* 376 30'-85mg-130mg-321'mg-344mg 426  
 509; > 761

The word *ἐνώπιον* obtains only 13 times, of which three occur before *τοῦ θεοῦ* (36 228 9), and the following two before *κυρίου*.

- 2317 *ἐνώπιον*] *ἐναντιον* 314-537  
 3423 *ἐνώπιον*] *ἐναντιον* O-376 C''-550 n 85'txt-130txt-321'txt-343-344txt

It would not be unreasonable in view of the above information to adopt *ἐναντίον* at 612, particularly in view of the sparse support for *ἐναντι*.

The following instances merit some discussion as well.

- 2721 *ἐναντι*] *ἐναντιον* B 58'-82-376c C''-16 77 500\* b d 129 t γ-121 z-628 = Ra  
 2826 *ἐναντι* 1°] *ἐναντιον* B O-72-82 129 n-127 128 = Ra  
 2826 *ἐναντι* 2°] *ἐναντιον* B O-29 53'-129 75 527(2°) 59 426 = Ra  
 2831 *ἐναντι*] *ἐναντιον* B 53' 75 = Ra  
 3428 *ἐναντι*] *ἐναντιον* B 707 C'' 75 s-130 527 = Ra

In each of these five cases it is the phrase *ἐναντι κυρίου* which is involved, which as said earlier occurs 20 times in Exod, whereas *ἐναντίον κυρίου* occurs only four times. Obviously the former is the favored phrase, particularly beginning with ch.27. Whenever as in these five cases the support for *ἐναντιον* is not decisive, preference should be given to *ἐναντι*.

In Exod *ἐναντίον* (occurring 44 times) is in most contexts the favored preposition, particularly for articulated nouns (17 times) and always before *Φαραώ* (13 times). The only articulated noun occurring otherwise is *θεοῦ*; this occurs with *ἐναντι* at 28<sup>23</sup> and with *ἐνώπιον* at 3<sup>6</sup> 22<sup>8,9</sup>. Before pronouns *ἐναντίον* occurs six times, and *ἐνώπιον*, seven times.

811 *ἐκ* 1°] απο F M O<sup>~58</sup> 82' C<sup>~</sup> b d<sup>(-125)</sup> s t γ<sup>-527</sup> 68' 18 55 59 76'

The context reads: And the frogs will be removed from you and from your houses and from your encampments and from your servants and from your people. The prepositions representing “from” are *ἀπό* and *ἐκ*. The translator with fine feeling used *ἐκ* for the second and third ones, i.e. *out of* your houses and *out of* your encampments, but *ἀπό* with the other three, i.e. *away from* you, your servants, and your people. The variant above concerns “out of your houses.” The popular variant *ἀπό* was undoubtedly due to the influence of the first phrase, *ἀπό σοῦ*. One might well compare v. 13 where *ἐκ* (though modifying *ἐτελεύτησαν*) is used with exactly the same nuance as in v. 11, there successively with *οἰκιῶν*, *ἐπαύλεων* and *ἀγρῶν*.

1424 *ἐπί* B 82 f<sup>-129</sup> 646 Co] > 44; *εις* rell =  $\mathfrak{X}$

The context is *καὶ ἐπέβλεψεν κύριος ἐπὶ τὴν παρεμβολήν*.  $\mathfrak{X}$  has  $\text{כא}$  but Sam has  $\text{כע}$ , and it could be argued that Exod's parent text had  $\text{כע}$ . In that case the *εις* of the majority text constitutes an early hebraizing correction. It is difficult to argue on the basis of the verb employed since it is used only here in Exodus. Exod does use all kinds of verbal compounds with *ἐπι* and they are commonly modified by *ἐπί* phrases. In only three instances did an *εις* phrase modify an *ἐπι* compound verb.

420 *ἐπέστρεψεν εἰς Αἴγυπτον*  
1013 *ἐπῆρην . . . εἰς οὐρανόν*  
1610 *ἐπεστράφησαν εἰς τὴν ἔρημον*

In all three cases direction towards is indicated, and *ἐπί* would have been lexically wrong. Two other instances of the verb *ἐπιστρέφειν* modified by a *πρός* phrase are similarly semantically bound to avoid *ἐπί*. Thus Exod usage does seem to suggest that *ἐπί* is also preferable at 1424, and it has therefore been chosen as critical text.

1524 *ἐπί* B f<sup>-53</sup> 392 z 130 799] *προς* 82; *κατα* rell

The preposition modifies *διεγόγγυζεν* which can take either *ἐπί* or *κατά* to designate the personal object of the murmuring. At 162 *ἐπί* is used and at 167<sup>8</sup> *κατά* occurs. There is no good reason to object to Ra's choice of *ἐπί* at 1524.

There is, however, good reason to disagree with Ra at 173.

*ἐπί*] *προς* B F 106-125 x 59 <sup>Lat</sup>codd 102 104 = Ra

The verb here is the simplex *ἐγόγγυζεν*, but that really makes no difference to the prepositional modification. The preposition *προς* is unlikely to be correct. The fact that Luc 5<sup>30</sup> has *πρός* is irrelevant. It reads *καὶ ἐγόγγυζεν . . . πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες*. The revolt is against an action of Jesus and it is being mediated through the disciples; the murmuring is not against the disciples. The original must have been *ἐπί* at 173 and not *προς*.

1616 σύν] τοις εν F O<sup>-58m8</sup> 82 19' 44' s t<sup>-84</sup> 318' 55\* Arab Co Syh<sup>Ltxt</sup>; εν A Fa oI C''<sup>-78</sup> 118' - 537 125-610 53' 127<sup>m8</sup> 84 121-527 68' 55c 59 76' 646 Lat<sup>cod</sup> 102; > 127<sup>txt</sup> 509

The Exod text reads *ἐκαστος σύν τοις συσκηνίοις* which was its rendering for *אִישׁ לְאִשֶּׁר בְּאֵהָלָו*. That the *τοις* of the variant represents a hex plus to represent the *אִשֶּׁר* seems quite obvious, but not so obvious is the *εν* variant. It might be thought that it too was hex in origin, but this is unlikely. One should note that the text with *ἐκαστος εν τοις συσκηνίοις* is actually the majority text; in other words *τοις εν* represents two separate variants. I suggest that the *εν* variant is only incidentally equal to  $\mathfrak{M}$ . It was rather the result of auditory confusion; that is /hekastos sin/ was heard as /hekastos en/ which was then graphically realized as *εκαστος εν*. In any event the *εν* is secondary. *ἐκαστος σύν* is an intelligent rendering of the Hebrew; *εκαστος εν* is not.

185 ἐπ' ὄρους B M<sup>m8</sup> 82 f 392 120'-128-628 Aeth Bo] *επι το ορος* 118'-537; *εις το ορος* rell

$\mathfrak{M}$  simply has *הה*, i.e. without a preposition. The verb which the phrase modifies to indicate "place where" is *παρενέβαλεν*. The choice of preposition for the critical text can only be determined by usage. For the following statistics, all instances of the verb in the LXX have been examined for modification in some way by an indication of place where. Occasionally the interpretation may be uncertain when a clause could mean "encamped against" either in the sense of opposition to in a warlike sense or as a location, i.e. as "over against." These do not appear in the statistics.

For the Pentateuch the following usages obtain; these are mainly to be found in Num: *εις* 27 times, *εν* 15, *ἐχόμενοι* 8, *παρά* 5, *κατά* and *ἐπί* 4 each, 2 each for *ἐναντίοι κύκλω*, *πρός* or no preposition at all, and 1 each for *ἀπέναντι*, *ἔξω*, *κατέναντι* and *κύκλω*. Not counted are instances with *ἐκεῖ*, which would be irrelevant.

For Mac I the instances are: *ἐπί* 13, *εν* 7, *κατά* 4, 2 each for *εις* and *πέραν*, and one each for *ἔξ ἐναντίας* and *πλησίον*.

For the remaining historical books the usage is: *εν* 21, *ἐπί* 8, *εις* 6, and one each for *ἀπέναντι*, *ἐναντίοι κύκλω*, *κατέναντι*, *κύκλω* and *περικύκλω*.

It is thus obvious that *εν* is the most common indicator of place with the verb *παρεμβάλλειν* with 43 instances, followed closely by *εις* with 35. This latter fact is to be expected in the Hellenistic period. It should be noted that most of these obtain in the Pentateuch, and over half of these (as well as those of *εν*) are to be found in Num 33. The preposition *ἐπί* occurs 25 times, but 13 of these are to be found in Mac I, and only 4 in the Pentateuch (all in Num 3).

That *ἐπί* is taken as original here is primarily based on the notion that in view of the LXX usage patterns it would be much easier to understand the change of an *ἐπί* to an *εις* construction in the tradition than the reverse.

216 *πρός 2<sup>o</sup>*] *επι* B O<sup>-376</sup> 25 19' 44 392c 120'-628-630 426 = Ra

At first blush the variant is most attractive. The fuller context is *πρός τὴν θύραν ἐπὶ τὸν σταθμὸν* for the Hebrew *אל המזוזה אל או אל הדלת אל*. Since the second *אל* is rendered by *ἐπί*, one might well expect the *אל* in the immediately preceding phrase to be rendered by *επι* as well. This occurs in the law concerning the slave who rejects his preferred

freedom and his master brings him to the door or to the doorpost. Incidentally, for *ἐπί* some witnesses also read *πρός*: 392 120'-128'-628 426 Arab.

It should be noted that Exod does not render the correlative conjunction, possibly because of an understanding of the places intended respectively by *לֵּת* and *מִזוּוֹה* not as alternatives, but rather of the second phrase designating more specifically that part of the *θύρα* at which the ceremony of ear-piercing is to take place. This exegetical understanding is emphasized by the change in preposition. The master brings him *to* the door *at* the doorpost. The variant text levels out the phrases, thereby destroying the intent of Exod.

2839 *πρός* 2° B 82 129 71' 55] > 58 = **℞**; εφ (επ 127 5-343 344c) rell

The preposition occurs in the context *ἐπάξονται πρὸς ἑαυτούς*, Exod's rendering of **אָשָׁם**, in the clause "And they shall not bear iniquity." The verb *ἐπάγω* usually takes an *ἐπί* phrase modifier, a collocation which occurs frequently throughout the O.T. Here, however, the verb is in the middle voice, which is extremely rare in the O.T., and means "they shall bring on themselves" to which Exod adds *πρὸς ἑαυτούς* so as to emphasize the reflexive. The popular variant is due to the influence of the common *ἐπάγω ἐπί*. The lectio difficilior is here to be preferred.

332 *πρότερόν*] *πρ* *προσωπου σου* 767 *d n*-75 *t*; *προ προσωπου* B F<sup>a</sup> 15'-72-376 73'-550' 129 75 x 392\* z 55 Syh = Ra

It is difficult to choose between *πρότερον* and *πρὸ προσώπου* since both adequately render **לפני** in the context. A good parallel to this verse occurs in 2320 *ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου* (cf also 346 11 24). On the other hand, just a few verses earlier there occurred (3234) *ἴδου ὁ ἄγγελός μου προπορεύσεται πρὸ προσώπου σου*, as an obvious source for the variant text. In other words, it would be so easy for a *πρότερον* to be changed unthinkingly to *προ προσωπου*, whereas the reverse would be much more difficult to explain. Furthermore our text is fully acceptable; cf v. 19 and more particularly 2328.

342 *εἰς* 2°] *επι* B 15' 129 407 55 Co = Ra

The phrase *εἰς τὸ ὄρος* modifies *ἀναβήση*. Whenever an indication of place to or on which someone goes up obtains in Exod, it is always represented by *ἐπί* or *εἰς*. The former obtains at 84 10<sub>12</sub> 17<sub>10</sub> 19<sub>13</sub> 20<sub>26</sub>. In none of these does it represent the Hebrew preposition **ל**, which is what **℞** has at 342. Rather 84 19<sub>13</sub> have **ב**; 17<sub>10</sub> has no preposition at all, and 10<sub>12</sub> 20<sub>26</sub> have **על**. In 84 only *ἐπί* would be fitting, since the reference is to frogs coming up *on* you and *on* your servants and *on* your people.

The preposition *εἰς* occurs at 19<sub>12</sub> 12 24<sub>12</sub> 13 15 18 33<sub>1</sub> 34<sub>1</sub> 4; at 19<sub>12</sub> it renders **ב** in **℞**, and at 34<sub>1</sub> there is no Hebrew text equivalent; in all other instances **℞** has **ל**. It is safe then to conclude that Exod always rendered the preposition in the phrase **על** by *εἰς*, and not by *επι*.

3411 *ἀπό*] *πρ* B O'-29 376 *b* 129-246 *n* 527 126-128'-407-628 55\* 426 Latcod 103 Co = Ra  
3424 *ἀπό*] *πρ* B 15 407 55 426 = Ra



In both cases the preposition occurs in the phrase *ἀπό προσώπου* (σου / ὑμῶν) and modifies the verb *ἐκβαλ(λ)ω*. The Hebrew in both cases is מִפְּנֵי. The verb *ἐκβάλλω* occurs 14 times in Exod, eight of which represent a מן construction of some kind and one לִפְנֵי. The relevant ones other than the above instances with variants on the prepositions are:

- 61 *ἐκ* (τῆς γῆς αὐτοῦ) ἀπο n = מן  
 1011 *ἀπό προσώπου* (Φαραώ) = מאת פני  
 1233 *ἐκ* (τῆς γῆς) ἀπο A 29 19' 121 68' 646 = מן  
 2318 *ἀπό προσώπου σου*: non hab  $\mathfrak{A}$   
 2328 *ἀπό* (+ προσώπου 407 Arm<sup>te</sup>) σου = מלפניך  
 2329 (αὐτούς) + (\*Arm<sup>mss</sup> Syh) ἀπο προσώπου σου O<sup>-58-15</sup> C<sup>n</sup> f<sup>-56<sup>txt</sup></sup> 318 646 Arab  
 Arm Syh = מפניך  
 2330 *ἀπό σου* = מִפְּנֵיךְ  
 2331 *ἀπό σου* = לִפְנֵיךְ

Whenever פני is part of the prepositional phrase in the above cases (מפני, לפני) (פני) the preposition *ἀπό* is used and no other.

On the other hand, the phrase *πρὸ προσώπου* does occur elsewhere in Exod, though only three times. These are 2320 *ἐγὼ ἀποστέλλω . . . πρὸ προσώπου σου* (לִפְנֵיךְ); 3234 *προπορεύσεται πρὸ προσώπου σου* (לפניך), and 346 *παρήλθεν . . . πρὸ προσώπου αὐτοῦ* (על פניך). From the above patterns of usage one is adequately justified in adopting *ἀπό* rather than *πρὸ* at 3411 24.

3621 *κατὰ τὰ ὀνόματα*] *ἐκ* (ἐπι 376-767) *των ονομάτων* B O-15 129 127 71' 55 Arab Arm Syh = Ra

It would seem that the reading of the variant text was an Origenian variant (though  $\mathfrak{A}$  can hardly be cited in support of either Exod or the variant; it has לַעֲמֻתָם), since the pattern of support seems hex; note that O Arab Arm Syh all have the variant and only a few mss besides them. Of course the original hex text might well have been that of mss 376-767, with *ἐπι* later “corrected” contextually to *ἐκ*.

3816 *ἐπ' 2°*] *απ* B\* = Ra

One would hardly take this unique reading of B\* seriously had not Ra adopted it. The preposition *ἐπ'* is certainly original. The candelabrum has seven sockets. Three are to the one side and three as their counterparts are on the other side (v. 15). The seventh one is now described as being *ἐπ' ἄκρου τοῦ λαμπαδίου ἐπὶ τῆς κορυφῆς ἄνωθεν*; it is the topmost one, the center one, on the top of its bowl, and it was wholly of solid gold. The reading of B is simply a scribal mistake.

## M. Verbs

Occasionally the presence of two versions creates a situation whereby their texts mutually influence each other. This is particularly the case with the Decalogue.

202 *ὅστις ἐξήγαγόν] ο* *εξαγαγων* A F M<sup>txt</sup> O<sup>'-72-15-29</sup> C<sup>n</sup> d 30'-85<sup>mss</sup> t x y 68'-128'-628 18 46 55 59 76' 424 426 509 Syh<sup>L<sup>mss</sup></sup>; *οστις εξηγαγεν* M<sup>mss</sup> 72-82 246\* 458 85<sup>txt</sup>-130-321-343' 120'

That the text of the Ten Words in the two versions of Deut 5 and Exod 20 should have mutually influenced each other is not surprising. The Deut text has *ὁ ἐξαγαγών* which strongly affected the text tradition of Exod, whereas the Exod text is also a well-represented variant in the Deut tradition. The reading *οστις ἐξηγαγεν* is palaeographically conditioned, i. e. an *ο/ε* confusion in the uncial form.

The influence of the Deut version is also clear in v. 5 where the popular text is probably due to Deut rather than to  $\mathfrak{M}$ .

*ἕως — γενεᾶς]* *επι* (*εως* 318) *τριτην* (+ *γενεαν* 458) *και τεταρτην γενεαν* (> 458) A F M<sup>xt</sup>  
376-οI<sup>-82</sup> C<sup>n</sup> *b d n s t γ*-527 68' 18 46 55 59 76' 424 509: ex Deut 5; om *και τετάρτης*  
*γενεᾶς* M<sup>ms</sup>

$\mathfrak{M}$  has *על שלשים ועל רבעים* (Syh has *γενεαν* sub  $\mathfrak{X}$ , but this must be an error for the obelus), which is also that of Deut except for *ועל* for *על*. It is unlikely that the popular text was a correction based on the Hebrew; rather its source was the Deut text.

### 1. Participles as variants to finite verbs.

- 1230 *ἀνέστη]* *αναστας* B M<sup>ms</sup> *x* = Ra  
1237 *ἀπήραν]* *απαρანτες* B 707 552<sup>xt</sup> 19' *f n x* 527 120-128' = Ra  
147 *ἔλαβεν]* *λαβων* B 82' 129 *x* = Ra  
1520 *ἔλαβεν]* *λαβουσα* B M<sup>ms</sup> 707 *b*-314 56\* 527 Syh<sup>Lms</sup> = Ra  
1618 *ἐμέτησαν]* *μετησαντες* A<sup>(c)</sup> B 58'-82 19' *f*(-53) *n* 130 799 = Ra

Occasionally a paratactic clause in Hebrew is rendered by means of a subordinate participial clause, although these are relatively infrequent in Exod. Thus at 110 *και ἐκπολεμήσαντες ἡμᾶς ἐξελεύσονται ἐκ τῆς γῆς* or at 22 *ιδόντες δὲ αὐτό ἀστεῖον ἐσκέπασαν αὐτό* obtain as perfectly good idiomatic Greek renderings of the Hebrew text.

Only rarely does the translator fail to compose grammatically correct participial clauses. In fact, I have found only the following.

- 815 *ιδὼν δὲ Φαραώ . . . ἐβαρύνθη ἡ καρδία αὐτοῦ*  
97 *ιδὼν δὲ Φαραώ . . . ἐβαρύνθη ἡ καρδία Φαραώ*

In both cases the subject of the main clause is *καρδία* rather than *Φαραώ*, but the sentences are not ambiguous. Really ambiguous is 25 *και ιδουσα την θιβιν . . . αποστειλασα την ἄβραν ἀνείλατο αὐτήν*. Presumably the subject of the main verb is not the daughter of Pharaoh but rather *ἄβραν*, but this is just as uncertain as the original *πηρητι*.

At 32<sup>25</sup> the participial construction *ιδὼν Μωυσης* is quite removed from the main verb, which does not come until v. 26 *ἔστη δὲ Μωυσης* with the subject repeated as in  $\mathfrak{M}$ . It can safely be concluded that the translator does not use the participial construction in anacoluthic fashion; for this he uses the genitive absolute construction. Exod is unlikely to have used the ambiguous participial constructions in the instances at the head of this note. It must be admitted that in the case of 147 the construction could be taken together with the preceding verse in which case it would not be anacoluthic, as e. g. 32<sup>13</sup> *μνησθεῖς*. Such constructions are, however, highly unusual in Exod and the finite verb is certainly to be preferred.

## 2. Number.

- 57 *προσπεθήσεται*] *προσθ.* 707-708 14-52'-54-126-313'-551\* *b*<sup>-537</sup> *d*<sup>-106c</sup> *x*; *-σετε* 135c-376; *προσθησεσθε* (*-σεσε* 458) *n*<sup>-628</sup> 509; *προσθησετε* F<sup>b</sup> 15-58'-426-οΙ-708 C'-14-25-414-422-551c 537 106c 628 *t* 121' 128' 646 <sup>Lat</sup>cod 100 Aeth; *-σεσθε* (*-σθαι* A 59\*) A 527 68'-120' 59; *προσταθησεσθε* 76; *addetis* Arab Arm Co Syh =  $\mathfrak{M}$
- 58 *ἐπιβαλεῖς*] *-λειτε* (aut *-λειται*; *-λετε* 628) F M O'-29-135 C'-25-54-414'-422 *b d* 246 *n s t x* *y*<sup>-392</sup> 128' 18 55 59 76' 509 646 <sup>Lat</sup>cod 100 Aeth Arab Arm Bo Syh =  $\mathfrak{M}$
- 58 *ἀφελεῖς*] *-λειτε* (aut *-λειται*; *-λετε* 458; *-λητε* 76) F M O'-72-29'-135 C'' *b d* 246 *n s t* 619\*(cprn) *y*<sup>-392</sup> 128' 18 55 59 76' 130 646 <sup>Lat</sup>cod 100 Aeth Arab Arm Bo Syh =  $\mathfrak{M}$

The reference throughout is to the *ἐργοδιώκταις* and the *γραμματεῦσιν* of v. 6. Throughout, reference to them as individuals, i. e. as second plural, is avoided. Why they should only be referred to as a class, i. e. in the singular, is not clear, but the support throughout is strong and it is difficult not to accept these references as original. This would mean that the popular variants with second person plural verbs throughout (note the solid hex support) were hebraizing corrections. This must be the case, since the reverse, viz. that original plural forms were changed to the singular, would be quite inexplicable.

- 77 *ἐλάλησεν*] *ελαλησαν* A M 29'-135-381'-426 25 *b d* 53'-246 127'-458c *t*<sup>-84</sup> *x y* 68'-128' 18 55 130 509 646' <sup>Lat</sup>cod 100 Aeth Arm Syh =  $\mathfrak{M}$

The singular reading though contrary to  $\mathfrak{M}$ , is almost certainly original, since the singular would have only Aaron speak to Pharaoh rather than both Moses and Aaron. The translator commonly tries to “correct” minor discrepancies on matters which might seem contradictory, or, better put, he helps the reader avoid possible misinterpretations of the text which a more literal rendering might promote.

- 910 *ἔλαβεν*] *-βον* A 29'-58-82-426-οΙ C''<sup>-54 77</sup> (414' 550<sup>txt</sup> 761) *d n*<sup>(-75)</sup> *t*<sup>-84</sup> 121' 55 76' 130 509 646 799c Aeth<sup>C</sup> Arm Bo Pal Syh =  $\mathfrak{M}$

V. 8 stated *πασάτω Μωυσης*; in v. 10 this is carried out. Exod made the account consistent by making the plural verb *יִקַּח* singular and omitting *וַיַּעֲמֵד* (later added by Origen as *καὶ ἐστησαν* in O-15 Pal Syh (sub  $\otimes$ )). The entire account is then clear; it is Moses who takes ashes and scatters them towards heaven. There would be little point to both Moses and Aaron taking ashes, but only Moses doing the scattering. The variant text then corrected the text towards the Hebrew.

- 1921 *πέσωσιν*] *πεση* (aut *-σει*) A F M 29-426-οΙ C'' *d s t x y*<sup>-318</sup> 18 46 55 59 76' 509 <sup>Lat</sup>cod 104 Syh =  $\mathfrak{M}$

The word *πλήθος* as a collective could have either a singular or a plural predicate. Its only other occurrence as subject of a verb obtains in 126 *καὶ σφάζουσιν αὐτὸ πᾶν τὸ πλήθος*, where, however,  $\mathfrak{M}$  has the plural verb, *וַיַּחַטּוּ*. Here the singular is probably an early (i. e. prehexaplaric) “correction” towards the Hebrew text. The original translator was much more adept in that earlier in the verse he had referred to *τῷ λαῷ*. This is then realized in the following *μήποτε* clause as a plural in *ἐγγίσωσιν*. Since the *καὶ πέσωσιν* clause is coordinate with it, the plural is used; this is also enhanced by the prepositional phrase modifier of the verb, *ἐξ αὐτῶν*. Thus according

to Exod *πληθος* should be viewed as a plural, and only a literalism over against the Hebrew text would change it to the singular.

2414 *εἶπαν*] *ειπεν* A F M oI-29 C<sup>n-126 422</sup> d<sup>-44</sup> 127 t 318 68' 18 46 424 509 646 Latcod 102 Arab Bo Syh =  $\mathfrak{M}$

There is no doubt that the plural verb is Exod; it is consistent with the Greek tradition over against  $\mathfrak{M}$ . In v. 13 Moses and Joshua stand up and Moses went up (*ייעל* *משה*); then in v. 14 it is only Moses who speaks (*אמר*), and in v. 15 Moses went up (*ויעל משה*). What is inconsistent about this account is the beginning: *ויקם משה ויהושע*. Exod has made all of this consistent by involving Joshua at all stages. In v. 13 both stand up and go up; in v. 14 the verb *אמר* is rendered by the plural.

In v. 15 both Moses and Joshua go up the mountain, Exod has *καὶ ἀνέβη Μωυση̄ς καὶ Ἰησοῦς* which has been “corrected” by means of a popular variant:

2415 *καὶ Ἰησοῦς* B 82 f n<sup>-127</sup> 392 128'-407-628 76' 426 646' Aeth<sup>C</sup> Bo<sup>B</sup>] > rell =  $\mathfrak{M}$

A hebraizing correction has omitted *καὶ Ἰησοῦς* which results in a text consistent with  $\mathfrak{M}$  and with vv. 16—18. In these verses in response to God's call from the top of the mountain only Moses continues the ascent in both  $\mathfrak{M}$  and Exod.

2624 *ἔσονται* 1°] *εσται* B 129 55 = Ra

There is no good reason for a singular verb; it is simply a bad mistake. The reference can only be to the *δύο στύλους* intended for the rear corners of v. 23, and the singular is not possible.  $\mathfrak{M}$  too is, of course, plural *ויהי* (or with some mss *והי*). Ra adopted B's reading, but this must have been due to a lapse, since there is no possible singular referent in the vicinity. B's text may have been due to the later occurring *οὕτως ποιήσεις ἀμφοτέραις*, but it is nonetheless wrong.

309 *ἀνοίσεις* B<sup>c</sup> 15' 129 799] *-σει* B\* 53'-56 55; *-σεται* (cvar) A 58-376'-707-707<sup>I</sup> C<sup>-77</sup>-54-551 44 246 n<sup>-127</sup> 30 x 319 426 509 646; *-σετε* rell =  $\mathfrak{M}$

309 *σπείσεις* (σπισ. 129; *-σις* 82) B 15' 129] *ποιήσεις* 55; *ποιήσετε* 59; *σποησεται* 75; *σπειρετε* b<sup>-537c</sup>; *σπεισετε* (cvar) rell =  $\mathfrak{M}$

The Exod text is sparsely attested but it is quite certain that the singular is original, and that the plural is a hebraizing correction. The translator thought throughout the instructions concerning the building of the altar (vv. 1–10) that Moses was addressed rather than the people, and accordingly the singular second person occurs consistently. The inconsistency by which only v. 9 is in the plural is that of  $\mathfrak{M}$ , and the translator smoothes out the text by making it regularly singular. This is quite characteristic of his work; it is an interpretation in which minor inconsistencies are removed, and possible contradictions leveled. Later revisers in their reverence for the Hebrew text leveled out the differences between LXX and their text and reintroduced the plural.

324 *εἶπεν* B F 72-767<sup>c</sup> 14-52-73-414'-615<sup>c</sup>-761 d 53' t 527 68'-120' 55 509 Aeth<sup>C</sup> Bo] *ειπον* F<sup>b</sup> 381'-707-767\* 246 n<sup>-458</sup>; *ειπ* 458; *ειπαν* F<sup>a</sup> rell =  $\mathfrak{M}$

The number of this verb cannot be determined for Exod in isolation but must be seen together with vv. 5—6. In v. 4 it is Aaron who received the gold, fashioned it as

a molten calf and said (*εἶπεν*): These are your gods . . . . According to v. 5 (both  $\mathfrak{M}$  and Exod) Aaron then built an altar before it and proclaimed a religious festival for the next day. In v. 6 Exod consistently has Aaron rising early, offering up holocausts and presenting a peace offering. Thereafter the people sit down.  $\mathfrak{M}$  has the verbs for rising early, offering up, and presenting, all in the plural; presumably the people are meant. Exod with its consistent number pattern paints a rather darker picture of Aaron than does  $\mathfrak{M}$ . In view of this consistency extending to vv. 5 and 6, it is clear that *εἶπεν* in v. 4 is original, and the popularly supported plural verb is a hebraizing correction, not at all necessarily hex, in fact, probably much earlier.

3316 *ἐνδοξασθησόμεθα*] -σομαι B<sup>(ms)</sup> M<sup>(xt)</sup> 73'-550'-551 108\* f<sup>-129</sup> 68' 18 55 = Ra

$\mathfrak{M}$  has נפליונו. When  $\mathfrak{M}$  has a compound subject as here, אַנִּי וְעַמִּי, the preceding verb can either agree with the first element alone, i. e. in the singular, or with the compound subject in the plural. Exod usually follows whatever the parent text does. Since there is no question about the parent text being other than  $\mathfrak{M}$  here, it seems likely that the singular is a secondary variant. It might also be noted that original B has left out by parablepsis due to homoioteleuton the part of this verse which includes this entire clause, considerably lessening the support for the variant thereby. The singular variant simply arose by attraction to the immediately following *ἐγώ*.

398 *ἐποίησεν* B F<sup>h</sup> C<sup>"-14</sup> 246 n s<sup>-30</sup> 799 Lat<sup>codd</sup> 100 103 Aeth Arab] -σαν rell

The plural variant is an old reading already attested in the time of Origen, since he apparently retained it in spite of the fact that  $\mathfrak{M}$  has the singular. It is, however, secondary, probably derived from the plural *ἐποίησαν* of v. 6. Furthermore v. 11 speaks of the Israelites *ἐποίησαν* as well. The subject throughout is *Βεσελεήλ* of 381, often referred to as *οὔτος* (last reference 3836).

### 3. Congruence with neuter plural subjects.

3822 *ἦν*] ησαν (*εισαν* 619) B O-15' 19' d 129 n t x 68'-120' 55 426 = Ra

The subject of the verb is *ἄ*, of which the antecedent is *πυρείων*. Exod almost always follows the classical rules of congruence between the neuter plural subject and the singular verb. Note the following list.

- 59 βαρυνέσθω τὰ ἔργα
- 96 ἐτελεύτησεν πάντα τὰ κτήνη
- 911 ἐγένετο γὰρ τὰ ἔλκη
- 919 τὰ κτήνη ὅσα ἂν εὗρεθῆ . . . και μη εἰσέλθη
- 101 ἐπέλθη τὰ σημεῖα ταῦτα
- 1026 τὰ κτήνη ἡμῶν πορεύσεται
- 158 ἐπάγη ὡσει τεῖχος τὰ ὕδατα
- 158 ἐπάγη τὰ κύματα
- 1514 ἤκουσαν ἔθνη και ὠργίσθησαν
- 214 . . . τὰ παιδιά ἔσται
- 2128 οὐ βρωθήσεται τὰ κρέα
- 238 τὰ γὰρ δῶρα ἐκτυφλοῖ
- 2311 ἔδεται τὰ θηρία τὰ ἄγρια

- 23<sub>29</sub> πολλὰ γένηται ἐπὶ σὲ τὰ θηρία  
 25<sub>19</sub> ἔσονται τὰ πρόσωπα  
 25<sub>30</sub> . . . καὶ τὰ κρίνα ἐξ αὐτῆς ἔσται  
 27<sub>2</sub> ἐξ αὐτοῦ ἔσται τὰ κέρατα  
 29<sub>1</sub> ταῦτά ἐστιν  
 29<sub>34</sub> τὰ λοιπά . . . οὐ βρωθήσεται  
 29<sub>38</sub> ταῦτά ἐστιν  
 30<sub>2</sub> ἔσται τὰ κέρατα  
 30<sub>29</sub> ἔσται ἄγια  
 33<sub>16</sub> τὰ ἔθνη ὅσα ἐπὶ τῆς γῆς ἐστίν  
 34<sub>1</sub> τὰ ῥήματα ἃ ἦν  
 34<sub>10</sub> ἐνδοξα ἃ οὐ γέγονεν  
 34<sub>10</sub> τὰ ἔργα κυρίου ὅτι θαυμαστά ἐστίν  
 34<sub>25</sub> οὐ κοιμηθήσεται . . . θύματα  
 35<sub>24</sub> εὐρέθη ξύλα ἄσηπτα  
 36<sub>7</sub> τὰ ἔργα ἦν  
 36<sub>10</sub> ἐτιμήθη τὰ πέταλα  
 38<sub>16</sub> τὰ λαμπάδια αὐτῶν ἃ ἐστίν  
 39<sub>4</sub> ἐγενήθη τὰ ἑκατὸν τάλαντα

Of the 32 instances in the list only two, 15<sub>14</sub> and 25<sub>19</sub>, have plural verbs as predicates of neuter plural subjects, and it would seem likely that ἦν is original text at 38<sub>22</sub> as well.

#### 4. Only one instance of change in person occurs which merits some discussion.

- 33<sub>3</sub> εἰσάξει] εισαξω (εξαξω 767) B F\*(cprm) O<sup>-376</sup>-15' 73'-550' 129 n 71' 68'-120' 646 Arm<sup>ap</sup> Bo<sup>A</sup> Sa Syh = Ra

Exod has introduced καὶ εἰσάξει σε before εἰς γῆν ῥέουσιν γάλα καὶ μέλι, although **℣** does not have it. According to **℣** it is God himself who will drive out the nations, presumably by means of the messenger into a land, an ellipsis which Exod explains. The explanation may well be what **℣** meant. That εισαξω could not be Exod is clear from the continuation of the text: οὐ γὰρ μὴ συναναβῶ μετὰ σοῦ, i. e. an εισαξω introduction would introduce a blatant contradiction into the text. The variant is based on an unreflecting attempt to make the subject of the verb the same throughout the verse: εισαξω, συναναβῶ and ἐξαναλώσω, but it is quite wrong.

#### 5. Tense.

- 2<sub>3</sub> ἠδύναντο] εδυναντο A F M O<sup>-72 82 381\*</sup> 106 t 121' z 509

Augment for secondary tenses for δύναμαι in Exod is ἠ- which accords with early Ptolemaic usage; cf Maysers I 2.94. Note also the other occurrences in Exod along with ἐ- variants in the following list.

- 7<sub>21</sub> ἠδύναντο] εδυναντο 64'-426 106 127 t x 128'  
 7<sub>24</sub> ἠδύναντο] εδυναντο M 15-64<sup>txt</sup>-426-708 25-52'-54-57-313 44 127 321 128' 55  
 8<sub>18</sub> ἠδύναντο] εδυναντο A F 15-64\*-426-708 C<sup>-77 413 500</sup>-25-52'-54-313' 44' 127 t 121;  
 εδυνοντο 413 75  
 9<sub>11</sub> ἠδύναντο] εδυναντο 15-64'-426-707\* 44' 458' 321<sup>c</sup> t 121 128'  
 12<sub>39</sub> ἠδυνήθησαν] εδυνηθησαν (aut -vασθ.) A 44 127 30-321 t<sup>-84</sup> x 121-527 68'

1523 ἡδύναντο] ἐδύναντο A F 64'-426 44' n<sup>-75</sup> 85 74' 59  
4029 ἡδυνήθη] ἐδυνήθη 376 d<sup>(-125)</sup> 127 74'; ἐδυνασθη G-15-58

1822 κουφιουσιν] κουφισουσιν (-φησουσιν 707 761) A 58'-707-708 C''-126 b

The Attic future is everywhere used in Exod for -ιζω verbs but not for -αζω or for -εζω. Other evidence for the -ιζω verbs changing to -ισω in the text tradition is as follows: 242 ἐγγιεῖ] ἐγγιση 55; 242 ἐγγιουσιν] ἐγγισουσιν 55; 2633 διοριεῖ] διορισεις 129 55; 2924 ἀφοριεῖς] ἀφορισει 59; 2926 ἀφοριεῖς] ἀφορισεις 68'-120'; 2936 καθαριεῖς] καθαρισεις (-σης 59\*) F 15\*(cpr m) 54-414' 71' 59; 2937 καθαριεῖς] καθαρισεις O<sup>-376</sup>; 3010 καθαριεῖ] καθαρισει (-ρησει 75<sup>c</sup>) 707 n<sup>-127</sup> 30'-343' 121 59. For 1215 ἀφαινεῖτε, 159 μεριῶ, 1912 ἀφοριεῖς, 2216 φερνεῖ and 347 καθαριεῖ all witnesses have the Attic future. The tradition is remarkably consistent in avoiding the -ισω futures, particularly in view of their prevalence by the time of the N. T.

17 κατίσχυον (-χιον 321) B 72-426-707 73-413 b f<sup>-56\*</sup> n<sup>-628</sup> s 55 646] -χυσαν rell

The imperfect is particularly fitting here since it is the process of growth which is being emphasized; note how it is modified by the adverb σφόδρα σφόδρα. The fact that the majority of witnesses have the aorist does not mean that it is the preferable reading at all. The aorist variant is the result of the influence of the immediate context. The verb is the last in a list of aorist verbs presented coordinately: ηὔξηθησαν καὶ ἐπληθύνθησαν καὶ χυδαῖοι ἐγένοντο. These are all properly aorist, i. e. neutral in aspect, whereas the concluding κατίσχυον is imperfect. Cf also v. 12 where ἴσχυον occurs but there without aorist variants.

24 κατεσκόπευεν] -πευσεν (-πευεν 14; απεσκ. 321<sup>mg</sup>; απεσκοπεσεν 30) O<sup>-426</sup>-618 C''-73 19 610 53' 628 s<sup>-730</sup> x 59 646

The translator shows a fine exegetical sense in his use of the imperfect and its continuous character. This is particularly the case here where the sister was watching the basket which contained her baby brother. For this feeling for the use of the imperfect compare for ch. 1 ἐταπεινουν (12), ἐγίνοντο (12), ἴσχυον (12), ἐβδελύσσοντο (12), κατεδυνάστευον (13), καταδύνων (14), κατεδουλοῦντο (14), ἐζωογόνουν (17), ἐζωογονεῖτε (18), ἔτικτον (19), ἐποίει (20), ἐπλήθυνεν (20), ἴσχυεν (20), and ἐφοβοῦντο (21).

31 ἤγαγεν] ἤγεν A F M O'-135-707 C'' 19' 56\* s x 527 18 59 76' 509 799 Syh

The aorist is demanded by the context, since the following clause has καὶ ἦλθεν. Moses was accustomed to shepherding (ἦν ποιμαίνων) the sheep of his father-in-law, and on the occasion which this statement introduces "brought the sheep . . . and came to Mount Horeb." The imperfect would be quite incorrect, and the popular variant is palaeographically inspired.

52 ἐξαποστέλλω] -στελω O<sup>-15</sup> 29\* 58 77-78-126-550 b 53\*-56'-129 n<sup>-458</sup> s<sup>-321mg</sup> x 121' 18 59\* 76' L<sup>at</sup>cod 100 Aeth Arab Co; αποστειλω 120'-128; αποστελω 106 630

Ⲙ has the imperfect ⲡⲗⲥⲁ and the future was certainly intended. The translator here used the present for stylistic reasons. It should be noted that Exod continues

with *καὶ λέγουσιν αὐτῷ* for *וַיֹּאמְרוּ*, i. e. another present tense inflection. Since this represents dialogue, the translator has adopted a lively style to bring out and enhance the tension inherent in the interchange. The popular variant in the future is a pedantic correction not necessarily due to Hebrew influence but simply to the context. It was of course made easy since it simply involved the haplography of a *lambda*.

108 *λατρεύσατε*] *-σετε* 129 84; *-ρευετε* (aut *-ται*) 29' *d* 246 127' 85' 46-74-370 392 130 509

The aorist imperative rather than the present indicative, is original. In fact, whenever *לך/לכו* is rendered by an imperative it is in the present (*πορεύου* | *-εσθε*, *βάδιζε* | *-ζετε*), whereas the verb following asyndetically is in the aorist. In two instances the attraction of the tense of the introductory verb has been so strong in the tradition as to constitute a majority variant:

1024 *λατρεύσατε* (*-ται* 376) A B 376-708\*(vid) 54-550' 121 68' 59] *-ρευστ* 126; *-σετε* 106; *-ρευετε* (c var) *rell*  
 1231 *λατρεύσατε* (*-ται* 376) B 376 54 19' 75 *x* 59] *-σετε* 527; > 343<sup>txt</sup>; *-ρευετε* *rell*

1016 *κατέσπευσεν*] *κατεσπευδε(ν)* A B 15-29-135 422 *f*-246 30-85'-343c-344 68\* 59 130<sup>cpr m</sup> 799 = Ra; *εσπευδε* 126

The Hebrew has the word *וימהר* and the aorist is the expected form. The translator used the aorist throughout for past narrative, only using the perfect and the imperfect when their aspectual nuances fitted. Here the imperfect does not fit and in spite of the support by the two oldest extant mss must be secondary. The variant may well have been impelled palaeographically; the next word is *δέ* and it may well have influenced some scribe to write *-δεν* for *-σεν*. In any case, the aorist must be Exod.

1024 *ύπολείπεσθε*] *-λιπεσθε* B 426 25-52'-54-57'-73'-313' 128' 76 130 646 Cyr *Ad* 204 = Ra

The variant text is itacistic and should not be considered a genuine aorist. Pharaoh is ordering Moses and Aaron to perform their cultic duties but to leave behind their cattle. The present imperative is the more appropriate aspect and this kind of careful distinction is characteristic of the translator.

1225 *φυλάξεσθε*] *-ξασθε* (aut *-σθαι*) A O<sup>n-72</sup> 135 381' C<sup>n-14</sup> *b d*-106 *f* 619 318 120-128' 18 59 76' 130 509 799 Aeth; *-ξησθε* 72 106; *-ξετε* *n*

The future rather than the popular aorist imperative is Exod. Whenever a Hebrew apodosis is introduced by a *waw* plus perfect, Exod renders it by a future, with but two exceptions: 116 where *והיה* is rendered by *περιποιεῖσθε*, and 223 where *וּנְמַכֵּר* is translated by *πραθήτω*. This is true not only of narrative but also of legal materials.

145 *πεποιήκαμεν*] *εποιησαμεν* B 82 129 127\* 120-128'-628 = Ra

The perfect tense is obviously the correct one since the context refers to the ongoing effect of their action. The Egyptians had sent the Israelites away *τοῦ μὴ δουλεύειν ἡμῖν*, i. e. the departure of the Israelites has the lasting effect of the Israelites no longer being in their service. The variant text would hardly be taken seriously as a



possibly original text, were it not for the support of B; it is, however, the result of some inattentive scribe accustomed to writing aorists, which is after all the dominant tense used in narration.

1525 *ἐπείρασεν* B 58-82 56'-129 127 71 527 z 130 Arm Bo] *πειραζεν* rell

The aorist is probably original in spite of its weak support. Within the verse there are six verbal clauses all of which have aorist inflection. More particularly, the clause in which the verb occurs, *καὶ ἐκεῖ ἐπείρασεν αὐτόν*, is coordinated with the immediately preceding clause *ἐκεῖ ἔθετο αὐτῷ δικαιώματα καὶ κρίσεις*. The two are clearly parallel as the repeated *ἐκεῖ* shows. The popular variant may have been due to an attempt to link the clause with the next verse, which refers to hearing Yahweh's voice and being obedient to his laws, an ongoing demand, and thus promoting an imperfect tense interpretation. The reference is, however, to the Marah event recorded in the immediately preceding verses.

1711 *ἐγένετο*] *εγενετο* (*εγεν.* B\* F) A B F F<sup>b</sup> οΓ<sup>-707</sup> C<sup>'-552 739-25-54-414'-422</sup> 127 130<sup>mg</sup> t 55 76' 646 Arm = Ra

Ⲙ has a narrative perfect, i. e. with *ωαω*: ויהי. This occurs 62 times in Ⲙ. It is most commonly rendered by *καὶ ἔσται* (31 times). Since it is often simply an introductory formula introducing a dependent clause as in 1711 (*καὶ ἐγένετο ὅταν . . .*), it is often (15 times) simply omitted, i. e. either entirely omitted or simply represented by a conjunction. Other renderings are *καὶ ἔσομαι* 67 2945; *καὶ ἔσονται* 816 2224 2625 304; *καὶ γενηθήτω* 99(1°); *καὶ ἔστωσαν* 1911 277; *ἔσται δέ* 275; *ἔσεσθε* 195; *ἔσονται* 2519; *καὶ ἐγένετο* 719 337, and *καὶ ἔξει* 2839. It will be noted that on two occasions (719 337) the context is past tense as in 1711 and therefore *καὶ ἐγένετο* is used.

Since the context in 1711 requires past tense, it would be helpful to examine the renderings of the preterite tense in narration as well, especially when it is used in formulaic fashion. The word ויהי (or ויהיו) occurs 46 times in Exodus. The most common rendering is *καὶ ἐγένετο* (or *ἐγένετο δέ*) which occurs 17 times, and the plural equivalent four times. It is left untranslated 12 times. Instead of *ἐγένετο* the passive *ἐγενήθη* (with *καί* or *δέ*) is used five times. The word *ἐγένετο* without a conjunction is found at 152. The verb "to be," i. e. ἦν, ἦσαν, obtains five times. Only twice is the imperfect of *γίνομαι* to be found (1916 19), but in neither case is the verb used as a formula. In the description of the theophany the thundering and the lightning flashes as well as the blasts on the trumpet were present; obviously the imperfect tense correctly interprets the intent of the description.

At 1711 this is not the case, since it introduces a *ὅταν* clause, and the translator never uses the imperfect in such a context. The early variant reading is probably due to the influence of imperfect verbs in the context; note the double occurrence of the imperfect *κατίσχυεν* with real sensitivity for the narrative flow.

1916 *ἐγίνοντο*] *εγενοντο* F 29'-72-376-708 C'' 537 d<sup>-44</sup> f<sup>-56\*</sup> n s 84 318-527 z 509 799 Co

That *ἐγίνοντο* is original rather than the aorist is likely, though the distinction between the two is not particularly evident. Since the aorist is extremely common, the

more unusual imperfect, which after all fits into the context very well, and is supported by the oldest witnesses, B and A, is to be preferred.

2837 *ἱερατεύουσίν]* *ἱερατευοῦσιν* B 707 108-314 44 74 = Ra

The overwhelming support for the aorist rather than for the present subjunctive should be decisive here. Either form makes sense, but in view of the fact that only a few mss support the present it seems prudent to view it as the result of scribal inattentiveness. The present subjunctive is used sparingly in Exod and the more common aorist is almost certainly original here.

314 *ἀρχιτεκτονεῖν]* *-νῆσαι* (cvar) B O-15'-707<sup>I</sup> n 71' 392 426 = Ra

The question as to whether the present or the aorist infinitive is to be preferred can only be decided on the basis of the context. The relevant context reads *διανοεῖσθαι καὶ ἀρχιτεκτονεῖν ἐργάζεσθαι*. All three infinitives are present, not aorist. This also makes good sense from a semantic point of view. In general, it may be said that the aspectually neutral aorist infinitive is far more frequently used than the present; in fact, the present would be used only when the translator wanted to call attention to the continuity of the verbal idea. That is precisely the case here. Beseleel is to keep in mind and to be designing to be working gold and silver, etc. The variant probably arose simply because the aorist is, all things being equal, the more common form, but here it is clearly secondary.

316 *δέδωκα* 1°] *εἰδωκα* B 15' 319 = Ra  
— *δέδωκα* 2°] *εἰδωκα* 58'-64\*-707<sup>I</sup> C''-41'

The perfect and the aorist of *δίδωμι* are easily confused and the weakly supported aorist is probably secondary. In fact, the perfect form occurs in the coordinate second clause as well, but in that case Ra adopted the perfect. Both clauses refer to what God has done with continued effect. He has given him (Beseleel) a fellow artist, and has endowed him with understanding, so that they will do everything as ordered. The perfect exactly fits the intent of both clauses; *δέδωκα* is correct in both instances.

3111 *ἐντετελάμην]* *εντεταλμαι* A oI-707 b 527; *εντελλομαι* (cvar) F<sup>b</sup> M 29-767 C'' d n s t y z 18 46 59 319 426 509; *praecipiam* Aeth Bo

That the aorist is the original text seems clear, though the perfect might be possible. The perfect does occur at 3418 for the Hebrew perfect (צויתך). Elsewhere (12 times) the aorist obtains to render the perfect of the root צוה (always in a subordinate clause except at 3432). The present tense occurs only twice; at 72 *σοι ἐντέλλομαι* renders מצוֹךְ, and at 3411 *ἐγὼ ἐντέλλομαί σοι* corresponds to אֲנִי מְצוֹךְ. Here מֵצוֹיִתְךָ, and a past tense is mandatory. The popular variant probably arose because the verb is preceded by *ἐγὼ*. The pattern *ἐγὼ* plus a first singular present tense verb is fairly common in the Pentateuch as a rendering for אֲנִי/אֲנִי plus a participle; cf 3411 supra. Though *ἐγὼ* has no specific counterpart in מֵצוֹיִתְךָ, the translator intended it

to emphasize that God himself is the subject of the tabernacle pattern commanded to Moses which they (Beseleel and Eliab) are to carry out.

3234 προπορεύσεται] προπορευεται B F 15-72-οΙ C<sup>-77</sup> 19 56-129 130 318' 319 Syh = Ra

The promise is for the future as the imperfect **קָנָה** shows. The Hebrew imperfect is almost invariably rendered by the future in Exod and there is no good reason to accept a present tense verb here. The variant text is based on an uncial parent text in which the *sigma* and *epsilon* are very similar; i.e. it is an error palaeographically inspired.

3315 λέγει B F<sup>b</sup> O-15' 73'-550' b 129 n 126-128'-407-628] ειπεν rel

There seems to be no rhyme or reason for the use of the historical present which the translator occasionally uses. In fact, he used *λέγει* 22 times of which almost one-third (seven instances) occur in chh. 32 and 33. Nor is there certainty as to the original text in these cases when *ειπεν* is a substantially supported variant, but it is far more likely that an original *λέγει* be changed to *ειπεν*, since *ειπεν* occurs monotonously often in Exod, than that an original *ειπεν* be changed to *λεγει*. In fact, a *λεγει* variant hardly ever obtains for an original *ειπεν*, and when it does it receives very sparse support. Ra was certainly correct in following the *λέγει* of B.

## 6. Mood.

48 πιστεύουσίν] -σωσι(ν) A M O<sup>-15</sup> (135) 426-618 C<sup>-77</sup> 739-25-73-126-413-761 b 44 56'-129 n 30-343 84-134 x γ<sup>-121</sup> 120\* 18 55 59 130 319 509 799

The subjunctive cannot be correct here, since the apodosis of the conditional sentence begins with this verb, and only the future can be correct. The subjunctive was probably introduced under the influence of *πιστεύουσίν* which is part of the protasis.

826 θύσωμεν 1°] θυσομεν B 15'-29<sup>c</sup>-58<sup>(ms)</sup>-135-426-οΙ 16-25-52-57-73'-126<sup>c</sup>-414'-422-550'-615<sup>c</sup>-739 106 321 74-370 121-527 407-630 76<sup>c</sup> 130 646 = Ra

Since *omicron* and *omega* were pronounced alike, confusion among the scribes was rife whenever as here either the future indicative or the aorist subjunctive made good sense. That the confusion is scribal rather than a real variant is clear from the scattered support: no group (except *οΙ*) is complete. Furthermore one should not rate codex B any higher than the later mss in this matter.

The subjunctive spelling is exegetically preferable since the statement seems to be one of intent, i.e. "we would sacrifice" rather than "we shall sacrifice." It is a potential action that is being portrayed in the response to Pharaoh, not a statement of future fact. This interpretation is further enhanced by the rendering of the last part of the verse by a future more vivid conditional sentence, rather than a temporal condition in the indicative.

On the other hand, this nicely contrasts with v. 27 where the statement is indeed in

the future, i.e. “we shall go for a three-day journey into the desert and sacrifice.” There Ra quite rightly adopted the future *θύσομεν* rather than the aorist subjunctive read by many witnesses.

1311 *δῶ]* *δωσει* (c var) B F<sup>b</sup> 15'-58-376<sup>c</sup>-707<sup>c</sup> 52'-73'-77-413-761 19' *f*<sup>-53</sup> 75 134 x 318 120 55<sup>c</sup> 59 76' 130 = Ra; *δωει* 72; *δωη* 551<sup>c</sup> 121 68'; *δωσω* F 376\* C<sup>-77</sup>-25-54-57-313-414-422-550' 30-85-343' 527 18 424

Only *δῶ* can be seriously considered as critical text. The popular future which Ra adopted on the basis of B makes the clause *και δωσει σοι αυτην* the apodosis, whereas it is only v. 12 which constitutes Yahweh's demand that all first born be dedicated to him. The clause *και δῶ σοι αυτην* is coordinate with the conditional (*ὡς ἂν*) *εἰσαγάγη σε κύριος . . . εἰς τὴν γῆν*. The Hebrew *לך ונתנה* has a different word order from the Greek. Since the translator used *σοι αυτην* rather than *αυτην σοι*, it was easy to repeat *σοι* after *δῶ* thereby creating *δωσει σοι*.

2120 *ἐκδικηθήτω]* *-θησεται* A F M O<sup>"</sup>-58 82 C<sup>"</sup> 19' *d s*<sup>-130mb</sup> *t x γ*<sup>-392</sup> 68' 18 46 55 59 76' 424 509 646'

The verb in *ἄ* is preceded by a cognate free infinitive. In a legal context such verbal phrases are commonly translated in Exod by an imperative rather than a future indicative form. When no cognate infinitive obtains the verb is indeed usually in the future. Since this is the majority pattern in this legal section (cf e.g. v. 21 where *ἐκδικηθήσεται* actually occurs in Exod), it is not surprising that the tradition should generate the future indicative also in those few contexts where it is not original.

2123 *ἦ]* *ην* B 82 *f*<sup>-246</sup> 458 321\* 319 799 = Ra

The imperfect is simply a mistake, and if it were not found in B, it would not occur to anyone to take it seriously. Whenever Exod has a verb in a protasis introduced by *εἰάν*, it is always in the subjunctive, and there is no reason to consider this verse to be an exception.

2211 *οὐ μὴ ἀποτίσῃ]* *ουκ αποτ(ε)ισει* B 15-29-707<sup>c</sup> 527 319<sup>c</sup>(vid) = Ra

It is quite true that the legal requirement to repay or not to repay is usually in the future indicative. There is, however, no perceptible semantic distinction between Exod and the variant text adopted by Ra. Since the variant text is supported extremely weakly, it is probable that it is simply due to the influence of v. 13, and that the *οὐ μὴ* plus subjunctive as the more unusual construction is to be preferred as original text.

335 *επαγάγω]* *εγω* (> 75' 509) *επαγω* A 29 75' 121 68'-120' 46 509; *εγω* (> 59) *επαξω* *b d t* 392 126-128'-628 59 799; *επαξω εγω* B *f*<sup>-129</sup> = Ra; *επαναγαγων* 527; *πρ εγω* F *oI*-82 C<sup>"</sup>-57 *s* 318 319 646; *επαναγων* 426; *επαγαγων* 15-707 73'-550' 55 <sup>Lat</sup>cod 100; *inportans* <sup>Lat</sup>cod 104

That the reading adopted by Ra is secondary is easily demonstrable. The usage of *ἐγώ* with the inflected verb occurs 38 times in Exod (excluding *ἐγώ εἰμι*), but it never follows the verb. It may be perfectly good Greek, but Exod does not have it. In fact,

of the 38 occurrences it occurs only before a verb in the indicative mood (present, future or aorist tenses), and never in the subjunctive as would be the case here. So it is most unlikely that *εγω* is original, even if it precedes the verb.

Both *επαγάγω* and *επαξω* are equally valid renderings; both are aorist subjunctives of *επάγω*. The sigmatic aorist of *ἄγω* does appear in the LXX (cf Helbing 90), though the second aorist *ἤγαγον* is the more usual. For its appearance in the papyri cf Mayser I 2.144; it does become more popular in post-Classical times. In the tradition it appears without the secondary *εγω* only in ms 59, and it seems likely that the more common *επαγάγω* is the original Exod text.

33<sup>11</sup> *λαλήσαι*] -σει B 15-708<sup>c</sup> 16-131<sup>c</sup> 106-125 53'-129 127 x<sup>-71</sup> 407 46 55 59 426 646 = Ra

Why Ra should have adopted a future indicative form when the context demands some potential inflection is difficult to see; only an exaggerated reverence for the text of B could impel one to adopt the variant text. The aorist optative fits the sense exactly, since the conditional nature of the clause is introduced by *ὡς εἴ* (*τις*), i. e. "as though someone would speak."

## 7. Voice.

12<sup>4</sup> *συναριθμήσετε* Wa.] -σεται A B 19 44-125' 127 t<sup>-84</sup> z<sup>-128</sup> 76' 424 = Ra; *αριθμηθησεται* 72; -μηθησεται (*καταφ.* 53') rell

Wa. (61, 105) is quite correct in taking the reading of A B+ as an itacistic error for the active second plural which exactly equals  $\mathfrak{M}$ 's תכסו. I would argue the matter somewhat differently, however. A good case could be made for the popular passive, since that would reasonably represent the intent of the Hebrew text. In fact, Exod has reshaped the verse both lexemically and syntactically rather differently from  $\mathfrak{M}$ , and the passive would fit this general pattern. On the other hand, there is substantial support for Walter's reconstruction in the A B+ reading. After all, the middle voice does not fit the context at all well, and the second plural active must be intended; in other words, the A B+ reading is simply itacistic.

12<sup>10</sup> *ἀπολείψετε*] -ψεσθε A; -ψεται B 58 370\* 509 121 122\* 319 509; *υπολ.* M 64<sup>c</sup>-135 57<sup>ms</sup> 537 56\* 85<sup>ms</sup>-344<sup>ms</sup> 392 128' 130; *υπολειψεται* 72-οI<sup>-64</sup> b<sup>-537</sup> 343 x 318 18 799; *υπολειψεσθαι* 707; *καταλ.* C-25-57<sup>txt</sup>-73-78<sup>c</sup>-126-313-414'-422-550' 53'-56<sup>c</sup>-129 127-628 85<sup>txt</sup>-321-344<sup>txt</sup>-730 646; *καταλειψεται* 52'-54-78\*-761 246 75 30 55 59; *καταλιψεσθαι* 458

In view of תותירר in  $\mathfrak{M}$  the second person plural inflection must be correct and the -ται endings arose itacistically. The question that remains is that of the correct compound for Exod. All three compounds occur in Exod, though *ἀπολ.* least of all. All occur with approximately the same meaning, and it seems judicious to rely on the oldest witnesses. Codices A and B both witness to the *ἀπο-* compound, and Ra was probably correct in adopting *ἀπολείψετε* as his text.

12<sup>16</sup> *ποιήσεται*] -σετε B M 58-οI<sup>-82</sup> 707\* 708 C<sup>''-14'</sup> 52 54 131 313\* 118-537 44'-125 56-129<sup>c</sup>-664 127<sup>c</sup>-628 s<sup>-30</sup> t x y z<sup>-120</sup> 18 55 59 76 130 799; -σητε 19; -σητ 72

℞ has πγγ' vocalized as a Niphal. The popular variant adopted by Ra is a homonym and easily replaced the original text. This process was accelerated by the well-known prohibition of Lev 23 (also found in Num 28 and 29) *πᾶν ἔργον λατρευτὸν οὐ ποιήσετε*. The second active plural and the third singular middle are homonymous, but a glance at the Hebrew is decisive.

30<sub>32</sub> ποιήσεται] ποιήσετε F<sup>b</sup> M O<sup>'-376</sup>-29 118'-537 s<sup>-30'</sup> t x y z<sup>-120</sup> 126 18 46 59 Lat<sup>cod</sup> 100 verss = Ra ℞; ποιηθησεται B 15' C'' f<sup>-129</sup> 30' 646

It is perfectly true that ℞ has the second plural verb *πγγη* and at first blush it might seem obvious that *ποιήσετε* was the original text. But the translation must be seen in context. Throughout this entire chapter it is Moses who is commanded, and the second person verbs are throughout singular as a result, regardless of what ℞ has. What the translator does allow is plural second personal pronouns, such as *ἔσται ὑμῖν* and *γενεᾶς ὑμῶν* in v. 31, and *ἔσται ὑμῖν* in vv. 32 36 37.

Here the translator follows his format by taking an impersonal medio-passive verb and adding *ὑμῖν ἑαυτοῖς*, which is his way of rendering a plural which does not fit his pattern. He did exactly the same thing in v. 37, where, however, ℞ does add *כלל* to the plural verb.

v. 37 ποιήσεται A B 72\*-82'-376-707<sup>1</sup> 54-739\* 44 f<sup>-129</sup> 120-628 55 319 426<sup>c</sup> 509 799] -σεται 426\*; ποιηθησεται 15-767 52'-313'-550\* 129 n<sup>-127</sup>; ποιηστ 126; ποιήσετε rell = Ra ℞

Here too the same context obtains: *κατὰ τὴν σύνθεσιν ταύτην οὐ ποιήσεται ὑμῖν ἑαυτοῖς*, and the translator consistently avoids any plural second person verb in exactly the same way.

8. There is some confusion in the tradition about the inflection of the aorist passive of *δύναμαι*. This is reflected in the following instance:

40<sub>29</sub> ἡδυνήθη] ἡδυνασθη B 129 55 = Ra; εδυνασθη G-15-58; -νασθη 19'

There is very little basis for making a choice between the *-ασθη* and the *-ηθη* ending, since both are good classical forms with ancient attestations (cf LS sub *δύναμαι*), and both are also well-attested in the Ptolemaic papyri (Mayser I 2.94). The same choice is given at 12<sub>39</sub>: *ἡδυνήθησαν*] *-νασθησαν* M 82' 56-129 85 392 120-128' 18 319; *εδυνασθησαν* A 30-321 x 121-527 68'.

It will be noted that B 55 both support the lemma at 12<sub>39</sub>. Though both are fully possible forms and occur throughout the LXX, one would presume that a translator probably used the one or the other consistently rather than mixing them up (the mixture is the result of scribal activity!); since the *-ηθησαν* was adopted at 12<sub>39</sub> it would be sensible to choose *ἡδυνήθη* at 40<sub>29</sub> as well, particularly in view of the weak support for an *-ασθη* inflection.

## 9. Hellenistic versus Classical inflections.

For the root *ειπ-* Exod always uses the Hellenistic *εἶπαν* for the third plural forms. The following list gives all the evidence.

- 1<sup>19</sup> *εἶπαν*] *ειπον* F<sup>b</sup> 15-72-376-381' 422 *b d* 246 *n t* 527 128 76; *ειπε(ν)* 71 59\*
- 2<sup>19</sup> *εἶπαν*] *ειπον* (*ειπ*<sup>π</sup> 458) A F O<sup>-426-29'-82\*-135-618 78-126\*</sup> 19' *d* 53'-246 75' *s* 318-527 *z* 59 76' 130 509
- 5<sup>1</sup> *εἶπαν*] *ειπον* (*ειπ*<sup>π</sup> 458; -*πεν* 19-314\* 56' 392) F<sup>b</sup> 72-376-381'-707 *b*<sup>-108</sup> *d f*<sup>-129</sup> *n* 84 527 392\* 76 646
- 5<sup>21</sup> *εἶπαν*] *ειπον* (*ειπ*<sup>π</sup> 458; -*πεν* A 19 610 30 509) A F<sup>b</sup> 72-376-381' *b d f n* 30 *x* 318-527 76 509
- 8<sup>19</sup> *εἶπαν*] *ειπον* (*ειπ*<sup>π</sup> 458) F<sup>b</sup> 72-376-381' 78 *d* 53' *n* 318-527 128' 18 76'
- 10<sup>3</sup> *εἶπαν*] *ειπον* (*ειπ*<sup>π</sup> 458; -*πων* 246<sup>c</sup>; -*πεν* 761 314 127) 72-376-381' 126-761\* 118'-537 *d* 246 *n* 619 527 18 76' 509
- 12<sup>33</sup> *εἶπαν*] *ειπον* F<sup>b</sup> 72-82'-376-381' 118'-537 *d n*<sup>-127</sup> *t* 527 76
- 14<sup>5</sup> *εἶπαν* B M<sup>ms</sup> 58-426-οΙΙ<sup>-135</sup> 19' 129 30' *x* 120-128'-628 130 799] *ειπεν* 135 392 Aeth<sup>-C</sup>; *ειπ*<sup>π</sup> 458; *ειπον* (-*πων* 376) *rell*
- 15<sup>1</sup> *εἶπαν*] *ειπον* (-*πων* 46; -*πεν* 15 85' 318 509) 15-376-381'-707 57 118'-537 *d*<sup>(-125)</sup> *f*<sup>-129</sup> *n* 85' 318-527 46 59 76 509
- 16<sup>3</sup> *εἶπαν*] *ειπον* (*ειπ*<sup>π</sup> 458; -*πων* 376) O<sup>-376-707 500</sup> *b d*<sup>-125</sup> *n* 392-527 128'-628 18 76
- 16<sup>15</sup> *εἶπαν*] *ειπον* (*ειπ*<sup>π</sup> 458; -*πεν* 552 619) F<sup>b</sup> M O<sup>-58-381'-707</sup> 126-500-552 118'-537 *d n* 619 527 18 46 59 76
- 19<sup>8</sup> *εἶπαν*] *ειπον* (*ειπ*<sup>π</sup> 458; -*πων* 376; -*πεν* 15-58 551 75 128) F<sup>b</sup> 15-58'-376-381'-707 500-551 118'-537 107'-125 53'-246 *n* 619 527 128 18 59 76 509
- 20<sup>19</sup> *εἶπαν*] *ειπον* (-*πεν* 707 313 458 68 424) F<sup>b</sup> 376-381'-707<sup>s</sup> 126-313-500 *b* 44'-125 *n* 527 68-128 76 424
- 24<sup>14</sup> *εἶπαν*] *ειπον* (-*πων* 376) F<sup>b</sup> O<sup>-58-15-707 126 44 246 75 527 59 76</sup>; *ειπεν* A F M οΙ<sup>-29 C</sup><sup>n-126 422</sup> *d*<sup>-44</sup> 127 *t* 318 68' 18 46 424 509 646 L<sup>at</sup>cod 102 Arab Bo Syh; *ειπ*<sup>π</sup> 422 458
- 32<sup>8</sup> *εἶπαν*] *ειπον* (*ειπ*<sup>π</sup> 458) 376-381'-767 44-125 246 *n* 343' 527 126 426
- 36<sup>5</sup> *εἶπαν*] *ειπον* (-*πων* 376; -*πεν* B 458) B F<sup>b</sup> 72-376-381' 16\*-414' 118'-537 44'-125 53'-246 *n* 527 318 126 426

It is clear from the above list that the translator used the Hellenistic form *εἶπαν* throughout. It is, however, the classical first singular which could easily be confused with the third plural, since both would be *εἶπον*. Thus one would expect the Hellenistic *εἶπα* to obtain throughout as well. The form is attested only four times. In three cases *εἶπα* is obviously original. These are

- 4<sup>23</sup> *εἶπα*] *ειπον n*
- 32<sup>24</sup> *εἶπα*] *ειπον* (-*παν* 319) O<sup>-58 44-125</sup> *f*<sup>-129</sup> 127 619 18 319 426; *ειπεν n*<sup>-127 71\* 799</sup>
- 32<sup>34</sup> *εἶπα*] *ειπον* 15-72-767 57-78 *n* 527 18 319\*

The *n* group as always supports the classical second aorist form; besides that support the support is minimal. Much more problematic is 3<sup>17</sup> where the classical form is the majority reading. The evidence is as follows:

- εἶπα A b* 392] *ειπεν* B 15'-58-618-707-708 126-422 107'-125 56'-129 318 *z* 55 509 799; *ειπ*<sup>π</sup> 458; *ειπον* *rell* = Ra

Though the third person reading might be considered possible, the first person singular is certainly original. In view of the usage elsewhere for this verb in Exod, it is clear that one should adopt *εἶπα* rather than *ειπον* here as well. It might be noted that the form *εἶπον* is reserved for the aorist imperative. Consequently, in Exod there is no possible confusion among this inflection, the first singular and the third plural.

Another root which bears investigation for Classical versus Hellenistic inflection

is the aorist stem *ελθ-*. The evidence for it along with that for its compounds is as follows.

- 11 *είσηλθον*] -θοσαν A B O<sup>n</sup>-64<sup>txt</sup>\* 426 708 *f* 628 *s x y z* 55 59 76' 130 509 646' = Ra  
 1422 *είσηλθον*] -θοσαν 58' 19'  
 1423 *είσηλθον*] -θοσαν 106-107  
 1520 *έξήλθον*] -θοσαν B 15'-58' *b f*-56\* 527 *z* 130 = Ra  
 1523 *ήλθον* omnes  
 1527 *ήλθον*] -θοσαν B 82 53'-56<sup>c</sup>-129 392 *z* 130 = Ra  
 161 *ήλθον*] -θοσαν B 58'-82 129 392 120-128'-628 130 = Ra  
 1622 *είσηλθον*] -θοσαν B 58-82 *f* 392 *z* 130 = Ra  
 1627 *έξήλθον*] -θοσαν B 58'-82 *f* 120-128'-628 130 = Ra  
 1635 *ήλθον* omnes  
 191 *ήλθον*] -θοσαν B M<sup>ms</sup> 82 *f* 392 *z*-68' 799 = Ra  
 192 *ήλθον*] -θοσαν B 82 = Ra  
 3226 *συνήλθον*] -θοσαν (*συνανθ.* 739) A F M' o I C'' *d f*-129 *s t* 71' *y z*-126 18 59 319 509 646'

Cf also the following:

- 133 *έξήλθετε*] -θατε A B F 29-58-82-426 129 127 30'-343' *y*-527 55\* 59 130 319 509 799 = Ra  
 1416 *είσελθέτωσαν* F<sup>b</sup>] -θατωσαν A B F 82'-426 75 30 55\* 319 509 = Ra  
 169 *προσέλθετε* F<sup>b</sup>] -θατε A B F 29'-58'-82 129 127 30' 121-392 55\* 59 76' 509 799 = Ra

In all of these cases Ra simply followed B, but this is not justified. B is, as are all mss, an eclectic text. The Hellenization of second aorist stems was a gradual process, and since Exod was a third century B.C. product, the process would by no means be complete. Furthermore the work is a literary work, and classical forms would be replaced by Hellenistic ones at a much slower rate than in commercial papyri. The evidence is clear. Some Classical forms are unquestioned in Exod; cf e.g. 1523 1635 where no ms has a Hellenistic form. The reverse is never true, and it is reasonable to assume that the translator used the Classical form for this root throughout.

The Hellenistic form is also rejected for the root

- 149 *εύρον*] *ευροσαν* B 58-82 *x* 120-128'-628 = Ra

The only other instance of a variant *ευροσαν* occurs at 1627 where it is supported by the three mss 118'-537. Obviously the translator used the Classical forms. This consistency is probably to be expected. A translator would hardly use variant forms in his own literary idiolect. When such variations do occur in the tradition, these are far more likely to be the result of scribes occasionally introducing their own usage in the course of their work, probably quite unconsciously. The result is that, rarely if ever, does one find a ms consistent in its usage.

On the other hand, the translator did not use the Attic augmented form for secondary tenses of this verb.

- 1522 *εύρισκον*] *ηυρ.* (cvar) A B M 29-58-82-376 14 610 129 75 30 *y* 55 59 319 509 = Ra  
 1627 *εύρον*] *ηυρον* M  
 3313 349 *εύρηκα* omnes  
 3316 *εύρηκα*] *ηυρ.* 130  
 3317 *εύρηκας* omnes

That *εύρισκον* in 1522 (the only possibly problematic case) rather than the Attic augmented form is original in spite of the latter's strong support seems clear, when the other secondary tense inflections are compared for Exod. This is also fully consistent with usage in the Ptolemaic papyri; cf Mayser I 2.101—103; Crönert 205.



On the other hand, for the verb *εὐχόμεαι* the situation is the reverse, since the augmented form is there original. Only the following variation occurs.

830 1018 *ἠὔξατο*] *εὐξ.* 426 127

For compounds with *εὐ-* only *εὐλογέω* obtains, and that only twice.

2011 *εὐλόγησεν*] *ηλ.* A F M 29' 126-422 107'-125 *f*<sup>-246</sup> 458 130-321-343'-730 *γ*<sup>-121</sup> 18  
46 55 59 76' 509

3923 *εὐλόγησεν*] *ηλ.* A F M' 29 C<sup>-761</sup> *f*<sup>-129</sup> *s* 527 *γ*<sup>-318</sup> 628 18 46 55 59 319 509 646'

As for Gen (cf THGG 187f) the unaugmented forms are to be preferred; cf Mayser I 2.111f.

Sigmatic endings for secondary tenses were apparently favored by the scribes who copied B, and they should not be taken overly seriously. Many of these were listed in the preceding paragraphs. Such an instance occurs at 1624 as well. Note *κατέλιπον*] *-ποσαν* B 58-82 *f*<sup>(-53)</sup> 318 120-128'-628 130 = Ra. It is most unlikely that the translator would have used the Classical form *κατέλιπον* at v. 20 (where no witnesses in the tradition have the *-ποσαν* ending), and four verses later used the Hellenistic form. This is also true at 1635 *ἔφαγον* 2°] *-γοσαν* B 58<sup>ms</sup>-82 56'-129 120-128-628 = Ra. Were the text of B+ original, it would mean that the translator within the confines of one verse had used both the Classical and the Hellenistic form of the third plural, a most unlikely situation. The verb also occurs at 2411 as *ἔφαγον* without variant. The B text is obviously secondary. So too at 171 *παρενέβαλον* is to be preferred to the variant text *παρενεβαλοσαν* (*-ρεμβ.* 128) supported by B 58<sup>ms</sup>-82 56-129 120-128-628 = Ra; cf 1527 where *παρενέβαλον* is Exod, with no *-λοσαν* variant obtaining in the tradition.

The use of Classical rather than sigmatic inflections is also true for the imperfect forms.

338 *κατενόουν*] *κατενοουσαν* B 15'-58' *b* 129 55 426(vid) = Ra

Sigmatic endings for the imperfect third plural can be found occasionally as early as the third century B.C. (cf Mayser I 2.83), but they are rare. They became much more frequent in the second century and were apparently preferred to the regular *-ον* ending. For the use of the *-οσαν* ending in the LXX in general cf Thack 214. For the Pentateuch only *ἐπηξονοῦσαν* in Num 118 is attested.

This same choice obtains for three instances all in 1826.

*ἔκρινον* 1°] *εκρινοσαν* B 82 56'-129 *z*<sup>-68'</sup> = Ra; *-ναν* 19' 107'-125 318' 799

*ἀνέφερον*] *-ροσαν* B 56'-129 *z*<sup>-68'</sup> = Ra

*ἔκρινον* 2°] *εκρινοσαν* B 56'-129; *-ναν* 77 799

In all these cases as well as at 338 the ms support for the *-οσαν* ending is sparse and the Classical form is almost certainly original.

#### N. Simplex versus compound forms.

215 *κατόκησεν*] *ωκησεν* (*ωκισ.* 68) B 15 53'-56\* *n* 392 68'-120' 55 130 = Ra

The simplex form occurs only once in Exod, at 1635 in the phrase *γῆν οἰκουμένην* for the Hebrew *אֶרֶץ נוֹשֶׁבֶת*, whereas the compound occurs four times (also at 1240

1514 15). The simplex variant is probably the result of partial haplography since it is preceded by *καί*. Though there is very little difference between the two verbs lexically, preference for the compound as original text is encouraged by the small support for the simplex variant, by the support of Phil for the compound, and the general tendency in Hellenistic Greek towards compound words.

312 ἀποστέλλω] -στέλω d 30-344\* 121 59 Sa; *εξαπ.* O'-426 C''-126 413 53'-56 458 392 z 76' 130 = Ra; *εξαποστέλω* B 15'-426 413 n-458 799 Arm

Ⲙ has *ךתחלש אנכי* for which Exod has *ἐγὼ σε ἀποστέλλω*. From the context it is clear that not the future but the present tense is original. The only question that needs discussion is whether the *ἀπο-* or the *ἐξαπο-* compound is original.

The Hebrew is vocalized as a Qal form. The Qal of *חלש* occurs 27 times in Exodus of which three are part of the idiom *חלש ושלח*, leaving 24 times with the notion of "send." Four of these (44 twice 413 97) are not rendered by a compound of the root *στέλλω*. For two of these Exod used *συναποστέλλω*.

332 *συναποστέλω*] *αποστ.* 126

3312 *συναποστέλεις*] *αποστ.* 314

A few mss have *συ αποστ.*, clearly a scribal misinterpretation of *συναποστελεις*.

Of the remaining 18 instances three are rendered by the *εξαποστ.* compound. These are 320 omnes; 914 with *αποστ.* variant in 376-707 19' 730 392 18 Oxf 4(vid); 245 with *απεστ.* variant in 25 509. The Exod text is obviously secured.

Of the remainder the *απο-* compound is clearly original. No *εξαπο-* variants obtain at 25 314 15 428 522 927 2320 28. For the rest *εξαπο-* variants obtain as follows: 310 ms 761, 313 509, 716 55, 915 30'-343-344<sup>ms</sup> x 130 799.

On the other hand, the verb *חלש* vocalized as a Piel stem occurs 46 times in Exodus. Only twice (1233 224) does Exod not render the word by a compound of the root *στέλλω*. Only three times (1010 157 2327) is the *αποστ.* compound used. In all the other cases (41 times) some form of *ἐξαποστέλλω* is used. In the following list are given only instances where an *απο-* variant has at least more than disparate support. I list only support for the *ἀποστέλλω* stem.

52 *ἐξαποστέλλω*] *αποστ.* 120'-128; *αποστέλω* 106 630

828 *ἐξαποστελώ*] *αποστ.* 82'-135 s 646; *αποστέλλω* B 15-426 f = Ra

97 *ἐξαπέστειλεν*] *απεστ.* 16-77'-78 53 458 Oxf 4(vid)

935 *ἐξαπέστειλεν*] *απεστ.* f-246 318 509

107 *ἐξαπόστειλον*] *αποστ.* 64\* C''

111 *ἐξαποστέλλη*] *αποστ.* A M 135 57'<sup>ms</sup> 56\* 85'<sup>ms</sup> x 18

In none of these is the text seriously in question. It is obvious that Exod usually distinguished between the Qal and the Piel stems of *חלש* by rendering the former by *ἀποστέλλω* and the latter by *ἐξαποστέλλω*. One is then fully justified in choosing *ἀποστέλλω* as original text at 312.

523 *εἰσπεπόμεναι*] *πεπορ.* A B 15' z = Ra

The context is *καὶ ἀφ' οὗ εἰσπεπόμεναι πρὸς Φαραῶ* for the Hebrew *ומאו באתי אל פרעה*. Either the simplex or the compound makes good sense and only usage can determine which is the original reading. The root *בוא* occurs 76 times in Exodus and in

order of frequency the following Greek words are used to render it: *εἰσέρχομαι* 29 times, *ἔρχομαι* (15), *παραγίνομαι* (12), *εἰσπορεύομαι* (10), *ἦκω* (3), twice each as *εἴσεμι*, *φέρω* and the phrase *δυσμῶν ἡλίου* (for *בא השמש*), and once as *εἰμί*.

On the other hand, *πορεύομαι* occurs 51 times and always renders the verb *הלך*. The conclusion is inescapable: in spite of the support by A B, the simplex is not the original text at 523, but *εἰσπεπόρευμαι* is.

93 *ἔσται*] *επεσται* B 72-82\* x 527 120'-128' 130 646 = Ra

The verb is modified by *έν* phrases representing the text of  $\mathfrak{M}$  literally. The general sense of  $\mathfrak{M}$  is that the hand of Yahweh will be on your cattle, etc. The compound does reproduce the idea of “be upon.” The trouble, however, lies in the Hebrew *έν* phrases. Normally *ἔπειμι* is modified either by the simple dative or by *ἐπί* phrases. Nor is *ἔπειμι* used elsewhere throughout LXX as a rendering for *היה* and it occurs in Exod elsewhere only at 822 where it constitutes an excellent interpretation of *עמד* and is properly modified by *ἐπ' αὐτῆς*.

What seems to have happened is that Exod rendered *ב היה* literalistically by *ἔσται έν*, and the B reading seems to be a partial smoothing out of the text. The result was, however, still not idiomatic Greek.

185 *ἦλθεν*] *εξηλθεν* B 82 f 68'-120' = Ra

$\mathfrak{M}$  has *ויבא*, and Ra cannot be correct here. The verb *ἐξέρχομαι* occurs 37 times in Exod; of these 36 are renderings of the root *יצא* and one for *עלה*. On the other hand, the simplex verb obtains 21 times, 16 of which render *בוא*, three are for *הלך* and one for the Niphal of *נצב*; at 176 there is no  $\mathfrak{M}$  equivalent. The simplex is obviously original here.

The variant text easily arose in the light of the context. The reference is to Jethro (Yothor), described as the priest of Madian who has heard about all the wonderful things God had done to Israel, and so he took his daughter and two grandsons and journeyed to join Moses, his son-in-law. Obviously he left Madian. But this passage simply states that he came *πρὸς Μωυσην*, and the verb must be *ἦλθεν*, not *εξηλθεν*.

263 *συνεχόμεναι* 1°] *εχομεναι* B<sup>(mg)</sup> 01-82' C<sup>o</sup> (-52' 313') 19' 610 129 x 68'-120' 55 424 = Ra; *εχομενα* 767

The root *חבר* occurs in the Qal only four times in Exodus, always in the sense of “joining” one thing to another, and is always rendered by the verb *συνέχω* in Exod (263 twice 287 3611). The verb also occurs in the Piel and is rendered by *συνάψεις* the three times it is translated (266 9 11; it is not translated in 3610 twice 13 16 18), and for the Pual at 394 by *συμπεπλεγμένον* (3611). It should be noted that it is always rendered by a *συν-* compound, as one might expect semantically. Nor is the support for the variant simplex reading impressive, seeing that the B reading is not original to B but part of a marginal restoration, with the strongest group support coming from the Catena text group.

3211 *κατέναντι*] *εναντι* B 15'-29 d 56'-664 t 392 z<sup>-126</sup> 46 55 426 = Ra; *εναντιον* 129 126 509 799

The context is *καὶ ἐδεήθη Μωσῆς κατέναντι κυρίου* for  $\mathfrak{M}$ 's *וַיַּחַל מֹשֶׁה אֶת פְּנֵי יְהוָה*. One might well have simply expected the genitive *του προσωπου* which obtains a number of times in LXX, though usually in literalistic translations. Nowhere else does *κατέναντι* obtain, although it makes perfectly good sense. On the other hand, *έναντι* does occur (Deut 9<sup>18 25</sup> Sir 39<sup>5</sup>) as do *έναντίον* (Parap II 6<sup>24</sup>) and *ένόπιον* (Reg III 8<sup>59 93</sup>). It would be much easier to understand the simplification of *εναντι* from an original *κατέναντι* than the reverse, and it seemed judicious to choose *κατέναντι* as Exod.

32<sup>15</sup> *γεγραμμένοι 1°*] *καταγεγρα*. B 15 392 68'-120' = Ra

$\mathfrak{M}$  has *כתבים* both here and at the end of the verse. In both cases the participle refers to the tablets being written on both sides. In the second instance 68'-120' also have *καταγεγρα*. Ra simply followed B in having the compound in the first instance and the simplex in the second.

That either form would be possible is clear. Since the compound specifically means "inscribed," it might seem fitting in view of Exod adding *λίθιναι* to describe the *πλάκες*. On the other hand, the simplex more exactly renders the neutral notion underlying the Hebrew word. In any event, the translator would hardly have varied the rendering within the same verse, and since the support is extremely weak, it is the safer course to accept the simplex in both places.

34<sup>24</sup> *έμπλατόνω*] *πλατυνω* B 15' 16-73 129 730 126-128'-407-628 55 = Ra

The compound and the simplex both mean "to widen," and either would fit. The same context obtains at 23<sup>18</sup>, i. e. "for when I shall cast out nations before thee and *έμπλατόνω* thy borders," (except for the lack of *τά* before *έθνη*). There the verb in question appears in the simplex form only in mss 126 56<sup>c</sup>-129-246, i. e. the compound must be original. Since the simplex is supported by a small group of scattered mss at 34<sup>24</sup>, it is prudent to choose *έμπλατόνω* as critical text here as well. Incidentally, it might be noted that in the sense of "widening the borders" *έμπλατόνω* also occurs in Deut 12<sup>20</sup> and 19<sup>8</sup> but *πλατόνω* with *τά όρια* only at Mac I 14<sup>6</sup>. The variant text is easily created as an auditory error. The word occurs after *καί*, pronounced /ke/, and the deletion (or addition) of /em/ before *πλατυνω* is easily made.

38<sup>5</sup> *άνωθεν*] *επανωθεν* B M' οII-<sup>29</sup> f x 318' 68'-120' 18 55 59 799 = Ra; *επανω* 118'-537 426

It is difficult to decide whether *άνωθεν* or *επανωθεν* is the original form with the other as the variant.  $\mathfrak{M}$  is no guide here since it has no equivalent text. The phrase *άνωθεν της κιβωτου* which modifies *ίλαστήριον*, must be judged solely on its own merits. The adverb is followed by the genitive, which is relatively rare according to LS, though it does occur in Exod at 25<sup>21</sup> 36<sup>28</sup>. The variant compound *επανωθεν*, probably because of the *επ-* element, commonly governs a genitive as its usage in LXX shows; in fact, it occurs in LXX generally far more often with the genitive than absolutely. It seems far easier then to understand *επανωθεν* as a simplifying variant from

the rarer *ἄνωθεν* than the reverse, and *ἄνωθεν* accordingly has been adopted as the critical text.

39<sup>21</sup> *καλύμματα*] *καταλυμ(μ)ατα* 618 54-313' 610 343 527 126; *κατακαλ.* (c var) A F oI<sup>-618-29</sup> C'-25-52'-422 118'-537 106-125' 56-129 458 s<sup>-343</sup> t 121 128'-628<sup>c</sup> 46 59 319 509 799

It is almost impossible to choose between the simplex and the compound here. It is true that the simplex nowhere else in Exod renders *מכסה*, whereas the compound does (26<sup>14</sup> 35<sup>11</sup> 40<sup>19</sup>), but this is not overly significant; earlier in the verse *מכסה* also occurs and for it Exod has *διφθέρα* "hides," whereas later in the verse *ἐπικαλύμματα* is used for *קסם*. Since B is the oldest text and its reading has quite substantial support, it seemed prudent not to disagree with the text chosen by Ra.

O. The text tradition tends to expand the text as it left the hands of the translator.

One problem obtains in connection with the phrase "from (the land of) Egypt." Three instances might seem somewhat problematic. These are:

13<sup>3</sup> *ἐξ* 1<sup>o</sup>] *εκ γης* B 135 75-127 s 619 392 130 799 Latcod 104 Arab Co Syh = Ra; *εκ της γης* 458

32<sup>1</sup> *ἐκ γης*] *εξ* B F M O''-708 C'' d 129 n s t 527 121' 18 46 55 59 319 426 509 646 Latcod 100 Arm Syh = Ra

32<sup>23</sup> *ἐκ γης* Act 740] *εξ* B F M' O''-58 b d f n 30'-85<sup>mg</sup>-130<sup>mg</sup>-321'<sup>mg</sup> t<sup>-84</sup> x y<sup>-318</sup> 18 46 55 59 319 426 509 799 Latcod 100 Arm Syh = Ra

The decision concerning the critical text can only be made intelligently by examining how the translator operated. The evidence for *ἐξ* versus *ἐκ γης* before *Αἰγύπτου* is given in the list below. Only when the variant =  $\mathfrak{R}$  is that fact noted. In all other cases the lemma =  $\mathfrak{R}$ .

31<sup>0</sup> *ἐκ γης*] *εκ της* 707 56\* =  $\mathfrak{R}$

31<sup>1</sup> *ἐκ γης*] *εκ της* 707 59; *εξ* 426 75 =  $\mathfrak{R}$

31<sup>2</sup> *ἐξ*] *εκ γης* 53' 527 76' Latcod 100 Aeth Bo<sup>B</sup> Sa<sup>3</sup>

61<sup>3</sup> *ἐκ γης*] *εκ της* cI-52'-54-313' 84; *εξ* 25 n<sup>(-628)</sup>

62<sup>6</sup> *ἐκ γης*] *εξ* A 15-58'-82'-376 25 b 44-610 f n 85-127-321<sup>txt</sup>-343' x 121 z 76' Ach Arab Bo<sup>B</sup> Sa; *εκ της* 321<sup>mg</sup>

62<sup>7</sup> *ἐξ*] *εκ γης* B 126 30' x 318' 59 646 Aeth =  $\mathfrak{R}^{\text{mss}}$ ; *εκ της* 321<sup>mg</sup>

7<sup>4</sup> *ἐκ γης*] *εκ της* 82

111<sup>0</sup> *ἐκ γης*] *εκ της* 72 318; *εξ* 381' 75;  $\mathfrak{M}$  מֵאֶרֶץ

121<sup>7</sup> *ἐκ γης*] *εκ της* M 15 Syh

123<sup>9</sup> *ἐξ* omnes

124<sup>1</sup> *ἐκ γης*] *εκ της* 509; *εξ* 72 Sa

124<sup>2</sup> *ἐκ γης* omnes

125<sup>1</sup> *ἐκ γης*] *εκ της* 551; *εξ* 610 Arab

13<sup>8</sup> *ἐξ*] *εκ γης* (sub  $\times$  Syh) 15-426 n 30'-85'<sup>txt</sup>-343' 527 130 Latcod 104 Aeth<sup>P</sup> Arab Bo Syh

13<sup>9</sup> *ἐξ*] *εκ γης* 53' Arab Bo

131<sup>4</sup> *ἐκ γης*] *εξ* 376'-381' 55 Syh =  $\mathfrak{R}$

131<sup>6</sup> *ἐξ*] *εκ γης* 53 Arab Arm<sup>tc</sup> Co

131<sup>8</sup> *ἐκ γης*] *εκ της* 46 55; *εξ* A 707 n Sa

141<sup>1</sup> *ἐξ* F<sup>b</sup>] *εκ γης* F 135 422 44 s 318' 130 509 799 Bo

161 *ἐκ γης*] *εκ της* 618

166 *ἐκ γης*] *εκ της* 707

163<sup>2</sup> *ἐκ γης*] *εκ της* 458

- 173 ἐξ] εκ γης 392\* Aeth<sup>R</sup> Arab Bo<sup>A</sup>  
 181 ἐξ] e terra <sup>Lat</sup>cod 104 Aeth<sup>P</sup>  
 191 ἐκ γῆς] εξ x Sa<sup>2</sup>  
 202 ἐκ γῆς] εκ της 458; εξ 799  
 2315 ἐξ] εκ γης 767 Arm Bo  
 2946 ἐκ γῆς] εξ 53'-56  
 324 ἐκ γῆς] εκ της 799; εξ 767 C'' n 85'<sup>txt</sup>-130<sup>txt</sup>-343'-346<sup>txt</sup> <sup>Lat</sup>cod 104  
 327 ἐκ γῆς] εκ της 739 Ach; εξ 707 106 426  
 329 ἐκ γῆς] de <sup>Lat</sup>cod 104 Arm<sup>te</sup>  
 3211 ἐκ γῆς] εξ 129 <sup>Lat</sup>cod 104 Arab  
 331 ἐκ γῆς] εξ 707  
 3418 ἐξ] εκ γης (της 799) 707-767 b 56' 527 318' 799 <sup>Lat</sup>cod 103 Aeth Bo Sa<sup>1c</sup>  
 4015 ἐξ] εκ γης (της 707) 707 C'' s 424 646 Aeth<sup>CR</sup> Arm Bo: non hab  $\mathfrak{M}$

It will be noted that Exod is extraordinarily careful to distinguish מן from מארץ in the phrase "from (the land of) Egypt." In only three instances, 310 11 1314, does Exod disagree with  $\mathfrak{M}$  in this regard, and one may with some confidence predicate a different parent text for these three. In view of the care that Exod exercised one can also be clear on the critical text in the three instances introducing this note.

- 112 ἴσχυον F 426 s-<sup>321mg</sup> 121' 59 509 Aeth Bo Syh] > 135; + σφοδρα A\*(vid) 29 16 b 44 53' n 619 Ach Arm; + σφοδρα σφοδρα rell = Ra

The context reads καθότι δὲ αὐτοὺς ἐταπείνουν τοσοῦτω πλείους ἐγίνοντο καὶ ἴσχυον, an idiomatic rendering of כן ירבה וכן יפרך, which clearly interprets the metaphor of יפרך by the verbal inflection ἴσχυον. The majority text can hardly be original LXX; it has no basis in the parent text nor does it correctly interpret it. The source for the doublet intensifier is v. 7 καὶ κατίσχυον σφόδρα σφόδρα where it literally (and quite correctly) renders ויעצמו במאד מאד. That the translator did operate in this way is further substantiated by v. 20 where ויעצמו מאד is rendered by καὶ ἴσχυεν σφόδρα.

- 216 τοῦ πατρὸς αὐτῶν 1° F<sup>b</sup> O-<sup>58</sup>-29-707<sup>txt</sup>-708 cI 118'-537 106 53' 628 121 799 <sup>Lat</sup>cod 100 Ach Aeth Arm Sa<sup>3</sup> Syh] pr ραγουήλ 46<sup>c</sup> 509; pr ιωθορ (cvar) A F d-<sup>106</sup> n-<sup>628</sup> t-<sup>46c</sup> 318' 76' Bo; + ιωθορ (cvar) rell = Ra  
 — αὐτῶν 2°] + ιωθορ (cvar) A<sup>c</sup> B 15'-64<sup>mg</sup> 19' 56'-129 392-527 z 55 76' 130 799 Ach Sa = Ra

Compare also

- 218 Ῥαγουήλ] ιωθορ A 82 73-77<sup>mg</sup>-413<sup>mg</sup>-550-552<sup>mg</sup> 118'-537 d-<sup>106</sup> 85'<sup>mg</sup>-344<sup>mg</sup> t-<sup>46c</sup> 84 x 392 <sup>Lat</sup>cod 100 Ach Sa; ιωθορ 57<sup>mg</sup> 19' 84 527 319; ιωθορ 76; ιορθορ 552<sup>txt</sup>

Ra adopted ιωθορ twice in v. 16 and Ῥαγουήλ in v. 18.  $\mathfrak{M}$  only has רעואל in v. 18. In view of the fact that the translator tends to smooth out the text and, above all, to remove even slight inconsistencies, it is difficult to explain such a volte face for Exod as Ra based on the B text presupposes. It would mean that the translator voluntarily twice introduced an unnecessary inconsistency into his text without the impulse of a Hebrew parent text.

In this story of Moses' arrival in Midian the father of his future wife is called Ῥαγουήλ. Only later (31 418 and throughout ch. 18) is he called Ιωθόρ. The tradition has introduced the name ex par without noting that when the daughters come home from the well it is to their father Ῥαγουήλ. In further support of this textual recon-

struction is the fact that the tradition was troubled by *Παγουήλ* and its “correction” in the tradition to *ιοθορ* is well attested.

Incidentally, the secondary character of the proper name in v. 16 is rendered likely in the first instance by the uncertainty of the placement of the name, a common characteristic of glosses in the tradition.

311 (τίς) εἶμι] pr (※ Syh) *εγω* 58-376 128' Syh; *ego* <sup>LatAug</sup> *Loc in hept* II 9 Aeth Bo = 𐌹; + (※ Arm<sup>ms</sup>) *εγω* A<sup>c</sup> B F<sup>b</sup> 15'-72-135\*-426-οΙ 126-550' b n-628 527 55 130 509 <sup>Lat</sup>cod 100 Arm Sa

It is clear from the hex signs in Arm and Syh that *εγω* is a hex plus. The Hebrew has מִי אֲנֹכִי. The usual rendering of אֲנִי/אֲנֹכִי as subject of a nominal sentence is indeed *ἐγὼ εἶμι*, as in 3<sub>6</sub> 14 4<sub>10</sub> 7<sub>5</sub> 8<sub>22</sub> 14<sub>4</sub> 18 20<sub>2</sub> and 29<sub>46</sub>. The collocation also obtains but with intervening text at 6<sub>12</sub> 30 15<sub>26</sub>. On the other hand, *εἶμι* without *εγω* does occur elsewhere in Exod (22<sub>2</sub> 4<sub>10</sub>-1° and 22<sub>27</sub>).

318 τῷ θεῷ ἡμῶν A B 15'-72 130\*(cpr m)] *αυτω* 72; pr  $\bar{\kappa}\omega$  rell = 𐌹  
53 τῷ θεῷ A B 15 19' f-246 z Sa] pr  $\bar{\kappa}\omega$  rell = 𐌹

In both cases Exod has the shorter text and it has been amplified to agree with the Hebrew, probably by Origen. The phrase occurs in the context of “worship (the LORD) God.” Exod also uses the phrase without a *κυριω* in the following. In each case the text of 𐌹 follows.

312 τῷ θεῷ omnes (את האלהים) (א)  
58 τῷ θεῷ ἡμῶν] pr  $\bar{\kappa}\omega$  b 527 55 Aeth Arab Bo (ליהוה)  
517 τῷ θεῷ ἡμῶν] pr  $\bar{\kappa}\omega$  b Aeth<sup>C</sup> (ליהוה)  
825 τῷ θεῷ (ὕμῶν)] pr  $\bar{\kappa}\omega$  A M οΙ C''-25 500 75' s-30 γ-392 z 18 76' 130 646' Arab Arm Bo; τω  $\bar{\kappa}\omega$  (+ και 30) θεω 30 59 (לאלהיכם)  
1011 τῷ θεῷ] pr  $\bar{\kappa}\omega$  29-64<sup>ms</sup> 126 246 n s 392-527 130 799 Syh; τω  $\bar{\kappa}\omega$  A 15-135-376' 121 55 59 509 Pal;  $\bar{\kappa}\omega$  118'-537 (את יהוה)

Over against this Exod used *κυριω* in the same context nine times. Again the text of 𐌹 is added at the end in parentheses.

826 *κυριω* τῷ θεῷ ἡμῶν] om *κυριω* 15-376 422\*(cpr m)-500 527 Aeth (ליהוה אלהינו).  
827 *κυριω* τῷ θεῷ ἡμῶν] om *κυριω* B 56\* (ליהוה אלהינו)  
828 *κυριω* τῷ θεῷ ὕμῶν] om *κυριω* B 619 (ליהוה אלהיכם)  
107 *κυριω* τῷ θεῷ αὐτῶν] om *κυριω* B 82 f-246 = Ra (את יהוה אלהיכם)  
108 *κυριω* τῷ θεῷ ὕμῶν] om *κυριω* B 82 56-129 Sa = Ra (את יהוה אלהיכם)  
1024 *κυριω* τῷ θεῷ (ὕμῶν) omnes (את יהוה)  
1026 *κυριω* τῷ θεῷ ἡμῶν 1°] om *κυριω* 610 (את יהוה אלהינו)  
1026 *κυριω* τῷ θεῷ ἡμῶν 2°] om *κυριω* 15 619 (את יהוה)  
1231 *κυριω* τῷ θεῷ ὕμῶν] om *κυριω* Sa (את יהוה)

In two cases Ra adopted the shorter text on the basis of B (10<sub>7</sub> 8), but in two other cases he did not do so (8<sub>27</sub> 28). It would seem that the text of B is not overly good evidence. Of the sixteen instances in total B has *κυριω* only five times, i. e. over against the nine instances where Exod had the longer text. It seems wiser to discount the evidence of B in these cases particularly in view of the consistently weak support for the shorter text in each instance.

Another instance of the shorter text obtains at 19<sub>22</sub>, but there the longer text is the majority tradition.

τῷ θεῷ A 58 77 b 53' 127\* 318' 628 55 799 Aeth<sup>P</sup> Arab Arm] *ad dominum* Spec 47 = 𐌹;  
pr  $\bar{\kappa}\omega$  rell = Ra

The occurrence of *κύριος ὁ θεός* without a following genitive is rare in Exod and when it occurs there seems to be some exegetical reason for it. Only the following obtain:

138 *κύριος ὁ θεός*, but with *μοι* (*μου* is a substantially supported reading) following immediately

346 *κύριος ὁ θεός οἰκτιρῶν καὶ ἐλεήμων . . .*

3414 *ὁ γὰρ κύριος ὁ θεός ζηλωτὸν ὄνομα θεός ζηλωτής ἐστίν*

Problematic is 139 *κύριος*] + *ο θεος* B 82 246 85' 318 130 799 = Ra; + *ο θεος σου* 58 106-107' 56-129 *n t* 120-128'-628 Sa.

The shorter text =  $\mathfrak{M}$ , and the support for a longer text is hardly strong enough to warrant adoption of it as critical text. It is simply a gloss based on the oft-recurring phrase "Yahweh (thy) God;" cf e.g. v. 11.

At 19<sup>22</sup> the argument for the shorter text also takes into account the fact that the substitution of *ὁ θεός* for יהוה in  $\mathfrak{M}$  is frequently to be found in Exod even when no obvious reason for it is to be found. It is sufficiently frequent to question the explanation that a different parent text obtained. In fact, it is interesting to study the occurrences of *κύριος* and *ὁ θεός* in Exod. The name *κύριος* obtains 389 times in Exod, of which 19 refer to a human master and must be discounted. Of the 370 that apply to God, 342 instances occur for יהוה in  $\mathfrak{M}$ , and seven represent אדני (or אדון); in one case (34<sup>23</sup>)  $\mathfrak{M}$  has יהוה האדון. In 14 cases there is no equivalent in  $\mathfrak{M}$ ; in most of these *κύριος* has been added as subject of a verb. Of the remaining six, two have יהוה אלהים, i. e. אלהים has no equivalent in Exod, and only four cases obtain of *κύριος*, where  $\mathfrak{M}$  has אלהים. These are 34 13<sup>19</sup> 18<sup>1</sup> 20<sup>1</sup>.

On the other hand, *θεός* occurs 182 times in Exod, of which 119 represent אלהים in  $\mathfrak{M}$ , and 43, יהוה. In 5 cases there is no equivalent whatsoever in  $\mathfrak{M}$ . The remaining 15 have the following equations in  $\mathfrak{M}$ : יהוה אלהים nine, אל four, and אל שדי two.

The surprising fact that emerges from the above statistics is the frequency of *θεός* occurring when  $\mathfrak{M}$  has יהוה, approximately one-fifth; in fact, if one subtracts the five instances without equivalents in  $\mathfrak{M}$ , it accounts for 43 out of 177. Of these 43 instances, 10 obtain in ch. 19 and 5 in ch. 16; in other words, over a third occur in these two chapters alone.

It would seem overly daring to suggest that all of these were due to a different parent text, since the overall tendency of Hebrew scribes would have been in the direction towards אלהים rather than towards יהוה in view of the ineffability of the personal name. Furthermore the tendency towards increasing occurrences of *θεός* at the expense of *κύριος* is more marked in Exod than in the other books of the Pentateuch.

It should also be said that there is no obvious pattern to be found that betrays the translator's prejudice in the particular occurrences beyond the general trend noted above, unless it be part of the tendency of the Exodus translator to enhance divine transcendence and to avoid here and there the crasser instances of familiarity with God on the part of man.

510 *ἐργοδιῶνται*] + *του* (bis scr 646) *λαου* F M O'-29 C" *d n*-628 *s t γ*-392 *z* 18 55 59 76' 130 509 646 Aeth Arab Arm Bo Syh =  $\mathfrak{M}$



The Hebrew does have נגשי העם, but the translator omitted the second word since it is rhetorically quite otiose to the account. The addition is then a hebraizing correction (possibly prehexaplaric).

623 τόν] + τε A B O<sup>-426</sup>-15' d<sup>-125</sup> f n t γ<sup>-121</sup> z 130 = Ra

The word τόν modifies Ναδάβ, and ℣ has את נדב, and is thus neutral on the textual problem involved. Ms 835, apparently does not have τε. It should be noted that B\* (as well as others) has αδαβ instead of Ναδάβ. This must mean that the parent text of B\* could not have had τε, since the loss of the initial nu resulted from haplography, i. e. τόν must have immediately preceded it. With both B\* and 835 as our oldest witnesses (both from the fourth century) testifying to the shorter text, it seems reasonable to assume its originality.

820 fin] + εν τη ερημω A B M 64<sup>ms</sup>-82 19' f 321 γ<sup>-121</sup> 120'-128' 18 130 799 Arab Bo = Ra

In spite of the impressive support for the prepositional phrase it has probably entered the tradition from 7<sub>16</sub>, though cf also 5<sub>1</sub> 8<sub>28</sub>. It occurs in the recurring “send away my people that they may serve me” to which 7<sub>16</sub> adds ἐν τῇ ἐρήμῳ. But usually it occurs without the phrase (4<sub>23</sub> 8<sub>1</sub> 9<sub>13</sub> 10<sub>3</sub>), and the more commonly occurring shorter text is likely to be original text at 8<sub>20</sub> as well.

94 ἐγώ] + εν τω καιρω εκεινω A<sup>c</sup> B 318' z 130 799 = Ra; + εν τη ημερα εκεινη (τη αυριον 527) 19' 527

Exod renders the verse in first person rather than in third person with יהוה as subject as ℣ does; i. e. for יהוה הפלה יהוה Exod has παραδοξάσω ἐγώ. At 8<sub>22</sub> exactly the same verb form occurred and was modified by ἐν τῇ ἡμέρᾳ ἐκείνῃ. There, however, it was based on a Hebrew parent text. Here it seems to be a gloss based on the passage in 8<sub>22</sub> and not original at all in spite of support by B+. The majority text is to be preferred here.

97 τῶν κτηνῶν] pr παντων B 82 106-107' 56'-129 458' t<sup>(-46)</sup> 318 z 55 Sa Syh = Ra

This Byzantine reading would not be taken seriously by anyone if B did not support it, and it does not deserve serious consideration. It is a gloss taken over from v. 4, where it might be observed that the Byzantine text read απο παντων των κτηνων των υιων ιηλ as well. The popular and shorter text is clearly original.

105 περισσόν] + της γης B 82 f 318' 120-128' 130 799 = Ra

The exegetical gloss interprets περισσόν as referring to the land (i. e. metonymic for the fruits of the land). In my opinion it is secondary, as the uncertainty of the proper placement of the gloss indicates. Ms 646 has it after καταλειφθέν, whereas 85<sup>ms</sup>-343-344<sup>ms</sup> have the gloss before πᾶν τὸ περισσόν. The gloss is quite unnecessary in view of the fact that τὴν γῆν obtains at the end of the preceding clause, and it alone can serve as the referent for περισσόν. It is true that the translator often does make explicit what is implicit, but if the gloss were original, it would be difficult to explain its omission in the majority tradition.

1023 *αὐτοῦ* 1°] + *τρεις ημερας* B 82 *f*-246 527 120 130 799 <sup>Lat</sup>cod 104 Arm Sa = Ra

This gloss has no basis in  $\mathfrak{M}$  nor has it any claim to originality. It came into the tradition from its context; it is original both in the immediately preceding and succeeding clauses.

119 *πληθύνω*] pr *πληθυνων* B 58-82 *f*-246 392 120-128' 76' 130 799 = Ra

$\mathfrak{M}$  simply has *רבות* (after *למען*). But this should be seen along with the following two cases within the verse:

- *μου|τὰ σημεῖα* B 82' x 392 120-128' 76'] om *μου* 53'-56\* 127 130 799 Arm<sup>te</sup>; tr rel
- *τέρατα* B *οΙΙ*-15 610 127 x 527 128' 18 55 76' Arm Syh] + *μου* rel =  $\mathfrak{M}$

From this it appears that the B+ text reads *ἵνα πληθυνων πληθύνω μου τὰ σημεῖα καὶ τὰ τέρατα* whereas the popular text has *ἵνα πληθυνω τα σημεια μου και τα τερατα μου*. The text of  $\mathfrak{M}$  has *למען רבות מופתי*, i. e. it does not have *μου τὰ σημεῖα καί*, an expansion from 73. The expansion is also present in v. 10 which reads *πάντα τὰ σημεῖα καὶ τὰ τέρατα ταῦτα* for  $\mathfrak{M}$ 's *את כל המפתים האלה*. There the text is shortened to =  $\mathfrak{M}$  (i. e. *τὰ σημεῖα καί* is omitted) by A\* O-58-15-64'-707 C''-57<sup>ms</sup> b-19 246 n 30'-85-321<sup>txt</sup>-344<sup>txt</sup> 121' 68' 55 59 646 <sup>Lat</sup>cod 102 Aeth Pal, probably due to *τά* 1° ∩ 2°. For the collocation "signs and wonders" cf THGD 98 (no. 50).

Usually the genitive pronoun follows the noun it modifies as in the Hebrew, but occasionally it precedes (for *μου* cf 10<sub>17</sub> 28 13<sub>19</sub> 15<sub>2</sub> 33<sub>20</sub> 22) or for *σου* (3<sub>18</sub> 4<sub>16</sub> 19 7<sub>1</sub> 8<sub>23</sub>). Since it is the unusual order, it is probably to be preferred, as is the lack of *μου* after *τέρατα* against  $\mathfrak{M}$ . In each of these cases the text of B representing the majority text has been followed.

In the case of the added *πληθυνων* in 119 the B text is of course wrong. It represents a dittograph and only the addition of nunation makes it a possible reading. It has no basis in  $\mathfrak{M}$  which has *רבות* understood by Exod as a first singular verb. The fact that *רבות* is vocalized as an infinitive in  $\mathfrak{M}$  is quite irrelevant to the problem of *πληθυνων*, since this entered the tradition later than Exod.

123 *πρόβατον* 2°] pr *εκαστος* A<sup>c</sup> B 82 131<sup>(c2)</sup> 56<sup>c</sup>-129 x 392 120-128' 130 Sa<sup>3</sup> = Ra

If this word were to be taken as original, it would mean that the translator felt the phrase *πρόβατον κατ'οἰκίαν* at the end of the verse to be overly abrupt. On the other hand, *εκαστος* preceding it looks suspiciously like a gloss based on the immediately preceding *ἕκαστος πρόβατον κατ'οἴκου πατριῶν*. The shorter text would stylistically highlight the contrast between the plural *οἴκου πατριῶν* and the singular *οἰκίαν*. Furthermore  $\mathfrak{M}$  supports the shorter text and it is probably the original text here.

1214 *τὰς γενεάς*] pr *πασας* B 82 *f*-246 = Ra

The *πασας* has no basis in  $\mathfrak{M}$ , nor in the LXX tradition anywhere, i. e. nowhere in the LXX does the phrase *εις πασας τας γενεας (υμων)* occur. The phrase is probably N. T. in origin (Eph 3<sub>21</sub>). This well-known doxology is the likely origin of the gloss in the B+ tradition.

1221 *γερουσίαν*] + (+ *των* 16-500 19 53' 619 527 799) *υἱων* B 58-381'-426 C''-126 19 610 *f* 458-628 619 527 128 424 646' Arm Sa = Ra

The variant has no support in  $\mathfrak{M}$ . The word *γερουσία* occurs only at 3<sup>16</sup> 18 4<sup>29</sup> 12<sup>21</sup> and 24<sup>9</sup>. Only at 3<sup>16</sup> and 4<sup>29</sup> is it modified by *τῶν υἰῶν Ἰσραήλ*; in the former Sam has  $\text{בני}$  and it seems likely that Exod's parent text had it as well. At 4<sup>29</sup>  $\mathfrak{M}$  also has the longer text. At 3<sup>18</sup> and 24<sup>9</sup> the word is also modified by  $\text{לראש}$  and is =  $\mathfrak{M}$ . Only at 24<sup>9</sup> does the variant *γερουσίας*] + *των υἰων n*<sup>-127</sup> occur. It seems likely that the B variant in 12<sup>21</sup> is secondary, being merely an expansion of *Ἰσραήλ* to *υἰων ἡλ*, and not original Exod which seems throughout to have been careful not to confuse *υἰοὶ Ἰσραήλ* and *Ἰσραήλ*. Note also that in the two unquestioned instances of *τῶν υἰῶν* after *γερουσία*, 3<sup>16</sup> 4<sup>29</sup>, the *υἰῶν* is articulated and not as in the B variant simply *υἰων*.

148 *Αἰγύπτου*] + *και* (+ *την καρδιαν* A Sa; + *παντων* 82) *των θεραποντων αυτου* A B M<sup>ms</sup> 29-82 57<sup>ms</sup> 44' *f* 458 30'-85<sup>ms</sup>-344<sup>ms</sup> *t* 71 *γ*<sup>-121</sup> 120-128'-628 76' 509 Co = Ra

The variant text has no support in  $\mathfrak{M}$  and is a gloss from v. 5 where  $\mathfrak{M}$  has  $\text{לבב פרעה ובעבדי}$  probably rendered by *ἡ καρδιά Φαραῶ καὶ τῶν θεραπόντων αὐτοῦ*. Here, however, it does not fit into the context, since the text continues with “and *he* pursued after the Israelites,” which a number of mss have further “corrected” by changing the verb to the plural. For the variant phrase cf also 7<sup>10</sup> and 8<sup>31</sup>.

1420 *Ἰσραήλ*] + *και εστη* (*εστι* 458) A<sup>c</sup> B 82 19' *f*<sup>-56<sup>txt</sup></sup> 458 392-527 120-128'-628 130 799 Sa = Ra

The reference is to the pillar of cloud. In v. 19 it is stated that the cloudy pillar moved from before them and stood behind them. V. 20 continues with “And it went in between the camp of the Egyptians and (between) the camp of Israel.” That it stood had already been stated in v. 19 which is the source of the variant text which incidentally has no support in  $\mathfrak{M}$ . The text then does go on to say that there was *σκότος καὶ γνόφος* and night came on, and they did not mix with each other the entire night.  $\mathfrak{M}$  is not clear in part. It has  $\text{ויאר את הלילה}$  for which Exod has *καὶ διήλθεν ἡ νύξ*. Since  $\mathfrak{M}$  seems to say that darkness lit up the night, Exod interprets this to mean that darkness, or rather night, intervened. Exod may well have had  $\mathfrak{M}$  as parent text and tried to make sense out of it.

1626 *οὐκ*] *pr* *στι* B M<sup>ms</sup> 82 19' *f*<sup>Z-122\* (628)</sup> 130 799 Sa = Ra

$\mathfrak{M}$  does not support the variant text, but has an asyndeton clause.  $\mathfrak{M}$  says: “but on the seventh day is a sabbath; not shall there be (any) in it.” The variant text represents an attempt to soften the starkness of the parent text by interpreting the fact that there is no manna on that day as the reason for its being the sabbath. It really should be the other way around; the sabbath is the reason for no manna obtaining. The scribal attempt to clarify actually results in a false interpretation.

1629 *ἐκπορευέσθω* B 72-707 14\* *b n* 527 799 Aeth Arm] *υμων εκπορευετω* 313\* 107'-125 619; *υμων εμπορ.* 18; + *υμων* 14<sup>c</sup> Lat<sup>cod</sup> 102; *pr υμων* rell  
1629 *ἐκ F<sup>b</sup>*] *pr* *εκαστος* A F M oI-29 C" 44' *s t x* *γ*<sup>-527</sup> 120-128'-628 18 46 55 59 76' 509 799 Arab Arm Bo<sup>AcB</sup> =  $\mathfrak{M}$

The context reads *μηδεις εκπορευεσθω εκ του τοπου αυτου* and parallels *καθησεσθε εκαστος εις τους οικους υμων* which immediately precedes it. It might well be argued

that one would expect *εκαστος* in the second clause as well since Exod occasionally parallels such clauses (as 16<sup>16</sup> 32<sup>27</sup>); in fact, the *εκαστος* is probably introduced due to the influence of the earlier clause. On the other hand, the *μηδεις* vitiates the usefulness of a *εκαστος* in the clause and only the addition of *υμων* after *μηδεις* gives point to the *εκαστος*. The addition of *υμων* may also have been influenced by *οικονυμων* occurring immediately before it. In other words, the two variants belong together; either they are both original text or are both secondary. The latter seems the more likely.

173 *εγογγυζεν*] + *εκει* B 15'-58-376 *b* 120-128-628 <sup>Lat</sup>cod 102 Arm<sup>ap</sup> = Ra

There is no good reason for adopting the variant text except for the fact that B has it.  $\mathfrak{M}$  does not have it and the word is exegetically otiose. The preceding clause states that the people thirsted *εκει* for water, and this clause states that the people murmured against Moses. There is no need to repeat the fact that it was *there* that they murmured. The word crept in under the influence of its occurrence in the preceding clause.

1710 *παρετάξατο*] pr *εξεληθων* B <sup>Fb</sup>vid 58-82' 19' 44' *f n t* 318' z 55 799 Co = Ra

Though the variant is well-supported in the tradition its originality is doubtful. The shorter text was known to Origen since O<sup>-58</sup> Arm Syh do not witness to it. Furthermore it easily entered the text from v. 9 where it is original. Nor does  $\mathfrak{M}$  support it here, though it does in v. 9. The idiom "to go out and fight" was well-known and undoubtedly influenced the scribe as well. It would be much more difficult to explain the omission of an original *εξεληθων*. Origen on his own testimony did not shorten texts but marked materials having no counterpart in the Hebrew with an obelus. It would, of course, be possible to postulate a prehexaplaric revision towards the Hebrew, but this is quite unnecessary if the shorter text be considered original.

184 *Ελιέζερ*] + *λεγων* B 58-82 19' *f* 392-527 z 76' Aeth<sup>C</sup> Arm Sa = Ra

It might be argued that *λεγων* is original here to parallel v. 3, but the situation is somewhat different there. First of all,  $\mathfrak{M}$  has *כי אמר* in v. 3 which is freely rendered by *λέγων*, whereas v. 4 has only *כי*. Furthermore in v. 3 *כי* is not rendered at all, whereas in v. 4 the postpositive *γάρ* obtains. This in turn makes an original *λεγων* unlikely. It is far more likely that the word came in under the influence of the Greek v. 3 and is therefore secondary.

1821 fin B <sup>Fb</sup> M 15-72-426-707<sup>txt-oI</sup> 19' 127 120'-122\* 18<sup>txt</sup> 46 55 76' <sup>Lat</sup>cod 104 Aeth Arab Arm Sa Syh] + *και γραμματοεισαγωγεις* (cvar) rell

1825 fin <sup>Fb</sup>] + *και γραμματοεισαγωγεις* (cvar) A F 29-82-376-707<sup>mb</sup> C" *b d f n*<sup>-127</sup> *s t x y* 68'-128'-628 59 509 646' Bo

The popular variant which comes at the end of the list: captain of thousands, and of hundreds, and of fifties, and of tens has no basis in  $\mathfrak{M}$ . It is an intrusion from Deut 1<sup>15</sup> where it stands in exactly the same context, but has a basis in  $\mathfrak{M}$ .

2214 ἡ ἀποθάνη A\* F 58 C 118'-537 527 59 76' 509 Latcod 103 Aeth Arab Bo Syh<sup>Lxt</sup>] pr η αιχμαλωτων γεννηται (> 707) 707-767 d n 30' t 55 Syh<sup>LmGT</sup>; + η αιχμαλωτων (θηριαλωτων aut -τος cI') γεννηται F<sup>a</sup> rell = Ra

The shorter text equals  $\mathfrak{M}$  and is likely original. The longer variant texts are dependent on v. 10 where the longer text =  $\mathfrak{M}$ . Note also the uncertainty as to the placement of the gloss, with the Byzantine tradition secondarily placing it before ἡ ἀποθάνη, instead of after it as does the popular variant.

2220 ἐξολεθρευθήσεται] θανατω (-του 664) ολεθ. (cvar) B 58-82 f<sup>-56\*</sup> = Ra; ολεθρ. (aut ολοθρ.; cvar) 15-72 n<sup>-127c</sup>

There are two problems here, the θανατω gloss and the simplex versus the compound verb. The first of these hardly need be problematic; it has no basis in  $\mathfrak{M}$ , and it is weakly supported in the tradition; it almost certainly came in under the influence of the preceding verse.

The matter of the verb is much more difficult.  $\mathfrak{M}$  has  $\text{יָחַר}$ , a verb occurring only here in Exodus. The simplex occurs without question at 12<sup>23</sup> where  $\text{יָחַרְתָּ}$  is rendered in Exod by τὸν ὀλεθρεύοντα; the simplex has unanimous support in the tradition. The compound verb occurs in five other places in Exod, at 8<sup>24</sup> for the Niphal of  $\text{תָּחַר}$  with full support, and for the Niphal of  $\text{כָּרַח}$  in 12<sup>15 19</sup> 30<sup>33</sup> (ms 426 having the simplex), and 31<sup>14</sup>. Obviously, there is no pattern being followed by the translator, and the tradition alone can decide. Since the simplex is only weakly supported, it seemed judicious to adopt the compound.

2322 init F 29-οI<sup>-64mg</sup> x γ<sup>-392</sup> 68' 59 Latcod 102 Aeth Arab Arm] pr (※64<sup>mg</sup>) ταυτα τα ρηματα ερεις τοις υιοις ἡλ̄ οI 318; pr (cvar; ※ 57'-73-500' 56 130) εαν ακοη ακουσητε της φωνης μου και ποιησητε παντα οσα αν ειπω σοι και φυλαξητε την διαθηκην μου εσεσθε μοι λαος περιουσιος απο παντων των εθνων εμη γαρ εστιν πασα η γη υμεις δε εσεσθε μοι βασιλειον ιερατευμα και εθνος αγιον (sub ※ adhuc 85-344) ταυτα τα ρηματα ερεις τοις υιοις ἡλ̄ rell = Ra

In spite of the asterisks the popular doublet has no place in  $\mathfrak{M}$ ; in fact, the asterisks must be interpreted as errors for obeli. This might then be understood as demonstrating the originality of this long plus. It is, however, nothing of the kind. The asterisks (qua obeli) simply mean that Origen's Greek parent manuscript(s) had it.

It is in point of fact a plus which at an early date (at least preOrigenian) came into the text, taken over bodily from 19<sup>ss</sup>. Once it was taken over the influence of its doublet counterpart served to attract και ποιησης παντα οσα αν ειπω σοι within the borrowed verses. Its secondary character within the plus may be seen by the fact that the oldest mss attesting to the text still have the singular ποιησης of the original. In due course this was naturally levelled to the plural.

The secondary nature of this long plus is also clear from the fact that the original plural of 19<sup>ss</sup> is retained in its new location. Verse 21 was quite correctly in the singular, and so is v. 22

Note how the doublet in turn influenced the tradition of v. 22 as well. The singular ακούσης is plural in B O<sup>-767-15'</sup> 131<sup>c</sup> f<sup>-246</sup> 458 76' 799 Bo<sup>Ac</sup> = Ra, and ποιήσης also becomes plural in B 131<sup>c</sup>. They are, of course, not to be taken seriously; throughout the remainder of the verse the second person references are all in the singular.

2514 τῆς κιβωτοῦ B F<sup>a</sup> 128'-407-628 426 646<sup>Lat</sup>codd 95 96 et Al: 91 94 Aeth<sup>C</sup> Arab] > 68; τῆς διαθήκης A F M 29-58-82-707\* -oI b x 527 122 46 55 59 76' 424 509<sup>Lat</sup>cod 102 Aeth<sup>-C</sup> Bo Syh; + τῆς διαθήκης rell

The reading of A+ presupposes the popular reading; their parent text read τῆς κιβωτου τῆς διαθήκης, and τῆς διαθήκης was created by parablepsis due to homoiar-  
chon.

There is no basis for τῆς διαθήκης in  $\mathfrak{M}$ ; in fact, the phrase τῆς διαθήκης modifying “ark” occurs only twice in Exod (31<sub>7</sub> 39<sub>15</sub>), in both cases rendering אֲרֹן, elsewhere rendered by τοῦ μαρτυρίου. In fact, the phrase אֲרֹן הַבְּרִית “ark of the covenant” is rare in the Pentateuch, occurring only in Deut 10<sub>8</sub> 31<sub>9</sub> 25 26, though it is frequent in other parts of the O. T., particularly in Joshua. It seems far more likely that the phrase was introduced ex par from the non-Pentateuchal Greek O. T. in the course of the text tradition than that it was original. If the phrase were original, it would mean that B and z mss represented a hebraizing correction which does not seem overly likely. Ra was fully justified in following the shorter text here.

2533 καρύσκους] + (+ οἱ σφερωτήρες 106) εν τω (> A 106 75) καλαμισκω τω ενι A M 767 106-125' n t 18 46; + εν τω (> 15-376) ενι καλαμισκω (cvar) B O<sup>-767-15'</sup> 131<sup>c</sup> 19' f 318' 68'-120' 55 799 = Ra

The popular plus can hardly be original, but came in from v. 32 where it did make good sense. There too it followed κρατῆρες ἐκτετυπωμένοι καρύσκους, but the point was being made that the lampstand had six branches and three bowls fashioned like almonds were to be found on each branch, in other words 18 κρατῆρες total on the branches. V. 33 goes on to say that beyond all that the lampstand itself also had four such bowls, i. e. 22 κρατῆρες in all. Adding the gloss makes a quite impossible text. The gloss is simply the result of a careless scribal error.

2624 ἔστωσαν B 15 55<sup>Lat</sup>codd 91 94—96] pr ἰσοι 376 b 799; ut sint aequales<sup>Lat</sup>cod 102; stantes Arm; > 72 53' Aeth<sup>-C</sup>; + ἰσοι x; + ἰσαι 58-707-767 129 n 30' 527 Bo; pr ἰσαι rell

There is no basis in  $\mathfrak{M}$  for any of the variant readings.  $\mathfrak{M}$  reads: “for the two corners shall they be,” which is exactly translated by Exod. The popular variant ἰσαι ἔστωσαν arose due to a misunderstanding of the Exod text. It read οὕτως ποιήσεις ἀμφοτέραις, ταῖς δυσὶν γωνίαις ἔστωσαν. If one divides after γωνίαις, the insertion of ἰσαι becomes necessary. On the other hand, the presence of ἰσοι makes the reference to the στῦλοι, but again that is not what the parent text nor Exod said. The weak support for Exod in the tradition shows how wide spread the misunderstanding of Exod was.

2720 φῶς] + κανσαι B f x 392 55 76' 799 = Ra

The gloss occurs in the context: “oil . . . εἰς φῶς ἵνα καίηται λύχνος διὰ παντός. In  $\mathfrak{M}$  the text has למאור להעלת נר תמיד; exactly the same phrase occurs at Lev 24<sub>2</sub> which LXX translated by εἰς φῶς κανσαι λύχνον διὰ παντός. This is obviously the source in the tradition for the ill-fitting doublet in the variant Exodus tradition. That it is otiose is obvious; it can only be secondary.

2928 *σωτηρίων*] + *των υιων ἰηλ* A<sup>c</sup> B 82 f 71' 55 799 = Ra; + (※Syh) *αυτων* M<sup>ms</sup> O-58 d n t 392 <sup>Lat</sup>codd 91 94—96 Aeth Arm Syh = **℞**

The evidence for the gloss *των υιων ἰηλ* is not as impressive as it might at first seem. The corrector of codex A is not first hand but rather a marginal corrector of later date, so that only B should be considered as an early, i.e. a fourth century A.D., witness. Moreover at the time of Origen it is almost certain that his text(s) did not contain it; he would hardly have added *αυτων*, if *των υιων ἰηλ* were already in his parent text. Furthermore the phrase is redundant. Within the clause itself the phrase *παρὰ τῶν υἰῶν Ἰσραήλ* (2°) already obtains (this is the obvious source of the gloss), and repeating it substantially without the stimulus of a Hebrew source would be unexpected, whereas the simple disregard of the suffix of **יהלמי** is fully in accordance with Exod practice elsewhere. The shorter text is clearly preferable.

3010 *ἐξιλιάσεται*] + *περι αυτου* B\*; + *επ αυτου* B<sup>c2</sup> 129 426; + *επ αυτο* A<sup>c</sup> B<sup>c1</sup> (vid) M 15' 56 318-392<sup>c</sup> 18 55 = Ra; + *επ αυτω* 53<sup>(ms)</sup>-246-664 71' 392\* 319 799

The prepositional phrase is an obtrusive gloss which is hardly original. The verb is modified by the phrase *ἐπὶ τῶν κεράτων αὐτῶν*, and another *ἐπί* phrase is otiose. The origin of the gloss probably lies in the frequency with which this verb is accompanied by it in other parts of the Greek O. T., particularly in Leviticus. The variant tradition probably began with the B\* reading, since the verb is very often accompanied by a *περί* phrase to indicate on whose behalf atonement is being made. A subsequent “correction” changed the preposition, probably since there was no referent in the context for the pronoun in *περι αυτου*. By changing *περι* to *επ* the referent became the altar. Changes to the accusative or dative do not change the referent.

Since the source of the gloss seems to be other parts of the O. T., it is clear that it is secondary since Exod is demonstrably earlier.

3021 (*ὑδατι*) *ἵνα μὴ*] pr (+ η M 18) *οταν εισπορευωνται* (aut -ονται) *εις την σκηνην του μαρτυριου* (+ ου 376) *νιψονται υδατι* A B M 15'-58-376 129 18 55 = Ra; pr (cvar) *οταν εισπορευωνται εις την σκηνην του μαρτυριου* 767 C<sup>n-500txt</sup> d<sup>(-106)</sup> n s t 71' 68'-120' 426

The popular variant is an old variant incorporated from v. 20. It has no basis in **℞**, and its secondary character is quite clear from its intrusive nature in the context. It easily came in from v. 20 since exactly the same words precede: *τὰς χεῖρας καὶ τοὺς πόδας ὑδατι*. In v. 20, however, it fits the context. Moses had been told to make a laver and pour water into it. Then v. 19 states that Aaron and his sons shall wash out of it (i.e. the laver) their hands and feet with water. Then v. 20 states “whenever they enter the tent of witness and they will not die.” The other possibility (or): “when they approach the altar to do service and to offer holocausts to the Lord, they shall wash their hands and feet with water lest they die.” The insertion before the “lest” clause of the words of the popular variant is an obvious misfit of a kind that one can hardly attribute to the translator.

3110 *ἱερατεύειν μοι* B 15-58 129 71' 55 426] > 72-707<sup>l</sup>; pr *εις το* rell

The syntagm “*εἰς* plus articulated infinitive” is only rarely used by Exod (284 3634

38<sup>19</sup> 39<sup>12</sup>) and in the first of these the source of the popular variant in 31<sup>10</sup> is to be found. At 28<sup>4</sup> *εἰς τὸ ἱερατεύειν μοι* obtains (with mss 805 25 n<sup>-127</sup> 619\* omitting *εἰς τὸ*), and the phrase stands in a similar context *στολὰς ἀγίας Ἀαρὼν καὶ τοῖς υἱοῖς αὐτοῦ εἰς . . .* The text of  $\mathfrak{M}$  is fuller at 28<sup>4</sup>: *לכהנו לי* (over against *לכהן*). The text of Exod is by no means certain, but it does seem easier to explain the variant text as a secondary accretion than the reverse process. Here the oldest witness probably retains the original text of Exod.

31<sup>14</sup> *ὕμιν*] pr  $\overline{\kappa\omega}$  B M 15 18 = Ra; pr  $\overline{\kappa\omega}$  82 426; pr  $\overline{\kappa\omega}$  και F<sup>b</sup> 767 129 n<sup>-75</sup> 71' z Lat<sup>cod</sup> 100 Arm Sa; pr (+ τω 422 53' 134)  $\overline{\kappa\omega}$  και (> 318) εν 29 C'' d f<sup>-129</sup> s t 318' 46 319 509 646' Bo; +  $\overline{\kappa\omega}$  75

The context refers to the sabbath and reads *ὅτι ἅγιον τοῦτό ἐστιν ὑμῖν*.  $\mathfrak{M}$  reads *כִּי קִדְשׁ הוּא לַכֹּהֲנִים*. The popular reading which introduces  $\overline{\kappa\omega}$  after *ἐστιν* is really *ex par*. Thus 16<sup>23</sup> has *ἀγία τῶ κυρίω*, 16<sup>25</sup> *σάββατα σήμερον τῶ κυρίω*, 20<sup>10</sup> *σάββατα κυρίω*; 31<sup>15</sup> (which is probably the actual source) has *ἀγία τῶ κυρίω*. With *ὕμιν* following it the gloss is awkward, and secondarily the B reading changed  $\overline{\kappa\omega}$  to  $\overline{\kappa\upsilon}$ . But the genitive never occurs in Exod in such a context, and its adoption is simply out of the question. Another solution to the awkwardness of *κυρίω υμιν* was to add *και εν* before the *υμιν*. The text of Exod was much simpler — and a good rendering of the Hebrew.

31<sup>15</sup> *θανατωθήσεται* B 55<sup>txt</sup>] pr (※ Arm<sup>mss</sup>) *θανατω* rell = Ra  $\mathfrak{M}$

Were it not for the evidence of the asterisk in Arm<sup>mss</sup> one would not realize the fact that *θανατω* was added by hex. It is of course possible that it had fallen out due to homoiarchon from Origen's parent text, but with the evidence of B and 55<sup>txt</sup>, both old witnesses, this would be an overly speculative suggestion, and the shorter text is likely original.

32<sup>34</sup> *βιάδιζε*] *καταβηθι* f<sup>-129</sup> 799; + *καταβηθι* B 15' 73'-550' 129 71' 126-128'-628 426 Arm Sa = Ra; + *και καταβηθι* M' 68'-120' 18 55; + . . .] *ταβηθι* 64<sup>mss</sup>

There is no basis for a *καταβηθι* in  $\mathfrak{M}$ . The context reads *הַיָּהוָה יִלְחַם* which is rendered by *βιάδιζε καὶ ὁδήγησον*. The addition of *καταβηθι* is probably an intrusion from v. 7; cf also 19<sup>24</sup>. It is certainly not original in spite of support by B.

33<sup>13</sup> *ἔθνοϛ*] + *το μεγα* A<sup>c</sup> B F<sup>a</sup> M' 15'-767 73'-550' b d 56-129-246<sup>c</sup> n t 392 126-128'-407-628 18 55 426 799 Lat<sup>cod</sup> 100 Aeth Arab Arm Co = Ra

There is no support in  $\mathfrak{M}$ , nor is there any obvious exegetical reason for the translator to add the gratuitous gloss. It was rather the influence of Deut 4<sup>6</sup> in the tradition which created the variant. Though B already had the longer text, it should be noted that Origen's parent text did not. But the gloss must have entered the tradition at a fairly early time since it is quite widely attested. In spite of this widespread support it must be rejected as secondary to Exod.

34<sup>12</sup> *μή* 767 n 121 426] + *πως* 55 Bo; + *σοι* B 15' = Ra; + (※ Arm<sup>mss</sup> Syh<sup>L</sup>) *ποτε* rell =  $\mathfrak{M}$

Ra's adoption of the reading *σοι* is puzzling, since it cannot possibly be correct.



The  $\mathfrak{M}$   $\eta$  clause does have a second person reference in  $\eta\eta\eta\eta$ , but this comes at the end of the clause and is rendered by the plural in Exod: *ἐν ὑμῖν* which Ra also accepts, thereby making an inconsistent text. Only the weakly supported  $\mu\eta$  can be original in view of the fact that the *ποτε* of the majority text is hex as the asterisks demonstrate. In fact, Origen took it from the Three as the reading in App. II shows.

3415 *τοῖς ἐγκαθημένοις*] pr *cum alienigenis* Sa; + *προς αλλοφυλους* A<sup>c</sup> B 15 = Ra; + *αλλοφυλοις* 407

That a reference to the Philistines is a secondary gloss from a non-Pentateuchal source would seem obvious. According to HR *ἀλλόφυλος* occurs 296 times in the LXX of which 269 are renderings for  $\eta\eta\eta$ , and 14 occur in Mac I—IV. The word does not occur at all in the Pentateuch. It must be an early (pre-Sahidic) exegetical gloss identifying *τοῖς ἐγκαθημένοις ἐπὶ τῆς γῆς* as Philistines. The form which the gloss takes makes it particularly obvious that the variant adopted by Ra is secondary; a *προς* phrase fits the context badly; at least the Sa variant was better adapted to its environment.

378 fin B 15-64<sup>txt</sup>-707 19' 129 392 55 426 <sup>Lat</sup>cod 100] + *χαλκαι* rell =  $\mathfrak{M}$

In contrast to  $\mathfrak{M}$  Exod does not specify the metals of which the components of the court, i. e. the pillars and the bases, were made. In fact,  $\mathfrak{M}$  also lacks the designation for the west and east sides. Exod further shortens the account by omitting all references to the silver hooks and bands of the pillars here and also in vv. 9 and 10.

386 *καὶ* B 15-707 19' n 71' 392 68'-120' 55 426 <sup>Lat</sup>cod 100 Pal] + *εποιησε(ν)* rell =  $\mathfrak{M}$

Exod abridges here as it did for the preceding verse, and the repetition of *ἐποίησεν* is unnecessary. It seems likely that the strong tradition adding the verb is based on an early hebraizing correction of the text rather than representing an original text inexplicably shortened by the B tradition.

3820 *ἐποίησεν*] + *τοῖς στύλοις* B 15 129 527 55 426 <sup>Lat</sup>cod 100 = Ra

Since the context reads *καὶ ἀγκύλας ἐποίησεν ἀργυρᾶς ἐπὶ τῶν στύλων*, the variant plus of the B+ text is a doublet. Incidentally, it should be noted that Latin codex 100 omits *ἐπὶ τῶν στύλων*, i. e. its text simply involved a transposition and is not support for the doublet. Also of interest is the fact that 71', two mss related to B, have *τοῖς στύλ(λ)οις* instead of *ἐπὶ τῶν στύλων*. In any event, the translator would hardly have written both.

394 *κεφαλίδων*] pr *εκατον* B 15-29 56<sup>c</sup>-129-246 71' z 46 55 Arm = Ra

The word *ἐκατόν* occurs three times in vv. 4 and 5 (cf  $\mathfrak{M}$  3827) but not here in either  $\mathfrak{M}$  or Exod. The total sum of 100 talents is mentioned at the beginning as constituting the amount of silver available for casting the *κεφαλίδες* (oddly for the  $\eta\eta\eta$ ) of the tent and of the veil, and v. 5 continues with 100 *κεφαλίδες* for the 100 talents. The insertion of *εκατον* before “capitals of the tent” is otiose and clearly not Exod.

P. At times the later tradition has lost part of the original text. In this section instances are discussed in which the text of Exod is longer than the variant tradition.

33 τί ὅτι] om τί B 58-376-οII-<sup>135</sup> b 129-246 x 68'-120' 55\* Lat<sup>c</sup>codd 100 101

That the shorter text is secondary is quite obvious.  $\mathfrak{M}$  has מדוע which is correctly rendered by τί ὅτι but would be quite wrongly interpreted by ὅτι. The word מדוע occurs elsewhere at 1<sup>18</sup> 2<sup>18</sup> 5<sup>14</sup> 18<sup>14</sup>. The first two are rendered by τί ὅτι, whereas the last two are translated by διὰ τί. The variant text has received a fairly wide support, since without reference to a Hebrew parent it would make good sense as a causal particle.

38 om καὶ εἰσαγαγεῖν αὐτούς A F M O'-<sup>58</sup>-29'-135 C''-<sup>57</sup> 56<sup>ext</sup> s 121' 18 59 130 509 799 Arab Bo Syh<sup>L<sup>ext</sup></sup> =  $\mathfrak{M}$

$\mathfrak{M}$  says "to bring them out of that land into a good and broad land." Exod with pedantic exactness inserts "and to bring them in" before "into." Of course it means the same but Exod clarifies that they are *brought out* from one country and *brought into* another one, exactly the kind of exegetical nicety which often characterizes the translator's work. The shorter text is then the result of an early (preOrigenian) hebraizing correction.

32 ἀλλά] > A B 15' 129 628 L<sup>a</sup>cod 100 Aeth<sup>P</sup> Sa = Ra

For ἀλλά αἰτήσῃ  $\mathfrak{M}$  has ושאלי. I am sceptical about the originality of the shorter text, since the translator tends precisely to this kind of stylistic intervention. The translation with ἀλλά is excellent since the particle introduces the explanation for the preceding clause. Exod uses ἀλλά (or ἀλλ' ἢ) sparingly; it occurs elsewhere only 11 times but for a motley lot of equivalents in the text of  $\mathfrak{M}$ . As in 3<sup>22</sup> it represents the *waaw* in 9<sup>2</sup> 16<sup>20</sup> 21<sup>13</sup>. At 8<sup>28</sup> it stands for קר; at 10<sup>25</sup> ἀλλά καὶ is used for גו; it represents כּי א at 12<sup>9</sup>, but כּי alone in 16<sup>8</sup> 23<sup>24</sup>. At 23<sup>5</sup>  $\mathfrak{M}$  is not the parent text of Exod; at 32<sup>18</sup> ἀλλά is gratuitously introduced, whereas at 33<sup>16</sup>  $\mathfrak{M}$  has הלוא. Furthermore the translator seldom fails to take note of *waaw*, and here it must have been rendered by ἀλλά.

41 οὖν] > B 15'-64\* C'' 19' 129 527 z Arm Bo

44 ἐκτείνας οὖν A B 843 15' 129 Phil I 108] καὶ εκτεινας rell =  $\mathfrak{M}$

In both cases the οὖν particle is clearly original text. The word οὖν was a favorite of this translator in rendering narrative prose. In fact, it occurs 29 times in Exod (1<sup>10</sup> 2<sup>20</sup> 3<sup>16</sup> 18 4<sup>1</sup> 4<sup>23</sup> twice 5<sup>3</sup> 5<sup>16</sup> 18 8<sup>10</sup> 17 19 28 9<sup>2</sup> 17 19 28 10<sup>17</sup> 11<sup>2</sup> 14<sup>6</sup> 18<sup>19</sup> 22<sup>9</sup> 27 32<sup>26</sup> 33<sup>5</sup> 13). It might be noted that at 44, though οὖν is supported by only a few witnesses, they do include all the oldest extant Greek witnesses: A B 843 and Phil.

411 om κύριος 2° B 82-426 68'-120' Arm = Ra

Exod has οὐκ ἐγὼ κύριος ὁ θεός for  $\mathfrak{M}$  הלא אנכי יהוה. The whole point of the question is self-identification: Am I not Yahweh? — and not as the variant text has it "Am I not God"? Exod has expanded this with ὁ θεός, but the κύριος as standard rendering

of the tetragrammaton must be original here. Whether Exod's parent also had אלהים is uncertain, since the translator might have wanted to emphasize Yahweh as deity in this context on his own.

55 om τῆς γῆς B 15' z 799 Sa\* = Ra

The Hebrew phrase עַם הָאָרֶץ is unique here in the book of Exodus and is admittedly a difficult phrase. Ordinarily, it means the common people, but as a designation by Pharaoh for the Israelites it is unexpected. The difficulty, however, is not in the translation; Exod has simply ὁ λαὸς τῆς γῆς. But in the tradition the influence of the very frequently occurring “the people” easily created the shorter text. Note also the small support for the variant text.

622 Μισαήλ καί] om καί 82 126 106-125 628 30' x 120'-122 646'; om Μισαήλ 527 Arab; > A B 707 19' f n 392 130 Latcod 100 Ach Sa = Ra

The shorter text is unlikely to be correct in spite of its support by the two oldest codices, A and B. The shorter text is palaeographically inspired. Μισαήλ follows Ὀζιήλ and the homoioteleuton gave rise to the omission of Μισαήλ, followed by an automatic adjustment of the deletion of καί. This first stage in the production of the shorter text is illustrated by the text of ms 527 and Arab.

75 ἐγὼ εἶμι] om εἶμι F 15-135-376'-oI C''(-77) s 121 68' 55 59 76' 646 Latcod 100 Syh

The Hebrew text has אָנִי, and is the subject of a nominal clause. אָנִי/אֲנִי occurs 26 (27) times in such a syntagm (in one of these אָנִי is one element in a compound subject), most of which consisting of the formulaic pattern אָנִי יְהוָה. Three of these (311 410 2227) have the pronoun rendered by εἶμι. The remaining 23 (24) cases are equally divided between ἐγὼ and ἐγὼ εἶμι. In only nine instances is the text tradition unanimous. Since the translator was quite indifferent as to whether to use the one or the other, one had best follow the oldest witness, and in each case the text of Ra has been adopted.

77 om ὁ ἀδελφὸς αὐτοῦ F M<sup>ext</sup> O''-82 C'' b d n s t 121 68' 18 55 59 76' 509 646 Aeth Arab Arm Bo Syh = 𐤀

Aaron is characterized as Moses' brother ten times in Exod (414 712 79 19 85 2812 295), and in the other nine cases the critical text is never in doubt. But in only five cases (414 712 2812) does it have a basis in 𐤀. Clearly it was a favorite expansion of the part of Exod, and it is plausible to adopt the expanded text as original here as well.

79 om ἐπὶ τὴν γῆν F M O''-82 C'' b 107'-125 s x 121' 18 55 59 76' 509 646' Aeth Arab Bo Syh = 𐤀

𐤀 is extremely terse here having only “cast before Pharaoh.” B 53' read ῥῖψον ἐπὶ τὴν γῆν (ἐναντίον Φαραώ), all other witnesses adding αὐτήν after ῥῖψον. Ra adopts ῥῖψον αὐτήν ἐπὶ τὴν γῆν . . . as text. No Greek text reads the terse text of 𐤀, and it might be argued that either αὐτήν or ἐπὶ τὴν γῆν is necessary for clarity but not both. Since only B 53' lack αὐτήν, this is likely to have been part of the translator's work.

But the prepositional phrase is probably also original, since the translator often levels out the text to agree with a counterpart. The original account in 4<sub>3</sub> has the phrase, and in the recapitulation of the event before Pharaoh the translator repeated it as well so as to make the accounts more alike. The shorter text is probably an early hebraizing correction in the direction of the Hebrew.

7<sub>20</sub> (ἐπάρας) Ἀαρών] > B 15-72-707 129 127-628 Arm Sa\* Syh = Ra **ℳ**

Though the subject is not named in **ℳ** it is clear from v. 19 that it is Aaron and not Moses who raises the rod and smites the water. The express identification is characteristic of the translator who regularly helps the reader to avoid making even momentarily a wrong interpretation of the text by making explicit what is only implicit in the parent text. The omission of Ἀαρών would then probably be a later hebraizing correction in the tradition.

Whether the verb should be modified by the dative τῇ ῥάβδῳ as Ra or by the accusative τὴν ῥάβδον is not immediately clear. The dative is supported by B F M 15-58-135-376-707-οI d 129 s t<sup>-84 370c</sup> x 121 68'-120' 55\* 319 509, with all the other Greek witnesses attesting to the grammatically correct accusative. The dative can only be a Hebraism, **ℳ** having במטה; the accusative must then be a later scribal stylistic correction.

The verb ἐπαίρω only occurs three times elsewhere in Exod. At 10<sub>13</sub> 14<sub>16</sub> the object is τὴν ῥάβδον; in the latter case B and 129 have τη ραβδω which cannot be correct in spite of Ra, since there is no excuse as at 7<sub>20</sub> of a Hebrew parent with a ב phrase; **ℳ** has את מטה. At 17<sub>11</sub> the modifier is τὰς χεῖρας with no dative variants in the tradition.

8<sub>22</sub> ὁ κύριος B x Arm Pal Sa] om ὁ n<sup>-127</sup> 392 799; ο θεος A 29-82 b d t 121 z 130 509 646 Arab Bo; > rell: cf **ℳ**

The context reads ἐγώ εἰμι κύριος ὁ κύριος πάσης τῆς γῆς for **ℳ**: אני יהוה בקרב הארץ. This text, which Ra also adopted, is almost certainly the original translation. The popular text which omits ὁ κύριος cannot possibly be the original text. The translator would hardly have rendered the tetragrammaton by the usual κύριος and then בקרב הארץ by πάσης τῆς γῆς, thereby completely misrepresenting the Hebrew. The popular text is rather the result of parablepsis due to homoioteleuton. The change of ὁ κύριος to ο θεος in the A text tradition represents a stylistic correction within the Greek tradition.

9<sub>12</sub> (καθὰ συνέταξεν κύριος) τῷ Μωυσῆ] > B 82' f<sup>-246</sup> n<sup>-628</sup> x 392 120'-128' 799 = Ra

Usage in Exod is clear. Whenever a subordinate καθὰ (or καθάπερ) clause contains a verb of ordering (i.e. ἐντέλλομαι or συντάσσω) it always specifies the addressee in the dative, regardless of the situation in **ℳ**. The καθὰ clauses are found in 9<sub>12</sub> 12<sub>28</sub> 35 50 36 8 12 14 28 34 37 20 39 11 40 17, and καθάπερ clauses, in 7 6 10 20 16 24 23 15 34 18 38 27 40 25. On the other hand, if such a clause contains a verb of saying (εἶπεν or λαλεῖν) the addressee is not necessarily given (7<sub>22</sub> 8 13 15 19 31). The longer text, which also = **ℳ**, is here preferable.

914 om ἄλλος A M O<sup>n-82</sup> C<sup>n</sup> d 246\* n s t x y 55 59 76' 509 646 Aeth Arm Pal Sa Syh = **Ⲙ**

**Ⲙ** has אין כמני which Exod expands as οὐκ ἔστιν ὡς ἐγὼ ἄλλος. There is a similar statement in 810 οὐκ ἔστιν ἄλλος πλὴν κυρίου for אין כיהוה; in other words Hebrew “there is not (one) like” is idiomatically rendered by “there is no other like.” The popular shorter text is an attempt in the tradition to “correct” the Greek by omitting ἄλλος thereby getting closer to the Hebrew. The longer and more idiomatic rendering is likely to be original.

925 om ἡ χάλαζα 3° A\* M O<sup>n-82</sup> C<sup>n(-16)</sup> b 106 s y<sup>-318</sup> 128' 18 55 59 76' 509 646' Aeth Arab Arm Bo Pal = **Ⲙ**

Though the subject of the clause is not specified in **Ⲙ**, it is known from the preceding clause to be הברד. So too in Exod the preceding clause ends with (ἐπάταξεν) ἡ χάλαζα. But both clauses have the inverted order with the accusative modifier coming first, followed by a modifier, and then the verb. Exod's repetition of the subject is fairly typical of his style. If any ambiguity might momentarily appear in the text, he clarifies. In this case the ambiguity lies in the initial accusative. The pattern is τὰ ξύλα . . . συνέτριψεν. The accusative could grammatically also be taken as a nominative, i. e. as subject, and Exod makes it all clear by repeating the subject. Its subsequent omission is likely to be recensional.

106 om Μωσῆς A M 72-376-oI<sup>-82</sup> C<sup>n(-54 126)</sup> 121 68' 18 55 59 76' 509 Arab Arm Bo Pal Syh = **Ⲙ**

Though **Ⲙ** does not name the subject, the translator adds it, because the subject changes at this point. Theoretically it could be misunderstood momentarily, and he is careful to prevent this remote possibility. The text was later shortened so as to conform to the Hebrew, i. e. a prehexaplaric (?) revision created the majority text.

1243 om λέγων A F M 72-426-oI<sup>-15'</sup> C<sup>n</sup> b s x 121 68' 18 59 76' 424 509 Latcod 101 Aeth Arab Bo Syh = **Ⲙ**

There seems to be no particular consistency with respect to the use of λέγων. Usually it is not present after εἶπεν (11 times) or after ἐλάλησεν (12 times). It follows a variety of verbs (16) in Exod but always introduces direct speech in the same way as לאמר in **Ⲙ**. Such a Hebraism is probably based on a parent text with לאמר rather than a free addition by the translator, and its omission in the tradition is then a hebraizing correction. Cf discussion on 151 below.

1312 ἀγιάσεις] > A\* F M<sup>txt</sup> 29'-72-135-426-oI b 121 68' 18 46 59 76' 509 Phil I 239 244 Aeth Arab Syh = **Ⲙ** Sam Tar<sup>P</sup>

A good case could indeed be made for the shorter text; it has support in such old witnesses as Phil, A and F and it equals **Ⲙ** as well. On the other hand, it was an old Hebrew tradition as the שיקדי of Tar<sup>O</sup> shows. Furthermore the occurrence of τὰ ἀρσενικά after the ὄσα clause makes a verb highly desirable; in any event, one must take τὰ ἀρσενικά as accusative, and a verbal idea must be understood, either the ἀφε-

λεῖς of V. a or some such word as ἀγιάσεις. The shorter variant text is probably an early revision based on acquaintance with the Hebrew text.

151 λέγοντες B F 58-64<sup>mg</sup>-707 131<sup>(mg)</sup> 118'-537 d x 392-527 Aeg] λεγειν 29-64<sup>txt</sup>-426-708 t 120 55 Bo; (+ εν 82 509) τω λεγειν A 82-376 121 68' 509 Syh; ωδην λεγων 318; > rell

Ⲙ has לאמר. This word occurs 50 times in Exodus and it is always rendered in Exod by a form of λέγων except once (36s) where it was added by Origen under the asterisk. So one can be quite certain about the critical text here; λέγοντες must be original. The reverse is not true. Exod has λέγων or a form of the participle to introduce direct speech 71 times, i. e. in 22 cases Exod has no לאמר as equivalent in Ⲙ. Of these, however, 11 have a finite form of the root אמר such as ויאמר (2<sub>10</sub> 22 3<sub>4</sub> 8<sub>25</sub> 10<sub>16</sub> 24 17<sub>23</sub> 18<sub>3</sub> 24<sub>3</sub> 32s), whereas the remaining 11 (3<sub>12</sub> 6<sub>6</sub> 7<sub>1</sub> 9<sub>8</sub> 10<sub>1</sub> 12<sub>43</sub> 15<sub>21</sub> 18<sub>6</sub> 19<sub>21</sub> 32<sub>7</sub> 13) have no equivalent. This does not mean that the parent text was necessarily longer than Ⲙ. The translator used the participle to introduce direct speech in the same way as Ⲙ did, and in each case it is direct speech being introduced, i. e. it simply shows that the translator understood his text.

1523 om ὕδωρ B 82 129 120-628-630 Aeth<sup>C</sup> = Ra

It is most unlikely that the translator did not render מים to follow πειν. Throughout Exod the verb normally has the word ὕδωρ in its context. The absolute use of the verb occurs only in obvious contexts, viz. “eat and drink” (24<sub>11</sub> 32<sub>6</sub>) and in the question “what shall we drink?”. The shorter text may well be due to the fact that at the end of v. 22 ὥστε πειν has been added by the translator to the clause οὐχ εὔρισκον ὕδωρ; i. e. a scribe had just written ὥστε πειν without ὕδωρ following, and did so here as well. Cf also 7<sub>18</sub> 21 24 twice 17<sub>26</sub>.

2410 om ἐκεῖ B O-15-618\*-707 b 129 n<sup>(-458)</sup> s x γ<sup>-392</sup> 55 509 646' Phil II 218 294 Latcodd 102 et T: 91 94—96 Arm Syh

The word occurs in the context of καὶ εἶδον τὸν τόπον οὗ εἰστήκει ἐκεῖ ὁ θεὸς τοῦ Ἰσραήλ, a theological rewrite for the Hebrew ויראו את אלהי ישראל. It would seem obvious that ἐκεῖ could only have come from someone writing or composing Greek in a Semitic context. The ἐκεῖ is, of course, a Hebraism in which אשׁר . . . שׁם is understood as οὗ . . . ἐκεῖ. It would be difficult to ascribe the ἐκεῖ to a Greek scribe, to whom ἐκεῖ within a οὗ clause would appear barbarous. The fact that Phil does not attest to the ἐκεῖ should hardly be taken as strong evidence since to the pseudoclassical tastes of Philo the ἐκεῖ would also be unattractive. The omission of the adverb in the variant tradition is simply the result of a scribe improving the Greek style.

3019 ὕδατι A<sup>mg</sup> B 15' 129 318' 55 319 426 Latcod 100] pr εν f<sup>-129</sup> 799; > rell = Ⲙ

The word occurs as a modifier of νίψεται immediately following τὰς χεῖρας καὶ τοὺς πόδας. Ⲙ simply has ואת ידיהם ואת רגליהם, i. e. without a correspondent to ὕδατι. In v. 21 the same situation obtains except that Ⲙ does not have the preposition את with the nouns. Again Exod does not translate the pronominal suffixes but adds

ὕδατι. It should be noted that M 29-58-376-οΙ 121 126-128-628 18 46 59 509 Aeth Arab<sup>(ms)</sup> Arm Bo Syh omit ὕδατι in v. 21.

The intervening verse has *νίψονται ὕδατι* but there it has a basis in  $\mathfrak{M}$  which has *ירחצו מים*. The verb is first found in v. 18 where Moses is ordered to make a laver of bronze *ὥστε νίπτεσθαι* “for washing himself.” Only at the end of the verse is he told *ἐκχεεῖς εἰς αὐτὸν ὕδωρ*. Once the water has been added, the translator insists that the washing is “with water” regardless of whether his parent text had it or not.

The only other instances of *νίπτεσθαι* in Exod occur in 38<sup>27</sup> (twice). Neither in Exod nor in  $\mathfrak{M}$  (40<sup>31 32</sup>) is there any reference made to water in the context.

3319 The clause *καλέσω ἐπὶ τῷ ὀνόματι μου Κύριος ἐναντίον σου* has created a great deal of confusion in the tradition. Note the following variants:

- *ἐπί* B 15' 73'-550' b 407 55] *εν* F<sup>b</sup> O-767 Arm Bo Syh<sup>LXXT</sup> =  $\mathfrak{M}$ ; > rell
- *μου* B 15-58<sup>txt</sup>-707-708<sup>c</sup>-767 cI-57' b d-610 129-246 n-127 t 121<sup>c</sup>-318 407-628-630 55 426 <sup>Lat</sup>codd 100 103] *σου* 610; > rell =  $\mathfrak{M}$
- *κύριος* B 15-707 73'-550' 129 407 <sup>Lat</sup>codd 100 103]  $\overline{\alpha\nu}$  F<sup>b</sup> 58<sup>txt</sup>-708-767 413 b d 56\*-246 n t 71' 121<sup>c</sup>-318 628-630 426; > 55;  $\overline{\alpha\nu}$  rell

The popular text is *καλέσω τῷ ὀνόματι κυρίου ἐναντίον σου*, which is much close to  $\mathfrak{M}$  than to Exod.  $\mathfrak{M}$  has *יהוה לפניך בשם יקראתי*. It might be considered a good candidate for the critical text except that it would be difficult to explain the intrusion of *ἐπί* and *μου*. And if *μου* is original text, then *κυρίου* is most unlikely. But if *ἐπί* is original, then *μου* must be, since otherwise God would be calling upon the name of the Lord, which could never be correct. It would seem that both *ἐπί* and *μου* must be taken as original text. Then comes the question of the case of *κύριος*. The genitive which is the most widely supported text cannot be correct, so that only the nominative and accusative are viable possibilities. The nominative is probably to be preferred since it would be more difficult to imagine scribes changing an original accusative to a nominative than the reverse. The nominative is only conceivable as the original form used by the translator, as a stock form in the sense of “I will call out with my name ‘Κύριος’ before you.”

344 om τὸ πρῶτ B 15 129 71' 55 Sa = Ra

The phrase modifies *ὀρθρίσας*, which in turn renders *וישכם*. The verb *השכים* occurs only five times in Exodus, but it is always modified by a word for morning. In 8<sup>16</sup> 9<sup>13</sup> *בבקר השכם* occurs and each time is rendered by *ὀρθρίσον τὸ πρῶτ*. At 24<sup>4</sup> and 34<sup>4</sup> the verb is also modified by *בבקר* and Exod has *ὀρθρίσας . . . τὸ πρῶτ*. At 32<sup>6</sup> the verb is modified by *ממחרת* and Exod has *ὀρθρίσας τῇ ἐπαύριον*. In view of the consistent pattern obtaining throughout the book it seems unlikely that the translator would have failed to render *בבקר* here. The variant may simply be based on a stylistic avoidance of a seeming tautology in the text.

346 *κύριος* 3°] > B 15'-767 54-73\* d 53' n-127 85 x 318 55 59 319 426 509 799 <sup>Lat</sup>codd 100 103 Aeth Arab Arm = Ra

There is no good reason for supporting the shorter text when it can be explained as a simple haplograph. The text of  $\mathfrak{M}$  has the word repeated, and the majority of

witnesses have the reading which equals  $\mathfrak{M}$ . Here  $\mathfrak{M}$  has יהוה יהוה which Exod renders by κύριος κύριος, and the variant reading is simply the result of a scribal mistake.

3613 καὶ ἐκκεκολαμμένους (c var) A\* B 15'-58 56'-129 71' 68'-120' 55 319 799] ἐγκεκολαμενας 72; om ἐκκεκ. F<sup>b</sup>; > rell

The context reads γεγλυμμένους καὶ ἐκκεκολαμμένους ἐκκόλαμμα σφραγίδος — “carved and engraved as an engraving of a seal.”  $\mathfrak{M}$  has a single word for the coordinate participles, מפתחת, which then was modified by פתוחי חותם, i. e.  $\mathfrak{M}$  has a cognate modifier after the participle. This would presumably find an excellent rendering in ἐκκεκολαμμένους ἐκκόλαμμα. The two participles in Exod are of course a doublet translation, and one might well conclude that the original text was the majority reading of the shorter text and that the καὶ ἐκκεκολαμμένους was a hebraizing correction, i. e. introducing a cognate form to equal  $\mathfrak{M}$ . There are two reasons for questioning such a reconstruction. First of all, the pattern of support for the longer text which though not extensive does contain excellent witnesses; note the support of both B and 55. Furthermore the shorter text can be easily explained as produced by parablepsis due to homoioteleuton, both participles ending in -μμενους.

382 om καὶ 3° — fin B 15-707 19' 44 n 392 55 426 <sup>Lat</sup>codd 100 104 = Ra

This is a case of parablepsis from καὶ 3° to 383 καὶ 1°, and is hardly to be taken seriously. Only an exaggerated view of B's importance as a witness could induce anyone to regard the shorter text as original.  $\mathfrak{M}$  has ויעש לו זר זהב סביב, and this is well rendered by the above clause in Exod. The only technical term in the clause, κνμάτιον for זר, is well-known in Exod, occurring in 25<sub>10</sub> 23<sub>24</sub> as well. Thus there is no occasion for thinking this clause to be a hex addition.

385 om καθαροῦ B 15 19' x 55 426 Pal = Ra

That Exod should have rendered זהב מהור by ἐκ χρυσίου would be strange indeed. The Hebrew phrase occurs 24 times in the two accounts. In four cases the phrase is not translated. Sometimes Exod uses an adjective (25<sub>23</sub> 28<sub>32</sub> 36<sub>33</sub> 38<sub>16</sub> 17) but only at 28<sub>32</sub> is the מהור also translated. All other cases are translated simply by the noun (χρυσίω or χρυσίου), and in all 13 cases καθαροῦ/καθαροῦ also occurs. That the B x + shorter text is here secondary seems an inescapable conclusion. Its omission was originally probably due to homoioteleuton.

3810 om χρυσοῦς B 15-29-707<sup>lat</sup> 46 = Ra

The context is καὶ ἐχώνευσεν αὐτῇ τέσσαρας δακτυλίους χρυσοῦς. Since the verb χωνεύω refers to casting of metals, the χρυσοῦς is expected. The verb is used five times in Exod (26<sub>37</sub> 38<sub>3</sub> 10 18 20) and the metal is always named. Here χρυσοῦς does equal  $\mathfrak{M}$  as well, but in view of the free abridgement in which the translator indulges this may not be significant. Actually, the variant was palaeographically inspired; the omission is due to homoioteleuton, the preceding word ending in -ους as well.



392<sub>o</sub> om και τὰς βάσεις αὐτῆς B 15-707<sup>txt</sup> 19' 129 n 71' 392 55 426 <sup>Lat</sup>codd 100 103 = Ra

The relevant phrase represents ואת ארניה of  $\mathfrak{M}$ . It would be quite wrong to consider the phrase a hex restoration. It is rather an omission, a parablepsis within the Greek textual tradition, και 3° ∩ 4°. Both the preceding element (the pillars) and the succeeding one (the veil) obtain both in  $\mathfrak{M}$  and in Exod in the list comprising “hangings, pillars, bases and the veil,” and the shorter text ought not to be seriously considered as original text.

#### Q. Lexemic changes in the tradition.

322 σκυλεύσετε] -σατε B; -σητε 72; συσκευασατε M 426-618 16-52-126-552 *b d*<sup>-44</sup> 458 343 370 *x* 527 18 55; συνσκευασατε F 30; συνσκευασετε F<sup>b</sup> 29\* 730; συσκευασετε A 15-29<sup>c</sup>-64'-82'-376 *C*<sup>n</sup>-16 52 126 131<sup>c</sup> 422 552 44 56\* 85'-127-344 *t*<sup>-370</sup> *y*<sup>-527</sup> *z* 76' 130 509 799; συσκευασητε 422(vid) 628; συσκυλευσετε 131<sup>c</sup> 75; επισυσκευασατε 53'-246; επισυσκευασετε 56<sup>c</sup>-129; αποσυσκευασετε 59

Exod has only little support in the tradition, but it must be original text.  $\mathfrak{M}$  and the context demand the meaning of “despoil” in the future. The verb συσκευάζω means “to pack up (baggage)” and, though supported by most Greek witnesses in a wide variety of forms, must be based on an early scribal error. Ra was quite correct in taking σκυλεύσετε as original text.

418 λέγει A B 15'-707 *b f x* 392 *z* 799 Ach Sa] ειπε(ν) rell =  $\mathfrak{M}$

The translator was apparently fond of the historical present of this verb, though the more literal rendering by the aorist is much more common. The λέγει inflection occurs 15 times in Exod (213 418 10<sub>9</sub> 28 29 18<sub>14</sub> 15 20<sub>20</sub> 32<sub>2</sub> 17 18 27 33<sub>14</sub> 15 18). Examination of these passages gives no clue as to why he should have used the present in these cases but not in others.

It should be noted that the “correction” to ειπεν in the tradition also involved the addition of αυτω which is also =  $\mathfrak{M}$ . It is attested by all except A B 15'-707 551\* *b* 56'-129 392 *z* 799 Ach Sa. Apparently ειπεν αυτω is hexaplaric.

420 ἐπέστρεψεν] απεστρ. F M 29-58-64'-135-376-381\*-618 *C*<sup>n</sup>-126 *b d* 628 *s t*<sup>-84</sup> *x y*<sup>-392</sup> 128' 18 55 59 76' 509; ανεστρ. 426 126 *n*<sup>-628</sup>; υπεστρ. 72-381<sup>c</sup> *f*<sup>-129</sup> 84 130 799

Either ἐπιστρέφω or ἀποστρέφω could render the Qal of שׁוּב equally well. The Qal of שׁוּב occurs 18 times in Exodus, but in only nine cases does Exod render it by either of these two compounds. In the following only the evidence concerning these two compounds is given.

- 418 ἀπέστρεψεν] επεστρ. A 426-707 537<sup>c</sup> 321<sup>c</sup> 318 59
- 418 ἀποστρέψω] επιστρ. 426
- 421 ἀποστρέφοντος] επιστρ. 426
- 522 ἐπέστρεψεν] απεστρ. 54<sup>c</sup> 75 392 76' 799
- 1317 ἀποστρέψη
- 142 ἀποστρέψαντες
- 3231 ἐπέστρεψεν] απεστραφη 767 *C*<sup>n</sup>-551-57' 127 30'-85'<sup>txt</sup>-130<sup>txt</sup>-343'-346<sup>txt</sup>; απεστρ. 707 *n*<sup>-127</sup> 527 318 426; cf also υπεστρ. B 15' *f*<sup>-129</sup> 68'-120' 55 799 = Ra
- 3431 ἐπεστράφησαν] απεστρ. 767 550'

From this it would appear that *ἀποστρέφω* occurs five times and *ἐπιστρέφω* three times. No particular pattern obtains, so the text tradition alone must decide. Since both A and B support *ἐπέστρεψαν*, it has been adopted as original text. One might note that at 32<sub>31</sub> Ra adopted *υπεστρεψεν* on the basis of B. This is most unlikely to be original. The verb *ὑποστρέφω* is never used in the Pentateuch to render *שוב*, and one suspects that it is rooted in scribal error, i. e. an *upsilon* for an *epsilon* (or *alpha*). Since the other three oldest witnesses (A F M) all support *ἐπέστρεψεν*, that compound has been adopted for Exod.

The opposite choice has been made at

10<sub>8</sub> *ἀπέστρεψαν* B 82 *b* 56'-129 619 76'] -*ψε*(ν) 72 53'; *ανεστρ.* 426; *επεστρ.* (-*ψε* 552\* 85\* 59\*) rell

Here  $\mathfrak{M}$  has *וּשׁוּב*, i. e. the Hophal of *שוב*. This is interpreted by Exod as Hiphil. Unfortunately, usage gives no clear guide lines in this case. Both compounds appear for the Qal as stated above, but for the Hiphil *ἀποστρέφειν* occurs only at 23<sub>4</sub> where the finite verb occurs but preceded by its cognate free infinitive; this is rendered by *ἀποστρέψας ἀποδώσεις*. In fact, the Hiphil of *שוב* is never rendered by the same verb more than twice in Exod (*εἰσφέρω*, *ἐπάγω*, *ἀναφέρω*, *δίδωμι*, *ἀποδίδωμι*, *ἀποστρέφω* and *περιτίθημι* for nine occurrences of *השיב*). The Hophal occurs only here in Exodus. There seems to be no compelling argument for the majority text, so it seems wise to let the oldest witness decide.

5<sub>8</sub> *πλινθείας*] *πλινθοοργίας* (cvar) A F F<sup>b</sup> M 29'-135-376' -*oI C*" *b d* 344<sup>m</sup> t *γ z* 18 59 76' 509 646 <sup>Lat</sup>cod 100 Arm Syh

The reading *πλινθείας* is clearly original, whereas the popular variant is due to the influence of the preceding verse. There, however,  $\mathfrak{M}$  has *ללַבֵּן הַלְבָּנִים* — “for making bricks,” i. e. *πλινθοοργίαν*, whereas here it is simply *הַלְבָּנִים*. The daily quota does not refer to the work itself but rather to the product, the bricks.

5<sub>11</sub> *οὐθέν*] *οὐθεν* O 54-126-414' 118'-537 *n x* 68\*(vid) 59 76'

Usage in Exod is as follows: 2<sub>12</sub> *οὐδένα*] *οὐθENA* 527; 8<sub>31</sub> *οὐδεμία* omnes; 9<sub>6</sub> *οὐδέν*] *οὐθεν* Oxf 4; 9<sub>7</sub> *οὐδέν*] *οὐθεν* 707; 10<sub>15</sub> *οὐδέν*] *οὐθεν* 527; 10<sub>23</sub> (1°) *οὐδεῖς* omnes; 10<sub>23</sub> (2°) *οὐδεῖς*] *οὐθεις* 29 *d*-<sup>610</sup> 129 *t* 392-527 120; 34<sub>24</sub> *οὐθεις*] *οὐθεις* B 15'-58' *f n*-<sup>127</sup> 407 55 426 799 = Ra.

According to Mayser I 1.148 f the aspirated form dominated in the Ptolemaic papyri; in fact, in the third century B. C. only 14 instances out of 111 were attested for *οὐδεῖς* over against 97 for *οὐθεις*.

The principle followed in establishing the critical text is that *οὐθεις* was chosen if there was credible support in the mss, viz. at 5<sub>11</sub> and 34<sub>24</sub>, but the tenuis form wherever it almost completely dominated the tradition. An exception was made at 10<sub>23</sub>. There *οὐδεῖς* occurs twice, the first case being supported by all witnesses. It would seem reasonable to assume that the translator would not have used both spellings within adjacent clauses; accordingly *οὐδεῖς* has also been adopted for the second case even though 14 mss support *οὐθεις*.

20<sup>17</sup> οὔτε 1° B F M 707 18 46 55] ου 53; ουδε rell  
 — οὔτε 2° B F M 707 25<sup>c</sup> 18 46 55 799] ουδε rell  
 — οὔτε 3° B F M 707 106 84 18 46 55 799] ουδε rell

Though *ουδε* is in each case the popular variant *οὔτε* is clearly preferable. It should be noted that *οὔτε* occurs four more times, in all cases in the sense of “nor” after the initial *οὐκ ἐπιθυμήσεις τὴν οἰκίαν τοῦ πλησίον σου*.  $\mathfrak{M}$  has the simple conjunction *ωαω* in each case (except *οὔτε* 6° which introduces *παντὸς κτήνους αὐτοῦ* and is absent in  $\mathfrak{M}$ ). The evidence for *ουδε* variants for these succeeding four instances of *οὔτε* is as follows:

οὔτε 4°] ουδε 29 44 75 130-321-343' 527 120'-128'-628 426  
 οὔτε 5°] ουδε 29 44 343' 527 128'-628 426  
 οὔτε 6°] ουδε 29 343' 527  
 οὔτε 7°] ουδε 29 120'; ουδ 55; ουθ 58' 128'-628 426 799

Were *ουδε* to be chosen for 1° 2° and 3° and *οὔτε* for the remainder as the popular text suggests *ουδε* would start a series and *οὔτε* continue it which is rare indeed, whereas the reverse, i. e. *ουτε* continued by *ουδε* was common. For N.T. the only credible instance of *ουδε* continued by an *ουτε* is Gal 112, with the *ουτε* well represented by *ουδε* in the tradition. The loss of distinction between the two forms did obtain in later Greek as the text tradition of LXX easily demonstrates, but this is much later, i. e. fourth century A.D. and later. There is little possible doubt that *οὔτε* must be read for 1° 2° and 3°.

518 πορευθέντες] απελθ. A F M O" C" b d 85<sup>ms</sup> t x y z 18 55 59 76' 130 509 646'

The context is *πορευθέντες ἐργάζεσθε* for the Hebrew *לכו עבדו*. Whenever *לך* or *לכו* occurs to introduce another imperative, Exod usually uses either the root *πορεύω* (57<sup>11</sup> 118 108<sup>11</sup> 1232 331) or *βαδίζω* (419 1024 1231 1924 327 34). The only other renderings are *δεῦρο* at 310, *ἐλθών* at 316 and *ἐλθόντες* at 825. In other words, *ἀπέρχομαι* never occurs, and Ra was fully justified in choosing the minority reading of B as original text.

613 ὥστε ἐξαποστεῖλαι B 82 f 68'-120'] ινα εξαγαγη (aut -γει) 707 19' 527; ωστε εξαγαγειν rell =  $\mathfrak{M}$

The popular reading is a correction towards the Hebrew *להוציא* of the Hebrew. To understand Exod one must see the larger context.  $\mathfrak{M}$  has *ויצום אל בני ישראל ואל פרעה מלך מצרים להוציא את בני ישראל*. Exod apparently rendered a shorter text. In any event, it has *συνέταξεν αὐτοῖς πρὸς Φαραῶ βασιλέα Αἰγύπτου ὥστε ἐξαποστεῖλαι τοὺς υἱοὺς Ἰσραήλ*. By giving the orders to Pharaoh alone rather than to both the Israelites and Pharaoh the emphasis falls on Pharaoh and the subject of the infinitive is most easily understood as being Pharaoh. Pharaoh of course did not nor could he be expected to bring out the Israelites — only Moses and Aaron were commissioned to do that — hence a hebraizing corrector (prehexaplaric) changed the infinitive to conform to the Hebrew. Eventually Origen added *πρὸς τοὺς υἱοὺς ἰηλ* και under the aserisk before *πρὸς Φαραῶ*. Cf also v. 27.

714 βεβάρυνται] βεβαρηται A B 82-381' c 16-313'-615 537 610 f<sup>-53</sup> x 527 120'-128' 55<sup>c</sup> = Ra; -ρειται 126; -νται 29-58' C"-16 126 313' 414' 615 19 125' 53 730<sup>c</sup> 318 68' 59 319<sup>c</sup> 424 646'

The roots *βαρύνω* and *βαρέω* are semantically indistinguishable. The problem here is that *-ντ-* tends to become *-ττ-* and the forms are then homonymous. This can be traced in the variety of spellings that obtain in the mss: note *βεβαρυνται* supported by 32 mss, whereas ms 44 reads *βεβαρηνται*. So an original *βεβαρηται* could easily become *βεβαρυνται*, as well as vice versa.

Outside of the perfect inflection the problems of audible confusion do not arise. Other forms of the root *βαρύνω* do occur in the Exod tradition at 5<sup>9</sup> 8<sup>15</sup> 3<sup>2</sup> 9<sup>7</sup> 3<sup>4</sup>. The root *βαρέω* does not occur at all. In fact, it is not attested in the LXX anywhere, only appearing as a variant reading in A and 55 at Macc II 13<sup>9</sup>, though it is frequent in the N. T. The reading of *βεβάρυνται* must be the original text.

92 ἀλλ'] και A M O<sup>-58</sup>-15-29-135 118'-537 d n<sup>-127</sup> s t 121 18 55 59 509 Aeth Syh = **Ⲙ**

The B reading is much more idiomatic, since the two clauses clearly contrast, whereas the *και* reading is Hebraic. Since the translator on the whole tends to idiomatic Greek, the *και* seems secondary, i. e. a hebraizing correction in the tradition. The popular variant is supported by the Byzantine text as well as by O (though not by Arm!) and may well be recensional in character.

915 θανάτω] θανατωσω A<sup>c</sup> B 29-58'-82 413 b d f<sup>-56°</sup> t x 392-527 z 76' 130 509 799

The well-supported variant is an error based on the context. Since *πατάξω σε και τον λαόν σου* immediately preceded it and *και εκτριβήση* follows it, the change to a future verbal inflection was almost inevitable. That it is secondary a glance at the Hebrew כבד כבד shows.

101 ἐβάρυνα] εσκληρυνα B M<sup>ms</sup> 29-58'-64<sup>ms</sup>-82-135<sup>ms</sup> d 56-129 85'<sup>ms</sup>-343-344<sup>ms</sup> t x 120-128' 509 = Ra; σκληρινω 53' Bo<sup>A</sup>

Usage seems to favor *ἐβάρυνα* as the translator's choice. The verb *σκληρύνω* occurs 13 times, twice for הקשה (7<sup>3</sup> 13<sup>15</sup>) and all the others for the root קח either Qal or Hiphil (4<sup>21</sup> 7<sup>22</sup> 8<sup>19</sup> 9<sup>12</sup> 3<sup>5</sup> 10<sup>20</sup> 2<sup>7</sup> 11<sup>10</sup> 14<sup>4</sup> 8<sup>17</sup>). On the other hand, *βαρύνω* occurs six times (5<sup>9</sup> 8<sup>15</sup> 3<sup>2</sup> 9<sup>7</sup> 3<sup>4</sup> 10<sup>1</sup>) and always for the Qal or the Hiphil of כבד (which incidentally constitute all the instances in Exodus); i. e. the translator always and only used *βαρύνω* for כבד Qal or Hiphil.

106 Αιγύπτου] των αιγυπτιων B 82 56-129-664 x 120 = Ra

The Ra text is not original. The word γῆ (in any case) is never modified by *των αιγυπτιων*, but always by *Αιγύπτω* or *Αιγύπτου*. The phrase "land of Egypt" (presupposing a Hebrew מצרים ארץ) occurs 62 times in Exod. On the other hand, (*τῶν*) *Αιγυπτίων* (or in other cases) does occur frequently for מצרים where the Masoretic vocalization designates "Egypt" rather than "(the) Egyptians."

1015 οὐχ ὑπελείφθη] ουκ απελ. 376-707 78\* 85'; ου κατελ. (cvar) A M 58-426-οΓ<sup>-64ms</sup> 82' C<sup>"-78°</sup> (126) b d 246 n 30'-343' t γ<sup>-318</sup> 68' 18 55 59 76' 509 646

**Ⲙ** has נותר. In the preceding clause הותר הברד was interpreted by *ὑπελείφθη ἀπο τῆς χαλάζης*, i. e. redrafted as a passive construction. Since the *κατα-* and the *υπο-*

compound both mean “to leave behind,” it must be decided whether the translator would have changed to a *κατα-* compound or have been consistent in keeping the same form. There seems to be no compelling reason not to adopt the reading of B as the oldest witness.

1018 (ἠύξατο πρὸς) τὸν θεόν B 707 *b*<sup>f-246</sup> *n*<sup>-458</sup> x 392-527 120-128' 130 799 Arm Sa] pr  $\bar{\alpha}\nu$  82 246 458; om τόν 708;  $\bar{\alpha}\nu$   $\bar{\theta}\nu$  64<sup>m8</sup>;  $\bar{\alpha}\nu$  rell =  $\mathfrak{M}$

In the story of the recurring dialogue between Moses and Pharaoh, prayer to Israel's God on behalf of Pharaoh is referred to on occasion. In Pharaoh's mouth it is always *εὔξασθε . . . πρὸς κύριον* (8<sup>s</sup> 28 9<sup>28</sup>); in 8<sup>s</sup> 9<sup>28</sup> the translation correctly renders  $\mathfrak{M}$ , and in 8<sup>28</sup> *πρὸς κύριον* has no equivalent in  $\mathfrak{M}$ . When reference is made to Moses' prayer (8<sup>29</sup> 30 10<sup>18</sup>),  $\mathfrak{M}$  always has יהוה אל, but Exod has *πρὸς τὸν θεόν* each time. This may well represent an attempt to differentiate between Pharaoh who as heathen king dares to name Israel's God, whereas when Moses states his intention (8<sup>29</sup>) or is said to pray on Pharaoh's behalf, only *τὸν θεόν* is used. This seems to be intentional on the translator's part, and does not suggest a different parent text.

1413 θεοῦ A B 135 551 *s* 121] κυρίου rell =  $\mathfrak{M}$

One might well be tempted to take the variant seriously except that the full nominal phrase is *παρὰ τοῦ θεοῦ*, with only 82-426-708 C 246 458 omitting the article. In fact, *τοῦ κυρίου* occurs only twice in Exod as opposed to the frequent *κυρίου* (53 times). In both cases  $\mathfrak{M}$  has ליהוה (8<sup>29</sup> 32<sup>s</sup>), i. e. the article is intended by the translator as a representation of the preposition.

For *κύριος* representing the tetragrammaton in the dative, i. e. usually for ליהוה, the unarticulated *κυρίῳ* occurs 41 times, whereas the articulated noun occurs 11 times. These articulated nouns all represent ליהוה (12<sup>42</sup> 13<sup>12</sup> twice 15 15<sup>1</sup> 21 16<sup>23</sup> 25 30<sup>12</sup> 31<sup>15</sup>) except 24<sup>1</sup> where יהוה אל occurs.

The accusative occurs 25 times of which three have the article. At 14<sup>31</sup> *τὸν κύριον* stands for יהוה את, but the other two are exceptions. At 5<sup>2</sup> Pharaoh says *οὐκ οἶδα τὸν κύριον*, and at 9<sup>30</sup> Moses says: I know that you still have not feared *τὸν κύριον* (56\* omits τόν), whereas  $\mathfrak{M}$  has יהוה אלהים.

In the nominative *κύριος* occurs 235 times of which 11 refer to a human master. Of the 224 referring to God only six are articulated. Three of these occur in the expression *ὁ γὰρ κύριος* (14<sup>25</sup> 16<sup>29</sup> 34<sup>14</sup>), one (34<sup>9</sup>) as *ὁ κύριός μου* renders not the tetragrammaton but אדני; another (8<sup>22</sup>) *ὁ κύριος πάσης τῆς γῆς* is a free rendering of בקרב הארץ as an attribute of יהוה, i. e. it is not an equivalent for the tetragrammaton. A final instance obtains at 9<sup>27</sup> in the nominal clause *ὁ κύριος δίκαιος*; the article here has the grammatical function of distinguishing the subject from the predicate.

In general it may be said that except for occasionally designating the preposition *ἄ* the translator almost always avoids using the article in the rendering of יהוה by *κύριος*. Accordingly *τοῦ θεοῦ* must be original at 14<sup>13</sup>.

125 ἀμνῶν] αρνων B 707 *f*<sup>-246</sup> 392-527 76' 130 799 = Ra

The word *ἄρνον* occurs in Exod only at 23<sup>19</sup> 34<sup>26</sup> in the context of boiling an ἄρ-

von in its mother's milk, where it renders the Hebrew גדי. On the other hand, ἀμνός is used by Exod to render כבש, which is always rendered by ἀμνός in Exod. Outside this passage כבש/αμνος occur five times in 29<sub>38</sub>—41. Since ἀμνών is strongly supported here, it seems reasonable to adopt it as consonant with Exod usage. Cf also Thack 152, n. 2.

1222 καὶ θίξετε (cvar) 376 126 b 527 799] om καί 15; θίξετε 72; θειξεσθε (cvar) 127 628; καθιξιετε 30; καθιξιετε (cvar) f<sup>-129</sup>; καθιξεσθε (-θαι 75) 75'; καθιξιητε 730; καθεξετε 85 55; καθεξεσθε 646; καθιξεσθε (-θαι M) M<sup>ms</sup> 426 321<sup>ms</sup>; καθηξατε 16; καταθηξατε (και θηξ.\*) 708; καθιξετε rell = Ra

Ra in spite of strong support can hardly be correct. Presumably καθιξιετε would be derived from a verb καθιγειν (which LS does not recognize) or it would be a Doric future of καθιζειν which would be most unexpected. Nor would the latter verb be modified by a genitive as here (τήσ φλιᾶς). It is clearly an early corruption of καὶ θίξετε which is an excellent rendering of תתגדע of מ. Furthermore θιγγανω normally governs the genitive as well. When one examines the textual history with its many variants, one realizes the difficulties which scribes had with a text which had early been corrupted from ΚΑΙΘΙΞΕΤΕ to ΚΑΘΙΞΕΤΕ. Only an original καὶ θίξετε could explain the varied character of the tradition. Even more attractive (if there were only more than just ms 15 supporting it) would be θίξετε, i. e. without a και, were it not for the difficulty of explaining the intrusive κα(ι).

1239 ἐπιμειναι B F<sup>b</sup> 15'-58-426 19' n] υπομειναι rell

On the whole, the ἐπι- compound fits the context rather better than the popular reading, though either is possible. If ἐπιμειναι be original (it occurs only here in all of LXX literature), the popular variant is easily explicable, since it is a common compound in the LXX. The reverse would be much more difficult to explain. Accordingly the lectio difficilior of B+ has been taken as original text.

1240 κατοίκησις] παροιησις (cvar) A F M<sup>txt</sup> οΓ<sup>-15</sup> C'' d 246 s<sup>-85<sup>ms</sup></sup> t x 121-392 z<sup>-120</sup> 18 55 59 76' 130 509 799  
— κατόκησαν] παρωκ. A M<sup>txt</sup> οΓ<sup>-15</sup> C''<sup>-500\*</sup> d 246 s t 619 121-392 z<sup>-120</sup> 18 55 59 76' 130 509 799; παρωκησιν F; παρωκησεν 500\*

מ has מושב and ישוב respectively. If one examines LXX usage, and more particularly Pentateuchal usage, it is clear that the κατ- compounds are to be preferred. The verb is very common in the Pentateuch and almost always occurs for ישב (in Exod also at 215 1514 15). The noun occurs elsewhere in the Pentateuch only at Gen 10<sub>30</sub> 27<sub>39</sub> and Num 152 and always for מושב.

The verb παροικέω is much less frequent, occurring for ישב in the Pentateuch only at Gen 24<sub>37</sub> and Num 20<sub>15</sub>. It occurs for גור or מגור fairly often, 13 times in Gen, twice in Exod (64) and twice in Deut (186 265). Clearly Ra was right in adopting the κατ- compound in both instances, as well as at 215.

1312 ἀφελείς B M<sup>ms</sup> 707 n 343-344<sup>txt</sup> 392] pr αφοριεις και 85'; χωρισεις F<sup>b</sup>; αφοριεις (-ρισεις x) rell

Ⲙ has והעביר, and probably means “and you shall set apart.” Either ἀφαιρέω or ἀφορίζω would serve as an adequate rendering for העביר. The former has been chosen as Exod because ἀφορίζω is never used elsewhere in the LXX to render העביר, whereas ἀφαιρέω has been. In fact, it is used as a common translation in a large number of contexts as the 35 Hebrew equations in HR show. In contrast, ἀφορίζω is used in Exod either as a cultic designation (for הניף) or for הגדיל in ch. 19.

157 ὡς A B F M 15'-64-707 30-321-344 121 76' 509] ὡσει rell

The word ὡσει is used only as a particle of comparison in Exod and is always followed by a noun or its substitute. The particle ὡς is used in the same sense in Exod occasionally (1<sub>19</sub> 16<sub>31</sub> twice 19<sub>18</sub> 36<sub>32</sub>), though its use as a conjunction introducing a subordinate clause is more common. It is accordingly difficult to decide in the case of 157. Since ὡσει occurs in vv. 5, 8 and 10, it seems likely that the popular reading ὡσει is ex par and not original. Furthermore all the uncials support ὡς and it seems wise to adopt it as critical text.

1623 ἕως] pr εἰς το 318; εἰς το B 82 f 85 527 120 130 799 = Ra; το 68'

1624 ἕως] εἰς το B M 82 f<sup>(-53)</sup> n 30'-85-321<sup>txt</sup>-344<sup>txt</sup> 318 18 46 Arm = Ra; + το (τω 120) 120-128'-628

One would expect עד בקר to be rendered by ἕως πρωί and לבקר by εἰς τὸ πρωί, and such is the case at 12<sub>10</sub> twice 22 23<sub>18</sub> 27<sub>21</sub> 29<sub>34</sub> over against 34<sub>25</sub> respectively. In ch. 16 the situation is not too clear. The phrase עד בקר occurs four times (vv. 19 20 23 24). In v. 19 εἰς τὸ πρωί obtains in all witnesses except ms 426 and Cyr VI 512 which have the literal εως πρωι, whereas in v. 20 all witnesses have εἰς τὸ πρωί.

In the other two occurrences which are detailed above most witnesses have ἕως πρωί, but in both cases our oldest witness has εἰς το πρωι. I suspect the B readings to be secondary, since it is much easier to imagine a scribe changing ἕως to εἰς το having just written it twice than to imagine a partial correction towards the Hebrew text. It is, of course, possible that a different parent text obtained as well.

176 πρό — ἐλθεῖν] προ του ελθειν σε 125; προ του εισελθειν 246; προ του σε B 392 120 Arab Arm Co; προς σου 118'-537; προς σε 707; προ του σε εκει ελθειν 376<sup>c</sup>; προ του εκεισε σε ελθειν 68'; προ του σε εκει (ηκειν 58) M O<sup>"-72 376 707</sup> 127 343' 121<sup>txt</sup>-318 18 46 55 59 76' 509 = Ra Ⲙ; + εκει 376\* C<sup>"</sup> n<sup>-127</sup> s<sup>-343'</sup> 121<sup>ms</sup> 628; > 72 Aeth

The text chosen by Ra can hardly be correct. It is impossible Greek — note προ του σε —, nor is it any better in B which does have εκει first as Ⲙ. The problem the translator faced lies in the Hebrew הנני עמד לפניך שם על הצור. That God, who is speaking, should stand before Moses caused the difficulty, since it might imply God's subservience to Moses. So instead of שם the translator introduced ἐλθεῖν. Now the text gave no difficulty, since God now says “Here I stand, before you come on the rock.”

The problem in the tradition was twofold. First of all, ἐλθεῖν has no correspondent in the Hebrew, and secondly שם has no equivalent in the Greek. The reading adopted by Ra could be hex, it being supported by O<sup>"-72 376 707</sup>, also in part by B+ with the corrected word order. But this is bad Greek. Another “correction” was to

add *εκει*, either at the beginning, which would be hex, or at the end. It is only when the tradition substituted *εκει* for *ἐλθεῖν* that an impossible Greek arose in the tradition.

1814 *πρωί*] *πρωθεν* (*προιθ.* M) B F M 82' *b n*<sup>-75</sup> x 392 z 18 76' 509 = Ra

The word occurs in the phrase *ἀπὸ πρωὶ ἕως δειλῆς*, which renders *בִּקְרַעַד עַד עֶרֶב*. This phrase also occurs in v. 13 where Exod has *ἀπὸ πρωίθεν ἕως ἑσπέρας*. There B uniquely has *δειλῆς* for *ἑσπέρας*. In other words, B has levelled the two phrases by reading *απο πρωθεν εως δειλης* in both places. At v. 13 *πρωι* is read for *πρωίθεν* by O-15 25-52'-126-313'-550' 19 125 53' *n*<sup>-127</sup> 55 and 646', and in v. 14 *εσπερας* is read for *δειλης* by F 72-426-707 57<sup>ms</sup> 53' 85'<sup>ms</sup>-130<sup>ms</sup> 318' 646 and Syh<sup>LXXT</sup>.

It would seem reasonable to assume that the translator either used different words to represent the two words for the idiom or exactly the same in both places. What seems determinative here is the logic of scribal process. Scribes were not revisers but rather copyists, and on the whole did their work remarkably well. That scribes would vary an idiom for the sake of variation is quite unlikely; on the other hand, the influence of a similar phrase in the context often led to variant readings. It is far more likely that the different renderings of the idiom came from the translator himself. This is made the more likely through the small support in the tradition for exactly the same readings in the two verses.

2312 *ἀναπαύση*] *αναπαυσις* B 82 30'-85-343' = Ra; cf also *-σεις* 120'

Ⲙ has *תַּשְׁבַּח*, and there is no good reason for the translator to render it by a noun. On the other hand, that in the seventh day there is rest is found in 3115 *σάββατα ἀνάπαυσις*, or at 352 *κατάπαυσις*; the source of the variant is probably 3115. Note also how weakly supported the variant text is; outside of B only 82 and five *s* mss support the variant. The translator translated the verb literally and well, whereas the B text is secondary. Cf also Walters 320, note 4.

2313 *εἶρηκα*] *ειπον* 960 = Ⲙ; *ελαλησα* C<sup>(-77)</sup>-126 44 646; *λελαληκα* A F M O<sup>'-767</sup>-15-29 cI<sup>-126</sup> d<sup>-44</sup> s t z 18 46 55 59 76' 424 426 509 Aeth Syh<sup>ms</sup>

Ⲙ has *אִמְרָתִי*. The root *אמר* (disregarding *לאמר*) occurs 247 times in Exodus. Only twice is it omitted, four are rendered in an unusual way, i.e. by *θέλω*, *ἔρωτάω*, *ἐγκαλέω* and *ἀναγγέλω*. One case obtains with *φημί*, whereas 239 are rendered by *λέγω*/*εἶπω*/*εἶρω*, and only one, 3112, by *λαλέω*. This last-named occurs in the clause "And Yahweh said to Moses saying," and it should hardly surprise anyone that the pattern "And the Lord spoke to Moses saying" should obtain; either the parent text had *וַיְדַבֵּר* or the translator was influenced ex par. That Ra was correct in choosing *εἶρηκα* rather than the popular *λελαληκα* is fully borne out by the translation pattern of Exod.

2318 *θυσιάσματός*] *θυμιαματος* (*θυμιασμ.* 130<sup>c</sup> 84 68') A<sup>c</sup> B C<sup>'-422</sup> 19' f<sup>-246</sup> 30'-130 84 x 68' 646'

3415 *θυσιῶν*] *θυματων* B O<sup>'-29 767</sup> 71' 55 426 = Ra

3425 *θυσιασμάτων*] *θυμιαματων* B 55\* 426 = Ra



The readings of 23<sup>18</sup> and 34<sup>25</sup> occur in identical environments between *αἵμα* and *μου*; in both cases  $\mathfrak{M}$  has דם זבח. The word זבח is twice rendered by *θῦμα* (29<sup>28</sup> 34<sup>25</sup>-2°), and everywhere else in Exod by *θυσία* (10<sup>25</sup> 12<sup>27</sup> 18<sup>12</sup> 24<sup>5</sup> 34<sup>15</sup>). *θυμίαμα* is not a particularly appropriate rendering in this context, since its basic notion is that of incense and in Exod is the normal rendering for קמרת (30<sup>17</sup> 8<sup>9</sup> 27<sup>35</sup> 37<sup>31</sup> 31<sup>11</sup> 39<sup>16</sup> 40<sup>25</sup>). It is occasionally used for זבח, more or less as a general word for sacrifice, but *θυσίασμα* is obviously much better.

One is rather puzzled by Ra who normally followed the text of B closely. At 34<sup>25</sup> he does follow B, although the reading is supported by only two other witnesses. At 23<sup>18</sup> he supported *θυσίασματός* against both A<sup>c</sup> and B which were supported by about one-third of all Greek mss. At 34<sup>15</sup> the strong O support is rather odd. The variant is, however, poorly supported, probably since eating of *θυσίων* seems much more appropriate than of *θυμάτων*.

24<sup>9</sup> τῆς γερουσίας B O<sup>-376</sup>-82' 129 n x γ<sup>-318</sup> 128'-407-628 55 426] των πρεσβυτερων (+ γερου-  
σίας 131<sup>c</sup>) rel

$\mathfrak{M}$  has מוקני which gives no help in establishing the critical text. זקנים occurs ten times in Exodus, of which five are rendered by *πρεσβύτεροι* (17<sup>5</sup> 18<sup>12</sup> 19<sup>7</sup> 24<sup>14</sup>), four, by *γερουσία* (3<sup>16</sup> 4<sup>29</sup> 12<sup>21</sup> 24<sup>9</sup>) and one (17<sup>6</sup>) by *υἱοί* which probably presupposes בני. Here *τῆς γερουσίας* is probably to be preferred since vv. 1 and 14 both have *πρεσβύτεροι*; it would be much easier to explain *των πρεσβυτερων* as a scribal change produced under the influence of the context (in fact, v. 1 has exactly the same immediate context) than to understand *τῆς γερουσίας* as a variant of an originally consistent *των πρεσβυτερων* tradition.

26<sup>11</sup> συνάξεις 107'-125] συναψεις rel = Ra

The verb חבר occurs once in v. 9, twice in v. 10 and once in v. 11; in three of these cases the verb *συνάπτω* is used, and once it is nominalized as *συμβολή*. The verb deals with the tying together of the curtains for the tent and detailed instructions about the loops and the links which each of the 11 curtains is to have. V. 11 specifically enjoins making of 50 bronze hooks or clasps (*κρίκους* for קרסי), and the bringing in of these clasps into the loops (the verb is הבאת). This is quite properly rendered by *συνάξεις*, not by *συναψεις*. Only then “shall you tie together the curtains” (the verb is *συνάψεις* for חברת), “and it (the tent) will be one.” It is easy to see how the tradition misread an original *συνάξεις* as *συναψεις*. The words look alike; *συνάψεις* occurs in the context; *συναψεις* makes good sense, only it is not original text as  $\mathfrak{M}$  conclusively shows.

27<sup>11</sup> ἀπηλιώτην B M<sup>ms</sup> 767 56<sup>xt</sup> n 392 55] απηλιωτη 19'; αφηλιωτην 707 527; πρ προς βορραν  
f-56<sup>xt</sup>; νοτον 29; βορραν rel =  $\mathfrak{M}$

The translator has turned the tabernacle of  $\mathfrak{M}$  around by ninety degrees. In  $\mathfrak{M}$  the long sides (hangings a hundred cubits long) are respectively south (נגב תימנה — v. 9) and north (צפון — v. 11). The broad sides (with hangings fifty cubits long) are west (ים in v. 12), and east (קדמה מזרחה — v. 13). The first pair, i. e. the long sides, are

rendered by *λίβα* and *ἀπηνλιώτην* resp. Here the pair means “west” and “east” resp. (not southwest and northeast as some would have it); this usage is attested as early as the second century B.C. in the papyri; cf LS sub *λίψ*; *ἀπηνλιώτη* simply means “east” (usually of wind but not necessarily). Then the broad sides are rendered by *τὸ κατὰ θάλασσαν* (understood as north) and *τὸ πρὸς νότον* resp. The reason for the Alexandrian translator’s change of orientation is probably rooted in the meaning of the word **מ**, which in Alexandria is not “west” but “north.” Once this is understood the other directions fall into place. It should be noted that this is only the case when all four directions are detailed. At 26<sup>18–22</sup> **מה** is correctly understood to be “west.” The tradition has, of course, tried to “correct” these directions as above in v.11. Note also

- v. 9 *λίβα*] sup ras A; *νοτον* F M<sup>txt</sup> O<sup>’-767-15-29</sup> C<sup>’-73 313\*</sup> 118<sup>’-537</sup> 106<sup>c</sup> 246 s<sup>-30</sup> z<sup>-120</sup>  
 18 46 59 76<sup>’</sup> 426 509 Arab Arm(vid) Bo = **𐤎**; *νοτον* 82 73-313\* 30 120  
 v. 13 *νότον* B<sup>(mḡ)</sup> M<sup>mḡ</sup> 767<sup>(mḡ)</sup> *d f n t* 392 55 799 <sup>Lat</sup>cod 100] + *ανατολας* 318; *ανατολας*  
 rell = **𐤎**

In the corrected tradition *τὸ κατὰ θάλασσαν* was quite naturally understood as meaning “west,” and therefore not needing correction.

The word *λίβα* occurs only twice in Exod, the other passage occurring in the parallel passage in 377. This records the actual construction of the courtyard, but this time the orientation is no longer Alexandrian. The Hebrew directions (389—13) are exactly as they were in 279—13, but the translator has the directions ordered as *λίβα*, *βορρᾶν*, *θάλασσαν* and *ἀνατολάς*, i. e. *λίβα* now means “south,” and *θάλασσαν* means “west.”

2839 *ὅταν* 1°] *ὡς αν* B 82-376 129 127 85<sup>’txt-130txt-343’</sup> 71<sup>’</sup> 55 = Ra; *εως αν* O<sup>-376</sup>; *εις αν* n<sup>-127</sup>

This occurs in the context of *ὅταν εἰσπορεύονται* for the Hebrew **בבאם**, i. e. the preposition **ב** with a bound infinitive and a pronominal suffix, which is commonly rendered by some kind of temporal clause.

The translation pattern found in Exod is determinative in choosing *ὅταν* rather than *ὡς αν* as critical text. The latter occurs only twice in Exod; in 929 *ὡς ἂν ἐξέλθω* renders **כצאתי** of **𐤎**, and at 1311 *ὡς ἂν εἰσαγάγη σε* is the translation of **כי יבאך**.

The evidence for *ὅταν* in Exod is as follows. In each case the Hebrew text is also cited when it obtains.

- 116 *ὅταν* *μαιοῦσθε* — **בילדכן**  
 321 *ὅταν* *δὲ ἀποτρέχητε* — **כי תלכון**  
 111 *ὅταν* *δὲ ἐξαποστέλλῃ* — **כשלחו**  
 1213 *ὅταν* *παίω* — **בהכתי**  
 1816 *ὅταν* *γὰρ γένηται* — **כי יהיה**  
 1913 *ὅταν* . . . *ἀπέλθῃ* — **במשך**  
 2318 *ὅταν* *γὰρ ἐκβάλω* — no equivalent in **𐤎**  
 2826 *ὅταν* *εἰσπορεύηται* — **בבאו**  
 2839 *ὅταν* *προσπορεύονται* — **בגשתם**  
 307 *ὅταν* *ἐπισκενάξῃ* — **בהיטיבו**  
 308 *ὅταν* *ἐξάπτῃ* — **בהעלת**  
 3020 *ὅταν* *εἰσπορεύονται* — **בבאם**  
 3020 *ὅταν* *προσπορεύονται* — **בגשתם**  
 3424 *ὅταν* *γὰρ ἐκβάλω* — **כי אוריש**  
 3827 *ὅταν* *προσπορεύονται* — **בקרבתם**

It will be noted that the *ὅταν* clauses mainly represent the preposition **ב** plus a bound infinitive with pronominal suffix. In no case is such a construction rendered by *ὡς αν*. Furthermore 30<sup>20</sup> is a close parallel to 28<sup>39</sup>, both having *ὅταν εἰσπορεύονται . . . ἢ ὅταν προσπορεύονται*. The conclusion that *ὅταν* 1° is original in 28<sup>39</sup> seems inescapable. Surprisingly, *ἐν τῷ* plus infinitive as a rendering for the **ב** pattern occurs only six times in Exod (3<sup>12</sup> 16<sup>7 8</sup> 27<sup>7</sup> 29<sup>36</sup> 34<sup>29</sup>); it also occurs twice for **ל** with infinitive (28<sup>31</sup> 30<sup>15</sup>).

29<sup>28</sup> ἀφαίρεμα 1°] ἀφορισμα B O<sup>-376</sup>-82 71' 55  
 — ἀφαίρεμα 2° A B 58-82 129 71' 121 55] ἀφορισμα rell

The word *ἀφαίρεμα* is reserved for rendering תרומה throughout this chapter (also vv. 27 28 ter), whereas *ἀφορισμα* occurs only for תנופה (vv. 24 26 27). The latter word also occurs at 36<sup>38</sup> where Exod has *ἀφόρισμα τοῦ ἁγίου* for נזר הקדש. Presumably **Ⲙ** (39<sup>30</sup>) is there misunderstood as a dedicatory offering of the sanctuary instead of a holy diadem. The same phrase occurs in 29<sup>6</sup> where it is rendered by τὸ πέταλον τὸ ἁγίασμα. The equation *ἀφαίρεμα* / תרומה also occurs at 35<sup>5 21 24</sup> twice and 36<sup>3</sup>. In the last section of the book it does, however, also occur for תנופה at 35<sup>22</sup> and 39<sup>7</sup> (and for נדבה at 35<sup>29</sup>, and without Hebrew counterpart at 39<sup>2 12</sup>). It should be pointed out that only in the last part of Exod does the confusion of תנופה/תרומה as = *ἀφαίρεμα* obtain. In ch. 29 the distinction is rigidly upheld.

30<sup>6</sup> ἐκέιθεν B oII<sup>-29</sup> d f n t 527 126-128'-628 55 426 799 Lat<sup>cod</sup> 100] ἐκει rell

The word occurs only four times in Exod and always in the context *γνωσθήσομαι σοι ἐκέιθεν*. In fact, **Ⲙ** does have שמה here, as well as at 29<sup>42</sup> 30<sup>36</sup>, though at 25<sup>21</sup> it has ש. These also are the only instances of *γνωσθήσομαι σοι* in Exod. Only at 29<sup>42</sup> is there any possible doubt about the text since *ἐκέιθεν* is supported only by A<sup>c</sup> B 15' f 30'-130<sup>m8</sup>-321<sup>m8</sup> 392 128'-628 55 646', all others having *ἐκεῖ*. In the other two instances all Greek mss have *ἐκέιθεν*.

In fact, שמה as well as ש is often rendered by *ἐκεῖ* (five times for שמה, and 13 times for ש), whereas twice *εἰς αὐτόν* is used for שמה (16<sup>33</sup> 30<sup>18</sup>). The translator reserved *ἐκέιθεν* solely for the idiom "I will be known to you there."

31<sup>15</sup> τῇ ἑβδόμῃ 2°] του σαββατου A F<sup>b</sup> M O<sup>-767</sup>-29-64'-707<sup>1</sup> 44' t 527 121' 18 46 319 509  
 Lat<sup>cod</sup> 104 Aeth Arab Arm Bo Syh = **Ⲙ**; των σαββατων 707-767 C" b n s 59 646 Lat<sup>cod</sup> 100

**Ⲙ** has השבת. The phrase *τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ* occurs earlier in the verse in the context of being the sabbath (*σάββατα*). The translator then in the context of sabbath conditions repeats "on the seventh day" rather than **Ⲙ**'s "on the Sabbath day." In any event the A+ reading is clearly not Exod, since Exod uses only the plural word to designate the Sabbath. On the other hand, the pattern of support for the plural makes that reading unlikely as original text; it is, however, much more common with "day" than the singular (e.g. 20<sup>8</sup> 35<sup>3</sup> as well as elsewhere in the Pentateuch). The singular reading seems to be a hex correction; the plural is ex par.

3313 *εἶδω* F 707 106 129 318 509 799 Arab] *εἶδως* 82-767; *εἶδον* (*ιδ.* 53) 53'; *ἰδοιμι* (*ιδωμε\**) 426; *et noscam et videam* Aeth; *ut noscam* Arm; *ιδω* rell = Ra

Walters (199f) is certainly correct in insisting that *εἶδω* is the correct spelling of the original text, since the Hebrew has **וַיֵּדַע**, and not the verb **יָדַע** which the itacistic *ιδω* variant would presuppose. When the variant *ιδ-* vs. *ειδ-* is at stake the Hebrew is usually decisive. It is, however, not automatic since in some contexts “to see” and “to know” are both possible interpretations. Here *εἶδω* can only represent the subjunctive of *οἶδα*, whereas *ιδω* can only be the aorist subjunctive of *ὄραω*, and the former alone can correctly render **אֲדַע**.

343 *μηδέ* (*μηδ* 126) B 767-οII<sup>-29</sup> *f n x*<sup>-509</sup> 392 126-128'-407-628 55 426 799 L<sup>a</sup>codd 100 103 Sa] *η* 125; *και μηδεις* rell = **Ⲙ**

The translator had rendered **וַיֵּשׁ לֹא יַעֲלֶה** by *καὶ μηδεις ἀναβήτω*, but for the parallel **וְגַם אִישׁ אֶל יָרֵא** he does not use the repetitive *και μηδεις* but the much more idiomatic *μηδέ* by which the *μηδεις* of the first clause automatically does duty as subject of *ὀφθῆτω* as well. The widespread variant is then a hebraizing correction, possibly already prehexaplaric in origin, and is a literalism later than Exod.

344 *καθότι* B 82' 129 71' 55] *καθαπερ* 767 414\* *n*; *καθα* rell

The three adverbs involved are barely distinguishable in usage in Exod, each being used to render a **כִּאֲשֶׁר** with the same lexical intent. Of the three *καθότι* only occurs five times elsewhere (112<sup>17</sup> 1010 1225 2122) with little variation in the tradition. *Καθά* occurs 14 times of which nine are for **כִּאֲשֶׁר** clauses (as well as **כֹּל אֲשֶׁר**, **אֲשֶׁר**, **כִּי** and **כַּכֵּל אֲשֶׁר**), whereas *καθάπερ* occurs 21 times of which 15 cases represent **כִּאֲשֶׁר**. Since there is no other good basis for choice, it would seem safest to follow the oldest witness in each case as Ra has done. The only other instance which might be queried, i. e. an instance where the lemma is not supported by the majority of the Greek witnesses, is at 40<sup>25</sup>: *καθάπερ* B O-82' 19' 129 54 68'-120'-630<sup>o</sup> 426 Syh] *κα* 344<sup>m8</sup>; *καθα* 15 118'-537 *n*<sup>-54</sup> 527 126 55; *ον τροπον* rell.

Here too it is a **כִּאֲשֶׁר** clause which is involved, and the reading of B has been adopted as critical text.

3426 *εἰσοίσσεις*] *θησεις* B 15 129<sup>xt</sup> 318 Sa = Ra  
— *ουχ ἐψησεις*] *ου προσοισεις* B 15 = Ra

Neither of the variant verbs remotely approximates the Hebrew text. The first one refers to “the first fruits of thy land *εἰσοίσσεις* into the house of the Lord,” for which **Ⲙ** has **תְּבִיא**. The second is found in the proverbial **לֹא תִבְשַׁל** “you shall not boil” a kid in its mother’s milk, which also occurs at 23<sup>19</sup> in exactly the same form.

It is, however, difficult to understand how such odd variants should arise from such straightforward renderings as Exod has. One possibility which might explain the rise of these readings is that they are based on an earlier transposition of the two verbs. Then since *ἐψησεις* made no sense in the first clause it was “fixed up” by a word which looked something like it, becoming *θησεις*. With *εἰσοίσσεις* in the second clause a change to *προσοισεις* would be a logical though false “correction.”

In any event the readings of B+ can hardly be original. The verb *τίθημι* never translates *הביא* in the LXX, nor does *προσφέρω* equal *בשל*. They should certainly not be considered for the critical text in any serious fashion.

3429 *καὶ (αἱ δύο πλάκες)* B O<sup>1-29</sup> b 129\* (cpr m) n 527 120'-126 55 426 <sup>Lat</sup>cod 100 Arab Arm Sa Syh] + *ιδου* rell | om *αἱ δ τ* 318 | om *δύο* A F M<sup>29</sup> C<sup>29</sup> s y<sup>-318</sup> 68' 18 46 59 319 509

℣ has *לחחני*, and there is no doubt that *αἱ δύο πλάκες* is Exod. Actually, the variant readings are easily explained palaeographically on the basis of Exod. The word *δύο* was misread as *ιδου* producing both an *ιδου αι* text and an *ιδου* text. The mss which have both *ιδου* and *δύο* have a palaeographic doublet. It should be noted that *δύο* alone, i. e. not *ιδου*, has support in ℣.

3429 (τοῦ) *χρωτός*] *χρωματος* B 72 56 799 Arm = Ra  
3430 (τοῦ) *χρωτός*] *χρωματος* B 72 Aeth<sup>P</sup> Arm = Ra

In both instances the context is *ἡ ὄψις τοῦ χρωτός τοῦ προσώπου αὐτοῦ* and refers to the appearance of Moses' skin. The Hebrew word is *עור* and *עור פניו* refers to the skin of his face. The word *χρῶμα* means "color," thus "complexion." The use of *χρῶμα* in the sense of "skin" is dubious; cf LS. The variant text is an attempt to smooth out the text; the expression *χρωτός τοῦ προσώπου* is, however, an exact rendering of the Hebrew and is to be preferred.

3430 *πρεσβύτεροι* B M<sup>m8</sup> 15' f 344<sup>m8</sup> 318 120' 55 Sa] *υιοι* rell = ℣

Though ℣ has *בני* the rendering *οἱ πρεσβύτεροι* is Exod. The verse refers to those who saw Moses with his shining countenance and were afraid to approach him. The following verse explained that Moses had called them, and *Ἄαρὼν καὶ πάντες οἱ ἄρχοντες τῆς συναγωγῆς* had responded. It was only subsequent to that that all *οἱ υἱοὶ Ἰσραὴλ* came to him. So Exod rationalized the identity of *כל בני ישראל* of v. 30 as really being only the *πρεσβύτεροι*, i. e. the leaders of the assembly. The popular variant *υιοι* is then an early correction based on the Hebrew, probably prehexaplaric in nature.

352 *κατάπανσις* B F 836 82 b<sup>-118\*</sup> f<sup>-56</sup> 127 730 527 392 426 <sup>Lat</sup>cod 100 Aeth<sup>CPR</sup> Bo Syh] *re- quiescētis* Aeth<sup>C</sup>; *-σεις* (-σης 376 30) rell

It is unlikely that the verb of the majority reading is anything more than an itacism. The origin of the translation is puzzling since it has no basis in ℣ which has *יהיה לכח*. The translator has disregarded the text and added another to the list (*κατάπανσις*) *ἅγιον, σάββατα, ἀνάπανσις*. The attitude towards the parent text contrasts sharply with that seen in 3115. Incidentally, the word *κατάπανσις* does not occur elsewhere in Exod.

359 *διανοία*] *καρδια* B O<sup>1-29</sup> f<sup>-129</sup> n 392 68'-120' 55 799 = Ra

Though either *διανοια* or *καρδια* could stand as a rendering for the Hebrew *לב*, it is the former that is favored in chh. 35 and 36. In fact, *καρδια* occurs only in 35s 21 362, whereas *διάνοια* occurs at 35s 22 25 26 29 34 35 361. In the first 34 chh. *καρδια* is favored, though this is not really meaningful, since in chh. 4—14 references to the

hardening of Pharaoh's heart, all with *καρδία*, are numerous. Outside of these references *καρδία* occurs only in 25<sup>2</sup> 31<sup>6</sup> whereas *διάνοια* occurs in 9<sup>21</sup> 28<sup>3</sup>.

In view of the obvious preference which the translator of ch. 35 had for *διανοία* this would seem to be a wise choice for critical text in v. 9. It should be added that versional evidence (except for Syh which supports *διανοία*) is irrelevant since the versions do not generally make a distinction between the two Greek words.

35<sup>23</sup> *παρ'* *πας* A F M' oI-29-82 C'' b s 71' 121' 126-128'-628 18 46 59 319 509 Lat<sup>c</sup>codd 100 103 Aeth Arab Bo; *παντι d n t*; *πας* (✕ Arm<sup>mss</sup> Syh) *ανηρ* O<sup>(-72)</sup> Arm Syh

The context reads *και παρ' ᾧ εὔρέθη*, and at first blush the popular *πας* might well seem to be the original text and that *παρ'* was secondary, being palaeographically inspired. The context in  $\mathfrak{M}$  is *את אשך אשר נמצאתו* and *כל איש* is much better represented by *πας* than by *παρ'*. But a number of the mss which have *πας* add *παρ αυτω* after *εὔρέθη* as well which addition is obviously a hex plus (whereas many others add the prepositional phrase after *βύσσοις*).

Almost the same clause (with only *איש* lacking) occurs in  $\mathfrak{M}$  of v. 24. There the phrase is understood to have a plural referent and it is translated by *και παρ' οἷς εὔρέθη*. Only hex witnesses change the *παρ' οἷς*. Ms 376 has *πας ως*, 767 has *πας οις*, and 58-72 have *παντι οσοις*, and a popular variant, hex in origin, also adds *παρ αυτοις* after the verb. It is clear that *παρ'* in v. 23 must be original.

37<sup>21</sup> *ποικιλτά*] *ποικιλτικα* B O<sup>-376</sup> b 68'-120' = Ra

Since the two words look alike, a variant may easily arise through scribal carelessness. Both words make sense in the context, but *ποικιλτά* seems a better parallel to *υφαντά* and *ραφιδεντά* than *ποικιλτικα*. Furthermore *ποικιλτικα* is only sparsely supported, whereas *ποικιλτά* enjoys wide support. At 35<sup>35</sup> the word also occurs as a pair in the phrase *τὰ υφαντά και τὰ ποικιλτά* with only mss 25\*(vid) 426 799 witnessing to a variant *ποικιλτικα*. All things considered, it seems reasonable to take *ποικιλτά* here as Exod.

38<sup>16</sup> *ένθέμια*] *ανθεμια* F<sup>avid</sup> M<sup>mg</sup> G-58-707(mg) C''<sup>(-552)</sup> 19' f<sup>-129</sup> 127\* s 527 318 128 Phil III 49 Lat<sup>c</sup>codd 91 94-96 100

38<sup>16</sup> *ένθέμιον*] *ανθεμιον* F<sup>avid</sup> M<sup>mg</sup> O<sup>-376</sup>-707 C'' 19' f<sup>-129</sup> s x 318 126<sup>c</sup>-128'-628 426 799 Phil III 49 Lat<sup>c</sup>codd 91 94-96 100 104

Gr. proposed *ανθεμια* | *ανθεμιον* as original text and this in turn was endorsed by Wa (51), but this is fanciful. It is true that  $\mathfrak{M}$  at 37<sup>19 20</sup> refers inter alia to *פרחיה* but the Greek only vaguely has anything to do with the Hebrew. Exod simply describes the candelabrum in his own way. According to the Greek there were lampbowls which were almond-shaped, and protruding from the bowls were the *ένθέμια* on which were the lights. Obviously, they had to be some kind of container or socket for holding the *λύχνους*. A diminutive of *ένθεμα* from the root *έντίθημι* seems particularly fitting. The variant text has nothing to do with the Hebrew; it is simply a scribal error, influenced possibly by *καρνωτά* occurring in the preceding clause but there describing the *λαμπάδια*.

3825 τῆς χρίσεως (χρῆσις. B\*) B 15'-376 129 x 68'-120' 55 426] του χρισματος rell

Here one can only follow the oldest witness (B) since Exod rendered the bound phrase either by (τὸ ἔλαιον) τοῦ χρίσματος, χρῆσμα, or τῆς χρίσεως. They occur as follows: τοῦ χρίσματος in 29<sup>7</sup> 35<sup>14 19</sup> 40<sup>7</sup>; χρῆσμα twice in 30<sup>25</sup>, and (τῆς) χρίσεως in 29<sup>21</sup> 30<sup>31</sup> 31<sup>11</sup> 35<sup>28</sup> 39<sup>16</sup>. When it is supplied sub ✕ (25s 35s) it is τῆς χρίσεως. The translator showed no favoritism, using χρῆσμα six times and χρίσις six times.

3922 παρασκευῆν] κατασκευην F<sup>b</sup> M' 707 C'' 118'-537 n s 126-128'-628 18 646; αποσκευην B 15 527 68'-120' 55 = Ra

ℳ has עבדה and the reference is to all the equipage connected with the tabernacle. It is difficult to decide between παρασκευῆν and κατασκευην, since they mean about the same thing. The B+ reading is not a serious contender for Exod. It does occur at 27<sup>19</sup> as the secondary reading in A 121 for κατασκευῆ (ℳ having כלי), but otherwise it occurs in Exod only for מ (10<sup>10 24</sup> 12<sup>37</sup>). The κατα- compound is an attractive possibility, since it does occur for עבדה at 35<sup>24</sup> (with only 68 Sixt reading παρασκευης), and at 36<sup>7</sup> for מלאכה, whereas παρασκευῆ does not obtain elsewhere in Exod. This is of little significance since it is a well-known compound which would fit here just as well as κατασκευην. In the end, only the tradition can actually be decisive and the support for παρασκευῆν is rather stronger than that of the variant (mainly C n s support) and the choice of παρασκευῆν seems justified.

406 τὴν αὐλήν] (cvar) τὴν σκηνην και παντα τα εν αυτη (αυτης B pro εν α.) αγιασεις B M<sup>ms</sup> 15-376-767 19' f x 68'-120' 55 799 Arm Syh

The above variants with almost identical support must be seen as part of a single picture. That σκηνην cannot be original is clear from the sense. The Hebrew reads ושממת את החצר סביב, and Exod has rendered this well by και περιθήσεις τὴν αὐλήν κύκλῳ. The verb περιθήσεις was chosen because of סביב, and the clause means: and you shall place the courtyard around (i. e. the tent area). The remainder of the verse in ℳ has been omitted by Exod who abbreviates rather extensively throughout this chapter.

The secondary change to σκηνην as well as the gloss και — αγιασεις is based on v. 7; its second clause has a direct modifier of χρίσεις: τὴν σκηνην και πάντα τὰ ἐν αὐτῇ (και ἀγιάσεις). This makes perfectly good sense in the context of v. 7, but here the variant is the result of copying the σκηνην through ἀγιάσεις. The variant text creates an unintelligible statement; what can περιθήσεις τὴν σκηνην possibly intend?

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