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Text History  
of the Greek Leviticus

Von

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VANDENHOECK & RUPRECHT  
IN GÖTTINGEN



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awarded the writer at the 82nd lustrum  
celebrating the founding of the University  
on 8. II. 1575*



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## Chapter 1 The Hexaplaric Recension

The hexaplaric recension is best represented by members of the O group, viz. G-58-376-426 Arab Arm and Syh. Of these ms 426 is not O in character from 11 to 168 κλήρους after which the original scribe of the ms again appears. The parent text of the second scribe has not been assigned to any text group and his work is recorded among the codices mixti.

The most faithful witnesses to the work of Origen are G and Syh, neither of which being fully extant. G lacks (for exact references cf the Einleitung) 13<sub>17</sub>—49 146—32 1449—1524 1710—1828 1936—249 and 2716—34, whereas Syh lacks 2014—219 and 2646—2734. Only 58 and 376 are fully extant, and of these 58 has a somewhat aberrant text as will appear from the materials presented below.

List no. 1 presents all the materials from the Leviticus text tradition marked by an asterisk. If the tradition is clearly wrong it is either marked “(mend)” or the source is given. Otherwise it is understood that the materials are =  $\mathfrak{X}$ , and that fact is not indicated. In this chapter  $\mathfrak{X}$  by itself does not automatically include Sam and Tar as in the edition, but simply the Hebrew text.

### List 1

- 11 Μουσην] pr \* ad  $\neq$  Syh  
 13 δεκτόν] + (\* G Syh) αυτω (αυτο 74-76) B O<sup>-58</sup> d n<sup>-458</sup> t 318 Arm Syh  
 14 χειρα] + (\* G Syh) αυτου O-15 118'-537<sup>LatRuf</sup> Lev I 3 Arab Arm Sa Syh  
 16 μέλη] + (\* G) αυτου (αυτων 376) O-15 Syh  
 18 του 2°] pr \* Arm<sup>te</sup>(mend)  
 19 ἐγκοιλια] + (\* G Syh) αυτου B O-15 318 Aeth Co Syh  
 19 πόδας] + (\* G Syh) αυτου O<sup>-58</sup>-15 318 Sa Syh  
 112 μέλη] + (\* G Syh) αυτου O-15 318 Arab Syh  
 112 κεφαλήν] + (\* G Syh) αυτου O<sup>-58</sup>-15-72 129 59 Arab Arm Syh  
 115 προσοίσει] + (\* Syh) αυτου (-τω 134) B 936 O-15 118'-537 44' 129 127 t 527 Cyr I 1017 Aeth<sup>CG</sup> Arm Co Syh  
 116 πτεροῖς] + (\* Syh) αυτου O-15 Syh Barh  
 22 οἶσει] + (\* G Syh) αυτω (-τω 376 610) O d t Arab Arm Sa Syh  
 22 δράκα] + (\* G Syh) αυτου O<sup>-58</sup>-15 Arm Co Syh  
 22 σεμιδάλεως] + (\* G Syh) αυτης O<sup>-58</sup> Syh  
 22 ἐλαίω] + \* αυτης  $\neq$  G Syh  
 28 προσοίσει 2°] + (\* G Syh) αυτω (-τα 376) O Co Syh  
 32 δώρου] + (\* G) αυτου O<sup>-58</sup>-15 118'-537 Arab Sa Syh  
 32 αυτό] sub \* G(mend)  
 37 προσαγάγη] pr \* is  $\neq$  Syh  
 38 χειρας] + (\* G) αυτου O<sup>-58</sup> 414' 75' 628 Aeth Arab Arm Co Syh  
 38 αἶμα] + (\* G) αυτου O<sup>-58</sup> 118'-537 Arab Syh  
 312 προσάξει] + (\* G) αυτω (-τω 319) O<sup>-58</sup>-15 19' 527 318 319 Syh  
 313 αἶμα] + (\* G) αυτου O<sup>-58</sup>-15-29 318 Arab Sa Syh  
 314 αὐτοῦ] + (\* G; + το 318) δωρον αυτου O 318 Sa Syh  
 316 κάρπωμα] pr (\* G) αρτον O<sup>-58</sup>  
 411 κεφαλῆ] + (\* G) αυτου M<sup>mg</sup> O-29 344<sup>mg</sup> 527 318 416 Arab Syh  
 418 init — μαρτυρίον 1°] sub \* 730(mend)

- 418 τῶν 1° — κυρίου] pr ※ M; sub ※ 344(mend pro ÷)
- 420 ποιηθήσεται] + (※ G) αὐτω (...)]τω G; -τω 58) F<sup>b</sup> O-15 n 318 Sa Syh
- 425 δακτύλῳ] + (÷ G mend pro ※) αὐτου και δώσει (-ση 376) O Sa Syh
- 427 ποιῆσαι] + αὐτην (+ √ G) O 118' 318 Arm
- 428 οἴσει 1°] + (※ G) το (> G-15-58 458 68'-120' 319 426 Eus) δωρον αὐτου (> 19' 68'-120 799) F<sup>b</sup> M' O-15-29 C'' b d n s t 527 γ<sup>-121</sup> z<sup>-126</sup> 18 55 319 424 426 646' 799 Eus VI 15 LatRuf Lev II 5 Arab Arm Sa Syh
- 435 ἀμαρτίας] + (※ G) αὐτου F<sup>b</sup> O<sup>-58</sup>-15 118'-537 318 18 Sa Syh
- 51 ἀμαρτιάν] + (※ G) αὐτου F<sup>b</sup> O-15-29 118'-537 129 318 319 LatRuf Lev 3tit Sa Syh
- 52 fin] + (※ G 344; c var) και λαθη απ αὐτου και αὐτος μεμιανται και πλημμεληση M' G-29 85<sup>ms</sup>-321<sup>ms</sup>-344<sup>ms</sup> 318 68'-120' 18 Eus VI 15 Aeth<sup>C</sup>; + (※ 458 85-344; c var) η θνησιμαιου ερπετου ακαθαρτου και λαθη απ αὐτου και αὐτος μεμιανται και πλημμεληση F<sup>b</sup> 15-376 C'' d n 30'-85'<sup>txt</sup>-321<sup>txt</sup>-344<sup>txt</sup> t 424 646' 799 Arab Arm Syh
- 53 ἡ ἄψηται] sub ※ 344<sup>txt</sup>(mend)
- 55 ini] pr (※ G; c var) και εσται οτι πλημμελησει εις εν απο τούτων O 118'-537 n<sup>-127</sup> Syh
- 56 ἀμαρτίας 1°] + (※ G) αὐτου O<sup>-58</sup>-15 d n<sup>-75</sup> t 55 Syh
- 56 περί 5°] pr ※ 85(mend)
- 62 πλησίον 1°] + (※ G) αὐτου F<sup>b</sup> O-15-72 318 Eus VI 16 Arab Arm Bo Syh
- 62 πλησίον 2°] + (※ G) αὐτου O-15 318 Arm Bo Syh
- 65 κεφάλαιον] + (※ G) αὐτου O 318 Syh
- 66 fin] + (※ G) προς τον ιερεα O<sup>-58</sup>-15 n<sup>-127</sup> Arab Syh
- 615 δρακί] + (※ G Syh) αὐτου O-15 318 Arm Co Syh
- 615 σύν 2°] + (※ G) παντι F M' O<sup>-15</sup> C'' d f<sup>-53\*</sup> s t z 18 59 319 426 799 Aeth Bo Sa<sup>2</sup> Syh
- 72 πεφυραμένην] + ※ collyras conspersas √ Syh
- 73 ἐπ' ἄρτοις ζυμίταις] (※ Syh; c var) επι κολλυρων αρτων αζυμιτων M<sup>ms</sup> C'' d 246 n 30'-85'<sup>txt</sup>-321<sup>txt</sup>-343' t 126 799(1°) LatHes 861 Arm Syh  
The asterisk must originally have covered only κολλυρων. Cf also pr επι κολλυρων (κολυρ.\*) 55; pr κολλυραις 15; επι κολλυραις αρτοις ζυμιταις 376.
- 77 καταλειφθέν] + (※ G Syh; cvar) απ αὐτου βρωθησεται και το καταλειφθεν O<sup>(-58)</sup>-15 318 Arab Syh
- 78 κρεῶν] + (※ G Syh) της θυσιας (hostiarum La) των ειρηνικων (ιρ. G) αὐτου (> 318) O-15 318 Latcod 100 Syh
- 79 κατακαυθήσεται] + (※ G) και τα κρεα O-15 Syh
- 719 θυσίαν] pr (※ Syh) την b 318 Syh
- 82 αὐτοῦ 1°] + (※ G; ÷ Syh<sup>T</sup>) μετ αὐτου O<sup>-58</sup>-15 318 Arab Syh
- 97 και 5°] (~ Syh pro ※) και περι b 319 Latcod 100 Hes 891 Sa Syh
- 1012 και 2°] pr ※ Syh(mend)
- 1012 ἄγια] pr (÷ Syh pro ※) οτι b 126'-628' 646 Arab Arm Syh
- 1018 φάγεσθε] pr ※ comedendo √ Syh
- 111 και 2°] ※ et ad Syh
- 111 λέγων] + (※ G Syh) προς αὐτους O<sup>-58</sup>-15 Sa Syh
- 1146 ψυχῆς 1°] + (※ G Syh) ζωσης F<sup>a</sup> O-15 b 318 Syh
- 1328 και 2° — fin] sub ※ 127(mend)
- 1440 ἔξω] pr ※ ad √ Syh
- 1441 χουὺν] τον απεξυσμενον 127; + ※ ον απεξυσαν √ G; + τον (> d) απεξυσμενον (cvar; αποξυστον 376; αποξουσιον 58) F M' O'' C'' b d f 54-75' s t x<sup>-509</sup> γ<sup>-121</sup> z<sup>-126</sup> 18 59 319 799 Latcod 100 Aeth Arab Co Syh
- 1441 ἔξω] pr ※ ad √ Syh
- 1442 ἀντί] pr ※ ad √ Syh
- 1445 ἔξω] pr ※ ad √ Syh
- 1453 ἔξω] pr ※ ad Syh
- 1525 fin] + ※ ea √ Syh
- 1610 ἀφήσει — fin A B O<sup>(-58)</sup>-15 b n x 319 Cyr X 204] pr (※ M 344) και rell; sub ※ M 344; ἀφήσει αὐτόν sub ÷ G = ㉔
- 1610 fin] + (※ M 127-344; cvar) και ληφεται ο τραγος (aut χιμαρος) εφ εαυτω τας ανομιας αυτων εις γην αβατον M' V 58-64<sup>ms</sup>-381'-708-οII<sup>-707</sup> C'' d 246 n s t γ z 18 59 319 426 799 Latcod 100 Arm Syh: ex 22



- 17<sub>12</sub> init — (13) Ἰσραήλ] sub ✕ 458(mend)  
 17<sub>14</sub> αὐτοῦ 1°] + (✕ Syh) εν (> 767; + τη 130 392) ψυχη αυτου O 767 130<sup>ms</sup> 392 Syh  
 17<sub>14</sub> ὅτι — ἐστὶν 2°] sub ✕ 458(mend)  
 20<sub>20</sub> ἀτεκνοι ἀποθανοῦνται] sub ✕ 127(mend)  
 21<sub>14</sub> ταύτας] pr ✕ Syh(mend)  
 21<sub>18</sub> init] pr (✕ Syh) οτι d 246 n t<sup>-76</sup> 128-628 Arab Arm Syh  
 22<sub>2</sub> Ἰακώβ] pr (✕ Syh) προς Cyr I 793 Syh  
 22<sub>11</sub> ἀργυρίου] + ✕ eius ✕ Syh  
 22<sub>18</sub> Ἰακώβ] pr (✕ Syh) προς 318 Syh  
 22<sub>21</sub> init — προσεγγέκη] pr ✕ 85(mend); sub ✕ 127 344-730  
 22<sub>21</sub> προσεγγέκη] + (✕ M 344-730; + ✕ 127; cvar) τα δωρα αυτου κατα πασαν ομολογιαν αυτων (+ ✕ 127) η κατα πασαν αφεσιν αυτων M' 376 C<sup>7-528</sup> 417-422 d 246 n<sup>-75</sup> s t 318 126-628 18 55 Latcod 103 Arm: ex 18  
 22<sub>27</sub> καί 2°] pr ✕ 458(vid; mend)  
 23<sub>22</sub> σου 2°] sub ✕ Syh(mend)  
 23<sub>27</sub> ἐξίλασμοῦ] + (✕ Syh) εστι(v) O<sup>-58</sup> d n t Aeth Arm Syh  
 23<sub>32</sub> ἀπὸ ἐσπέρας] pr (✕ Syh) εσπερας O<sup>-58</sup> Syh  
 23<sub>39</sub> εορτάσατε] + (✕ Syh) την (> b) εορτην O b 318 Syh  
 23<sub>40</sub> ἡμέρας] + (✕ 127; c var) και εορτασατε (aut -σετε) αυτην εορτην τω κω̄ επτα ημερας O-15 b d<sup>-106</sup> n t 318 55 799 Arab Arm Syh (= a' 85-321'-344; θ' ο' 85'-344)  
 24<sub>10</sub> Αἰγυπτίου] pr (✕ Syh) ανδρος 318 Syh  
 24<sub>14</sub> ἔξω] pr ✕ ad ✕ Syh  
 24<sub>15</sub> ἀμαρτίαν] + (✕ G Syh) αυτου O<sup>-58</sup> Latcodd 91 92 94—96 Sa Syh  
 24<sub>18</sub> ἀποτεισάτω] + (✕ G) αυτο (-τον 58-376) O (= 58 s nom)  
 24<sub>21</sub> init] pr (✕ G; + ✕ Syh) και ο τυπτων κτηνος αποτεισαιτω (cvar) αυτο (-τω G\*) O<sup>-58</sup> Sa<sup>2</sup> Syh  
 24<sub>23</sub> ἔξω] pr ✕ ad ✕ Syh  
 25<sub>8</sub> ἐπτά 3°] pr (✕ G Syh) ημεραι F<sup>a</sup> O Syh  
 25<sub>33</sub> κατάσχεσις] pr (✕ G) αυτη η F<sup>a</sup> O-15 b 318 Aeth Sa Syh  
 25<sub>47</sub> σου] + (✕ G Syh) μετ αυτου F<sup>a</sup> O<sup>-58</sup> Syh  
 25<sub>47</sub> παροίκω] pr ✕ 344(mend)  
 26<sub>7</sub> init — ὑμῶν 1°] sub ✕ 344(mend)  
 26<sub>16</sub> ἐφ' ὑμᾶς] + (✕ G Syh) σπουδη (cvar) F<sup>a</sup> O b d n t x<sup>-509</sup> 799 Arm Syh  
 26<sub>19</sub> σιδηροῦν] pr (✕ Syh) ως (ω 376) F M' 58-376-ol' C<sup>1'-550 552c</sup> f s x γ<sup>-121</sup> z 18 59 319 646 799 Latcod 100 Aeth Bo Sa<sup>3</sup> Syh Barh  
 26<sub>41</sub> ἐν θυμῷ] (÷ G) θυμω G-426 b 71-527 318 55; sub ÷ Syh; > n Iust Dial 74 Latcod 100 I πλαγίω] mptl' ✕ yt ✕ Syh; πλαγιως 376' n 509 Iust Dial 74 Latcod 100 Arm  
 Syh correctly presents the corrections of Origen, i.e. ἐν θυμῷ sub ÷ and the change of πλαγίω to an adverb shown by the addition of a sigma.  
 26<sub>42</sub> καί 4° — fin] sub ✕ 85-344(mend)  
 27<sub>10</sub> αὐτό 1°] + (✕ G) και ουκ αντερει (-ρι F<sup>a</sup>) αυτω F<sup>a</sup> O 318  
 27<sub>10</sub> πονηρῷ] + (✕ 54-458) και ουκ αντερει αυτω 54-75'(mend)  
 27<sub>17</sub> κατὰ — (18) αὐτοῦ 1°] pr ✕ 85(mend); sub ✕ 344

It is immediately obvious that the asterisk tradition has been preserved not only in sparse fashion (only 105 citations are given), but also in a faulty manner, since 23 of the above instances are erroneous. These faulty traditions are found in 344 (10), 127 (5), four each in M 85 and 458, three each in 730 and Syh, and one each in G 54 and Arm.

Correct traditions for the asterisk signs (including obelus signs which were obviously originally asterisks) are preserved 52 times in Syh and 50 times in G, and only once each in 127 and 344.

Of the 81 citations of hexaplaric plusses in the above list 76 are supported by Syh, and 55 by the majority of the O mss which in turn are joined by ms 15 of the oI

group in 28 cases. Ms 318 of the *y* group also shows a great deal of hex influence; it has the hex plus 28 times. Among the versions Sa supports in 24 instances; Arm, 20; Arab, 17, with the others only rarely involved.

Among the text families *b* (or 118'-537 as part of the *b* tradition) supports 16 of the above citations, and the Byzantine text is involved in 13 instances (*d*, 12; *n*, 13, and *t*, 13).

The asterisk tradition has been very badly preserved in the tradition. Presumably the asterisks have often been lost through scribal inattention. In the following list variants which are plusses and are equal to  $\mathfrak{M}$ , and are supported by witnesses which according to the first list showed hex influence are given. Here too the fact that these variants equal  $\mathfrak{M}$  is only recorded if there is ambiguity in the citation.

#### List 2

- 13 προσάξει] + αυτο (αυτω 528 108-118') M<sup>mg</sup> 29-58-72 C'' b 30'-85'-mg-321<sup>mg</sup>-343-344<sup>mg</sup>  
527 y<sup>-121</sup> 59 319 416 424 646' Lat<sup>codd</sup> 100 101 Ruf Lev I 2 Bo
- 110 τῶν 3°] pr απο 29 54 392 55 319 Lat<sup>cod</sup> 100 Bo Syh
- 112 στέαρ] + αυτου F oI<sup>-15</sup>-82-707 C'' dfn<sup>-127</sup> s t 318 z 59 426 646' 799 Aeth Arab Bo Syh
- 115 κεφαλὴν] + αυτου F M' O'' C'' 19' dfn s t 527 y<sup>-121</sup> z 18 59 426 646' 799 Cyr I 1017  
Lat<sup>cod</sup> 100 Aeth Arab Arm Co Syh
- 115 αἶμα] + αυτου O<sup>-58</sup> 118'-537 318 Syh
- 116 πρόλοβον] + αυτου O-15 19' Sa Syh
- 28 προσεγγίσας] προσεγγιει αυτην 118'-537
- 29 ἀφελεί] pr και 118'-537 319
- 213 ού] pr και 118'-537 527 Aeth Bo
- 214 πεφουγμένα] + εν πυρι 118'-537 75<sup>mg</sup>
- 214 πρωτογενημάτων 2°] + σου O-15 b d 129 n<sup>-458</sup> t Arm Syh
- 32 χεῖρας] + αυτου F<sup>b</sup> M' O'' C'' dfn s t y z 18 59 646' 799 Cyr II 544 Eus VI 44 Lat<sup>cod</sup>  
100 Aeth Arab Arm Co Syh
- 39 τὸ στέαρ 3°] pr παν F M' 802(vid) O'' C'' 19' fn s x<sup>-509</sup> y z<sup>(-126)</sup> 18 59 319 646' Aeth  
Arm Sa Syh
- 311 init] pr και 802(vid) 118'-537 d t 318 799 Bo
- 313 χεῖρας] + αυτου O-15 C'' d n s t<sup>(-134)</sup> 527 319 424 646<sup>l</sup> verss
- 316 ἀνοίσει] + αυτα O Bo =  $\mathfrak{M}$ ; + αυτο 319 Sa Syh
- 42 τῶν A B 15 118'-537] pr παντων rell
- 46 δάκτυλον] + αυτου G-15-376-618\* 118'-537 458 318 18 426 Arab Arm Co Syh
- 46 τὸ καταπέτασμα τὸ ἄγιον] προσωπον του καταπετασματος του αγιου 118'-537 Syh
- 410 ἀνοίσει] + αυτα 118'-537 Arab Sa =  $\mathfrak{M}$ ; + αυτο O<sup>-58</sup>-15 Aeth Bo Syh
- 417 δάκτυλον] + αυτου F<sup>b</sup> O<sup>(-G)</sup>-15-72 118'-537 d<sup>(-106)</sup> n t 68' 426 Arm Co Syh
- 419 στέαρ] + αυτου F<sup>b</sup> M' O''<sup>-15 72</sup> 118'-537 dft y z 18 646 799 Lat<sup>codd</sup> 100 104 Arab Sa Syh
- 424 τὴν χεῖρα A B 15 19' n<sup>-127</sup> x<sup>-509</sup> 55 319 426 Cyr I 965 Lat<sup>codd</sup> 100 103] manus suas Arm;  
+ αυτου rell =  $\mathfrak{M}$
- 428 ἡ ἀμαρτία] + αυτου 426 Lat<sup>cod</sup> 103(vid) Arab Syh
- 428 ἀμαρτίας] + αυτου O<sup>-58</sup>-15 318 Cyr I 965 Eus VI 15 Syh
- 429 χεῖρα A B 19' n x y<sup>-318</sup> 55 319 426 Lat<sup>codd</sup> 100 103 Cassiod 2 Cor V 21 Pel 2 Cor V 21  
Rom VIII 3<sup>ap</sup>] manus (+ suas Arm) Lat<sup>Pel Rom VIII 3<sup>te</sup></sup> Arm; + αυτου rell =  $\mathfrak{M}$
- 430 δακτύλω A B 19' 127 x y<sup>-318</sup> 55 319 Lat<sup>codd</sup> 100 103] + αυτου rell
- 433 τὴν χεῖρα A B 53' n x<sup>-509</sup> y<sup>-318</sup> 55 426 Lat<sup>cod</sup> 100] τας χειρας (+ αυτου 799 La) 19' 319  
799 Lat<sup>cod</sup> 103; + αυτου rell =  $\mathfrak{M}$
- 433 αὐτό] + περι (+ της 376<sup>g</sup>) αμαρτίας F M' O''<sup>-72</sup> C'' f<sup>(-53)</sup> s 392 z 18 59 646' 799  
Aeth<sup>-CG</sup> Arab Bo<sup>A</sup> Syh
- 434 ἐπιθήσει] pr και G-15 19' 527 y<sup>-121</sup> 126 319 Lat<sup>codd</sup> 100 103 Arm Bo Syh

- 58 σφονδύλου] + αυτου F<sup>a</sup> O-15 318 Co Syh  
512 δράκα A B 15 b 127 x γ<sup>-318</sup> 55 319 Phil III 197 200 Lat<sup>codd</sup> 100 101 103 Arm] χείρα αυτου  
72 59 426; + αυτου F<sup>a</sup> Cyr I 972 rell =  $\mathfrak{R}$   
512 τών] pr επι F M' O'' C''<sup>L417<sup>h</sup> 529</sup> f n s 318 z 18 59 319 646' 799 Lat<sup>cod</sup> 100 Aeth Arab Bo  
Syh  
517 άμαρτίαν A B 129 127 x γ<sup>-318</sup> 55 319 Anast 580 Lat<sup>codd</sup> 100 101 103 Aeth Arm] + αυτου  
Eus VI 16 Lat<sup>Aug</sup> Lev 7 XX 5 rell  
65 πέμπτον] + αυτου (-τω 318) F M' G-oI' C'' b f n<sup>-127</sup> s t 318 z 18 59 426 646' 799 Aeth  
Arab Co Syh  
65 άποδώσει] + αυτο(cvar) O<sup>-58</sup>-15 d n t 527 426 Bo Syh  
614 init] pr και 58 Arab Arm  
622 ό ίερεύς] pr και F<sup>cpr<sup>m</sup></sup> O-15 b Sa Syh  
622 άπαν] pr τω (> 343)  $\overline{\kappa\omega}$  F<sup>b</sup> O<sup>-58</sup>-15 C'' b n s t 318 126 Arab Arm Sa<sup>1</sup> Syh =  $\mathfrak{R}$ ; τω  $\overline{\kappa\omega}$   
οταν d  
625 Άαρών] pr προς z<sup>-126</sup> Lat<sup>Ruf</sup> Lev V 1 2  
632 αίμα] + αυτου O<sup>-58</sup> 319 Lat<sup>cod</sup> 100 Hes 857 Sa Syh  
72 άρτους] + αζύμους 376 C'' b d 246 n s t 126-407 18 55 Arab Arm  
73 σωτηρίου] + αυτου F M' O''<sup>-15</sup> C'' d f n<sup>-127</sup> s t 318 z 18 59 426 799 Lat<sup>Ruf</sup> Lev V 7  
Aeth<sup>CP</sup> Arab Co Syh  
715 init] pr σι b 128-628 Syh  
717 αίμα] pr παν O<sup>-58</sup>-15 318 Syh  
719 σωτηρίου 1°] + αυτου F M' O''<sup>-82 376</sup> C''<sup>-16\*</sup> f s<sup>-730</sup> 527 318 z 18 59 426 Arab Co Syh  
719 σωτηρίου 2°] + αυτου F M' O'' C'' d f n<sup>(-75)</sup> s t 527 318 z 18 59 426 799 Aeth Arm Bo  
Syh  
814 χείρας A B 58 x<sup>-527</sup> 55 319 426 Eus Ps LXVIII 30s] + αυτην 708\*; + αυ[... 809; +  
αυτων rell =  $\mathfrak{R}$   
815 δακτύλω] + αυτου F M' O'' C'' b d f 54-75 s t 527 318 z<sup>(-126)</sup> 18 59 426 799 Aeth Arab  
Arm Co Syh  
820 μέλη 1°] + αυτου F M' O'' C'' d f n s t 527 318 z 18 59 426 799 Aeth Co Syh  
823 χειρός] + αυτου F<sup>a</sup> O-15-29 C'' b d<sup>(-125)</sup> 246-664 n s<sup>(-130)</sup> t 527 319 Chr II 912 Aeth  
Arab Arm Co Syh  
823 ποδός] + αυτου F M' O''<sup>-72</sup> C'' b d<sup>(-125)</sup> f<sup>(-53)</sup> n s t 527 318 z 319 426 799 Aeth Arab  
Arm Co Syh  
825 τό 2°] pr παν O<sup>-58</sup>-15 b 318 319 Lat<sup>codd</sup> 100 101(vid) Arab Syh  
826 άρτον 2°] κολλυραν αρτου b  
826 τόν 1°] pr επι F<sup>bvid</sup> O-15 417 b d n 343 t 318 Aeth Arm Pal Sa<sup>1 2 3AP</sup> Syh  
828 Μωσής 1°] + αυτα G-15-376 127  
830 τάς 1°] pr επι F M' 58-oI<sup>-15</sup> C'' b 125 f<sup>(-53)</sup> s 527 γ<sup>-121</sup> z<sup>-126</sup> 18 55 59 319 799 Aeth Arab  
Bo Sa<sup>3AP</sup> Syh  
830 τους υιούς 1°] pr επι F M' 58-oII C''<sup>-52'</sup> b d f<sup>-53</sup> n<sup>(-54txt)</sup> s<sup>(-343)</sup> t 527 γ<sup>-121</sup> z<sup>-126</sup> 18 55 59  
319 799 Lat<sup>codd</sup> 100 101 Aeth Arab Bo Sa<sup>2 3</sup> Syh  
830 τάς 2°] pr επι F M' 58-oII 46mg-cl<sup>-52' 73\*</sup> b d<sup>(-106)</sup> f s<sup>(-130)</sup> t 527 γ<sup>-121</sup> z<sup>-126</sup> 18 59 319 799  
Lat<sup>codd</sup> 100 101 Aeth Arab Bo Syh  
833 πληρωθή] + ημερα B<sup>c</sup> F M' O''<sup>-72</sup> f<sup>-53</sup> 85'mg-321'mg x z<sup>-126</sup> 18 59 319 426 799 Chr II 912  
Cyr I 764 Lat<sup>cod</sup> 100 Arab Co Syh:  $\overline{\text{ימי אכלא}}$   $\mathfrak{R}$   
836 τῷ Μωσῆ] εν (εγ 118') χειρι μωση b  
95 συναγωγή] pr η F M<sup>mg</sup> O''<sup>-376</sup> d 56'-129 n s t 527 318 126'-628' 59 319 416 426 799  
98 άμαρτίας] + το αυτου (εαντ. 72) F M' oI<sup>-15</sup> C''<sup>-414'-57'-73'</sup> d<sup>-106</sup> 56'-129 30-85' t 392  
126-630 18 59 =  $\mathfrak{R}$ ; + αυτου F<sup>b</sup> O-15 414'-528'-550' b 106 53' n 321'-343-730 527  
318 z<sup>-126 630</sup> 426 799 Aeth<sup>P</sup> Arab Arm Sa<sup>2 3</sup> Syh  
99 δάκτυλον] + αυτου F M' O'' C'' b d f n<sup>-127</sup> s t 318 z 18 59 426 799 Aeth Arab Arm<sup>tc</sup> Co Syh  
911 πυρί] pr εν b 318 Lat<sup>cod</sup> 100  
912 προσέχεεν] + αυτο O-15 b 318 Aeth Sa Syh  
917 τάς χείρας] την χείρα αυτου b Aeth =  $\mathfrak{R}$ ; + αυτου F<sup>a</sup> O-15 Co Syh  
918 προσέχεεν] + αυτο (αυτω 44-610) O<sup>-58</sup>-15 b d n<sup>-458</sup> t Aeth<sup>C</sup> Arm Bo<sup>A</sup> Sa Syh  
919 του 2°] pr απο F M' O'' C'' d 129 n s t 619 γ<sup>-121</sup> z 18 55 59 319 799 Lat<sup>Aug</sup> Lev XXVII  
3 Arm Bo Sa<sup>1 2</sup> Syh

- 9<sub>22</sub> τὰς χεῖρας] + αυτου O-15 b 318 Or IX 336 Arm Co Syh; *manum suam* Aeth = **Ⲙ**  
9<sub>24</sub> πρόσωπον] + αυτων O-15 b d 54' 343 t 509 318 Arm Co Syh  
10<sub>5</sub> ἦραν A B<sup>(ms)</sup> x<sup>-619</sup> 121] + αυτους rell  
10<sub>6</sub> Ἐλαζάρ] pr προς 44 n t 121 = Sam  
10<sub>10</sub> διαστεῖλαι] pr και O Syh  
10<sub>10</sub> τῶν 2°] pr ανα μεσον d 127 t 59 Aeth Sa  
10<sub>10</sub> τῶν 4°] ανα μεσον των (> 56'-129) F M' O'' C'' 44-107' 56'-129 n s t 619 318 z 18 59  
319 LatAug Lev 33 Ruf Lev VII 1 Aeth Arab Co Syh  
10<sub>12</sub> Ἰθαμάρ] pr προς F<sup>b</sup> M' 64'-oII C'' 44' 56-129 s t 619 z<sup>-126</sup> 18 55 59 646 799 Latcod 100  
Aeth Syh  
10<sub>12</sub> φάγεσθε] + αυτην F<sup>b</sup> 376 b  
10<sub>16</sub> Ἰθαμάρ] pr επι 127 Syh  
11<sub>10</sub> ἐστιν] + υμιν x<sup>-509</sup> 18 Syh  
11<sub>14</sub> κόρακα] pr παντα F<sup>b</sup> M' O'-82-707 C''<sup>-(414')</sup> 422 (550<sup>ext</sup>) f<sub>s</sub> 121(mg) z<sup>-(68)</sup> 18 424 646 799 Cyr  
I 929 Bo Syh  
11<sub>15</sub> στρουθόν] pr τον 707 C'' 44 n s t 424 Bo<sup>B</sup>  
11<sub>15</sub> γλαῦκα] pr τον (την 16'-414\*-551) C'' 127 s 424  
11<sub>15</sub> λάρων] pr τον C''<sup>-(414' 528)</sup> s 424  
11<sub>21</sub> τῶν 1°] pr παντων O-15 318 Latcod 100 Syh  
11<sub>23</sub> init] pr και F M' 58-oI<sup>-15 707</sup> C'' d f s t 392 z 18 59 426 646 799 Latcod 100 Arab Bo  
11<sub>25</sub> ἰμάτια A B 127 x<sup>-(509)</sup> y<sup>-318</sup> 55 319 Latcod 100] + αυτου (εαυτ. 15-82-707 407) rell  
11<sub>27</sub> χειρῶν] + αυτου F<sup>a</sup> O-15 b 246 318 126'-628' 646 Arm Sa Syh  
11<sub>28</sub> ἰμάτια A B<sup>\*</sup> 54' y<sup>-318</sup> Latcodd 100 104] + αυτου (-των 619\*) Cyr I 933 rell  
11<sub>29</sub> χειρσάις] + και τα ομοια αυτω (-των 15-58-376) F<sup>a</sup> O-15 b Syh  
11<sub>30</sub> μυγαλῆ] pr και (+ η 18) n<sup>-127</sup> 85\* 18 426 Latcodd omn Aeth Arm Co  
11<sub>30</sub> χαμαιλέων] pr ο F M' 58-72 76 392 18 59  
11<sub>37</sub> τῶν] pr απο b d<sup>-(610)</sup> 246 t z<sup>-68\*</sup> 799  
11<sub>39</sub> τῶν 1°] pr απο A 15 C'' d n s t y<sup>-318</sup> 126'-628' 646 Bo  
11<sub>40</sub> ἰμάτια 1°] + αυτου (εαυτ. G-58) F O C''<sup>-(413 422)</sup> b<sup>-(314)</sup> 53'-246 85'-321'-730 t 318 68'  
799 Cyr I 936 Latcod 100 Co Syh  
11<sub>40</sub> ἰμάτια 2° A B 15-29-72 n<sup>-458</sup> x<sup>-509</sup> y<sup>-318</sup> 55 319 Latcodd 100 104] + αυτου Cyr I 936 rell  
11<sub>46</sub> ἐρπούσης] pr της d n t 799 Aeth Arm  
12<sub>5</sub> ἀφεδρον] + αυτης F M' O'' C'' b d f n<sup>-127</sup> s t 318 z 18 59 426 646 Cyr I 1005 Latcod 104  
Aeth Co Syh  
13<sub>2</sub> τηλανγῆς] pr η M' O''<sup>-58 72</sup> C'' d 129 n s t y z 18 319 426 646 Arm Syh  
13<sub>2</sub> ἔνα] pr προς d n t 392 426 Latcod 104 Aeth Arm Bo Sa<sup>3</sup>  
13<sub>3</sub> χρωτός 2°] + αυτου F M' O''<sup>-(72)</sup> C'' b 44' f 54 s t 318 z<sup>-(68)</sup> 18 59 426 646 799 Aeth  
Arab Co Syh  
13<sub>3</sub> ὄνεται 2°] + αυτον (αυτο 58) O-15 b n 318 LatAug Loc in hept III 27 Sa Syh  
13<sub>4</sub> χρωτός] + αυτου F M' O'' C''<sup>-528</sup> b d f n s t 318 z 18 59 426 646 799 Cyr I 977 LatAug  
Lev 43 45 Hes 929 Aeth Arab Arm Co Syh  
13<sub>6</sub> οὐ] pr και C Aeth Syh  
13<sub>6</sub> ἰμάτια A B 381' n x y<sup>-318</sup> 55 319 Latcod 100] + αυτου Cyr I 977 LatHes 929 rell  
13<sub>11</sub> τοῦ χρωτός A B x 121 55 319 Latcod 100] > 72; + αυτου Cyr I 984 LatAug Lev 47 Hes  
929 rell = **Ⲙ**  
13<sub>12</sub> κεφαλῆς] + αυτου 15-376 422 b Bo Sa<sup>2 3</sup>  
13<sub>12</sub> ποδῶν (ποδος 414-551<sup>c</sup> Syh)] + αυτου F<sup>a</sup> M' O''<sup>-72</sup> C'' b d 56'-129 54-75' s t 318 z 18  
426 646 799 Cyr I 984 Aeth Arab Co Syh  
13<sub>13</sub> χρωτός] + αυτου F M' O'' C'' b d f 54-75' s t 318 z 18 59 426 646 799 Cyr I 984 Aeth  
Arab Co Syh  
13<sub>17</sub> ὄνεται] + αυτον O-15-72 b 458 LatHes 929 Aeth Arm Sa Syh  
13<sub>20</sub> ὄμις] + αυτης F<sup>a</sup> 15-376 b = **Ⲙ**; + αυτου 58 = Sam; + eius Co Syh  
13<sub>20</sub> λέπρα] αφη λεπρας (-ρα F s) F M' O''<sup>-15 376</sup> C'' 44' f<sup>-129</sup> 127 s t y<sup>-318</sup> z 18 59 426 646 799  
Latcod 100 Aeth Arab Bo  
13<sub>21</sub> ἴδη] + αυτον O-15 b 318 Aeth Syh; + αυτην F<sup>a</sup> Sa = **Ⲙ**  
13<sub>23</sub> χῶραν] + αυτου F M' O'' C'' b f 54-75' s 318 z 18 59 646 799 Aeth Arab Co Syh  
13<sub>26</sub> ἴδη] + αυτην F M 15-58-707 C'' 125 56' 54-458 s z<sup>-68'</sup> 18 59 646 Syh

- 1327 τῆ 1°] pr εν F M' 376-οΙ<sup>-1572</sup> C'' f s z<sup>-126</sup> 18 59 426 646 799  
1328 χώραν] + εις Bo Syh  
1331 ὄψις] + αυτου O-15 b 318 Co Syh  
1334 ἰμάτια] + αυτου O-15 b 318 Arab Arm Co Syh  
1336 ὄψεται A B F 72 x 59 319 Arm<sup>te</sup>] + αυτου rell  
1337 ἐνάπιον] + αυτου F M' O'' C'' b d f 127 s t 318 z 18 59 426 646 799 Co Syh  
1341 πρόσωπον] + αυτου O-15-618 b<sup>LatRuf Lev VIII 10</sup> Co Syh  
1344 ἐστιν] + ακαθαρτος εστι(ν) O-15 b d 246 n<sup>-75</sup> t 128-628' 646 Arm Syh (= ο' θ' σ' 344)  
1345 ἐστιν] + εν αυτω b  
1352 init] pr και 72-376 57 d n<sup>-458</sup> t 392 Meth 464 Arm  
1354 ἀφοριεῖ] + αυτο 15-376 Syh  
1355 ὄψιν] + αυτης F O'' C''<sup>-465</sup> b f s 318 z 59 646 799<sup>LatAug Loc in hept III 35</sup> Aeth Co Syh  
1356 ἀπορρήξει] pr και M<sup>mg</sup> 29-82 d 246 t 318 z 319 416 426 646  
142 οὗτος] + εσται G-15-58 Syh  
149 πάγωνα] + αυτου O-15 C''<sup>-500</sup> 664 318 Co Syh  
149 ὄφρουας] οφρους (-ρουας των 767) οφθαλμων αυτου 376 767  
149 ἰμάτια A B V 509 121 55 319 Epiph II 485] + αυτου Cyr II 556 rell  
1410 τῆ 1°] pr εν x<sup>-509</sup>  
1412 τῆς] περι της (> b 84 319) b d n 85<sup>mg</sup>-321'<sup>mg</sup> t γ<sup>-121</sup> 319<sup>Latcod 100</sup> Arab Sa  
1413 τό 1°] pr ως n Arm  
1414 χειρός A B V x 121 55 319<sup>Latcod 100</sup>] + αυτου<sup>LatRuf Lev VIII 11</sup> rell  
1414 ποδός A B V x 121 55 319<sup>Latcod 100</sup>] + αυτου<sup>LatRuf Lev VIII 11</sup> rell  
1416 βάψει] + ο ιερους F M' O''<sup>-381'</sup> C'' b d f n s t 318 z<sup>(-126)</sup> 18 59 426 646 799 Aeth Arab  
Arm Co Syh  
1416 δάκτυλον (-λιον 392) A B x γ<sup>-318</sup> 55 319<sup>Latcod 100</sup>] + αυτου rell  
1416 χειρός] + αυτου F M' O'' C'' b d f n s t 318 z<sup>(-126)</sup> 18 59 646 799 verss  
1416 ἄνεϊ] + (+ sacerdos Arab) απο του ελαιου M' O''<sup>-5872</sup> C'' b d f-129 767 s t z<sup>(-126)</sup> 18 646  
799 Aeth Arab Syh  
1417 χειρῖ] + αυτου F M' O'' C'' b<sup>-19</sup> d f n s t 318 z<sup>(-126)</sup> 18 59 319 426 646 799<sup>LatRuf Lev VIII 11</sup> Aeth Arab Arm Co Syh  
1417 χειρός A B V 376 x γ<sup>-318</sup> 55 319<sup>Latcodd 100 104</sup>] + αυτου<sup>LatRuf Lev VIII 11</sup> rell  
1417 ποδός A B V x γ<sup>-318</sup> 55 319<sup>Latcodd 100 104</sup>] + αυτου<sup>LatRuf Lev VIII 11</sup> rell  
1421 πεφυραμένης] pr εν (aut εμ-) οΙ<sup>-1572</sup> C'' f s Sa<sup>1</sup>  
1424 ἐπιθήσει] pr και V 15-29-376-707 53'-56 318 55 426 Aeth Arm Bo Syh  
1424 αὐτά] + ο ιερους V 15-376 53' 318 Syh  
1425 χειρός A B V x γ<sup>-318</sup> 55 319<sup>Latcod 100</sup>] + αυτου rell  
1425 ποδός A B V 15-72-381' x<sup>-509</sup> γ<sup>-318</sup> 55 319<sup>Latcod 100</sup>] + αυτου rell  
1427 δακτύλω A B V 15 127-767 x 121 55 319<sup>Latcod 100</sup> Arm] + αυτου rell  
1429 ἔλαιον] απο του ελαιου A B 319 Sa Syh  
1431 init] pr οσα ευρεν η χειρ αυτου 15-376  
1432 τῆ χειρῖ A B F V b n x γ<sup>-318</sup> 55 319] > 76 Bo<sup>B</sup>; + αυτου rell =  $\mathfrak{M}$   
1433 Ἰακρόν] pr προς G 130-321' Arm Syh (= οί λ' ο' 85-344)  
1436 ὄσα] pr παντα 85'<sup>mg</sup>-321'<sup>mg</sup> Cyr II 564 Aeth Syh  
1437 ἐν] pr και ιδου η (> 64-82-381'-708\*) αφη F M' O''<sup>-15708C</sup> C'' d f s t z 18 59 426 799 Cyr  
II 564 569 Aeth Arab Bo Syh  
1445 χοῦν] + της (> 529 56c) οικιας F M' O''<sup>-72</sup> C'' b d f 54'-767 s<sup>-130</sup> t γ<sup>-121</sup> z 18 59 319 799  
Cyr II 565 573<sup>Latcodd 100 104</sup> Spec 118 Aeth Arab Arm Syh  
1455 ἰματίου] pr του 15-376 552\* b  
153 ῥύσεως 1°] + αυτου 15-376  
153 ῥύσεως 2°] + αυτου 15-376 129 75' 126  
157 ἰμάτια A B 15 54-75-767 x 121<sup>Latcod 104</sup>] + αυτου Cyr I 997 rell  
158 ἰμάτια A B 82-707 C'<sup>-528</sup> (529)-417-422 56 n<sup>-767</sup> s 527 121 799 Cyr I 997<sup>Latcod 104</sup>] +  
αυτου rell  
1511 ὄσων] pr παντων 318 Syh  
1511 τὰς χεῖρας A B V 767 x 392 319] τριβησεται (> 422c) αυτου 422; + αυτου<sup>LatAug Lev 52</sup>  
rell =  $\mathfrak{M}$   
1511 νένιπται A B\* 15 x<sup>-509</sup> 121 426] διενιπται 129; + υδατι<sup>LatAug Lev 52</sup> rell =  $\mathfrak{M}$

- 1511 *πλυνεῖ*] pr και 15  
1511 *ἰμάτια*] + *αυτου* (-των 370<sup>c</sup>) O-15-381' C''-46<sup>s</sup> (529<sup>txt</sup>) *b d*(-44) 53'-246 *n t* 509 318 *z*(-68) 55 59 319 416 verss
- 1512 *σκευος ξύλινον*] pr παν 15-58 44' *n t* *y*-121 Arm Syh (= *οἱ λ' ο'* 344): cf also παν ξύλον σκευος 376
- 1513 *σῶμα*] + (+ το 529<sup>c</sup>) *αυτου* F M' V O''-72 381' C'' *b d f*-246 54'-767 *s t* 509 *y*-121 *z* 18 55 59 426 799 verss
- 1513 *ὔδατι* A B 53'-56 75 *x*-509 121 Cyr I 1000] + *ζωντι* rell
- 1519 *πᾶς*] pr και 15-376 Arab Bo Syh
- 1525 *αἵματος*] + *αυτης* O-15 *b* 767 318 Syh
- 1525 *τῆς ἀφέδρου* 2° A B V *x* *y*-318 319 Latcod 100] pr *αυτης* 19; + *αυτης* rell =  $\mathfrak{R}$
- 1526 *κοίτη*] pr η O-58 128
- 1526 *ρύσεως* A B\* 121] + *αυτης* rell
- 1526 *ἀφέδρου* 1° A B 72 *b*-19 *x* 121 319 Latcod 100] + *αυτης* (-του 458) rell
- 1526 *ἀφέδρου* 2° A B V *x* *y*-318 319] + *αυτης* rell
- 1527 *ἰμάτια*] + *αυτου* (-της 19) O''-15 (58) 77 *b* 53'-246 *n*-127 *x*-509 318 126 799 Arm Co Syh
- 1528 *ἀπὸ τῆς ὕσεως* A B V 127 71\*-509-527 *y*-318 319 Latcod 100 Arm] > 15; + *αυτης* (-του 458 426) rell =  $\mathfrak{R}$
- 166 *τοῦ*] pr περι 381' 458 Latcod 100 Arm Syh
- 1611 *τοῦ*] pr περι 458 Latcod 100 Arm Sa Syh
- 1612 *χειρας*] + *αυτου* O-58-15-381' *b d f*-129 *t* 318 Tht Lev 175<sup>c</sup> LatHes 994 Ruf Lev IX 8 Arm Sa<sup>1</sup> Syh
- 1614 *δακτύλῳ* 1°] + *αυτου* O *b d*(-44) *n t* 318 LatHes 995 Ruf Lev IX 10 Arab Arm Bo Sa<sup>3</sup> Syh
- 1614 *τῷ δακτύλῳ* 2° A B V *x* 392 319 Latcod 100] > 72 75; + *αυτου* Cyr II 581 LatHes 995 rell =  $\mathfrak{R}$
- 1617 *τοῦ οἴκου*] pr περι *d*-125 *n*-75 *t*(-134) Arm Bo Sa<sup>3</sup> Syh
- 1619 *δακτύλῳ*] + *αυτου* F M' O'' C'' *b d f n s t* 318 *z* 18 59 799 Cyr II 584 Aeth Arab Arm Co Syh
- 1621 *χειρας*] pr δυο F M' O''-15 C''-413 500\* 56'-129 *s* 318 *z* 18 59 319 799 Cyr II 584 Aeth Co Syh
- 1622 *τάς*] pr *πασας* O-15 318 Arab Sa Syh (= *ο' σ' θ'* 344; *s* nom 130-321')
- 1626 *ἰμάτια* A B V *n* *x* 392 319] + *αυτου* rell
- 1627 *αἶμα* A B 58 Arm] + *αυτων* (*αυτου* 53' 458) rell
- 1628 *τὰ ἰμάτια* A B 54'-458 *x* 55 319] *το ματιον αυτου* 392; + *αυτου* rell =  $\mathfrak{R}$
- 1632 *init*] pr και 15-376' 16' *b d n t* 318 Chr III 357 Aeth Arab Arm Bo
- 1632 *ἀγίαν*] pr την M' 58-*oI*-15 C''-52' 44 246 127-767 *s* 527 *y* *z*-128 18 319 799 Chr III 357
- 174 *ἐνέγκη* 1°] + *αυτο* (-των 54-458) O-58 C''-414' *d*-44 *n* *s*-30 344\* *t* 628 Cyr II 552 Arm Bo Syh
- 173 *οἴσουσιν* A B V 15 127 *x* *y* 55 319 Latcod 100 Arm] + *αυτα* (-τας 417) rell
- 177 *ἔσται*] pr *τουτο* O-15 Sa<sup>3</sup>; + *hic* Syh =  $\mathfrak{R}$
- 178 *τῶν* 1°] pr απο V O'' C'' *d f* 85'-321'-343-344<sup>c</sup> *t* 318 *z* 424 646 799 LatRuf Rom II 13 Aeth Arab Arm Co Syh
- 1710 *τῶν* 1°] pr απο 15-618\*; pr *ex* *b* 55; pr *de* Arab Syh =  $\mathfrak{R}$ ; pr *ex* Ruf Lev II 13
- 1710 *τοῦ*] pr *μεσου* O Syh
- 1713 *τῶν* 1°] pr *ex* 29 68' LatRuf Rom II 13 Syh
- 1713 *τῶν* 2°] pr *ex* LatRuf Rom II 13 Syh
- 1713 *αἶμα* B V 15-72 127 *x* *y*-318 55 319 Cyr I 697 Latcod 100] + *αυτου* LatRuf Rom II 13 rell
- 1716 *τὸ σῶμα* A B V 15 *b n* 509-527 *y*-318 55 319 Latcod 100] *τω σωματι* 71'; > 618<sup>txt</sup> 246; + *αυτου* rell =  $\mathfrak{R}$
- 183 *τοις*] pr εν A *b* Eus VI 165 Latcod 103 Luc Athan I 3
- 185 *ποιήσας*] + *αυτα* F M' O''-381' C'' *b d*-106 *f n*-75 *s t* *x* 392 *z*-126 18 59 319 646 799 Gal 312 Phil III 89 Ath III 497 Chr II 594 Latcod 103 Bo Syh (*θ'* ποιήσει αυτά 344)
- 1829 *ἐκ* A B V 15 *b* 53' *x* *y*-318 55 319 Latcod 100 Aeth] + *μεσου* rell
- 192 *τῇ* A B V *n* 509 *y*-318 55 319 Arab Arm<sup>ap</sup> Sa<sup>1</sup>] *παση* (aut *παση τη*) rell
- 199 *ἀγροῦ*] + *σου* A B F F<sup>a</sup> V O''-376 707<sup>c</sup>-64-381'-708\* *f*-129 *n*-767 *x* *y*-318 *z* 55 59 319 646 799 LatAug Loc in hept III 46<sup>te</sup> Spec 12<sup>te</sup> Sa<sup>2</sup> Syh (= M' s nom)
- 1911 *οὐ* 2° A B F 72 106 458 71 121 59 Phil V 217<sup>ap</sup> Bo Sa<sup>2</sup> Syh<sup>G</sup>] *ουδε* (aut και ου) rell

- 19<sub>11</sub> οὐ 3° A B\* 121] ουδε (aut και ου) rell  
19<sub>11</sub> πλησίον] + αυτου 708 b 129 318 <sup>LatAug Lev 68<sup>ap</sup> Spec 43 Arm Co</sup>  
19<sub>13</sub> πλησίον] + σου F<sup>b</sup> O-15-72 b d n t x<sup>-509</sup> 318 55 59 <sup>LatSpec 13 verss</sup>  
19<sub>22</sub> ἀμαρτίας] + αυτου (-της 53') F M' O'' C'' b d<sup>-610\*</sup> f s t y<sup>-121</sup> z 18 59 799 Aeth Co Syh  
19<sub>22</sub> ἀμαρτία] + αυτου M' O-15-29 C''(-414' 417) 106 246 s 318 z 18 Bo Sa<sup>2</sup> Syh  
19<sub>25</sub> καρπόν A B V x y<sup>-318</sup> 55 319 Phil II 152] + αυτου Cyr I 585 X 1245 rell  
20<sub>2</sub> τῶν 2°] pr απο B 376-oI<sup>-15</sup> <sup>Latcod 103 Aeth<sup>P</sup> Syh</sup>  
20<sub>2</sub> τοῦ] pr απο A 58-72 59 <sup>Latcodd 103 104</sup>  
20<sub>5</sub> τῆν] pr επι O-15 b d n t 318 628 55 416 Aeth Arm Sa Syh (= o' 344)  
20<sub>5</sub> τοῦ] pr μεσου (-σω 458) d n t 18 Arm  
20<sub>6</sub> ἐπιστήσω] pr και 618\* <sup>LatSpec 44 Syh</sup>  
20<sub>7</sub> init] pr και αγιασθησεσθε F<sup>a</sup> O<sup>-58</sup> b d n t Arab Arm Syh (= o' οί λ' 344)  
20<sub>10</sub> init] pr και b d n t Aeth Arab Arm Sa  
20<sub>10</sub> πλησίον A B V b 53' n x 392 55 319] + αυτου <sup>LatAug Lev XI 2 Spec 45 rell</sup>  
20<sub>13</sub> ὄς] ανθρωπος ος (> 75') d n<sup>-767</sup> t  
20<sub>14</sub> ὄς] και ανθρωπος ος (> 458) d n<sup>-767</sup> t Arm Syh  
20<sub>15</sub> ὄς] pr ανθρωπος 58 d<sup>-125</sup> n<sup>-767</sup> t 799 Arm  
20<sub>17</sub> ὄς] pr και ανθρωπος 58 44-107' n t 799 Arm  
20<sub>17</sub> ἀμαρτίαν] + αυτου F M' O''<sup>-29 72 376</sup> C'' d(-106) f(-53') 30'-85'<sup>txt-321' txt-343-344 txt</sup> t z<sup>-68'</sup>  
18 59 799 <sup>LatAug Loc in hept III 47 Aeth Arab Co</sup>  
20<sub>19</sub> ἀμαρτίαν] + αυτων 376 b d n<sup>-458</sup> t 799 Arm Sa  
20<sub>20</sub> ὄς] pr και ανηρ F<sup>a</sup> O 610 318 = **℞**; και (> 106) <sup>ανως</sup> ος (> 458) 44' n t Arm = **℞**  
20<sub>20</sub> ἀπεκάλυψεν] + αμαρτιαν (ακαρπιαν 318) αυτων αποιουσνται F<sup>a</sup> O<sup>-376</sup> 318 (= o' 344); +  
αμαρτιαν(cvar) αυτων ληφονται(cvar) 376 b d n t Arab Arm (= s nom M')
20<sub>21</sub> init A B V O<sup>-58</sup> b x 392 319 <sup>Latcod 103 Spec 45 Sa</sup>] pr και 106; pr και <sup>ανως</sup> n 55 Arm =  
**℞**; pr και ανηρ rell = **℞**  
20<sub>22</sub> τά 2° A B M' V 29 413\*(cpr m) b 106 767 x 68'-126 18 55 <sup>LatRuf Lev XI 2 Arab Co</sup>] pr  
παντα rell  
20<sub>23</sub> τοῖς] pr εν d 129 t <sup>Latcod 103</sup> (= θ' 344; s nom M' 85'-321')  
20<sub>23</sub> ἐξαποστέλλω] pr εγω F O<sup>-426-29-72</sup> b n y 68' 59 319 <sup>Latcod 103 Arm Bo</sup>  
21<sub>2</sub> πατρί] μητρι αυτου O<sup>-58</sup> = **℞**; + eius Arab  
21<sub>2</sub> μητρί] επι πατρι αυτου O<sup>-58</sup> = **℞**; επι μητρι αυτου b Arab  
21<sub>2</sub> υἱοῖς] επι υιοις αυτου 426 Arab: <sup>ויבנו</sup> **℞**; επι υιους αυτων 376  
21<sub>3</sub> ἀδελφῆ] + αυτου F M' O'' C'' b f 767 s 318 z 18 59 799 <sup>LatHi Agg 2 Aeth Arab Co</sup>  
21<sub>5</sub> πῶγονος] + αυτων O<sup>-376</sup> 54-75' 318 Bo  
21<sub>7</sub> αὐτῆς] + ου ληφονται(cvar) M' V O''<sup>-72</sup> C'' b d f<sup>-129</sup> n s t y z 18 55 319 799 Cyr I 812  
Arab Arm Co  
21<sub>8</sub> δῶρα] pr γαρ 58 b d n 321'<sup>mg</sup> t 392 <sup>LatSpec 47</sup>  
21<sub>8</sub> ἔσται] + σοι O<sup>-58</sup> (= οί λ' ο' 344)  
21<sub>10</sub> κεφαλὴν 1°] + αυτου M' b d n t<sup>-84</sup> 18 <sup>LatRuf Lev XII 2 3 Co Syh</sup> (= α' Syh)  
21<sub>10</sub> τετελειωμένου] + manum eius Aeth<sup>C</sup> = **℞**; + τας χειρας αυτου F<sup>a</sup> M' O<sup>-376-72-708<sup>c</sup></sup>  
131<sup>mg</sup> b d 246 343-344<sup>mg</sup> t y 126'-407-628 18 59 <sup>LatRuf Lev XII 2 Arm Sa Syh</sup>  
21<sub>10</sub> κεφαλὴν 2°] + αυτου F<sup>a</sup> O<sup>-58</sup> b n 318 <sup>LatRuf Lev XII 3 Arm Co Syh</sup>  
21<sub>10</sub> ἰμάτια 2° A B V x 392 55 319 Phil III 133 Cyr I 813] + αυτου <sup>LatAug Lev 81 Ruf Lev</sup>  
XII 2 3 rell  
21<sub>12</sub> θεοῦ 2°] + αυτου F M' O''<sup>-72 (426) 618</sup> C'' f s z 18 799 Eus VI 336 <sup>LatHi Ep LXIV 5 Ruf</sup>  
Lev XII 2 4 Aeth Co Syh (= α' σ' θ' Eus)  
21<sub>13</sub> init] pr και 376 Aeth  
21<sub>15</sub> ἐγώ] pr οτι 15 d n t<sup>-76</sup> 318 Aeth<sup>CG</sup> Arab Arm Syh  
21<sub>17</sub> Ἀαρὼν A B F V 72 C'' b 53'-129 x 55 59 319 424 799 Cyr I 781 Sa] pr προς 125; προς  
ααρων λεγων oI 318 126'-628 416<sup>c</sup> Syh = **℞**; + λεγων rell  
21<sub>21</sub> πᾶς] + <sup>ανως</sup> F<sup>a</sup> O b d n t Arm Sa Syh (= o' 344)  
21<sub>21</sub> θεοῦ] + αυτου F M' V O''<sup>-15 29 618</sup> C''<sup>-131</sup> f 767 s 318 z<sup>-68'</sup> 18 59 319 799 Cyr I 784 Aeth  
Arab Co Syh  
21<sub>22</sub> θεοῦ A B V x(-509) 392 55 319 Arm Sa<sup>1</sup>] + αυτου Cyr I 784 rell  
21<sub>24</sub> τοῦς 1°] pr προς b 319 Aeth Arm Sa  
22<sub>3</sub> ἐξολεθρευθήσεται] pr και O-82-707 Syh

- 22<sub>3</sub> ἀπ' ἐμοῦ] ἀπο προσωπου μου (> 75) *d n t* Arm  
 22<sub>4</sub> ἄνθρωπος 1°] + ἀνθρωπος O Syh (= ο' 344)  
 22<sub>7</sub> τῶν A B 931 29 n 343\* x y<sup>-392</sup> 68' 55 319 Cyr I 796] pr ἀπο Cyr I 800 rell  
 22<sub>13</sub> ἐπαναστρέψει] pr και 108 *d t* Arm  
 22<sub>13</sub> τὸν πατρικόν A B V 931(vid) 121 319] του πατρος αυτης Cyr I 808 = **Ⲙ**; + αυτης Cyr I 805 rell  
 22<sub>18</sub> τῶν 2°] pr ἀπο 18 Syh  
 22<sub>21</sub> κατὰ A B\* 29 b 121 68'] pr η (ο 610) 931 Cyr I 952 rell  
 22<sub>25</sub> ἀλλογενοῦς] pr υιου 376 b (= s nom M' 85'-321'-344)  
 22<sub>27</sub> μητέρα A B V 72 n<sup>-767</sup> x y<sup>-318</sup> 55 319 Latcod 103 Arm] + αυτου Cyr I 701 LatAug Loc in hept III 54 rell  
 22<sub>31</sub> fin] + εγω (quod ego sum Sa)  $\overline{\kappa\zeta}$  F M' O''-(15)72 C''(-528) b d<sup>-125</sup> f n s t z<sup>-126</sup> 18 59 799 verss  
 22<sub>32</sub> τοῦ ἀγίου] + το αγιον μου 58-72 b 59 Arab  
 23<sub>30</sub> ἔργον] pr omne Syh  
 23<sub>34</sub> πεντεκαιδεκάτη] + ημερα O-15-72 *d n t* 318 59 Cyr VI 745 Arm Syh  
 23<sub>37</sub> καί 1°] pr θυσιαν 426 Syh: cf **Ⲙ**  
 23<sub>38</sub> τῶν 4°] pr παντων 376 b Arab Sa (= s nom 85'-321'-344); pr πασων 618 529 392  
 23<sub>40</sub> λήμψεσθε] + vobis Aeth Arm Bo Syh  
 23<sub>40</sub> εὐφρανθήναι] και ευφρανθησεσθε(cvar) F<sup>cprfm</sup> F<sup>b</sup> M' O'' C'' d 56'-129 s t z 18 59 799 Cyr I 1108 Aeth Arab Co Syh (= α' 85-321'-344; σ' 85-344; θ' ο' 85'-344)  
 24<sub>3</sub> καταπετάματα] + (+ της σκηνης 376) του μαρτυριου O Syh  
 24<sub>15</sub> θεόν] + αυτου F M' O''<sup>-29</sup> b d f<sup>-129</sup> 85c-343-344c t y<sup>-121</sup> z<sup>-68'</sup> 18 55mg 59 799 Cyr IV 528 VIII 860 Latcodd 91 92 94—96 Aug Lev 87 Loc in hept III 59 Aeth-FGH Arab Bo Syh (= σ' Hes 1106 α' Hes 1107)  
 24<sub>16</sub> συναγωγή A B\* 82\* C'' d<sup>-106</sup> 619 y<sup>-318</sup> 407 55 646 Cyr VII 636] pr η Cyr VIII 860 rell  
 24<sub>17</sub> ψυχὴν] pr πασαν F M' V O''<sup>-376 707</sup> 56\* n<sup>-75</sup> s 318 z<sup>-126</sup> 18 59 799 Cyr VIII 1076 LatAug Lev 88 Aeth Arm Bo Sa<sup>1</sup> Syh  
 24<sub>18</sub> κτήνος] ψυχην κτηνους b  
 24<sub>19</sub> πλησίον] + αυτου O b 509 318 Anast 488 Arm Co Syh  
 24<sub>22</sub> ἔσται] + υμιν O Syh  
 25<sub>6</sub> παροίῳ] + σου F O<sup>1-82-708</sup> 68' 59 Latcodd 91 92 94—96 Sa Syh  
 25<sub>9</sub> τῷ 1°] pr εν B 29 68' 319 Cyr I 865 1125 Syh  
 25<sub>14</sub> τὸν πλησίον] τον αδελφον αυτου b (= σ' Syh) = **Ⲙ**; + αυτου O x<sup>-509</sup> 318 55 Aeth Arm Co Syh  
 25<sub>15</sub> πλησίον] + σου 376' b 55 Co Syh  
 25<sub>17</sub> πλησίον] + αυτου O-618 b 318 Latcod 100 Arm Co Syh  
 25<sub>17</sub> ἐγώ] pr ου V O-15 129 318 Aeth Arab Co Syh  
 25<sub>25</sub> ὁ ἀγχιστεύων] + αυτω O<sup>-58</sup> = **Ⲙ** ἱϛϛ  
 25<sub>26</sub> χειρὶ] + αυτου O b 318 Latcod 100 Co Syh  
 25<sub>28</sub> πράσις] + αυτου (-τω 376 458) O<sup>-58</sup> b *d n t* Arm Sa Syh  
 25<sub>28</sub> τῇ ἀφέσει B V x y<sup>-392</sup> 319] την αφεσιν A; pr εν rell = **Ⲙ**  
 25<sub>29</sub> ἐναντός] + πρασεως αυτης 376  
 25<sub>30</sub> πληρωθῆ] + αυτη G-58 d 54' t<sup>-84txt</sup> 318 799 Syh  
 25<sub>35</sub> χερσίν] + αυτου V O<sup>-58</sup> b 126'-407-628 Latcod 100 Co Syh (= α' Hes 1128)  
 25<sub>35</sub> ἀντιλήμψη] pr και 15 b  
 25<sub>40</sub> σοι] pr παρα V b Latcod 100 Bo  
 25<sub>41</sub> ἀφέσει] + απο σου 376 b 767  
 25<sub>41</sub> καί 2°] pr αυτος 376 b 767 Aeth Arm Co  
 25<sub>41</sub> εἰς 2° A B V O<sup>-58</sup> b 75' x 121 55 319 Syh] pr και rell  
 25<sub>41</sub> πατρικὴν] + αυτου F M' O-15-29-72 b 129 509 68'-126 18 59 Arm Co Syh  
 25<sub>44</sub> παῖς] + σου V O<sup>-58</sup> Sa Syh (= ο' 344)  
 25<sub>44</sub> παιδίσκη] + σου O Sa Syh (= ο' 344)  
 25<sub>45</sub> αὐτῶν] + των (+ οντων 414') εν υμιν 708c C''<sup>-52</sup> 246 s 318 126'-407-628 646 Latcod 100; + των μεθ υμων 376 b 767 = **Ⲙ**  
 25<sub>46</sub> αἰῶνα] + αυτους καταδουλωσεσθε(cvar) O<sup>-58</sup> b 767 Syh  
 25<sub>49</sub> πατρός 1° A V 72 n x y<sup>-318</sup> 55 319 Latcod 100 Arm] + αυτου rell



- 25<sup>49</sup> πατρός 2° A B V 58 54'-75 509 γ<sup>-318</sup> 55 319 Latcod 100 Arm] + αυτου rell  
25<sup>49</sup> χερσίν] + αυτου (εαυτ. G-376) V O-618\* 16' b 54-75' 318 55 Arm Syh  
25<sup>50</sup> μισθίου] pr ημερα (-ραι 18) F M' O'' C'' d f 767 s t γ<sup>-392</sup> z 18 59 646 799 Aeth Sa Syh  
25<sup>54</sup> ἐξελεύσεται] pr και (x 126) M' oI-82-707 C'' d f s t 392 z<sup>-68'</sup> 18 319 646 799 Arab Bo<sup>A</sup> Sa  
26<sup>1</sup> ἐγώ 2°] pr quod Aeth Bo Syh  
26<sup>3</sup> τοῖς] pr εν d<sup>-44</sup> f<sup>-129</sup> n t 628 799 Cyr I 484  
26<sup>8</sup> ὑμῶν 2°] pr εξ b d n t LatAug C Adim 20 Arm Syh  
26<sup>14</sup> τά] pr παντα 376 d n t Latcod 100 Arab Arm  
26<sup>15</sup> διασκεδάσαι A B V 29 75 x 121 68' 55 319 Chr X 330 Arm] pr υμας n<sup>-75</sup> 318; + υμας rell = **℞**  
26<sup>16</sup> ἔδονται] + αυτα V O-58 b d n 343-344<sup>c</sup> t 318 Latcod 100 Arm Co Syh  
26<sup>21</sup> πορεύσθε] + προς με b z<sup>-68'</sup> 319 646 Latcod 100 Ruf Cant 2 (= s nom M): **℞** ממי  
26<sup>21</sup> προσθήσω] pr και 314 d t Bo<sup>A</sup>  
26<sup>21</sup> ὑμῖν] pr εφ 58 392 59 Sa; εφ υμας F 72 246  
26<sup>28</sup> ἐγώ] pr και 29-426 x<sup>-509</sup> z<sup>-120'</sup> Syh; καγω d t  
26<sup>37</sup> ἀδελφόν] + αυτου F M' O''-29 C'' b d f s t 318 z<sup>-68'</sup> 18 59 646 799 Aeth Arm Co Syh  
26<sup>39</sup> αὐτῶν 2°] + και εν ταις αμαρτιας πρῶν αυτων μετ αυτων G-426 Syh (= o' 344; θ' 85-344) = **℞**; + και δια τας αμαρτίας των πρῶν αυτων μετ αυτων 376 n<sup>-767</sup> 55 Arm  
26<sup>40</sup> παρέβησαν] + αυτοι F<sup>a</sup> O b Syh: **℞** מלעבם  
26<sup>42</sup> διαθήκης 1°] + μου F<sup>a</sup> O 318 126'-628 Aeth Syh  
26<sup>42</sup> διαθήκης 2°] + μου F<sup>a</sup> O 128-628 Aeth Syh  
26<sup>42</sup> διαθήκης 3°] + μου F<sup>a</sup> O 128-628 Aeth<sup>-M</sup> Syh  
27<sup>3</sup> init] pr και 72 318 Aeth  
27<sup>3</sup> ἕως] pr και 15  
27<sup>3</sup> ἐξηκονταετοῦς] pr υιου 426  
27<sup>3</sup> τῷ 1°] pr εν V 318  
27<sup>5</sup> εἴκοσι 1°] pr υιου 426  
27<sup>6</sup> ἕως] pr και n<sup>(-767)</sup>  
27<sup>6</sup> πενταετοῦς] pr υιου 426  
27<sup>6</sup> τρία] pr η τιμη(cvar) O 54-75  
27<sup>6</sup> δίδραχμα 2°] + αργυριου F M' O''-72 cII(-422) d f n<sup>(-458)</sup> s t 619 y z 18 59 646 799 Cyr I 1033 Latcod 100 Aeth Arab Arm  
27<sup>8</sup> στήσεται] στησει αυτον 426 = **℞**; -σατε αυτον G; -σετε αυτον 58<sup>c</sup>; + αυτον 58\*-376  
27<sup>10</sup> ἀλλαγμια] + αυτου F<sup>a</sup> O-376 d t 799 Tht Lev 189<sup>tc</sup> Bo  
27<sup>15</sup> τιμῆς] + επ αυτην O b Arm<sup>ap</sup>  
27<sup>19</sup> λυτῶνται] pr λυτρομενος F O-72 131<sup>ms</sup> b 767 59 Sa (= o' 344)  
27<sup>21</sup> κατάσχεσις] + αυτου (-τω 53' Bo) F M' O''-(72) 426 C'' b d f 127 s t 619 318 z 18 59 646 799 Aeth Arab Bo  
27<sup>23</sup> init] pr και M' 29 46<sup>s</sup> 392 z 18 646  
27<sup>24</sup> αὐτόν] + παρ αυτου V O b (= o' 344)  
27<sup>27</sup> ἐπίπεμπτον] + αυτου F M' O'' C'' f s 318 z 18 59 646 799 Aeth Arab Bo  
27<sup>29</sup> πᾶν A B V b x<sup>-619</sup> 121 55 319 Latcod 100 Sa] + αναθεμα(cvar) rell  
27<sup>30</sup> τοῦ καρποῦ A B V 376' b x 121 319 Phil III 91] απο x. 126; απο 134; pr απο rell = **℞**  
27<sup>31</sup> ἐπίπεμπτον] + αυτου F M' O'' C'' b d f s t 121<sup>ms</sup>-318 z 18 55 59 646 799 Aeth Arab Co  
27<sup>33</sup> init] pr(cvar) ουκ επισκεπεται ανα μεσον καλου και πονηρου και M' d n t 18 55 Arm: cf **℞**  
27<sup>33</sup> καί] pr και (> 376 b) εσται αυτο O b

Almost half of the instances in the above list (163 out of 347) are popular variants supported by more than four text groups. In two cases, 3<sub>9</sub> and 3<sub>11</sub>, the variant is demonstrably older than the hexapla since it is also supported by the Qumran fragment, ms 802. This fragment is not large enough to enable one to characterize its text as the product of a Hebraizing revision. What can be said of it is that some kind of post-LXX Hebrew influence can be seen; such influence may simply have been that of a thorough acquaintance with the Hebrew text on the part of the bilingual

scribe. In any event the possibility that some if not many of these popular variants may be prehexaplaric does exist, though it can only be a suggestion at this stage and can not be proven.

From List 1 it appeared that asterisked plusses were supported not only by the *O* witnesses but also by *b* and by *d n t* of the Byzantine text, as well as by 15 of the *oI* group and by 318 of the *y* group. List 2 was made with this support in mind. All instances of plusses which correspond to  $\mathfrak{M}$  and were supported by at least one text group are given as well as such plusses supported by at least one *O* witness or by mss 15 or 318. The pattern of witnesses supporting such plusses among the text groups is particularly clear in those in which only one group supports the variant. For *O* at least two witnesses from G-58-376-426(after 16s) and Syh are considered to be sufficient in the following statistics to designate a variant as *O* supported. *O* then supports 41 instances; *b*, 15, *n*, 3, *z*, 2 and *x*, 1. Support by individual witnesses but with no clear group support add a further 33; these are Syh, 17; 376, 5; 426, 4; 58, 4; 318, 3; 15, 2.

For support by two groups (of which one may be a single *O* witness) the pattern is as follows: *O*, 43; *b*, 36; *t*, 6; *d*, 5; *C*, 4; *s*, 3; *n*, 2, and one each for *f x y* and *z*.

The pattern changes somewhat for variants supported by three or four groups, largely because Byzantine text variants are commonly supported by *d n* and *t*. For support by three groups, *d n t* each support 10 variants; *O* supports 8; *b*, 7; *z*, 3; *C s*, 2 each, and *f* and *x* support one each. Support by four groups is as follows: 17 for *t*; 16 for *d*; 14 for *n*; 13 for *O*; 5 for *b*; 2 each for *C s* and *z*, and one for *f*.

If one adds the variants supported by one, two, three and four groups the picture of support for plusses which equal  $\mathfrak{M}$  is not unexpected. *O* supports 104 of these; *b*, 63; *t*, 33; *d*, 31; *n*, 29, and the remainder is negligible: *C*, 8; *z*, 8; *s*, 7; *f*, 3; *x*, 3, and *y*, 1.

It is theoretically possible that occasional support for a variant plus which equals  $\mathfrak{M}$  might be the result of Hebrew influence. That this is unlikely is clear from List 3 which gives all instances of such plusses which are not listed in List 2.

### List 3

- 1<sub>13</sub> ὕδατι] pr εν 313-615  
 1<sub>14</sub> δᾶρον 1°] + αυτου 29 646<sup>l</sup> = Compl Sixt  
 1<sub>17</sub> περὺγων] + eius Sa  
 3<sub>7</sub> προσάξει] pr και 799  
 3<sub>11</sub> ἀνοίσει] + αυτο 319  
 5<sub>12</sub> ἐπιθήσει] pr και 55 319<sup>Latcod</sup> 101  
 7<sub>8</sub> ἀμαρτίαν] + eius Sa  
 7<sub>15</sub> ἐκείνη] + η εσθιουσα 55 319<sup>Latcod</sup> 100  
 But cf fin] + η (> 458) εσθιουσα (-θουσα 127) 44(2°)-106-107'-125 n t.  
 7<sub>16</sub> init] pr et Ruf Lev V 11  
 8<sub>29</sub> ἀφείλεν] pr και 319 Aeth Arm<sup>ap</sup> Pal  
 8<sub>31</sub> τοὺς υἱούς] pr προς 29 799  
 9<sub>22</sub> εὐλόγησεν] pr και 53 426 Arm  
 10<sub>1</sub> ἐπέθηκαν] pr και 75' 68-126<sup>Latcod</sup> 100 Bo  
 10<sub>17</sub> τοῦτο] + δε F 59 Aeth(vid) Arm

- 11<sub>16</sub> *ἱέρακα*] pr τον 343  
 11<sub>17</sub> *νικηκόρακα*] pr τον 246  
 11<sub>17</sub> *ἴβιν*] pr την 314  
 13<sub>6</sub> *καθαρός*] pr et <sup>Lat</sup>Aug *Lev* 45 Bo  
 13<sub>34</sub> *καθαρός*] pr και 72-708  
 13<sub>45</sub> *αὐτοῦ* 2°] + *εστω* Meth 461  
 13<sub>45</sub> *ἀκάθαρτος* Fa] bis scr F M' 82 120' 18 59 <sup>Lat</sup>Aug *Loc in hept* III 32  
 13<sub>51</sub> *τῆ* 1°] pr εν 29 77  
 13<sub>53</sub> *καί*] + *ecce* Arm<sup>te</sup>  
 13<sub>57</sub> *ἐστίν*] + *εν αυτω* 85<sup>mg</sup>-321'<sup>mg</sup>  
 14<sub>2</sub> *ἦ*] pr εν 55  
 14<sub>21</sub> *λήμμεται*] pr et <sup>Lat</sup>cod 104  
 14<sub>44</sub> *εἶ*] pr και 500  
 15<sub>8</sub> *πλυνεῖ*] pr και 509  
 15<sub>27</sub> *init*] pr και 74-76 Aeth Arab  
 16<sub>34</sub> *ποιηθήσεται*] et *fecit* <sup>Lat</sup>cod 100  
 18<sub>18</sub> *γυναῖκα*] pr και 319 <sup>Lat</sup>cod 103 Aeth  
 19<sub>8</sub> *ἀμαρτίαν*] + *eius* Sa  
 20<sub>3</sub> *τοῦ* 2°] pr εκ 72' <sup>Lat</sup>cod 104  
 20<sub>4</sub> *τοῦ* 2°] pr εκ 29 68'  
 21<sub>2</sub> *ἐπ'*] pr και V 72 127 319 <sup>Lat</sup>Hi *Agg* 2  
 22<sub>6</sub> *οὐκ*] pr και Cyr I 800(2°) Aeth Arm  
 22<sub>24</sub> *βλαδίαν*] + *δε* 73'  
 23<sub>28</sub> *init*] pr et Aeth<sup>CPR</sup>  
 24<sub>11</sub> *κατηράσατο*] pr και 53' <sup>Lat</sup>codd 91 92 94—96 Arm<sup>te</sup>  
 25<sub>6</sub> *γῆς*] + *υμιν* Phil III 148 <sup>Lat</sup>Ambr *Ep* LXVII 14 *Fuga* 45  
 25<sub>17</sub> *init*] pr και 16' Aeth Bo  
 25<sub>49</sub> *ἀδελφός*] pr η 246 126'-407-628 646 Aeth  
 27<sub>3</sub> *ἔσται* 2°] pr και 72  
 27<sub>13</sub> *προσθήσει*] pr et Arm  
 27<sub>15</sub> *προσθήσει*] pr και V 319 <sup>Lat</sup>cod 100  
 27<sub>30</sub> *init*] pr et Aeth

It is clear that most of the variants in List 3 are not due to Hebrew influence but are the result of coincidence. In the list only three mss occur more than three times. Mss 29 and 72 of the *oII* group occur four times, and 319 occurs seven times. For the character of the text of 319 cf J. W. Wevers, *A Study in Vatopediou 600 in Numbers, Orbis Biblicus et Orientalis* 38 (Freiburg/Göttingen 1981), 705—720.

Further hexaplaric change in the text tradition obtains in transpositions of text to equal the Hebrew order of lexemes. These are given in List 4. Since the variant text is equal to  $\mathfrak{M}$ , that fact is not noted except where some ambiguity obtains.

#### List 4

- 1<sub>2</sub> *ἐξ ὑμῶν / ἐάν προσαγάγη*] tr G-82-376 *d f*<sup>-246</sup> *t* 68'-120' 799 Syh  
 1<sub>12</sub> *αὐτά / οἱ ἱερεῖς*] tr O<sup>'-15</sup> 58 72 C<sup>'-73'</sup> 56'-129 *s*<sup>-30'</sup> *γ*<sup>-121</sup> z 424 646' 799 Arab Bo  
 4<sub>3</sub> *τὸν λαόν / ἀμαρτεῖν*] tr 15-376 Syh Barh  
 4<sub>28</sub> *θῆλειαν ἄωμων*] tr O<sup>-58</sup>-82-707 *d f t* 318 426 799 Eus VI 15 Syh  
 4<sub>35</sub> *αὐτό / ὁ ἱερεὺς*] tr O<sup>-58</sup>  
 6<sub>6</sub> *ἀπὸ τῶν προβάτων / ἄωμων*] tr O<sup>-58</sup> 761\* *b* 318 Arm Sa<sup>2</sup> Syh  
 7<sub>19</sub> *init* — *λέγων*] *λαλησον τοις υιοις ισραηλ λεγων* (> 53') O<sup>-58</sup>-15-72 *b* 53' 126 <sup>Lat</sup>cod 100  
 Aeth Arab Arm Sa Syh  
 8<sub>4</sub> *αὐτῶ κύριος*] tr 72-618 417 59 Syh  
 8<sub>11</sub> *init* — *αὐτά*] ad fin tr O<sup>-58</sup>-15 Arab Sa Syh

- 8<sub>26</sub> ἕνα ἄζυμον] tr O<sup>-58-15</sup> b Aeth  
8<sub>29</sub> ἐγένετο Μωυση] tr O<sup>-58</sup> Syh  
8<sub>35</sub> ἐπὶ τὰς ἡμέρας] post νύκτα tr O<sup>-58</sup> Syh  
9<sub>3</sub> εἰς ὀλοκάρπωσιν / ἄμωμα] tr O<sup>-58</sup> Aeth Sa<sup>2,3</sup> Syh  
9<sub>12</sub> τὸ αἶμα / πρὸς αὐτόν] tr O<sup>-58</sup> Aeth Syh  
10<sub>15</sub> ἀφορίσμα ἀφορίσαι] tr O<sup>(-58)</sup> b 246 126'-628' 646 Sa Syh  
11<sub>5</sub> comma] post (6) fin tr Fa O<sup>-58</sup> b<sup>-314</sup> 121<sup>ms</sup> 126'-628' 646 Bo<sup>A</sup> Syh  
11<sub>7</sub> οὐκ ἀνάγει / μηρυκισμὸν] tr 376 Syh  
11<sub>22</sub> φάγεσθε / ἀπ' αὐτῶν] tr G C'' b n s Latcodd 100 104 Syh  
11<sub>23</sub> ὑμῖν ἐστίν] tr B O<sup>(-376)</sup> 392 799 Cyr I 929 Latcodd 100 103 Aeth Arm Syh  
11<sub>35</sub> ὑμῖν ἔσονται] tr M' O''<sup>-15 72</sup> C''<sup>-320 500(2°)</sup> b d f<sup>-246</sup> n s t y<sup>-121</sup> z 18 426 646 799 Arm Sa Syh  
11<sub>44</sub> ἄγιοι ἔσεσθε] tr 376 121 Syh  
13<sub>5</sub> ὁ ἱερέυς / τὴν ἀφήν] αυτην ο ιερεις 125 = **Ⲙ**; tr G b Syh  
13<sub>6</sub> αὐτόν / ὁ ἱερέυς 1°] tr G-64-82-707 C''<sup>-(73<sup>txt</sup> 417)</sup> 500 44 56' s z<sup>(-628)</sup> 646 Cyr I 977  
13<sub>27</sub> αὐτόν / ὁ ἱερέυς 2°] tr 64-82-381' C''<sup>-422</sup> 129 s<sup>-30'</sup>  
13<sub>32</sub> θριζὲ ξανθίζουσα] post αὐτῇ tr 376 b Syh  
13<sub>46</sub> ἐπ' αὐτοῦ ἡ ἀφή] η αφη επ αυτω (αυτον 646) 82 b 646 Meth 461 Syh  
13<sub>49</sub> δέρματι] et ἱματίῳ tr G-15 Sa Syh  
13<sub>55</sub> τὴν ὄψιν ἡ ἀφή] η αφη την οψιν αυτης F O''<sup>-G 15 72</sup> C''<sup>-46s</sup> f s z 59 646 799 LatAug Loc in hept III 35 Aeth Co Syh  
14<sub>8</sub> αὐτοῦ 2°] post τριχα tr 376 b 55 Latcod 100 Arm Syh  
14<sub>13</sub> τὰ 1° — ἀμαρτίας 1°] τα περι αμαρτιας και το ολοκαντωμα 376 Syh: cf *pro peccato et holocausta* Latcod 100 Sa  
14<sub>30</sub> αὐτοῦ / ἡ χεῖρ] tr O-15-618 b<sup>(-19)</sup> d 127 370 Latcod 100 Arm<sup>te</sup> Syh  
14<sub>36</sub> ἰδεῖν / τὸν ἱερέα A B F 58-72 509 121 59] tr Cyr II 564 rell  
14<sub>41</sub> ἀποξύσουσιν / τὴν οἰκίαν] tr O''<sup>-15 58 72</sup> C'' d f n<sup>(-75)</sup> s t y<sup>-121</sup> z<sup>(-68)</sup> 426 799 Cyr II 565 Latcod 100 Arab Syh  
14<sub>45</sub> καὶ 2° — αὐτῆς 1°] post αὐτῆς 2° tr O<sup>-58-72</sup> 126'-628' Syh  
14<sub>51</sub> καὶ 2° — κόκκινον] post ὕσσαπον tr 15-376 Syh  
15<sub>24</sub> τις κοιμηθῆ] tr oI<sup>-72</sup> b 56-129-246<sup>c</sup>-664 n y<sup>-121</sup> z 426 799  
15<sub>25</sub> ἀκαθαρτος ἔσται A B F M' V 29-58-72-381' x 121 18 59 319] tr rell  
17<sub>4</sub> λογισησεται — ἐκείνω / αἶμα] tr M' V O''<sup>-58 72</sup> C'' d f n s t y<sup>-121</sup> z 18 55 319 646 799 Cyr II 552 Tht Lev 177 Latcod 100 Aeth Arab Arm Syh  
17<sub>8</sub> ἐρεῖς / πρὸς αὐτούς] tr G-426 Syh  
18<sub>26</sub> προσγενόμενος προσήλυτος] προσηλ. ο προσγεν. A O<sup>-58</sup> 54-75' Arm Co Syh  
18<sub>28</sub> ὑμῖν / ἡ γῆ] tr V 15-426 Bo Syh  
19<sub>2</sub> ἐγὼ ἄγιος] tr O''<sup>-15 58 72</sup> 107' f<sup>-129</sup> 54-767 343' 74-84-370 z<sup>-126</sup> 319 646 799 Eus VI 373 Aeth<sup>R</sup> Syh  
19<sub>3</sub> πατέρα] et μητέρα tr G-376  
19<sub>29</sub> ἡ γῆ 2° A B F V 58-72 x 121 59 Cyr I 516] > 458; ad fin tr 376; post πλησθήσεται tr rell = **Ⲙ**  
19<sub>33</sub> προσήλυτος ὑμῖν] tr M' O''<sup>-15 58 72</sup> C'' b d f n s t 392 z<sup>-126</sup> 18 55 319 Latcodd 103 104 Aeth Arm Co Syh  
20<sub>19</sub> πατρός] et μητρός tr 426 f<sup>-129</sup> 799 Aeth<sup>P</sup>  
20<sub>23</sub> ταῦτα πάντα] tr V O-15-82 127 527 318 59 319  
20<sub>24</sub> ὑμῖν αὐτήν] tr M' V 82-426-707 417 f<sup>-129</sup> 509 392 407 319 799 Bo  
20<sub>25</sub> καθαρῶν 2°] et ἀκαθάρτων 2° tr A 426  
20<sub>26</sub> ἐγὼ ἄγιος] tr 82-426-707-oI<sup>-15</sup> C''<sup>-77 413</sup> f s<sup>-130</sup> z<sup>-68'</sup> 319 Aeth<sup>P</sup>  
21<sub>2</sub> πατρί] et μητρί tr O<sup>-58-72</sup> 106 LatHi Agg 2  
21<sub>18</sub> χαλός A B\* b d<sup>-44</sup> n t x<sup>-509</sup> Arab Arm Sa<sup>1,2</sup>] et τυφλός tr Cyr I 781 rell  
21<sub>19</sub> χειρός] et ποδός tr 426 Sa<sup>5</sup> Syh  
22<sub>7</sub> ἐστίν αὐτοῦ A B b 121] θυ εστι 72; αυτον εσται 125; tr 931 Cyr I 796 800 rell = **Ⲙ**  
22<sub>9</sub> μου / τὰ φυλάγματα] tr A B M' V O''<sup>-15 58-29</sup> 46<sup>s</sup>-550' 509 y<sup>-392</sup> 68' 18 55 319 Cyr I 796 Arm Syh  
22<sub>19</sub> ἄρσενά ἄμωμα] tr A B F<sup>cpr m</sup> V 931 O<sup>-58-29</sup> x<sup>-619</sup> 121 68' 55 319 Cyr I 952  
22<sub>20</sub> μῶμον / ἐν αὐτῷ] tr 537  
22<sub>24</sub> ἐκτομίαν] et ἀπασπασμένον tr O<sup>-58</sup> Syh

- 23<sub>5</sub> τῷ πρώτῳ μηνί] τῷ (> 426) μηνί τῷ πρώτῳ O 127 Syh  
 23<sub>13</sub> τὸ τέταρτον τοῦ ἴν / οἴνου] tr O<sup>-58</sup> Sa<sup>2</sup> Syh  
 23<sub>18</sub> ἕνα / ἐκ βουκολίου] tr O<sup>-58</sup> Syh  
 23<sub>20</sub> αὐτὰ ὁ ἱερεὺς] ο ἱερεὺς αὐτοὺς 426  
 23<sub>21</sub> εἰς — ὑμῶν 1°] ad fin tr O<sup>-58</sup> Sa Syh  
 24<sub>15</sub> ἀμαρτίαν λήμψεται] ληψ. (ληψ. 376') ἀμαρτίαν αὐτοῦ O<sup>-58</sup> Sa Syh  
 25<sub>34</sub> αὐτῶν ἐστίν] tr (αὐτῷ 376) O<sup>-58</sup> Syh  
 25<sub>50</sub> ὡς — ἔτους 2°] ετος (ετους 376) ἐξ ετους ὡς (+ η G) ἡμερα μισθίου O<sup>-58</sup> Syh  
 26<sub>4</sub> ἡ γῆ / δώσει] tr 426 LatRuf Lev XVI 3 Syh  
 26<sub>5</sub> καὶ 5° — fin] post (6) fin tr 801 O<sup>-58</sup>-82-707 417-528-551 b 53' 127 343' 527 128 59 319  
 Latcod 100 Caes Serm CV 8 Ruf Lev XVI 5s Arab Co Syh  
 26<sub>8</sub> διώξονται μυριάδας] μυριάδα διώξονται O<sup>-58</sup> Syh  
 26<sub>23</sub> ἐπὶ τούτοις / ἑάν] tr M' oI-82-707 d f s t 392 z<sup>-68'</sup> 18 646 799 Latcod 100 Arab Arm Bo  
 26<sub>33</sub> διασπερῶ ὑμᾶς] tr O<sup>-58</sup> Syh  
 26<sub>43</sub> ἐγκαταλειφθήσεται / ἡ γῆ] tr B F V O-29-72 b n x γ<sup>-392</sup> 68' 55 59 319 Arm Syh  
 26<sub>43</sub> αὐτῶν ἀνομίας] tr O<sup>-58</sup> 55 799 Arm Syh  
 27<sub>12</sub> αὐτό / ὁ ἱερεὺς] tr 376'  
 27<sub>26</sub> ἐν — κυρίῳ 1°] τῷ κῶ εν τοις κτηνεσιν (+ σου εσται 376) O<sup>-58</sup>

Of the 75 cases of transposition which equal  $\mathfrak{M}$  all but four are attested by at least one O witness. Of the remaining four three (13<sub>27</sub> 15<sub>24</sub> 26<sub>23</sub>) are, however, attested by members of oI or oII, whereas only one, 22<sub>20</sub>, is found uniquely in ms 537, and is probably a mere coincidence.

Once again the *b* group betrays more hexaplaric influence than do other groups outside the O'' group. Most of the instances in the above list are either limited to O support or are popular variants. Nonetheless instances in which one further group supports an O transposition obtain as follows: *b*, 9; *f*, 2, and *n x y z*, one each.

In the discussion of List 1 it was noted that the asterisk tradition was not particularly accurate. It remains to examine whether the obelus tradition as reflected in the text witnesses is equally faulty. In the list below only such instances are given in which the obelus tradition stands alone. Since the obelus is supposed to indicate a Greek text without a counterpart in the Hebrew, this fact is not noted; comments are only made about  $\mathfrak{M}$  when the evidence is either contradictory or unclear.

#### List 5

- 26 ἐστίν] sub ÷ G: contra  $\mathfrak{M}$   
 52 βδελυγμάτων— θνησιμαίων 2°] sub ÷ 458(vid): contra  $\mathfrak{M}$   
 61<sub>2</sub> οὐ— fin] sub ÷ 458: contra  $\mathfrak{M}$   
 63<sub>2</sub> τὸν κριόν] sub ÷ G  
 81<sub>9</sub> Μωυσης τὸν κριόν] sub ÷ G (metob post Μωυσης G\*)  
 82<sub>3</sub> αὐτόν] sub ÷ G  
 83<sub>3</sub> τελειώσει] pr ÷ εν G(mend)  
 9<sub>2</sub> αὐτά] sub ÷ G  
 91<sub>9</sub> καὶ 3° — αὐτῶν] sub ÷ M: contra  $\mathfrak{M}$   
 91<sub>9</sub> τὸ στέαρ 2°] sub ÷ G  
 91<sub>9</sub> ἐπὶ τῆς κοιλίας] sub ÷ G Syh  
 111<sub>3</sub> καὶ 2°] pr ÷ Syh  
 112<sub>0</sub> καί] sub ÷ Syh  
 114<sub>3</sub> ἐπὶ τῆς γῆς] sub ÷ G  
 114<sub>4</sub> εἶμι 2°] sub ÷ G

- 127 *ὁ ἱερεὺς*] sub ÷ G Syh  
 138 *ἰδοῦ*] + (÷ G) *ου* G-15-376 55  
 1350 *ὁ ἱερεὺς 2°*] sub ÷ G Syh  
 1421 *μίαν*] sub ÷ Syh  
 1439 *τὴν οἰκίαν*] sub ÷ G Syh  
 161 *πῦρ ἀλλότριον*] sub ÷ G Syh  
 1629 *τοῦτο*] sub ÷ G Syh  
 1716 *τὰ ἱμάτια*] pr ÷ Syh  
 1716 *ὑδατι*] sub ÷ Syh  
 1914 *ὁ—fin*] sub ÷ G  
 2113 *ἐκ—αὐτοῦ*] sub ÷ M  
 2120 *ἀγρία*] sub ÷ Syh  
 225 *ἀκαθάρτου*] in ÷ *mundi* ✗ Syh  
 The obelus should be before the prefix not in the middle of the word. The word has no equivalent in **℞**.  
 238 *ἔσται ὑμῖν*] sub ÷ Syh  
 2321 *ἐν αὐτῇ*] sub ÷ Syh  
 2324 *ἔσται ὑμῖν 2°*] sub ÷ Syh  
 246 *ἔξ—ἐν*] sub ÷ Syh: cf **℞**  
 The obelus should be after, not before, *ἔξ*; i.e. **℞** has no equivalent for *ἄρτους τὸ ἐν*.  
 2421 *καὶ ἀποθάνῃ*] sub ÷ G Syh  
 259 *ἐν 1° — ὑμῶν 1°*] sub ÷ G  
 2511 *ἀναβαίνοντα*] sub ÷ G  
 2518 *πάντα*] sub ÷ G  
 2549 *λυτρώσῃται ἑαυτόν*] sub ÷ Syh; *ἑαυτόν* sub ÷ G  
 The obelus is wrongly placed in Syh.  
 266 *ὑμῶν 2°*] sub ÷ G  
 2610 *παλαιῶν*] sub ÷ Syh  
 The obelus is wrongly placed; it belongs at *παλαία καί*.  
 2616 *τὴν τε ψώραν*] sub ÷ G  
 2616 *ὑμῶν 1°*] sub ÷ G  
 2632 *ὑμῶν 1°*] sub ÷ G  
 2643 *ὑπ' αὐτῶν*] ÷ *απ αυτων* ✗ G: contra **℞**  
 277 *ἀργυρίου*] sub ÷ G

Most of the materials under the obelus is indeed without an equivalent in the Hebrew, but some errors of transmission do obtain, particularly in witnesses other than G and Syh. These witnesses, i.e. G and Syh, as in the case of the asterisks yield most of the tradition involving the hex signs.

Not listed in the above list are passages under the obelus which are omitted by some witnesses. These passages conceivably might reflect posthexaplaric activity. These are given in the following list. Unless otherwise indicated the omission is understood to equal **℞**.

#### List 6

- 110 *τῷ κυρίῳ*] sub ÷ G Syh; > 58 73'-528 Arab  
 110 *καὶ 2° — fin*] sub ÷ G; > 58-707-*of*<sup>15</sup> C'' s<sup>-85mb</sup> 126'-628' 424 426 646' Aeth Arab  
 21 *θυσία ἐστίν*] + metob Syh; > O-15 Arab  
 212 *κυρίῳ 2°*] sub ÷ G Syh; > 58  
 31 *τῷ κυρίῳ*] sub ÷ G Syh; > 58  
 32 *τῶν ὀλοκαντωμάτων*] sub ÷ G; > 707 53'-56 Aeth<sup>C</sup> Arab Bo Syh  
 38 *οἱ ἱερεῖς*] sub ÷ G; > 82-707 53'-56 Aeth<sup>CM</sup> Arab Syh

- 313 οἱ ἱερεῖς] sub ÷ G; > 15 106 Arab Syh  
42 ἔναντι κυρίου] sub ÷ G; > 58-707 C'' f<sup>-246</sup> s 424 646' 799 Latcodd 91 92 94—96 Aeth Arab Bo Syh  
44 ἔναντι κυρίου 2°] sub ÷ G; > 58-οΙ<sup>-15 29</sup> C'' 107'-125 f<sup>(-129mg)</sup> s 527 z 424 646' 799 Latcodd 104 Aeth Arab Syh  
45 ὁ 3° — χειρας] sub ÷ G; > Arab Syh  
47 τοῦ μόσχου 1°] sub ÷ G; > Arab Syh  
414 ἄμωμον] sub ÷ G; > 58 Eus P: LXVIII 30s Or Rom 160  
417 τοῦ μόσχου] μόσχου sub ÷ G; > 72 C''<sup>-552\*</sup> 118'-537 s 68'-120' 424 646<sup>I</sup> Aeth Arab Syh  
417 τοῦ ἀγίου] sub ÷ G; > 58 319 Arab Syh  
418 ὁ ἱερεύς] sub ÷ G; > 72 Latcodd 104 Arab Syh  
418 τῶν 1° — συνθέσεως] sub ÷ G; > 58-707 126'-628' 646 Aeth Arab Bo Syh  
420 ἡ ἁμαρτία] sub ÷ G; > 707<sup>txt</sup> 53'-56 Latcodd 104 Ruf Rom III 8 Aeth Arab Bo Syh  
421 ὄλον] sub ÷ G; > A B\* 82-707 44 53'-56 509 68'-120' 799 Latcodd 104<sup>txt</sup> Aeth Arab Bo Syh  
429 χιμαῖραν τήν] ÷ χιμαῖραν √ G; > Arab  
434 τῆς ὀλοκαυτώσεως 2°] sub ÷ G; > 58-707-οΙ<sup>-15</sup> 129 128 Aeth Bo Syh  
58 ὁ ἱερεύς 1°] sub ÷ G; > 58 73\* Syh  
58 ὁ ἱερεύς 2°] sub ÷ G; > Syh  
65 πράγματος] sub ÷ G; > οΙ<sup>-15</sup>-707 53'-56 799 Aeth  
69 οὐ σβεσθήσεται] sub ÷ G; > 58-707 C''<sup>-131mg</sup> 30'-85\*-130-321'-344\* z<sup>-126</sup> Aeth Arab Bo Syh  
613 καί] sub ÷ G; > 319 Latcodd 100  
629 κυρίου] ÷ κῶ √ G; > 58-72 Aeth<sup>C</sup> Arab  
631 τοῦ 1° — περί] sub ÷ G; > Aeth Bo Syh  
632 ἔναντι κυρίου] sub ÷ G; > 707 426 Aeth Arab Bo Syh  
633 καί 4° — fin] sub ÷ G; > 58-618<sup>txt</sup> Arab Bo Syh  
811 καὶ ἠγάσεν αὐτό] sub ÷ G; > Arab Syh  
812 Μωσῆς] sub ÷ G; > 417\*(cprm) Syh  
814 Μωσῆς F<sup>a</sup>] sub ÷ G; > F οΙΙ b 125 527 68'-120' 59 319 426 Latcodd 101 Aeth Arab Bo Syh  
815 αὐτόν] sub ÷ G Syh; > 809  
816 Μωσῆς 1°] sub ÷ G; > 127 319 Latcodd 100 Arab Arm Syh  
818 Μωσῆς] sub ÷ G; > 809(vid) 125 Arab Syh  
822 Μωσῆς] sub ÷ G; > 125 Arab Syh  
824 Μωσῆς 1°] sub ÷ G; > Arab  
828 αὐτὰ Μωσῆς] Μωσῆς sub ÷ G(vid); om Μωσῆς M' 58-οΙ<sup>-15 (72)</sup> C'' b d<sup>-44</sup> f s x<sup>-509</sup> z 18 55 799 Latcodd 100 Aeth Arab Arm Bo Syh; > 106 Arm = **℞**  
831 ἐν τόπῳ ἀγίῳ] sub ÷ G; > 58 Arab Syh  
835 κύριος] + metob G; > Arab  
92 Μωσῆς] sub ÷ G; > 82-707 44'-125 126'-628' 799 LatHi C Pel I 34 Aeth Arab Syh  
97 σου 1°] sub ÷ Syh; > Bo: contra **℞**  
914 ὕδατι] sub ÷ G Syh; > Aeth<sup>C</sup> Arab  
919 καὶ 5° — αὐτῶν] sub ÷ G; > Arab Syh  
106 τοὺς καταλειμμένους] sub ÷ G; > 58-707 C'' s<sup>-343</sup> 799 Aeth Bo Syh  
109 ἡ— θυσιαστήριον] sub ÷ G Procop 724; > 58 Arab Syh  
1015 καὶ 4° — σου 2°] sub ÷ G; > Aeth Arab Syh  
1016 Μωσῆς 2°] sub ÷ G; > Aeth<sup>C</sup>  
1017 φαγεῖν] sub ÷ G Syh; > 58  
1019 λέγων] ~ et dixit √ Syh; > G-15 125 Arab  
113 κτήνος] sub ÷ G Syh; > 58  
114 καὶ ὄνυχίζοντων ὄνυχιστήρας] sub ÷ G; > Aeth Arm Syh  
116 τοῦτο 1°] sub ÷ G Syh; > 72-381'-708 52 53' Cyr I 916 Aeth Arm: contra **℞**  
119 καὶ 3°] sub ÷ G; > 392  
1110 ἐν τοῖς ὕδασιν ἦ] ÷ ἐν τοῖς ὕδασιν √ G Syh; > 106(mg)  
1115 καὶ 4° — fin] sub ÷ G; > 55 Cyr IX 985 Latcodd Al: 91 92 94—96 Syh  
1131 τῶν 2° — γῆς] sub ÷ G; > Syh

- 1139 *τοῦτο*] sub ÷ G; > <sup>Lat</sup>codd 100 103 104 Aeth Arm  
1142 *ὕμιν*] sub ÷ G; > 29 Phil II 280 <sup>Lat</sup>codd 100 103 104  
1144 *κύριος* 2° — *ὕμων* 2°] sub ÷ G; > Arab Syh  
1145 *εἴμι* 2°] sub ÷ G; > F 72 121 59 Pal  
122 *καὶ ἐρεῖς πρὸς αὐτοῦς*] *πρὸς αὐτούς* sub ÷ G<sup>c</sup>; *λεγων* 126 Co = **Ⲙ**  
126 *ἄμωμον*] sub ÷ G; > 58-82-707-*οΙ*<sup>-15</sup> C''-<sup>131mg</sup> 125 *f*-<sup>246</sup> s 318 799 Eus VI 11 Aeth Arm  
Bo Syh  
132 *αὐτοῦ*] sub ÷ G; > Hes 929  
134 *αὐτῆ—ἀμαυρά*] sub ÷ G; > 106<sup>c</sup> Syh  
1313 *αὐτὸν ὁ ἐρεῦς*] sub ÷ G; > 82-707 C'' *f*-<sup>246</sup> s-<sup>85c</sup> Aeth<sup>MP</sup> Bo = **Ⲙ**; om *ὁ ἐρεῦς*  
Aeth<sup>-CMP</sup> Syh  
1337 *ἐπὶ χάρας*] sub ÷ Syh; > 58  
1349 *ἐργασίμω*] sub ÷ G; > 82-707 68'-120'-128 426 Aeth Bo Syh  
1351 *ὁ ἐρεῦς*] sub ÷ G Syh; > Compl  
1354 *ὁ ἐρεῦς* 2°] sub ÷ G Syh; > 72  
1357 *λέπρα*] sub ÷ G; > 58  
1410 *ἐνιαυσίους*] sub ÷ Syh; > Ruf *Lev* VIII 11  
1418 *ὁ ἐρεῦς* 1°] sub ÷ Syh; > *b* <sup>Lat</sup>cod 104 Bo  
1419 *ὁ ἐρεῦς* 3°] sub ÷ Syh; > Arab  
1438 *ὁ ἐρεῦς* 2°] sub ÷ G Syh; > 58-72 <sup>Lat</sup>cod 104 Aeth  
1442 *ἀπεξυσμένους*] sub ÷ G; > <sup>Lat</sup>codd 100 104 Syh  
1447 *καὶ* 2° — *ἐσπέρας* 1°] sub ÷ G; > 58-707 C''-<sup>131mg</sup> s z Aeth<sup>C</sup> Arab Bo Syh  
1447 *καὶ* 4° — fin] sub ÷ G; > 707 C''-<sup>131mg</sup> s z Aeth Arab Bo Syh  
1451 *ἐν αὐτοῖς*] sub ÷ Syh; > 58  
154 *ὁ γονορροῆς* 2°] sub ÷ Syh; > 58 *d* 127-767 *t* <sup>Lat</sup>cod 100 Aeth<sup>C</sup> Arm  
1512 *καὶ* 3° — fin] sub ÷ Syh; > Arab  
1527 *τὸ σῶμα*] sub ÷ G; > *οII*-<sup>29</sup> *f*x-<sup>509</sup> z 426 799 Aeth<sup>R</sup> Arab Bo Syh  
162 *τοῦ μαρτυρίου*] sub ÷ G; > 64-381'-707<sup>txt</sup>-708\* Aeth Bo Syh  
1610 *ἀφήσει αὐτόν*] sub ÷ G; > *Tht Lev* 173 Arab Syh  
1615 *ἐναντι κυρίου*] sub ÷ G Syh; > 58 Arab  
1620 *καὶ* 4° — *καθαριεῖ*] sub ÷ M G; > 58 Aeth<sup>C</sup> Arab Syh  
1621 *τοῦ ζῶντος* 2°] sub ÷ G; > 58-72 Arab  
1624 *καὶ* 6° — *αὐτοῦ* 5°] pr ÷ Syh; > 15-58-376 318 Bo  
1624 *ὡς* — fin] sub ÷ M; > G-426 Aeth<sup>C</sup> Arab Syh  
174 *ὥστε* 1° — *αὐτό* 2°] sub ÷ G; > 414' 44 628 Arab Syh  
176 *κύκλω ἀπέναντι*] sub ÷ G; > Syh  
185 *πάντα* 1°] sub ÷ Syh; > *οI*-<sup>15</sup> 56'-129(mg) Aeth Arab  
1912 (*ἐγὼ*) *εἴμι*] sub ÷ G; > A 376-*οI*'-<sup>1572</sup> *f*z 799 <sup>Lat</sup>cod 104 Syh: **Ⲙ** hab אַי  
1916 *ὁ θεὸς ὕμων*] sub ÷ G; > Arab  
1919 *κίβδηλον*] sub ÷ G Syh; > Cyr I 524  
1920 *αὐτοῖς*] sub ÷ G; > 58  
1923 *ἦν—ὕμιν* 1°] sub ÷ G; > 58 Arab Syh  
1926 *καὶ*] pr ÷ Syh; > 552-761 <sup>Lat</sup>Spec 44  
1932 *ὁ θεὸς ὕμων*] sub ÷ Syh; > 72  
219 *τοῦ* 1°] pr ÷ Syh(vid); > *οI*'-<sup>15</sup>-72  
**Ⲙ** is irrelevant, since the article modifies an infinitive.  
2220 *κυρίω*] sub ÷ Syh(vid); > 58  
235 *ἡμέρα*] sub ÷ Syh; > <sup>Lat</sup>Hiln *Pasch* 1112 Arm Co  
2318 *ἀμώμους* 2°] sub ÷ Syh; > Arab  
243 *καὶ* 2° — *αὐτοῦ*] sub ÷ Syh; > Arab  
247 *καὶ ἄλα*] sub ÷ Syh; > F<sup>b</sup> Arab  
2415 *καὶ* 2° — *αὐτούς*] *λεγων* ÷ *καὶ ερεῖς πρὸς αὐτους*  $\leftarrow$  G; *λεγων* 707 417 53'-56 799 Arab Bo  
Syh = **Ⲙ**  
2417 *καὶ ἀποθάνη*] sub ÷ G Syh; > 58 <sup>Lat</sup>Hes 1107 Aeth  
252 *ἦν* 2° — *ὕμιν* 2°] sub ÷ G; > 618<sup>txt</sup> 44'-125 71' 55 Aeth<sup>CGR</sup> Arab  
2510 *αὐτη*] pr ÷ Syh; > 314 127: contra **Ⲙ**  
2518 *πάσας*] sub ÷ G; > 125 Aeth<sup>C</sup>



- 25<sup>22</sup> παλαιῶν] sub ÷ Syh; > 58  
 25<sup>25</sup> ὁ μετὰ σου] sub ÷ G; > 58 Arab  
 25<sup>31</sup> διὰ παντός] sub ÷ G; > Arab  
 25<sup>35</sup> ὁ ἀδελφός σου 2°] sub ÷ G; > Arab  
 25<sup>36</sup> ἐγὼ κύριος] sub ÷ G Syh; > Arab  
 25<sup>41</sup> τῇ ἀφέσει] sub ÷ G Syh; > 58  
 25<sup>42</sup> (εἰσιν) οὗτοι] sub ÷ G; > C'' s 55 646 Lat<sup>cod</sup> 100 Aeth: 𐤒 hab 𐤒  
 25<sup>48</sup> αὐτῶ 1°] sub ÷ G; > 58 Lat<sup>cod</sup> 100  
 25<sup>55</sup> οὗτοί εἰσιν] sub ÷ Syh; οὗτοί sub ÷ G; om οὗτοί 58 Arm Sa: 𐤒 hab 𐤒  
 26 ὑμᾶς (ὁ ἐκφοβῶν)] sub ÷ G (metob post ἐκφοβῶν) Syh; > Bo  
 26<sup>10</sup> παλαιὰ καὶ] παλαιά sub ÷ G; > 58-618 b 53'-129 127 Lat<sup>Ambr</sup> Cain II 19  
 26<sup>16</sup> ὑμῶν 2°] sub ÷ G Syh; > Lat<sup>codd</sup> 91 92 94-96  
 26<sup>20</sup> ὑμῶν 3°] sub ÷ G; > 72 b 55 Arm  
 26<sup>34</sup> ἔσεσθε] sub ÷ G Syh; > 58  
 26<sup>41</sup> (ἐν) θυμῶ] sub ÷ G Syh; om ἐν θυμῶ n Iust Dial 74 Lat<sup>cod</sup> 100  
 26<sup>45</sup> ἐξ οἴκου δουλείας] sub ÷ G Syh<sup>T</sup>; > 58 Arab  
 27<sup>15</sup> αὐτήν] sub ÷ G; > 413

An examination of the above list shows possible continuation of hex activity by means of elimination of passages under the obelus in order to approximate the Hebrew text more closely, particularly in Arab with 58 instances of the shorter text, a situation which occasions no surprise. For the Hebraizing character of the Arabic cf J. W. Wevers, *The Textual Affinities of the Arabic Genesis of Bib. Nat. Arab.* 9. *Studies of the Ancient Palestinian World*, ed by J. W. Wevers and D. B. Redford (Toronto 1971), 46-74.

Most surprising is the large number of omissions in Syh (52) of passages under the obelus. Syh itself transmits the hex signs, and at least in theory should not witness to the shorter text in favour of rendering such passages into Syriac sub obelo.

Of the other versions only Aeth and Bo represent the shorter text at all significantly with 30 and 24 instances of omissions of a passage under the obelus resp. It might be added that their witness to the shorter text is usually in concert with a number of witnesses; only twice does Bo uniquely have the shorter text.

Among the Greek witnesses ms 58 as in the other books of the Pentateuch often omits an obelized passage (41 times). If one examines Lists 1 and 2 as well one notices that the witnesses to hex plusses often lack 58, i. e. O<sup>-58</sup> often obtains in support of such plusses. One might well suspect that in the prehistory of the 58 text there was some scribe or scribes who did not understand the difference between an asterisk and an obelus and accordingly omitted all such passages. Other mss which represent the shorter text at least 10 times are 707 with 22 instances and 72 with 11.

Since the hex signs were often either badly transmitted or omitted it remains to discover whether revision due to mediate Hebrew influence in the direction of a shorter text might be found without an obelus appearing in the extant tradition. In the list below it is again taken for granted that the shorter text equals 𐤒 unless otherwise indicated.

## List 7

- 110 om *τε* 46<sup>s</sup> n 30' 55 426\* Arm  
 115 om *ὁ ἱερεύς* 2° O'<sup>(-15 376)</sup>-82-707 *f*<sup>-129</sup> 126'-628' 799 Aeth Arab Bo Syh  
 29 om *ὁ ἱερεύς* 2° G 75 Syh  
 210 om *τῶν* 1° 29 118'-537 646<sup>I</sup>  
 213 om *κυρίῳ τῷ θεῷ ὑμῶν* F M' O'' C'' *d* 129 *n s t γ*<sup>-121</sup> z 18 59 319 426 646' Phil V 69 verss  
 214 om *τῷ κυρίῳ* 2° 118'-537 LatAmbr *Cain* II 20 Aeth  
 214 om *καὶ b n* 392 319 Latcodd 100 101<sup>c</sup> Ambr *Cain* II 20 Arm  
 216 om *ἐστὶν* O<sup>-58</sup>-15 Syh  
 34 om *τόν* 2° 527  
 35 om *οἱ ἱερεῖς* G-82-707 318 Aeth Arab Syh  
 313 om *ἐναντι κυρίου* 30 Arab  
 313 om *τὰς θύρας* Syh  
 315 om *πάν* A 29-82 19' n 319 Latcod 100 Arab Arm Syh  
 43 om *αὐτοῦ* 2° F M' O'' C'' 19' 129 *n s γ*<sup>-318</sup> z<sup>(-126)</sup> 18 59 426 646' Cyr I 685 961 Latcod 100 Arab Arm Bo Syh  
 46 om *τῷ δακτύλῳ* A B 118'-537 Cyr I 685 961 Aeth<sup>C</sup> Arab  
 47 om *τοῦ* 5° G-15-376 19' 53' n 84<sup>(mg)</sup> 319 Latcod 100 Aeth<sup>MR</sup> Arm Syh  
 48 om *τοῦ* 2° 82 C'' 118'-537 129<sup>(mg)</sup> 127-458 s<sup>-343 344c</sup> 527 424 646<sup>I</sup> Co  
 49 om *τόν* 2° 314  
 410 om *τοῦ* 2° 15-376-707 C'' 75 730 527 18 424 646<sup>I</sup> Latcod 104 Arm Co Syh  
 414 om *τὰς θύρας* Arab Bo  
 420 om *τόν* 3° 58-72 528 x<sup>-527</sup> 59 426 Latcod 100 Ruf *Rom* III 8 Aeth<sup>C</sup> Co Syh  
 422 om *ὁ* 118'-537 53' 126  
 422 *καὶ ἀμάρτη* A B 19' *f*<sup>-129</sup> x 392 55 319 426 799 Cyr X 209] > Cyr I 965 rell  
 425 om *τοῦ* 2° 72 422 53' 426 Latcod 103  
 427 om *πασῶν* Aeth Arab Syh  
 428 om *ἐν αὐτῇ* G-82-707 *f*<sup>-129</sup> Eus VI 15 LatRuf *Lev* II 5 Aeth Arab Arm Bo  
 428 om *οἴσει* 2° 72 *d* 53' n *t* 527 799 Latcod 103 Arab Arm Sa  
 429 om *αὐτοῦ* Latcodd 91 92 94 95  
 429 om *τήν* 4° F 72-376 19' 44-610 53' 75 71' 55 Latcod 100 Aeth<sup>C</sup> Arab Bo<sup>B</sup> Syh  
 433 om *τοῦ* 15\*-58-72-376 30-343 18 426 Latcod 103  
 434 om *τοῦ* 2° 57 19' 458 321 319 Latcodd 91 92 94—96 Syh  
 54 om *πρὸ ὀφθαλμῶν* F M'<sup>txt</sup> O''<sup>-15 707c</sup> *f*<sup>-246</sup> 68'-120'-128 18 59 319 426 799 Eus VI 15 Latcod 100 Ruf *Lev* III 4 Aeth Arab Co Syh  
 55 om *τὴν ἀμαρτίαν* Syh  
 56 om *ἐξ* Syh  
 56 om *ἧς* 2° — fin Syh  
 59 om *τοῦ περὶ* 799  
 59 om *γάρ* 53'  
 511 om *περὶ* 3° 55  
 515 om *αὐτόν* 19' Latcod 101 Ruf *Lev* III 6 Arm Co  
 612 om *καὶ* 2° 29 n 392 68'-120' 426 Arm  
 615 om *αὐτῆς* 2° Arm Bo<sup>B</sup>  
 620 *εἰς θυσίαν*] om *εἰς* O<sup>-58</sup> n<sup>-75</sup> Latcodd 100 101 Arm Syh  
 621 om *εἰς* B\* *b* 509 628 Latcod 100  
 633 om *καὶ* 2° G-15-58 n 527 318 319 426 LatHes 857 Sa Syh  
 633 om *πάν* 2° ο*J*<sup>-15 72</sup> 761\* *f* 392 z<sup>-126</sup> 426 799 Latcod 100 Aeth Arm<sup>te</sup>  
 634 om *τόν* 2° 730<sup>c</sup>  
 638 om *αὐτός* 426 Arm  
 72 om *ἐκ σεμιδάλεως* Arab  
 74 om *αὐτοῦ* 376  
 75 om *ἐσται* 343' 126  
 75 om *καὶ* 2° Latcod 100 Arm  
 78 om *αὐτῷ* 1° M' O''<sup>-72</sup> C'' *b f s* 527 318 z 18 426 799 Aeth Arm Co Syh  
 711 om *ἧ* 1° 127 319 Latcodd 100 103 Arm Sa  
 720 om *καὶ* — ἥπατος Arab

- 82 om *αὐτοῦ* 2° F M' O'' C'' 56' s z 18 59 319 799 Latcodd 100 101 Ruf Lev VI 2 Bo Syh  
814 om *τοῦ* 2° 15 422 19' n<sup>-458</sup> Latcod 101 Arm Bo<sup>B</sup>  
816 om *τὸν ἐπὶ* 126 799 Latcod 101  
817 om *ἀντά* 58-72-381' b 55 Arm  
830 om *καί* 4° Latcod 100  
830 om *καί* 8° 314  
93 om *ἓνα* G-15 LatRuf Rom II 13 Bo Syh  
97 om *τῷ Μωϋσῆ* O''<sup>-15</sup> C'' d 246 458 s t 527 318 z 59 426 799 Latcod 100 Aeth<sup>-R</sup> Arab Co Syh  
911 om *ἀντά* F M' O'' C'' b 56'-129 s 619 z 18 59 799 Latcod 100 Aeth Arab Arm Syh  
915 om *καί* 5° x<sup>-509</sup> Latcod 100 Aeth Bo<sup>B</sup>  
919 om *τό* 2° 321 121 55 Latcod 100 Arab Bo<sup>B</sup> Sa<sup>3</sup>  
919 om *δύο* Sa<sup>2 3</sup>  
919 om *τὸν ἐπὶ* 126 799 Latcod 100 Arab  
923 om *πάντα* F<sup>btxt</sup> b 246 Arab  
101 om *δύο* A 799 Aeth  
101 om *κύριος* b Latcod 100  
104 om *νιούς* 2° Aeth<sup>C</sup> Arab  
1015 om *τῷ Μωϋσῆ* 15 Arab  
113 om *δύο* Bo  
119 om *καί* 1° G Bo Syh  
1112 om *καί* 1° d n  
1112 om *τῶν* A 64<sup>txt</sup> 16\* 55 426(1°) Sa  
1119 om *καί* 2° 125  
1122 om *καί* 1° 106<sup>c</sup> n  
1126 om *καί* 1° F M' O''<sup>-29</sup> C''<sup>-(528)</sup> 761\* n s y<sup>-121</sup> z 18 59 646 Arab Arm Syh  
1126 om *τῶν θνησιμαίων* O<sup>-58</sup> Syh  
1126 om *ἕως ἐσπέρας* G-58-707 C''<sup>-131mg</sup> (528) s 426 Aeth<sup>-P</sup> Bo Syh  
1128 om *ἐστίν* 82  
1136 om *καί* 2° 381' 129\*(cprm) Latcod 104  
1140 om *ἀπό* 2° b<sup>(-314)</sup> 246 n 55  
1141 om *ἔσται* O<sup>-58</sup>-15 319  
1141 om *ὑμῖν* x<sup>-509</sup>  
1142 om *καί* 1° n<sup>-75</sup> 18 Latcodd 100 103 104 Arm  
1143 om *οὐκ* 527  
1144 om *εἶμι* 1° G-82 57 Aeth Pal  
1145 om *εἶμι* 1° G 125 75 Aeth  
1145 om *κύριος* 2° F M' O''<sup>-15 58</sup> C'' 125 75 s z 18 59 319 646 Aeth Arm Bo Syh  
1146 om *περὶ* Bo  
1311 om *ἐστίν* 1° Fa O''<sup>-58</sup> C'' b f 75-767 s 392 z 426 646 799 Cyr I 984 LatAug Lev 47 Hes 929  
1315 om *ὅτι* G-oI<sup>-72</sup> C''<sup>-(52) 417 528</sup> b f n<sup>(-75)</sup> s z 55(mg) 319 646 799 Cyr I 984 Latcod 100 Hes 929 Sa<sup>2</sup> Syh  
1321 om *τοῦ χρωτός* 509 Latcod 100  
1322 om *ἐν* 2° — fin Arab Syh  
1324 om *ἐν* 2° — *αὐτοῦ* 2° Syh  
1324 om *ἀγάζον* 58 Sa<sup>3</sup>  
1327 om *δέ* 44'-107<sup>c</sup> 426 Aeth Arm  
1327 om *ἐν* 2° — fin 106(mg) 71' Arab Syh  
1329 om *λέπρας* 106<sup>c</sup>  
1330 om *λέπρα* 2° 246 Syh  
1333 om *τὸ δέρμα* 767 Latcod 100 Syh  
1334 om *μετά* — *αὐτόν* 1° Syh  
1336 om *ὅτι* F O'' C'' d f n s t z 59 319 426 646 799 Latcod 100 Bo Sa<sup>2</sup> Syh  
1339 om *καθαρός ἐστίν* 1° F M' O''<sup>-15</sup> (618<sup>txt</sup>) d<sup>(-610)</sup> f<sup>-53'</sup> n t 68'-120'-128<sup>txt</sup> 18 59 319 426 799 Cyr I 992 Latcodd 91 92 94—96 100 Aeth Arm Co Syh  
1339 om *τῆς σαρκὸς αὐτοῦ* 2° 58 Latcodd 91 92 94—96 Syh

- 1342 om *αὐτοῦ* 1° 799 <sup>LatRuf</sup> *Lev VIII 5 Sa Syh*  
 1342 om *αὐτοῦ* 2° O-381' 75 <sup>LatRuf</sup> *Lev VIII 5 Arm Sa*  
 1343 om *ἐν* 3° <sup>Latcod</sup> 100  
 1343 om *αὐτοῦ* 3° *oI<sup>-72</sup> d 129 n t 68'-120'-128 319 426* <sup>Latcod</sup> 100 Syh  
 1346 om *ἦ* 15 106-125-610  
 1346 om *ἔσται* 2° 392 Bo<sup>A</sup>  
 1351 om *δέ* 509 55 Arm  
 1354 om *τὴν ἀφῆν* 319 Syh  
 1413 om *ὥσπερ* *n<sup>-767</sup> 319*  
 1414 om *τοῦ* 2° 72-618-708 C'' 19' 246 *s x<sup>-509</sup>*  
 1417 om *τοῦ* ult F 58-72-*oI* 52-552-761\* *b 106 129 n 84 71' 126' 18 55 59 319 426* <sup>Latcod</sup> 104  
 Arm  
 1419 om *ὁ ἱερεύς* 2° 58-72 125 <sup>Latcod</sup> 104 Arab  
 1420 om *ἐναντι κυρίου* 376 Arab Syh  
 1424 om *τόν* 2° A B V 29-376 *b 107'-125 53'-246 509-527 121 68-122\* 319* <sup>Latcod</sup> 100  
 1425 om *τόν* 2° A B\* V 29-376 *b 246 121 319* <sup>Latcod</sup> 100 Syh  
 1425 om *τοῦ* 2° 15 552-761\* *b 107'-125 30' 71' 121 55*  
 1428 om *τοῦ* ult 58-82-381' *n 30 84 68\*-628 18 426 646*  
 1429 om *ὁ ἱερεύς* 72-381' Arab Syh  
 1448 om *διαχύσει* 127 Aeth Arm  
 1449 om *ζῶντα καθαρά* 82-707 C''-<sup>131mg</sup> *s z 426* Aeth Bo Syh  
 1457 om *καί* 1° Aeth Arm  
 153 om *ἐκ* 1° Bo<sup>B</sup>  
 153 om *αὐτῆ* — *ρύσεως* 4° 552<sup>txt</sup> 126 799  
 159 om *δνου* F M' *oI<sup>-15</sup> (72) C'' 129 30'-85<sup>txt</sup>-130-321'<sup>txt</sup>-343' 68'-120' 59 426* <sup>Latcod</sup> 104  
 Aeth Bo Syh  
 159 om *ἕως ἐσπέρας* V 15-29-376-707 C'' *b 129 s 392 z 319 426* <sup>Latcodd</sup> 100 104 Aeth-CP  
 Arab Bo Syh  
 1511 om *τὸ σῶμα* 19' 125 319 Arab  
 1521 om *τὸ σῶμα αὐτοῦ* *oII<sup>-29</sup> f<sup>-129</sup> 767 z 426 799* Arab Bo<sup>B</sup> Syh  
 1525 om *καί* 2° *oI<sup>-15</sup> Arm*  
 1526 om *καί* 1° O-29-82-707\* 68'-120'-128 Syh  
 164 om *πάν* V O-<sup>376</sup> Syh  
 1617 om *υἰῶν* F V O''-<sup>15</sup> C'' *f 30'-85'<sup>txt</sup>-321'<sup>txt</sup>-344<sup>txt</sup> z 55 59 799* Aeth Bo Syh  
 1627 om *αὐτά* 1° Arm  
 1627 om *αὐτά* 2° O-<sup>58</sup>-15 54-75' Sa Syh  
 1627 om *καί* 4° O-<sup>58</sup> Sa<sup>3</sup>  
 1630 om *καί* V O-<sup>58</sup>-707\* 84 *x 319 Chr III 357* Arab Sa  
 1631 om *ἀνάπανσις* *f*  
 174 *καί* 4° A B F 58-72 *x 121 55 59 Cyr I 693* <sup>Latcod</sup> 100] *quod* Aeth; *hoc* Sa; > Cyr II 552  
 rell  
 178 om *τῶν υἰῶν* 2° F O-<sup>58</sup>-15 *b* <sup>LatRuf</sup> *Rom II 13* Bo Syh  
 1711 om *αὐτοῦ* 1° Phil I 276 III 14  
 1711 om *αὐτοῦ* 2° Eus VI 44(2°) <sup>LatRuf</sup> *Rom II 13* Sa  
 185 om *πάντα* 2° 500 Phil III 89 Arab  
 185 om *καὶ ποιήσετε αὐτά* 107'-125 53' Arab Syh  
 185 om *ὁ* — fin Arab  
 187 *καί* 2° A B V 58 *b 509 392 55 Arab*] > rell  
 1811 om *οὐκ ἀποκαλύψεις* 1° 107' Syh  
 1814 om *καί* 106<sup>c</sup> Bo  
 1814 om *γάρ* Bo  
 1815 om *γάρ* O''-<sup>58 72</sup> C'' *b d f<sup>-129</sup> n<sup>-767</sup> s t z 319 646 799* <sup>Latcodd</sup> 100 104 Arab Bo Syh  
 1817 *γάρ* A B 121 Aeth Arm Co Syh] > rell  
 1823 om *εἰς σπερματισμόν* 58 Syh  
 1823 om *πάν* 2° Aeth  
 1823 om *γάρ* M' *oI<sup>-15 72</sup> C'' f<sup>-129</sup> s z 18 319 646 799* <sup>Latcod</sup> 100 Syh  
 1826 om *πάντα* 1° 246 343 Arab Arm

- 1826 om πάντα 2° οI<sup>-15 72</sup> C'' 106 *f s*-85<sup>ms</sup> z 55 646 799 Aeth Arab Syh  
1830 om πάντων O<sup>-58</sup> 319 Arab Sa Syh  
1830 om ὅτι A Arab  
199 om ὕμῶν 3° Γ\*(cprm) 58-72 53' 407 55 Latcod 104 Spec 12<sup>te</sup> Arm Bo  
1912 om ὁ θεὸς ὕμῶν Aeth<sup>G</sup> Arab  
1913 om καὶ 2° 126 Arm<sup>te</sup> Bo  
1914 om κύριον V G-426-οI<sup>-15 72</sup> C''-46<sup>s</sup> *b f s* z 319 646 799 Latcod 104 Bo<sup>B</sup> Sa<sup>2 3</sup> Syh  
1918 om καὶ 1° 72 413-500 Arm<sup>te</sup>  
1919 om καὶ 1° Latcodd 91 92 94 95  
1920 om αὐτῆ 2° V G-426 Arm Syh  
1935 om καὶ 1° 15 *b* Phil III 37 LatSpec 10  
1937 om ὁ θεὸς ὕμῶν O'<sup>(-58 72)</sup> C'' *f n s* z 799 Aeth-<sup>CG</sup> Arab Bo Sa<sup>1</sup> Syh  
207 om ἄγιος A 19' Arab  
2012 γάρ A B 58 *x* 392 55 Aeth Arm Bo Syh] > rell  
2024 om πάντων 76  
2025 om αὐτοῦς 610 75'  
2025 om ἀνά 2° — κτηνῶν 2° V 29 106 127 *x*-509 68' 55 Latcod 103 Arm Sa  
2025 om ἐγὼ O'-82-707 C'' *f s* 126'-407-628 799 Aeth Bo  
2026 om πάντων Arab  
2027 ἀμφοτέροι A B F M' 58-72-οI 129 *x* 392 18 55 59 LatAug Lev 77] > rell  
21 om λέγων 15-οII<sup>-72</sup> C''-46<sup>s</sup> 44-125 *f*-129 *s* *x*-509 z 424 799 Aeth-<sup>CG</sup> Arab Co  
215 om καὶ 1° 58  
218 om κυρίου *b*  
2114 om δέ 628 Arm  
2114 om καὶ 3° 106  
2120 om ἄνθρωπος — αὐτῷ 107'-125  
223 om ὁ θεὸς ὕμῶν M' O''-58 72 C'' *b f n s* z 18 319 799 verss  
224 om τοῦ ἱερέως 417 126 Aeth Arab Syh  
229 om ὁ θεὸς M' V O''-58 72 C'' *b f n*-458 *s* 134 *x*-509 z 18 319 799 Cyr I 796 verss  
2211 om καὶ 2° V 551\* 44 730 126'-407-628(vid) Bo  
2218 om προσκεκμένων πρὸς αὐτοῦς Bo  
2221 om ἦ 1° — ὕμῶν 58 30'-344<sup>txt</sup> Aeth Syh  
2224 om αὐτά O<sup>-58</sup> Anast 688 Arm Syh  
2225 om ταῦτα B\* Bo  
2229 om εὐχὴν 75 Arm  
2229 om αὐτό Arm  
233 om τῷ κυρίῳ 1° Syh  
234 καὶ αὐται A B 29 *b x* 392 68' Arm Sa] om καὶ 106-107' *n t*; > rell = **℞**  
2313 om τῷ κυρίῳ 2° O 75 799 Arab Syh  
2314 om ὕμεις M' O'-15 58-82-707 C''(-52' 313) *f s* z-68' 18 799 LatHes 1086 Aeth Arm Bo Syh  
2317 om ἄρτους 2° O<sup>-58</sup> Syh  
2319 om μετὰ — fin O<sup>-58</sup> Aeth<sup>CG</sup> Arab Syh  
2328 om ὑμῖν 72  
2335 om καὶ 52  
2337 om αὐτῶν 1° 121 126  
2337 om αὐτῶν 2° M' V O'-58-82-707 C'' *d* 129 127 *s t* 318 z-68' 18 Aeth<sup>FHM</sup> Arm Co Syh  
2340 om ἐκ 15  
243 om καὶ 1° B\* 417 *b*  
2416 om Ἰσραήλ F O'' *b d f n t z* 59 319 799 Cyr VIII 860 Aeth Arab Arm Sa Syh  
2419 om αὐτῷ 1° Arm  
2421 om θανάτῳ 58-72 59  
2514 om καὶ 53 458 18 Bo  
2517 om κύριον O<sup>-58</sup> *b* 319 Arab Sa Syh  
2518 om καὶ 3° 426 318 Syh  
2520 om τούτῳ O<sup>-58</sup> 126 55 Aeth<sup>PR</sup> Bo Sa<sup>2</sup> Syh  
2521 om αὐτῆς 246<sup>c</sup> LatAmbr Ep VIII 13  
2525 om δέ Aeth

- 25<sub>26</sub> om *ó* G C'' 127  
 25<sub>27</sub> om *αὐτό* O<sup>-58</sup> *b f*<sup>-129</sup> *n* 392 126 Aeth Arm Bo Syh  
 25<sub>33</sub> om *αὐτῶν* 1° M' O'(-618<sup>ext</sup>) C'' *b* 129 *s* 318 *z* 18 55<sup>c</sup> 59 646 Aeth Arab Arm Co Syh  
 25<sub>43</sub> om *κύριον* O<sup>-58</sup>-82-707 C''-529 *b d f*<sup>-129</sup> 127 *s t* 128-407 319 646 799 Latcod 100 Bo<sup>B</sup> Sa Syh  
 25<sub>47</sub> om *τοῦ* 3° F 53 75  
 25<sub>47</sub> om *ἡ* 2° 107'-125  
 25<sub>47</sub> om *τῷ* 3° F *x*<sup>-509</sup>  
 25<sub>51</sub> om *δέ* G-58-72 59  
 25<sub>52</sub> om *καί* 2° *n* Latcod 100  
 26<sub>1</sub> om *αὐτοῖς* G-82-426-707 414' 53'-56 128-407 799 Bo Syh  
 26<sub>14</sub> om *μου* 2° 426 71  
 26<sub>15</sub> om *ύμᾶς* O<sup>-58</sup> *x*<sup>-509</sup>  
 26<sub>16</sub> *καί* 4° A B\* *b d t* Latcodd 91 92 94—96 Aeth] > Chr X 330 rell  
 26<sub>22</sub> om *τὰ ἄγρια* O<sup>-58</sup> Syh  
 26<sub>24</sub> om *θυμῶ* G-426 52 53' 767 Latcod 100 Ruf Cant 2 Arab Syh  
 26<sub>33</sub> om *ἡ* 1° G-426-*oII*<sup>-72</sup> 73\*-417-761\* 537 44'-125 *f n x*<sup>-527</sup> *y*<sup>-121</sup> 68'-126 319 799  
 26<sub>44</sub> om *τήν* 2° 529\* 125 129 71'  
 26<sub>44</sub> (*ἐγώ*) *εἶμι*] > V O<sup>-58</sup>-618<sup>ext</sup> *b* Aeth Syh: 𐤒 𐤍  
 26<sub>45</sub> *τῆς* 1° A B F F<sup>b</sup> 2 58-72 610 458 321 *x y*<sup>-318</sup> 55 59 Tht Lev 188<sup>te</sup>] > rell  
 26<sub>45</sub> *τῆς* 2° A B V O<sup>-376</sup>-29-72 *x* 121 68' 55 59 Tht Lev 188<sup>te</sup>] > rell  
 27<sub>2</sub> om *αὐτοῦ* G-426  
 27<sub>9</sub> om *ἀπό* 1° 708\*  
 27<sub>10</sub> om *αὐτό* 2° O<sup>-58</sup> Aeth<sup>C</sup>  
 27<sub>12</sub> om *καί* 3° 550' *b* 321'-344\*(cprm) 509 121 646 Bo  
 27<sub>15</sub> om *ἐπ' αὐτό* O<sup>-58</sup> *b d* 127-767 *t* LatHes 1167 Arm  
 27<sub>17</sub> om *αὐτοῦ* 2° 127 319  
 27<sub>18</sub> om *ἔσχατον* Arm  
 27<sub>20</sub> om *αὐτόν* V 426 *b n*<sup>-767</sup> 319 Arm  
 27<sub>26</sub> om *καί* 2° 319  
 27<sub>27</sub> om *καὶ ἔσται αὐτῷ* Arab  
 27<sub>29</sub> om *καί* 53' *n* Arm  
 27<sub>29</sub> om *ἀλλά* 319  
 27<sub>30</sub> om *καί* 72  
 27<sub>31</sub> om *καί* — fin M' 426-707-*oI* C'' 53-129 767 *s*<sup>-85c</sup> 646 Aeth Arab Bo  
 27<sub>32</sub> om *ἐν τῷ ἀριθμῷ* 58

An analysis of this list yields some puzzling results. Omissions which correspond to 𐤒 are found to a much greater extent in the O group than in any other. Variants involving only one identifiable group (by O is meant at least two O witnesses) are as follows: O 23, *b* 11, *n* 8, *d* 5, *x* 3, and one each for *oI* C and *f*. When two groups are involved the statistics are: O 13, *n* 9, *b* 8, *x* 3, 2 each for *d f* and *z*, and 1 for C. Variants with three or four groups are negligible. Popular variants (i. e. supported by more than four groups) are 37 in number, of which only four were not supported by the majority of O witnesses.

But O witnesses ought not to support omissions which equal 𐤒 since Origen himself said that he did not omit such texts but rather marked them by the obelus. Accordingly the discussion at the end of List 6 could speak of possible posthexaplaric textual activity. In a substantial number of cases, however, it seems that Origen's text on which he worked was itself shorter. Had this preOrigenian text of Leviticus been partially revised, and if so, by whom? I can only suggest that such a revision, if it did happen, was an early Jewish rather than a Christian revision, since

only Jews would have been much concerned by the accuracy of the Greek text of Leviticus over against  $\mathfrak{X}$ .

In the introduction to List 7 it was suggested that the list might well show more evidence of posthexaplaric activity. In general the observations made with respect to List 6 receive further substantiation through List 7. Again ms 58 is involved a number of times (13) in witnessing to the shorter text over against the other O witnesses. Arab is also involved as a witness in 36 cases. Again Syh is involved a disconcerting number of times. In seven cases it is the sole witness to a Hebraizing omission. In 54 instances (excluding popular variants) Syh is one of the witnesses to a shorter text. When these are added to the obelized passages omitted by Syh a puzzling fact emerges. The shorter text does not seem to be the result of Pesch influence, nor did the translator leave out obelized passages as a matter of principle as List 5 amply proves. One conclusion seems clear, viz. that Syh of Leviticus (or at least Syh<sup>T</sup>) does not consistently follow the translation principles attested to in the other books of the Pentateuch (cf e.g. L. Perkins, *The Place of the Syro-Hexapla in the Textual Tradition of the Septuagint of Deuteronomy*). A separate study of its character remains to be made.

## Chapter 2 The Byzantine Text\*)

That the text groups *d n* and *t* constitute a Byzantine text type in Genesis, Deuteronomy and Numbers was shown in THGN chapter 2 and this is clearly true for Leviticus as well. It is the aim of this study to delineate the character of this text first by examining its possible influence from the Hebrew text either mediately or immediately, then by noting the general character of this text type: finally its relations to other parts of the larger text tradition in Leviticus is investigated.

A) In the first list a complete list of asterisked materials supported by at least one group of the Byzantine text type is given. Since presumably all such variants equal  $\mathfrak{R}$  that fact is not noted.

### List 1

- 1<sub>15</sub> προσοίσει] + (\* Syh) αυτο (αυτω 134) B 936 O-15 118'-537 44' 129 127 t 527 Cyr I 1017 Aeth<sup>CG</sup> Arm Co Syh; + αυτα n<sup>-127</sup>
- 2<sub>2</sub> οίσει] εισοίσει αυτην n<sup>-127</sup>; προσοίσει αυτην 118'-537; + (\* G Syh) αυτο (αυτω 376 610) O d t Arab Arm Sa Syh; + αυτην 19' 127 68'-120'
- 4<sub>20</sub> ποιηθήσεται] + (\* G) αυτω (...)]τω G; αυτο 58) F<sup>b</sup> O-15 n 318 Sa Syh
- 4<sub>28</sub> οίσει 1°] + (\* G) το (> G-15-58 458 68'-120' 319 426 Eus) δωρον αυτου (> 19' 68'-120 799) F<sup>b</sup> M' O-15-29 C'' b d n s t 527 y<sup>-121</sup> z<sup>-126'</sup> 18 55 319 424 426 646' 799 Eus VI 15 LatRuf Lev II 5 Arab Arm Sa Syh
- 4<sub>30</sub> fin] + (\* 85-344) των (> 44) ολοκαντωματων F<sup>b</sup> M' 29 C''(-77 414') 19' 44' 54' s t 71' 318 18 55 319 424 426 646<sup>I</sup> 799 Latcodd 100 103 Aeth<sup>C</sup> Arab Arm: contra  $\mathfrak{R}$  sed cf Sam: + הלגה
- 5<sub>5</sub> init] pr (\* G) και εσται οτι (οτε 58; εαν 118'-537) πλημμελησει εις (> n<sup>-127</sup>) εν απο (τι 118'-537) τουτων O 118'-537 n<sup>-127</sup> Syh
- 5<sub>6</sub> άμαρτίας 1°] + (\* G) αυτου O<sup>-58</sup>-15 d n<sup>-75</sup> t 55 Syh
- 6<sub>6</sub> fin] + (\* G) προς τον ιερεα O<sup>-58</sup>-15 n<sup>-127</sup> Arab Syh
- 6<sub>15</sub> σύν 2° A B 15 b 53\*(cprm) n<sup>(-458)</sup> x y 55 Arab Sa<sup>1</sup>] omni Bo; > Arm; + (\* G) παντι Cyr I 824 rell
- 7<sub>3</sub> ἐπ' ἄρτοῖς ζυμίταις] (\* Syh) επι κολλυρων (-ριων d t 799) αρτων αζυμιτων M'<sup>mb</sup> C'' d 246 n 30'-85'txt-321'txt-343' t 126 799(1°) LatHes 861 Arm Syh  
It is of course only the word κολλυρων which constitutes the hex plus and it alone should have been under the asterisk.
- 7<sub>8</sub> κρεών] + (\* G Syh) της θυσιας των ειρηνικων (του σωτηριου pro τ. ειρ. d n t 55 799 Arm) αυτου (> 318) O-15 d n t 318 55 799 Latcod 100 Arm Syh
- 16<sub>10</sub> fin] + (\* M 127-344) και ληγεται ο τραγος (αυ χιμαρος) εφ εαντω τας ανομιαις αυτων εις γην αβατον M' V oI<sup>-15</sup> 64txt 707 C'' d 246 n s t y z 18 59 319 426 799 ThT Lev 173s Latcod 100 Hes 992 Arm Syh: contra  $\mathfrak{R}$
- 21<sub>18</sub> init] pr (\* Syh) οτι d 246 n t<sup>-76</sup> 128-628 Arab Arm Syh
- 22<sub>21</sub> προσενέγκη] + (\* M 344-730; + \* 127) τα δωρα αυτου κατα πασαν ομολογιαν αυτων (+ ε' 127) η κατα πασαν αιρεσιν αυτων M' 376 C'<sup>-528</sup>-417-422 d 246 n<sup>-75</sup> s t 318 126-628 18 55 Latcod 103 Arm: contra  $\mathfrak{R}$

\*) It might also be noted that in presenting the evidence nonessential variants within a variant tradition are not given in the lists throughout this chapter since these would distract from the point being made. For such details the reader is referred to the edition.



- 23<sup>27</sup> ἐξίλασμοῦ] + (⌘ Syh) εστιν O<sup>-58</sup> d n t Aeth Arm Syh  
 23<sup>40</sup> ἡμέρας] + (⌘ 127) και εορτασετε (aut -σατε) αυτην εορτην τω κω̄ επτα ημερας O-15 b  
 d<sup>-106</sup> n t 318 55 799 Arab Arm Syh  
 26<sup>16</sup> ὑμᾶς] + (⌘ G Syh) σπουδη(cvar) F<sup>a</sup> O b d n t x<sup>-509</sup> 799 Arm Syh  
 27<sup>10</sup> πονηρῶ] + (⌘ 54-458) και ουκ αντρεει αυτω 54-75': cf αὐτό 1°] + (⌘ G) και ουκ αντρεει  
 αυτω F<sup>a</sup> O 318 = 𐌹𐌶

Evidence for hex influence on the Byzantine tradition based on asterisked passages is extremely slender. There are only 17 instances of Byzantine text support for materials under the asterisk, and of these four are in error, i. e. are not hex (4<sup>30</sup> 16<sup>10</sup> 22<sup>21</sup> 27<sup>10</sup>). In none of these cases is the asterisk attested in ms G or in Syh; in 4<sup>30</sup> it is 85-344; in 16<sup>10</sup>, M 127 344; in 22<sup>21</sup>, M 127 344-730, and in 27<sup>10</sup>, 54-458. In 4<sup>30</sup> the plus is similar to Sam which designates the altar as העלה מזהב whereas 𐌹𐌶 has המזהב. It is doubtful, however, that the variant is actually related to a Hebrew text, since the phrase θυσιαστηρίου τῶν ὀλοκαυτωμάτων occurs earlier in the verse (and cf also vv. 7 25twice). The plus at the end of 16<sup>10</sup> has come into the tradition from v. 22 rather than from hex, and the variant in 22<sup>21</sup>, from v. 18.

As was clear from Chapter 1 the asterisk tradition has been badly transmitted. In the next list are given instances of secondary additions attested by the Byzantine witnesses which are also probably hex in origin. Only such plusses are included which are found in at least one of the chief hex witnesses, i. e. in G 58 376 426(after 16s) and Syh. Also included in the following list are instances of transpositions of text probably inspired by hex.

#### List 2

- 1<sup>2</sup> ἐξ ὑμῶν / ἐὰν προσαγάγη] tr G-82-376 d f<sup>-246</sup> t 68'-120' 799 Syh  
 1<sup>2</sup> στέαρ A B M' O-15-29-72 b 127 x γ<sup>-318</sup> 18 55 319 Latcodd 91 92 94—96 100 101 Arm Sa]  
 + αυτου rell  
 1<sup>5</sup> κεφαλήν A B 118'-537 x<sup>-527</sup> 121 55 319 Latcod 101] + αυτου Cyr I 1017 rell  
 2<sup>14</sup> πρωτογενημάτων 2°] + σου O-15 b d 129 n<sup>-458</sup> t Arm Syh  
 3<sup>2</sup> χειρας A B b x 55 319 426 Cyr I 1025 Latcod 101] + αυτου Cyr II 544 Eus VI 44 rell  
 3<sup>9</sup> τὸ στέαρ 3° A B 118'-537 d t 509 55 426 799 Arab] pr παν 802(vid) rell  
 3<sup>13</sup> χειρας] + αυτου O-15 C'' d n s t<sup>(-134)</sup> 527 319 424 646<sup>I</sup> verss  
 4<sup>2</sup> τῶν A B 15 118'-537] pr παντων Cyr I 685 961 rell  
 4<sup>17</sup> δάκτυλον] + αυτου F<sup>b</sup> O<sup>(-G)</sup>-15-72 118'-537 d<sup>(-106)</sup> n t 68' 426 Arm Co Syh  
 4<sup>19</sup> στέαρ] + αυτου F<sup>b</sup> M' O<sup>'-15</sup> 72 118'-537 d f t γ z 18 646 799 Latcodd 100 104 Arab Sa Syh  
 4<sup>24</sup> χεῖρα A B 15 19' n<sup>-127</sup> x<sup>-509</sup> 55 319 426 Cyr I 965 Latcodd 100 103] + αυτου Latcod 104  
 rell  
 4<sup>28</sup> θήλειαν ἄμωμον] tr O<sup>-58</sup>-82-707 d f t 318 426 799 Eus VI 15 Syh  
 4<sup>29</sup> χεῖρα A B 19' n x γ<sup>-318</sup> 55 319 426 La] + αυτου rell  
 4<sup>30</sup> δακτύλω A B 19' 127 x γ<sup>-318</sup> 55 319 Latcodd 100 103] + αυτου rell  
 4<sup>33</sup> τὴν χεῖρα A B 19' 53' n x<sup>-509</sup> γ<sup>-318</sup> 55 319 426 Latcod 100] + αυτου rell  
 5<sup>12</sup> δράκα A B 15 b 127 x γ<sup>-318</sup> 55 319 Phil III 197 200 Latcodd 100 101 103 Arm] + αυτου  
 Cyr I 972 rell  
 5<sup>12</sup> τῶν A B 417\*-529 b d t x γ<sup>-318</sup> 55 426 Cyr I 972 Latcodd 101 103 Arm Sa] pr επι rell  
 5<sup>17</sup> ἁμαρτίαν A B 129 127 x γ<sup>-318</sup> 55 319 Anast 580 Latcodd 100 101 103 Aeth Arm] + αυτου  
 Eus VI 16 LatAug Lev 7 XX 5 rell  
 6<sup>5</sup> πέμπτον] επιπεμπτον αυτου (αυτω 318) F M' G-oI' C'' b f n<sup>-127</sup> s t 318 z 18 59 426 646'  
 799 LatAug Lev XX 5 Aeth Arab Co Syh  
 6<sup>5</sup> ἀποδώσει] + αυτο (αυτω 376 54) O<sup>-58</sup>-15 d n t 527 426 Bo Syh

- 7<sub>2</sub> ἄρτους] + αζιμους 376 C'' b d 246 n s t 126-407 18 55 Arab Arm  
7<sub>3</sub> σωτηρίου] + αυτου F M' O''-15 C'' d(-610) f n-127 s t 318 z 18 59 426 799 Aeth<sup>CP</sup> Arab Co Syh
- 7<sub>19</sub> του σωτηρίου A B b x-527 γ-318 55 319 Arab Sa] *quod est salutare deo* Latcod 100; + αυτου rell
- 8<sub>2</sub> Ἀαρών A B b n x-527 γ-318 55 319 Chr II 911 Cyr I 764] pr τον rell = 𐤀𐤏𐤃𐤁 אהרן אה
- 8<sub>14</sub> χείρας A B 58 x-527 55 319 426 Eus Ps LXVIII 30s] + αυτων (αυτην 708\*) 809(vid) rell
- 8<sub>23</sub> χειρός] + αυτου F<sup>a</sup> O-15-29 C'' b d(-125) 246-664 n s(-130) t 527 319 Chr II 912 Aeth Arm Bo<sup>A</sup> Sa Syh
- 8<sub>23</sub> ποδός A B 72 x-527 γ-318 18 55 59 Chr II 912 Latcodd 100 101] + αυτου rell
- 8<sub>26</sub> τον 1°] pr επι F<sup>b</sup> vid<sup>1</sup> O-15 417 b d n 343 t 318 Aeth Arm Pal Sa<sup>1 2 3<sup>SP</sup></sup> Syh
- 8<sub>30</sub> τούς υιούς 1° A B O'-(15) 58 52' x-527 121 126 426 Chr II 912 Arm] τοις υιοις 53; pr επι rell = 𐤀𐤏
- 8<sub>30</sub> τάς 2° A B O'-58 52'-73\*(cprn) n(-54) x-527 121 126 55 426 Chr II 912 Arm Sa] pr επι rell
- 8<sub>30</sub> Ἀαρών 2°] pr τον (+ τε 527) F M' 376-oI'-15 72 C''-16\* (73txt)-313-417-422 246 s t(-134) 527 121(mg) z-126 (628) 18 59 = 𐤀𐤏𐤃𐤁 אהרן אה
- 9<sub>5</sub> συναγωγή] pr η F M<sup>mg</sup> O''-376 d 56'-129 n s t 527 318 126'-628' 59 319 416 426 799
- 9<sub>9</sub> δάκτυλον A B 127 x γ-318 55 319 Latcod 100 Arm<sup>ap</sup>] + αυτου rell
- 9<sub>18</sub> προσέχεεν] + αυτο (αυτω 44-610) O-58-15 b d n-458 t Aeth-C Arm Bo<sup>A</sup> Sa Syh
- 9<sub>24</sub> πρόσσωπον] *faciem suam* Latcod 100; + αυτων O-15 b d 54' 343 t 509 318 Arm Co Syh = 𐤀𐤏; + αυτω 458; + αυτου 75
- 10<sub>5</sub> ἦραν A B(mg) x-619 121] + αυτους rell
- 10<sub>10</sub> τῶν 4°] pr ανα μεσον F M' O'' C'' 44-107' 56'-129 n s t 619 318 z 18 59 319 LatAug Lev 33 Ruf Lev VII 1 Aeth Arab Co Syh
- 10<sub>12</sub> Ἰθαμάρ] pr προς F<sup>b</sup> M' 64'-oII C'' 44' 56-129 s t 619 z-126 18 55 59 646 799 Latcod 100 Aeth Syh
- 11<sub>22</sub> φάγεσθε / ἀπ' αὐτῶν] tr G C'' b n s Latcodd 100 104 Syh
- 11<sub>23</sub> init] pr και F M' 58-oI'-15 707 C'' d f s t 392 z 18 59 426 646 799 Latcod 100 Arab Bo
- 11<sub>25</sub> ἰμάτια A B 127 x(-509) γ-318 55 319 Latcod 100] + αυτου (εαυτου 15-82-707 407) rell
- 11<sub>28</sub> ἰμάτια A B\* 54' γ-318 Latcodd 100 104] + αυτου (αυτων 619\*) Cyr I 933 rell
- 11<sub>40</sub> ἰμάτια 1°] + αυτου (εαυτου G-58) F O C''(-413 422) b(-314) 53'-246 85'-321'-730 t 318 68' 799 Cyr I 936 Latcod 100 Co Syh
- 11<sub>40</sub> ἰμάτια 2° A B 15-29-72 n-458 x-509 γ-318 55 319 Latcodd 100 104] + αυτου Cyr I 936 rell
- 12<sub>5</sub> ἄφερον] + αυτης F M' O'' C'' b d f n-127 s t 318 z 18 59 426 646 Cyr I 1005 Aeth Arab Co Syh
- 13<sub>2</sub> τηλαυγής] pr η M' O''-58 72 C'' d 129(mg) n s t γ z(-68') 18 319 426 646 Arab Arm Syh
- 13<sub>3</sub> του χρωτός 2° A B n-54 x γ-318 55 319 Cyr I 977 Latcodd 100 104 Hes 929 Arm] > 72; + αυτου rell = 𐤀𐤏
- 13<sub>3</sub> ὄψεται 2°] + αυτον (αυτο 58) O-15 b n 318 LatAug Loc in hept III 27 Sa Syh
- 13<sub>4</sub> χρωτός A B<sup>c</sup> 528 x-509 γ-318 55 319 Latcod 100] χρωματος 509; + αυτης B\*; + αυτου Cyr I 977 LatAug Lev 43 45 Hes 929 rell = 𐤀𐤏
- 13<sub>6</sub> ἰμάτια A B 381' n x γ-318 55 319 Latcod 100] + αυτου Cyr I 977 LatHes 929 rell
- 13<sub>11</sub> του χρωτός A B x 121 55 319 Latcod 100] > 72; + αυτου Cyr I 984 LatAug Lev 47 Hes 929 rell = 𐤀𐤏
- 13<sub>12</sub> ποδῶν A B F 72 53' 127-767 x γ-318 55 59 319 Latcod 100 Hes 929 PsHi Ep XXXIV 4 Ruf Lev VIII 5s Arm] + αυτου F<sup>a</sup> Cyr I 984 rell
- 13<sub>13</sub> χρωτός A B 127-767 x γ-318 55 319 LatHes 929 PsHi Ep XXXIV 4 Arm] + cooperuisse Latcod 100; + αυτου Cyr I 984 rell = 𐤀𐤏
- 13<sub>16</sub> λευκή] εις λευκον 376 C''(-417) d n 85'-321' t 318 319 LatHes 929 Arm Bo Syh
- 13<sub>36</sub> ὄψεται A B F 72 x 59 319 Arm<sup>tc</sup>] + αυτον rell
- 13<sub>37</sub> ἐνώπιον A B n-127 x γ-318 55 319 Latcod 100] > Aeth Arab Arm; + αυτου rell = 𐤀𐤏
- 13<sub>52</sub> init] pr και 72-376 57 d n-458 t 392 Meth 464 Arm
- 14<sub>9</sub> ἰμάτια A B V 509 121 55 319 Epiph II 485] + αυτου Cyr II 556 rell
- 14<sub>14</sub> χειρός A B V x 121 55 319 Latcod 100] + αυτου LatRuf Lev VIII 11 rell
- 14<sub>14</sub> ποδός A B V x 121 55 319 Latcod 100] + αυτου LatRuf Lev VIII 11 rell
- 14<sub>16</sub> βάψει A B V 381' x γ-318 55 319 Latcod 100] + ο ιερεις rell

- 1416 δάκτυλον (-λιον 392) A B x  $\gamma$ <sup>-318</sup> 55 319 Latcod 100] + αυτου rell
- 1416 τῆς χειρός (-ρας 71') A B V x  $\gamma$ <sup>-318</sup> 55 319 426] + αυτου LatRuf Lev VIII 11 rell
- 1416 θανει] + (+ sacerdos Arab) απο του ελαιου M' O''<sup>-58 72</sup> C'' b d f<sup>-129</sup> 767 s t z<sup>(-126)</sup> 18 646  
799 Aeth Arab Syh
- 1417 χειρί A B V 19 x  $\gamma$ <sup>-318</sup> 55 319 Latcodd 100 104] + αυτου LatRuf Lev VIII 11 rell
- 1417 χειρός A B V 376 x  $\gamma$ <sup>-318</sup> 55 319 Latcodd 100 104] + αυτου LatRuf Lev VIII 11 rell
- 1417 ποδός A B V x  $\gamma$ <sup>-318</sup> 55 319 Latcodd 100 104] + αυτου LatRuf Lev VIII 11 rell
- 1425 χειρός A B V x  $\gamma$ <sup>-318</sup> 55 319 Latcod 100] + αυτου rell
- 1425 ποδός A B V 15-72-381' x<sup>-509</sup>  $\gamma$ <sup>-318</sup> 55 319 Latcod 100] + αυτου rell
- 1427 δακτύλω A B V 15 127-767 x 121 55 319 Latcod 100 Arm] + αυτου rell
- 1430 αὐτοῦ / ἡ χειρ] tr O-15-618 b<sup>(-19)</sup> d 127 370 Latcod 100 Arm<sup>tc</sup> Syh
- 1432 τῇ χειρί A B F V b n x  $\gamma$ <sup>-318</sup> 55 319] > Bo<sup>B</sup>; + αυτου rell =  $\mathfrak{R}$
- 1436 ἰδεῖν / τὸν ἱερέα A B F 58-72 509 121 59] tr Cyr II 564 rell
- 1437 ἐν A B V 15-708<sup>c</sup> b n x 121 55 319 Latcodd 100 104 Arm] pr και ιδου 318; pr και ιδου η (> 64-82-381'-708\*) αφη Cyr II 564 569 rell =  $\mathfrak{R}$
- 1441 ἀποξύσουσιν / τὴν οὐκίαν] tr O''<sup>-15 58 72</sup> C'' d f n<sup>(-75)</sup> s t  $\gamma$ <sup>-121</sup> z<sup>(-68)</sup> 426 799 Cyr II 565  
Latcod 100 Arab Syh
- 1445 χοῦν A B V 72 130 509 121 55 426] τοιχον x<sup>-509</sup>; οικιας 529<sup>txt</sup>; + αυτης 75' Bo; + της (> 529<sup>mg</sup> 56<sup>c</sup>) οικιας Cyr II 565 573 LatSpec 118 rell =  $\mathfrak{R}$
- 157 ἱμάτια A B 15 54-75-767 x 121 Latcod 104] + αυτου Cyr I 997 rell
- 158 ἱμάτια A B 82-707 C'<sup>-528</sup> (529)-417-422 56 n<sup>-767</sup> s 527 121 799 Cyr I 997 Latcod 104] + αυτου rell
- 1511 τὰς χεῖρας A B V 767 x 392 319] τριβησεται (> <sup>c</sup>) αυτου 422; + αυτου LatAug Lev 52 rell =  $\mathfrak{R}$
- 1511 νένιπται A B\* 15 x<sup>-509</sup> 121 426] διενιπται 129; + υδατι LatAug Lev 52 rell =  $\mathfrak{R}$
- 1511 ἱμάτια A B F M V 64'-oII<sup>(-72)</sup> 46<sup>s</sup> 56-129 s x<sup>-509</sup>  $\gamma$ <sup>-318</sup> 18 426 799 LatAug Lev 52] + αυτου (αυτων 370<sup>c</sup>) rell
- 1513 τὸ σῶμα A B 381' x<sup>-509</sup> 121 Cyr I 1000] > 72 246 75' 319; + (+ το 59<sup>c</sup>) αυτου rell =  $\mathfrak{R}$
- 1513 ὕδατι A B 53'-56 75 x<sup>-509</sup> 121 Cyr I 1000] + ζωντι rell
- 1525 ἀφέδρον 2° A B V x  $\gamma$ <sup>-318</sup> 319 Latcod 100] pr αυτης 19; + αυτης rell =  $\mathfrak{R}$
- 1525 ἀκάθαρτος ἔσται A B F M' V 29-58-72-381' x 121 18 59 319] tr rell
- 1526 ὄυσεως A B\* 121] + αυτης rell
- 1526 ἀφέδρον 1° A B 72 b<sup>-19</sup> x 121 319 Latcod 100] + αυτης (αυτου 458) rell
- 1526 ἀφέδρον 2° A B V x  $\gamma$ <sup>-318</sup> 319] + αυτης rell
- 1527 ἱμάτια] + αυτου (αυτης 19) O'<sup>-15</sup> (58) 77 b 53'-246 n<sup>-127</sup> x<sup>-509</sup> 318 126 799 Arm Co Syh
- 1528 ἀπὸ τῆς ὄυσεως A B V 127 71\*-509-527  $\gamma$ <sup>-318</sup> 319 Latcod 100 Arm] > 15; + αυτης (αυτου 458 426) rell =  $\mathfrak{R}$
- 1612 χεῖρας] + αυτου O<sup>-58</sup>-15-381' b d f<sup>-129</sup> t 318 Tht Lev 175<sup>te</sup> LatHes 994 Ruf Lev IX 8 9  
Aeth Arm Co Syh
- 1614 δακτύλω 1°] + αυτου O b d<sup>(-44)</sup> n t 318 LatHes 995 Ruf Lev IX 10 Arab Arm Bo Sa<sup>3</sup> Syh
- 1614 τῷ δακτύλω 2° A B V x 392 319 Latcod 100] > 72 75; + αυτου Cyr II 581 LatHes 995 rell =  $\mathfrak{R}$
- 1617 τοῦ οἴκου] pr περι d<sup>-125</sup> n<sup>-75</sup> t<sup>(-134)</sup> Arm Bo Sa<sup>3</sup> Syh
- 1619 δακτύλω A B V x 392 55 319 Latcod 100] + αυτου Cyr II 584 rell
- 1626 ἱμάτια A B V n x 392 319] + αυτου Latcodd 91 94 95 rell
- 1628 ἱμάτια A B 54'-458 x 55 319] + αυτου rell
- 1632 init] pr και 15-376' 16' b d n t 318 Chr III 357 Aeth Arab Arm Bo
- 174 ἐνέγκη 1°] + αυτο (αυτον 54-458) O<sup>-58</sup> C''<sup>-414</sup> d<sup>-44</sup> n s<sup>-30 344\*</sup> t 628 Cyr II 552 Arm Bo  
Syh
- 174 λογισθήσεται – ἐκείνω / αἶμα] tr M' V O''<sup>-58 72</sup> C'' d f n s t  $\gamma$ <sup>-121</sup> z 18 55 319 646 799 Cyr  
II 552 Tht Lev 177 Latcod 100 Aeth Arab Arm Syh
- 175 οἴσουσιν A B V 15 127 x  $\gamma$  55 319 Latcod 100 Arm] + αυτα (αυτας 417) rell
- 178 τῶν 1°] pr απο V O'' C'' d f s<sup>-30\*</sup> 344\* t 318 z 424 646 799 LatRuf Rom II 13 Aeth Arab  
Arm Co Syh
- 1713 αἶμα B V 15-72 127 x  $\gamma$ <sup>-318</sup> 55 319 Cyr I 697 Latcod 100] + αυτου LatRuf Rom II 13 rell
- 1716 τὸ σῶμα A B V 15 b n 509-527  $\gamma$ <sup>-318</sup> 55 319 Latcod 100] τω σωματι 71'; > 618<sup>txt</sup> 246; + αυτου rell =  $\mathfrak{R}$

- 18<sup>26</sup> προσγενόμενος προσήλυτος] προσηλ. ο προσγεν. A O<sup>-58</sup> 54-75' Arm Co Syh  
18<sup>29</sup> ἐκ A B V 15 b 53' x γ<sup>-318</sup> 55 319 Lat<sup>cod</sup> 100 Aeth] + μεσου rell  
19<sup>11</sup> οὐ 2° A B F 72 106 458 71 121 59 Phil V 217<sup>ap</sup> Bo Sa<sup>2</sup> Syh<sup>G</sup>] ουδε 44-107' 129 t 318  
Lat<sup>cod</sup> 104 Aug Lev 68 Sa<sup>1,3</sup> =  $\mathfrak{M}$ ; pr και Lat<sup>Spec</sup> 43 rell =  $\mathfrak{M}$   
19<sup>11</sup> οὐ 3° A B\* 121] pr και 376-οI<sup>-15</sup> 417\*-552<sup>txt</sup> Phil V 217 Sa<sup>2</sup> =  $\mathfrak{M}$ ; ουδε Lat<sup>codd</sup> 91 92 95  
104 Aug Lev 68 Spec 43 rell =  $\mathfrak{M}$   
19<sup>13</sup> πλησίον] + σου F<sup>b</sup> O-15-72 b d n t x<sup>-509</sup> 318 55 59 Lat<sup>Spec</sup> 13 verss  
19<sup>25</sup> καρπὸν A B V x γ<sup>-318</sup> 55 319 Phil II 152] + αυτου Cyr I 585 X 1245 rell  
19<sup>29</sup> ἡ γῆ 2° A B F V 58-72 x 121 59 Cyr I 516] > 458; ad fin tr 376; post πληθήσεται tr rell  
=  $\mathfrak{M}$   
19<sup>33</sup> προσήλυτος ὑμῖν] tr M' O'<sup>-15 58 72</sup> C'' b d f n s t 392 z<sup>-126</sup> 18 55 319 Lat<sup>codd</sup> 103 104 Aeth  
Arab Arm Co Syh  
20<sup>10</sup> πλησίον A B V b 53' n x 392 55 319] + αυτου Lat<sup>Aug</sup> Lev 73 Ruf Lev XI 2 Spec 45 rell  
20<sup>14</sup> ὄς] pr και ἀνως d n<sup>-767</sup> t Arm Syh  
20<sup>15</sup> ὄς] pr ἀνως 58 d<sup>-125</sup> n<sup>-767</sup> t 799 Arm  
20<sup>17</sup> ὄς] pr και ἀνως 58 44-107' n t 799 Arm  
20<sup>17</sup> ἀμαρτίαν A B 72 x 55 Lat<sup>Aug</sup> Lev 75<sup>te</sup>] + αυτων (-τω 54) V 29-376 b n 85<sup>mg</sup>-321<sup>mg</sup>-  
344<sup>mg</sup> γ 68' 319 Arm; + αυτου (εαυτου 417) Lat<sup>Aug</sup> Loc in hept III 47 rell =  $\mathfrak{M}$   
20<sup>19</sup> ἀμαρτίαν] + αυτων 376 b d n<sup>-458</sup> t 799 Arm Sa  
20<sup>21</sup> init A B V O<sup>-58</sup> b x 392 319 Lat<sup>cod</sup> 103 Spec 45 Sa] pr και 106; pr και ανηρ (ἀνως n 55  
Arm) rell =  $\mathfrak{M}$   
20<sup>22</sup> τὰ 2° A B M' V 29 413\*(cprm) b 106 767 x 68'-126 18 55 Lat<sup>Ruf</sup> Lev XI 2 Arab Co] pr  
παντα rell  
20<sup>23</sup> ἐξαποστέλλω] pr εγω F O<sup>-426</sup>-29-72 b n γ 68' 59 319 Lat<sup>cod</sup> 103 Arm Bo  
21<sup>2</sup> υἱός B n 392 319 Cyr I 809] υιους 125; pr επι Lat<sup>Hi</sup> Agg 2 rell: cf  $\mathfrak{M}$   
21<sup>2</sup> θυγατράσιν] pr επι A 376 414'-417 44-107' 129 s t<sup>-84</sup> Arm: cf  $\mathfrak{M}$   
21<sup>5</sup> πάγων] + αυτων O<sup>-376</sup> 54-75' 318 Bo  
21<sup>7</sup> αὐτῆς A B F 72 129 x 59 Lat<sup>Aug</sup> Lev 78 Loc in hept III 51 Aeth] + ου λημονται(cvar) rell  
21<sup>8</sup> δῶρα] pr γαρ 58 b d n 321<sup>mg</sup> t 392 Lat<sup>Spec</sup> 47; + γαρ 319  
21<sup>10</sup> κεφαλῆν 2°] + αυτου F<sup>a</sup> O<sup>-58</sup> b n 318 Lat<sup>Ruf</sup> Lev XII 3 Arm Co Syh  
21<sup>10</sup> ἰμάτια 2° A B V x 392 55 319 Phil III 133 Cyr I 813] + αυτου rell  
21<sup>17</sup> Ἄαρὸν] + λεγων M' O'<sup>-72</sup> d<sup>-125</sup> 56' n s t 318 z 18 Aeth Arab Arm Bo Syh  
21<sup>22</sup> θεοῦ A B V x<sup>(-509)</sup> 392 55 319 Arm Sa<sup>1</sup>] + αυτου Cyr I 784 rell  
22<sup>7</sup> τῶν A B 931 29 n 343\* x γ<sup>-392</sup> 68' 55 319 Cyr I 796] pr απο Cyr I 800 rell  
22<sup>7</sup> ἐστὶν αὐτοῦ A B b 121] θῦ εστι 72; αυτου εσται 125; tr 931 Cyr I 796 800 rell =  $\mathfrak{M}$   
22<sup>13</sup> τὸν πατρικόν A B V 931(vid) 121 319] του πατρος αυτης Cyr I 808 =  $\mathfrak{M}$ ; + αυτης Cyr I  
805 rell  
22<sup>21</sup> κατὰ A B\* 29 b 121 68'] pr ο 610; pr η 931 Cyr I 952 rell =  $\mathfrak{M}$   
22<sup>27</sup> μητέρα A B V 72 n<sup>-767</sup> x γ<sup>-318</sup> 55 319 Lat<sup>cod</sup> 103 Arm] + αυτου Cyr I 701 Lat<sup>Aug</sup> Loc in  
hept III 54 rell  
22<sup>31</sup> fin A B V 931 72 125 x γ 126 55 319] + εγω  $\overline{\kappa\zeta}$  (+ ο θξ υμων 416) rell  
23<sup>34</sup> πεντεκαδεκάτη] + ημερα O-15-72 d n t 318 59 Cyr VI 745 Arm Syh  
24<sup>15</sup> θεόν] + αυτου F M' O'<sup>-29</sup> b d f<sup>-129</sup> 85c-343-344c t γ<sup>-121</sup> z<sup>-68'</sup> 18 55<sup>mg</sup> 59 799 Cyr IV 528  
VIII 860 Lat<sup>codd</sup> 91 92 94-96 Aug Lev 87 Loc in hept III 59 Aeth-FGH Arab Bo Syh  
24<sup>16</sup> συναγωγή A B\* 82\* C'' d<sup>-106</sup> 619 γ<sup>-318</sup> 407 55 646 Cyr VII 636] pr η Cyr VIII 860 rell  
24<sup>17</sup> ψυχῆν] pr πασαν F M' V O'<sup>-376 707</sup> 56\* n<sup>-75</sup> s 318 z<sup>-126</sup> 18 59 799 Cyr VIII 1076 Lat<sup>Aug</sup>  
Lev 88 Aeth Arm Bo Sa<sup>1</sup> Syh  
25<sup>28</sup> πρᾶσις] + αυτου (αυτω 376 458) O<sup>-58</sup> b d n t Arm Sa Syh  
25<sup>28</sup> τῆ ἀφέσει B V x γ<sup>-392</sup> 319] την αφεσιν A; in anno remissionis Aeth Arm; pr εν rell =  $\mathfrak{M}$   
25<sup>30</sup> πληρωθῆ] + αυτη G-58 d 54' t<sup>-84txt</sup> 318 799 Syh  
25<sup>41</sup> εἰς 2° A B V O<sup>-58</sup> b 75' x 121 55 319 Syh] pr και rell  
25<sup>49</sup> πατρός 1° A V 72 n x γ<sup>-318</sup> 55 319 Lat<sup>cod</sup> 100 Arm] + αυτου rell  
25<sup>49</sup> πατρός 2° A B V 58 54'-75 509 γ<sup>-318</sup> 55 319 Lat<sup>cod</sup> 100 Arm] + αυτου rell  
25<sup>49</sup> χειρῶν] + αυτου (εαυτου G-376) V O-618\* 16' b 54-75' 318 55 Aeth Arm Bo Syh  
25<sup>50</sup> μισθίου A B V b n<sup>-767</sup> x 392 55 319 Lat<sup>cod</sup> 100 Arab Arm Bo] pr ημερα (-ραι 18) rell  
26<sup>8</sup> ὡμῶν 2°] pr ἐξ b d n t Lat<sup>Aug</sup> C Adim 20 Arm Syh  
26<sup>14</sup> τὰ] pr παντα 376 d n t Lat<sup>cod</sup> 100 Arab Arm

- 26<sub>15</sub> διασκεδάσαι A B V 29 75 x 121 68' 55 319 Chr X 330 Arm] pr υμας n<sup>-75</sup> 318; + υμας rell =  $\mathfrak{M}$
- 26<sub>16</sub> ἔδονται] + αυτα V O<sup>-58</sup> b d n 343-344<sup>c</sup> t 318 Latcod 100 Arm Co Syh
- 26<sub>37</sub> τὸν ἀδελφόν A B V 29 54' -767 x y<sup>-318</sup> 68' 55 319 Latcod 100] > 75'; + αυτου rell =  $\mathfrak{M}$
- 26<sub>43</sub> ἐγκαταλειφθήσεται / ἡ γῆ] tr B F V O-29-72 b n x y<sup>-392</sup> 68' 55 59 319 Arm Syh
- 27<sub>6</sub> διδραχμα 2° (cvar) A B V b x<sup>-619</sup> 55 319 Bo] > 72; + αργυριου Cyr I 1033 rell =  $\mathfrak{M}$
- 27<sub>10</sub> ἀλλαγμα] + αυτου Fa O<sup>-376</sup> d t 799 Tht Lev 189<sup>te</sup> Bo
- 27<sub>21</sub> κατὰσχευεις (cvar) A B V n<sup>-127</sup> x<sup>-619</sup> y<sup>-318</sup> 55 319 Latcod 100 Arm] + εσται 426; + αυτω 53' Bo; + αυτου rell =  $\mathfrak{M}$
- 27<sub>29</sub> πάν (πας 392) A B V b x<sup>-619</sup> y<sup>-318</sup> 55 319 Latcod 100 Sa] + αναθεμα (cvar) rell
- 27<sub>30</sub> τοῦ καρποῦ A B V 376' b x 121 319 Phil III 91] απο καρπου 126; απο 134; pr απο rell =  $\mathfrak{M}$
- 27<sub>31</sub> τὸ ἐπίπεπτον A B n x 392 319 Arm] το ἐπιλιμτον V; quod adiectum fuerit Latcod 100 Spec 59; > 121<sup>xt</sup>; + αυτου rell =  $\mathfrak{M}$

Though there are 161 instances of support by at least one of the text families within the Byzantine text type for a plus or transposition of text which may well have been hex inspired, it is not particularly significant when these instances are more closely examined. Most of these are popular variants; in fact 122 out of the 161 are supported by at least three further text groups, that is of groups other than O d n or t. Thus the fact that the Byzantine text also supports popular variants may simply mean that the text is relatively late. It tells us little about the origins of the Byzantine text as a separate text type.

A further examination of possible hex influence on the Byzantine text might consist of a comparison of Byzantine text readings with the materials collected in the second apparatus. In List 3 the relevant materials from the second apparatus are given in parentheses at the end of each citation. Since such materials are usually either directly or mediately dependent on  $\mathfrak{M}$ , the fact that these equal  $\mathfrak{M}$  is not noted in this list.

### List 3

- 21<sub>6</sub> χίδρων] + του εριγματος αυτης n<sup>-127</sup> (τῶν χίδρων] τοῦ ἐρίγματος (ερυγ. 85'-321) αὐτῆς M 85'-321-344)
- 31 αὐτό 1°] αυτος 19' n<sup>-75\*</sup> 318 55 Syh (= ο' θ' 344)
- 38 αὐτό (παρὰ τὰς θύρας)] + κατα προσωπον n<sup>-127</sup> (παρὰ τὰς θύρας] κατὰ πρόσωπον M' 130-321-344)
- 31<sub>5</sub> ἀμφοτέρους τοὺς A B M<sup>mg</sup> G-15-376 71' 55 319] om ἀμφ. 509; + δυο 58; τους δυο rell (= α' θ' σ' 344<sup>xt</sup>)
- 41<sub>1</sub> τοῖς] pr συν d t<sup>-84</sup> Aeth (τοῖς] ἄλλος σὺν τοῖς 18<sup>cat</sup>)
- 41<sub>8</sub> καρπώσεων] ολοκαντωματων n Arm (τῶν καρπώσεων] ἄλλος (> 77-414 85'-321 18) τῶν (> 85'-321) ολοκαντώσεων (-τωματων cII<sup>-417 422 551</sup> 18) C'<sup>cat</sup> 85'-321 18<sup>cat</sup> 646<sup>cat</sup>)
- 42<sub>0</sub> τὸν μόσχον 1°] τω (τον 413) μοσχω C'' 118'-537 d<sup>(-106)</sup> n<sup>-75</sup> 30'-85'<sup>xt</sup>-321<sup>xt</sup>-343' t 424 Arm(vid) (= θ' 344<sup>xt</sup>)
- 42<sub>8</sub> οἷσει 1°] + (✕ G) το (> G-15-58 458 68'-120' 319 426 Eus) δωρον αυτου (> 19' 68'-120 799) F<sup>b</sup> M' O-15-29 C'' b d n s t 527 y<sup>-121</sup> z<sup>-126'</sup> 18 55 319 424 426 646' 799 Eus VI 15 LatRuf Lev II 5 Arab Arm Sa Syh (οἷσει 1°] οἶ λ' οἷσει δωρον αὐτοῦ 344)
- 51<sub>2</sub> αὐτό A B F G-15-58 19' 610 246 n<sup>-458</sup> s<sup>-30'</sup> x y<sup>-392</sup> 126 55 Phil III 197] αυτον 458; αυτα 426; αυτ[... 707<sup>(mg)</sup>; > 551\*; αυτην Cyr I 972 rell (= α' σ' θ' 85'-321-344)
- 62<sub>1</sub> πεφυραμένην] pr ζεστην n<sup>-127</sup> (πεφυραμένην] (+ σ' 344 mend) ζεστήν (-στιν 321') 85'-321'-344)
- 62<sub>2</sub> νόμος αἰώνιος] νομιμόν αιωνιον 29 C'' b 246 n s 318 126 319 Sa (= θ' 344<sup>xt</sup>)

- 622 *ἐπιτελεσθήσεται*] *επιτεθησεται* 58 118'-537 *d n*<sup>-127c</sup> *t* 319 <sup>LatAug</sup> *Lev* 17 (= *s nom M'*)
- 78 *μίασμα*] *pr αποβλητον n*<sup>-127</sup> (*μίασμα ἔστιν*) *α'* (*absc* 346; + *σ'* 85'-321(vid)-346 *Syh*)  
*ἀπόβλητον M'* 108(*s nom*) 85'-321' *Syh*)
- 820 *μέλη 1°*] + *αυτου F M' O''(-72) C'' d f n s t* 527 318 *z* 18 59 426 799 *Aeth Co Syh* (= *s nom M'*)
- 125 *ἀκαθάρτω*] *καθαρισμον d t* *Aeth* (= *θ'* 321; *ἀκαθάρτω*] *α' σ' θ'* (> *C*<sup>-739c-417</sup>) *καθαρίσεως (καθιεις εως C'' 18)· καθαρισμοῦ C''cat* 85(*s nom*)-130-344-346 18<sup>cat</sup>(*s nom*)
- 134 *τηλαυγής*] *αυγασμα n*<sup>-54</sup> <sup>LatHes</sup> 929 (= *α' οί λ' M'*)
- 134 *λευκή*] *λευκον n* (= *α'* (+ *οί λ' M'*) *M'* 707)
- 1325 *θριξ λευκή* A B 15-376 127 *x* 121 319 426 *Sa*] *pr η b n*<sup>-127</sup>; *λευκον θριξ* 55; *capillus in albus* *Arm*; *τριχα λευκην* *rell* (= *θ'* 344<sup>txt</sup>)
- 1329 *αὐτοῖς*] *αυτω C'' n*<sup>-458</sup> 85'-321'<sup>txt-343'</sup> *Sa*<sup>3</sup> (= *α' θ'* 344; *σ'* 344<sup>txt</sup>)
- 1339 *om καθαρὸς ἔστιν* *F M' O''-15 d*<sup>(-610)</sup> 56'-129 *n t* 68'-120'-128<sup>txt</sup> 18 59 319 426 799 *Cyr I* 992 *La Aeth Arab Co Syh* (= *ο'* 344)
- 1344 *ἔστιν*] + *ακαθατος εστιν O*-15 *b d* 246 *n*<sup>-75</sup> *t* 128-628' 646 *Arm Syh* (= *ο' θ' σ'* 344)
- 148 *ξυρηθήσεται*] *ξυρησεται F oI*<sup>-15</sup> *C''-73'* *b*<sup>-314</sup> *n s*<sup>(-30')</sup> 509 799 (= *οί λ' 344*<sup>txt</sup>)
- 1421 *ἀφαίρεμα*] *αφορισμα n* (= *s nom M'*)
- 1436 *μη ἀκάθαρτα γένηται*] *μιανθησεται n* <sup>LatHes</sup> 962 (*οὐ — γένηται*] *οὐ μιανθήσεται M'*)
- 1437 *ταπεινότερα*] *κοιλοτερα n* (= *s nom M'*)
- 1512 *σκευος 2°*] *pr παν* 15-58 44' *n t* *γ*<sup>-121</sup> *Arm Syh* (= *οί λ' ο'* 344)
- 1629 *ταπεινώσετε*] *κακωσετε n*<sup>-767</sup> 392 628 *Tht Lev* 177 (= *s nom M* 85'-321')
- 1631 *ταπεινώσετε*] *κακωσετε n* 392 628 *Tht Lev* 177 (= *s nom* 85'-321')
- 185 *ποιήσας* A B V 381' *γ*<sup>-392</sup> 55 *Rom* 10*s Arm*] *ποιηστ* 126; *ποιησει (+ εν αυτοις 75) 75* <sup>Latcod</sup> 100; *ποιη αυτα 767*; + *αυτα (αυτος 106)* *Gal* 3*12* *Phil* III 89 *Ath* III 497 *Chr* II 594 *rell* (*ποιήσας*] *θ'* *ποιήσει αυτά 344*)
- 1825 *ἀνταπέδωκα*] *επισκεψαμην n* *Arm* (= *s nom M'* 85'-321'-344 (*ἀπεσκ.*))
- 1825 *αὐτοῖς*] *αυτης* 15 *n*<sup>-767\*</sup> 59\* 319 <sup>Latcodd</sup> 100 104 *Hes* 1017 *Arm*<sup>ap</sup> (= *οί λ' 344*)
- 1825 *δι'*] *επ n* (= *οί λ' 344*)
- 1830 *προστάγματα*] *φυλαγματα 376 b n*<sup>-75</sup> 319 <sup>Latcodd</sup> 100 104(vid) *Arm Sa*<sup>3</sup> (= *s nom* 85'-321'(*φυλαγμα*)-344)
- 199 *ἀγρου*] + *σου* A B F F<sup>a</sup> V O<sup>'-376 707c-64-381'-708\*</sup> *f*<sup>-129</sup> *n*<sup>-767</sup> *x* *γ*<sup>-318</sup> *z* 55 59 319 646 799 <sup>LatAug</sup> *Loc in hept* III 46<sup>te</sup> *Spec* 12<sup>te</sup> *Sa*<sup>2</sup> *Syh* (= *s nom M'*)
- 1934 *προσήλυτοι*] *παροικοι d n t* (= *s nom M'*)
- 205 *τήν*] *pr επι O*-15 *b d n t* 318 628 55 416 *Aeth Arm Sa Syh* (= *ο'* 344)
- 207 *init*] *pr και αγιασθησεσθε F<sup>a</sup> O*<sup>-58</sup> *b d n t* *Arab Arm Syh* (= *ο' οί λ' 344*)
- 2020 *της συγγενούς*] *γυναικος θειου d n t* *Arm* (= *s nom M'*)
- 2020 *της συγγενείας*] *του θειου d n t* 799 *Arm* (= *s nom M'*)
- 2020 *ἀπεκάλυψεν*] + (*cvar*) *αμαρτιαν αυτων ληφονται 376 b d n t* *Arab Arm* (= *s nom M'*)
- 2023 *τοῖς*] *pr εν d* 129 *t* <sup>Latcod</sup> 103 (= *θ'* 344; *s nom M'* 85'-321')
- 2110 *κεφαλῆν 1°*] + *αυτου M'* *b d n t*<sup>-84</sup> 18 <sup>LatRuf</sup> *Lev* XII 2 3 *Co Syh* (= *α'* *Syh*)
- 2110 *ἀποκιδαρώσει*] *απομιτρωσει (-σεις 509) n*<sup>-127mg</sup> *x* *Phil* III 133 (= *ἄλλος C''cat* 730<sup>cat</sup>; *s nom* 85'-321')
- 2121 *πᾶς*] + *ἄνωσ F<sup>a</sup> O b d n t* *Arm Sa Syh* (= *ο'* 344)
- 2213 *ἐπί*] *εις* 29 44 *n* 392 68' 55 *Arm* (= *s nom* 130-321'-344)
- 2213 *οὐ φάγεται*] *ουκ εδεται* 15 *n*<sup>-75</sup> 392 55 (= *s nom* 64 85'-321'-344)
- 2229 *χαρμωσύνης*] *αινεσεως n* (*εὐχὴν χαρμωσύνης*] *αἰνέσεως M'* 85'-321')
- 2230 *init*] *pr αυτη* A B V 29-376' *b d n t x y* 68' 319 *Cyr I* 700 (= *ο'* 344)
- 2231 *φυλάξετε*] *-εσθε 58-64'-82-618-707-708 b* 44' 56'-129 *s*<sup>-30 321\*</sup> *t* *γ*<sup>-121</sup> 128-407-628 55 (= *θ'* 344<sup>txt</sup>)
- 236 *ἔδεσθε*] *φαγεσθε M V O''-58txt-82-707 b d f* 85'<sup>mg</sup>-321'<sup>mg</sup> *t* 318 *z*<sup>-68'</sup> 18 319 799 (= *ο' α' θ'* 344)
- 2315 *ἐπιθέματος*] *αφορισματος d n t* 799 *Tht Lev* 183 (*ἐπιθέματος*] *ἄλλος* (> 500) *ἀφορίσματος (aut -ματα M') (s nom) C''cat-77 417 528 529 85'(s nom)-321'(s nom)-344(s nom)-730cat* 18<sup>cat</sup>)
- 2319 *σωτηρίου*] *ειρηνομην d n t* *Arm* (= *s nom M'* 344)
- 2340 *εὐφρανθήναι*] *και ευφρανθησεσθε F<sup>cpr m</sup> F<sup>b</sup> M' O'' C'' d* 56'-129 *s t z* 18 59 799 *Cyr I* 1108 *Aeth Arab Co Syh* (= *α' σ'* (*om α' σ'* 130) *θ' ο'* 85'-344; *α'* 321')
- 2416 *λίθοις*] *λιθοβολια (λιθολια 107') 107' n t* *Arm* (= *s nom* 85'-321'-344)

- 25<sub>s</sub> ἀγροῦ] αμητου *d n t* 319 (= *s nom M'* 130(αμητον)-321'-344)  
 25<sub>14</sub> ἄνθρωπος] εκαστος (-τον 107'-125) *d t* (= *σ'* Syh)  
 25<sub>22</sub> τὰ γενήματα] το γενημα (γενν. 458 509) A B V 376' *b n x* 121 55 319 Syh (= *ο' οίλ'* 344)  
 25<sub>36</sub> ἐπὶ πλήθει] πλεονασμον *n* Arm Syh(vid) (= *s nom M'* (-νασμος M) 85'-321'-344 128)  
 25<sub>51</sub> πράσεως] κησεως *n* 319 <sup>Lat</sup>cod 100 (= *s nom M'*)  
 26<sub>39</sub> αὐτῶν 2°] + και δια τας αμαρτίας των πρω̄ν αυτων μετ αυτων 376 *n*-767 55 Arm (αὐτῶν 2°)  
 + *σ'* και δια τὰς ἀμαρτίας πρω̄ν αυτων συν ταῖς εαυτων τακήσονται 85-130(*s nom*)-344)  
 27<sub>13</sub> πρὸς] επι *b d n t* 319 <sup>Lat</sup>cod 100 Aeth Arm(vid) Bo (= *s nom M'* 130-321')  
 27<sub>27</sub> ἀλλάξῃ] λυτρωσεται (-σηται 84) *d n*-767 *t* Arm (= *s nom M'* 85'-321'-344(λυτρωθησε-  
 ται))

This list gives us 61 further instances of mediate Hebrew influence of which 23 are also supported by one or more *O* witnesses, i.e. by G-58-376-426(from 16<sub>s</sub>) Arab (Arm) and Syh; it would seem legitimate to suggest that these are hex in origin. In fact 11 of these are actually designated as *ο'* and are certain to be Origen's text.

Of these 23 cases supported by at least one *O* witness five are given in Apparatus II without a named source. Of the remaining 38 instances a further 22 are also sine nomine, and a further four are designated simply as ἄλλος; thus only 12 instances obtain in which both the source for the reading from "The Three" is given and the reading of the Byzantine text group is not at the same time supported by at least one member of the *O* witnesses. In other words it would seem not unwarranted to suggest that hex influence is indeed involved and the Byzantine text is in these instances a witness to hex.

It should also be noted that almost half of the above 61 instances are supported only by the *n* group (six by *d t* and one by *t* alone). On the other hand 23 instances are supported by all three, i.e. by *d n t*. It would appear that *n* has been influenced by hex somewhat more than *d* and *t*.

Up to this point only such possible hex influence has been examined as could be directly attributed to the work of Origen, i.e. additions to the text to correspond to a longer Hebrew text, and transpositions. Other kinds of revisions to equal  $\mathfrak{M}$  ought at least in theory not to be attributed to Origen. The question remains: Is there further evidence of recensional activity based on the Hebrew text in the Byzantine tradition. In List 4 all instances are given in which the Byzantine text equals  $\mathfrak{M}$  but have not been given in any of the above lists. The fact that the Byzantine text equals  $\mathfrak{M}$  will not be noted except where the evidence might be misconstrued.

#### List 4

- 1<sub>2</sub> δῶρα 1°] δωρον 29 129 *n* 509 319 Th<sup>t</sup> Lev 157 <sup>Lat</sup>codd 100 101 Ruf Lev I 2 Arm  
 1<sub>10</sub> om τε 46<sup>s</sup> *n* 30' 55 426\* Arm  
 2<sub>8</sub> προσοίσει 1° F<sup>a</sup>] -σεις F F<sup>b</sup> 46 19' *d*-44 246 *n t* 126'-628' Aeth Arm  
 2<sub>13</sub> om κυρίῳ τῷ θεῷ ὑμῶν F M' O'' C'' *d* 129 *n s t y*-121 z 18 59 319 426 646' Phil V 69 verss  
 2<sub>14</sub> om καὶ *b n* 392 319 <sup>Lat</sup>codd 100 101<sup>c</sup> Ambr Cain II 20 Arm  
 3<sub>8</sub> τὰς χειρας A B F M' 15-72 414' *b x* 18 55 59 426 646<sup>lc</sup> Bo] την χειρα rell  
 3<sub>9</sub> θεῷ A B 118'-537 *x*-527 55 <sup>Lat</sup>cod 100] πῶ rell  
 3<sub>11</sub> init] pr και 802(vid) 118'-537 *d t* 318 799 Bo  
 3<sub>15</sub> om πᾶν A 29-82 19' *n* 319 <sup>Lat</sup>cod 100 Arab Arm Syh

- 317 (νόμιμον) εἰς τὸν αἰῶνα] αιωνιον 52' 118'-537 d 129 30'-344<sup>mg</sup> t 646<sup>l</sup> Phil II 27: **Ⲙ** ηρη  
 ⲟⲗⲓⲛ
- 43 ἀρχιερέυς] ιερεις 58 414' d<sup>-106</sup> n<sup>-127</sup> 730 71' 426 Arab
- 43 om αὐτοῦ 2° F M' O'' C'' 19' 129 n s γ<sup>-318</sup> z<sup>(-126)</sup> 18 59 426 646' Cyr I 685 961 Latcod 100  
 Aeth<sup>M</sup> Arab Arm Bo<sup>B</sup> Syh
- 44 om ἔναντι κυρίου 2° 58-οΓ<sup>-15 29</sup> C'' 107'-125 f<sup>(-129<sup>mg</sup>)</sup> s 527 z 424 646' 799 Latcod 104  
 Aeth Arab Syh
- 47 om τοῦ 5° G-15-376 19' 53' n 84<sup>(mg)</sup> 319 Latcod 100 Aeth<sup>-MR</sup> Arm Syh
- 422 καὶ ἀμάρτη A B 19' f<sup>-129</sup> x 392 55 319 426 799 Cyr X 209] > Cyr I 965 rell
- 428 om οἴσει 2° 72 d 53' n t 527 799 Latcod 103 Arab Arm Sa
- 435 τὸ ὀλοκαύτωμα] τα ολοκαυτωματα (-καρπομ. 52) C'' 19' d 53' n t 318 319 424 646 Latcod  
 100 Arab Co
- 512 κυρίῳ]  $\overline{\kappa\upsilon}$  19' n 55 Cyr I 972
- 513 ἐφ' A B M'<sup>mg</sup> 53' 121 630 646 Aeth] υφ 343; αφ Cyr I 972 rell = **Ⲙ**
- 612 om καὶ 2° 29 n 392 68'-120' 426 Arm
- 620 om εἰς O<sup>-58</sup> n<sup>-75</sup> Latcodd 100 101 Arm Syh
- 633 om καὶ 2° G-15-58 n 527 318 319 426 LatHes 857 Sa Syh
- 636 ἔδονται αὐτά] βρωθησεται M' O''-G<sup>mg</sup> 15 72 d f 85'<sup>mg</sup>-321'<sup>mg</sup>-344<sup>mg</sup> t 527 318 z<sup>-126</sup> 18 799  
 Aeth(vid) Arab Syh
- 728 Σινά 1°] σιναι 58\* n<sup>-75</sup>; συναι 75
- 728 Σινά 2°] σιναι 58\* n
- 814 om τοῦ 2° 15 422 19' n<sup>-458</sup> Latcod 101 Arm Bo<sup>B</sup>
- 822 τελειώσεως] pr της A b 125 53 n<sup>-127</sup> 318 55
- 92 om Μωυσῆς 82-707 44'-125 126'-628' 799 LatHi C Pel I 34 Aeth Arab Syh
- 93 λάλησον A B G-15 x<sup>-527</sup> 121 55 319 Cyr I 765 Latcod 100 Aug Lev XXVI 1 Hi C Pel I 34  
 Ruf Rom II 13 Aeth Syh] -σεις (-σης 54) rell
- 95 προσήλθεν] -θον 707 b d n t 68'-120' 319 Aeth<sup>CR</sup> Arm
- 97 om τῷ Μωυσῇ O''<sup>-15</sup> C'' d 246 458 s t 527 318 z 59 426 799 Latcod 100 Aeth<sup>R</sup> Arab Co  
 Syh
- 921 τὸ στηθύνιον] τα στηθνια d n<sup>-75</sup> t 318 Arm
- 101 αὐτό 1° A B G x<sup>-619</sup> Aeth<sup>G</sup> Syh] αυτω 376; αυτα (αυτας 628) rell = **Ⲙ**
- 106 Ἐλεαζάρ] pr προς 44 n t 121 = Sam
- 1010 τῶν 2°] pr ανα μεσον d 127 t 59 Aeth Sa
- 1012 Ἀαρῶν 2° A B O-15 b x<sup>-619</sup> γ<sup>-392</sup> 55 Arab Sa Syh] αυτου (eorum Arm<sup>AP</sup>) rell
- 1014 τοῦ σωτηρίου A B O<sup>-58</sup> b 71-527 γ<sup>-392c</sup> 126 55 319 426 799 Aeth Co Syh] των θυσιων 509;  
 > 75; των σωτηριων LatAug Lev 35 Loc in hept III 18 Ruf Lev VII 3 rell = **Ⲙ**
- 1017 ἐξλάσσηθε] -λασασθαι 376 n<sup>-127</sup>
- 1112 om καὶ 1° d n
- 1115 στρουθόν] pr τον 707 C'' 44 n s t 424 Bo<sup>B</sup>
- 1122 om καὶ 1° 106<sup>c</sup> n
- 1126 om καὶ 1° F M' O''<sup>-29</sup> C''<sup>-(528)</sup> 761\* n s γ<sup>-121</sup> z 18 59 646 Arm Syh
- 1130 init] pr και (+ η 18) n<sup>-127</sup> 85\* 18 426 La Aeth Arm Co
- 1133 συντριβήσεται] -τριψετε n<sup>-458</sup> Latcodd 100 103 104 Arm = **Ⲙ**; cf also -τριπεται d<sup>-125</sup> 458  
 t<sup>-76</sup> 319
- 1137 τῶν] pr απο b d<sup>(-610)</sup> 246 t z<sup>-68\*</sup> 799
- 1140 om ἀπό 2° b<sup>(-314)</sup> 246 n 55
- 1142 om καὶ 1° n<sup>-75</sup> 18 Latcodd 100 103 104 Arm
- 1142 αὐτό] αυτα F 58 C'' n<sup>-458</sup> s 18 59 Latcodd 100 103 Bo<sup>A</sup>
- 1146 ἐρπούσης] pr της d n t 799 Aeth Arm
- 132 ἔνα] pr προς d n t 392 426 Latcod 104 Aeth Arm Bo Sa<sup>3</sup>
- 1315 ὅτι A B F M' 58-72 d t x y 18 59 426 Aeth Arab Sa<sup>1 3</sup>] et Arm; > Cyr I 984 LatHes 929  
 rell = **Ⲙ**
- 1327 ἐὰν δέ] om δέ 44'-107<sup>c</sup> 426 Aeth Arm
- 1329 καὶ 2° A B 82 121] η Cyr I 989 rell
- 1336 ὅτι A B M' b x y 18 55 Aeth Arab Arm Sa<sup>3</sup>] > rell
- 1343 om αὐτοῦ 3° οΓ<sup>-72</sup> d 129 n t 68'-120'-128 319 426 Latcod 100 Syh
- 1346 om ἦ 15 106-125-610



- 13<sup>54</sup> *πλυνεῖ*] -*νουσιν* n Aeth<sup>P</sup> Arm Syh  
13<sup>56</sup> *ἀπορρήξει*] *pr και* M<sup>mg</sup> 29-82 d 246 t 318 z 319 416 426 646  
14<sup>7</sup> *καθαρός ἔσται*] *καθαρισει* (-*ριει* 767) *αυτον* 44' n t Arm  
14<sup>12</sup> *τῆς*] *pr περι* b d n 85<sup>mg</sup>-321<sup>mg</sup> t γ<sup>-121</sup> 319 Latcod 100 Arab Sa  
14<sup>13</sup> *τό 1°*] *pr ως* n Arm  
14<sup>13</sup> *om ὡσπερ* n<sup>-767</sup> 319  
14<sup>17</sup> *τὸν τόπον τοῦ αἵματος*] *το αιμα* 15-376 n 319 Syh  
14<sup>17</sup> *om τοῦ* ult F 58-72-οΙ 52-552-761\* b 106(II) 129 n 84 71' 126' 18 55 59 319 426 Latcod 104 Arm  
14<sup>24</sup> *om τὸν 2°* A B V 29-376 b 107'-125 53'-246 509-527 121 68-122\* 319 Latcod 100  
14<sup>25</sup> *om τοῦ 2°* 15 552-761\* b 107'-125 30' 71' 121 55  
14<sup>28</sup> *om τοῦ* ult 58-82-381' n 30 84 68\*-628 18 426 646  
14<sup>34</sup> *ὑμῖν 2°*] *υμων* M<sup>mg</sup> b d 54-767 t 392 799 Tht *Lev* 169 Latcod 104 Hes 960 Arm Syh  
14<sup>38</sup> *ἐξελθῶν*] -*λευσεται* d 129 t Bo  
14<sup>45</sup> *ἐξοίσουσιν*] *pr και* 16' d n t Arm  
15<sup>4</sup> *om ὁ γογορούῃς 2°* 58 d 127-767 t Latcod 100 Aeth<sup>C</sup> Arm  
15<sup>24</sup> *τις κοιμηθῆ*] *tr οΙ*<sup>-72</sup> b 56-129-246<sup>c</sup>-664 n γ<sup>-121</sup> z 426 799  
16<sup>27</sup> *om αὐτά 2°* O<sup>-58</sup>-15 54-75' Sa Syh  
17<sup>4</sup> *καί 4°* A B F 58-72 x 121 55 59 Cyr I 693 Latcod 100] *quod* Aeth; *hoc* Sa; > Cyr II 552 rell =  $\mathfrak{R}$   
17<sup>6</sup> *κύκλω* A B Fa M' O<sup>-G</sup> x 121 18 55] > rell  
18<sup>1</sup> *εἶπεν*] *ελαλησεν* M' οΙ<sup>-15 72</sup> C'' d f s t 392 z 18 55 319 424 646 799 Aeth  
18<sup>3</sup> *ἐπ' αὐτῆς*] *εν αυτη* b d f n t 318 799 Phil III 89<sup>ap</sup> Clem II 137 Tht *Lev* 179 Latcod 100 Luc Athan I 3  
18<sup>5</sup> *om και ποιήσετε αὐτά* 107'-125 53' Arab Syh  
18<sup>7</sup> *καί 2°* A B V 58 b 509 392 55 Arab] > rell  
18<sup>11</sup> *om οὐκ ἀποκαλύψεις 1°* 107' Syh  
18<sup>15</sup> *γάρ* A B F M' V 58-72 129 767 x y 18 55 59 Latcod 103 Arm Sa] > rell  
18<sup>17</sup> *γάρ* A B 121 Aeth Arm Co Syh] > rell  
18<sup>30</sup> *ἐβδελυγμένων* Fa] *βδελ(λ)υγματων* F V\* 58-οΙ<sup>-707</sup> d n t x<sup>-509</sup> 68' 55 59 319  
19<sup>3</sup> *φοβείσθω*] *φοβηθησεσθε* n Latcod 104 Arm  
19<sup>34</sup> *ἔσται*] + *υμιν* n<sup>-75</sup> Arm  
19<sup>37</sup> *om ὁ θεὸς ὑμῶν* O<sup>'(-58 72)</sup> C'' f n s z 799 Aeth<sup>CG</sup> Arab Bo Sa<sup>1</sup> Syh  
20<sup>5</sup> *τοῦ*] *pr μεσου* (-*σω* 458) d n t 18 Arm  
20<sup>10</sup> *init*] *pr και* b d n t Aeth Arab Arm Sa  
20<sup>10</sup> *θανατούσθωσαν* A B F M' V 58-72 129 x<sup>-509</sup> 318 18 55 319 LatAug *Lev* 73 Arm Sa<sup>3</sup>] -*σθω* LatRuf *Lev* XI 2 Spec 45 rell  
20<sup>12</sup> *γάρ* A B 58 x 392 55 Aeth Arm Bo Syh] > rell  
20<sup>13</sup> *ὅς*] *pr ἀνοῶς* d n<sup>-767</sup> t Arm  
20<sup>17</sup> *κοιμῶνται* A B M'<sup>mg</sup> V b n 85<sup>mg</sup>-321<sup>mg</sup>-344<sup>mg</sup> x y 55 319 Arm(vid)] *ληψονται* 29 68' LatAug *Lev* 75 *Loc in hept* III 47; *ληψεται* rell =  $\mathfrak{R}$   
20<sup>20</sup> *ὅς*] *pr και* (> 106) *ἀνοῶς* 44' n t Arm  
20<sup>27</sup> *ἀμφοτέροι* A B F M' 58-72-οΙ 129 x 392 18 55 59 LatAug *Lev* 77] > rell  
21<sup>5</sup> *ξυρηθήσεσθε*] *ξυρησονται* b<sup>(-314)</sup> d t Arm  
21<sup>8</sup> *ἀγιάσει* A B F<sup>c</sup> 15-64\* b 246 127-767 74-76 509 z<sup>-68'</sup> 55 319 LatAug *Loc in hept* III 51 Arm Syh(vid)] -*σεις* Cyr I 812 LatAug *Lev* 78 84 Spec 47 rell  
21<sup>8</sup> *οὔτος*] *αυτος* n<sup>-127</sup> 319 Aeth Arm  
21<sup>12</sup> *ἡγιασμένον*] *αγιασμα* n Arm  
21<sup>20</sup> *om ἄνθρωπος— αὐτῷ* 107'-125  
22<sup>3</sup> *ἀπ' ἐμοῦ*] *απο προσωπου μου* (> 75) d n t Arm  
22<sup>3</sup> *om ὁ θεὸς ὑμῶν* M' O<sup>'-58 72</sup> C'' b f n s z 18 319 799 verss  
22<sup>6</sup> *αὐτῶν* A B 29 x<sup>(-509)</sup> γ<sup>-318</sup> 68' 55 Cyr I 796s Arm<sup>te</sup>] *τουτων* Cyr I 800; *αυτου* 931 rell  
22<sup>9</sup> *om ὁ θεός* M' V O<sup>'-58 72</sup> C'' b f n<sup>-458</sup> s 134 x<sup>-509</sup> z 18 319 799 Cyr I 796 verss  
22<sup>10</sup> *ἦ*] *και* b d n t 392 Aeth Arm Sa  
22<sup>18</sup> *τῷ θεῷ* A B F 58-72 x 121 55 59 Cyr I 952] *pr* *κῶ* 53'; *τω* (> b) *κῶ* rell =  $\mathfrak{R}$   
22<sup>22</sup> *αὐτά*] *ταυτα* B M' V 931 O<sup>-58</sup>-29-82 C'' d 127-767 s<sup>-30'</sup> t z 18 319 Cyr I 952 LatHes 1075 Syh

- 2222 τῷ θεῷ] τω (> b)  $\overline{\alpha\omega}$  A B F V 931 O<sup>-58</sup>-29-72 b n 343-344<sup>c</sup> x y 68' 55 59 319 Latcodd 91  
92 94—96 103 Hes 1075 Arab Arm Sa Syh
- 2223 ἡ 1°] και n<sup>-767</sup> 344<sup>mg</sup> Arm
- 2223 om σου 54-75' Bo
- 2228 τὰ παιδία A B 931 x y<sup>-318</sup> 55 Arm] matrem Bo; το (> 72 59) παιδιον Cyr I 701 rell =  $\mathfrak{M}$
- 223 ποιήσεις 1°] -σεται 376 75'-767 =  $\mathfrak{M}$ ; -σετε d<sup>-125</sup> 54' t LatAug Loc in hept III 56<sup>ap</sup>  
The fact that 75'-767 happen to equal  $\mathfrak{M}$  is obviously a coincidence. Their parent text  
read ποιησετε.
- 23 ποιήσεις 2° A B V 931 29-426 x y<sup>-318</sup> 68' 55] -σεται 82-376 246\*-664 75-767\* 30 319;  
προσοισετε 16'; -σετε(cvar) rell =  $\mathfrak{M}$
- 234 τῷ κυρίῳ] του (> 55)  $\overline{\alpha\omega}$  d 54'-767 t 55 Arab
- 2310 εἶπον] λαλησον n Aeth
- 2314 τῷ θεῷ] του θεου A 426-oI<sup>-29</sup> C''<sup>(-52' 313)</sup> d 56'-129 n s<sup>-30'</sup> t 121 z<sup>-68'</sup> 55 799 Cyr II 620  
Aeth Arm Syh
- 2315 ὑμεῖς A B 29 b x 121 68'] > Aeth; υμιν Cyr I 1093 Tht Lev 183 LatAug Loc in hept III 57  
rell =  $\mathfrak{M}$
- 2336 ὀλοκαντώματα] -τωμα A M' V O-29-82<sup>mg</sup>-707 C''<sup>-52 417 528 529 552</sup> 107'-125 129-246 127  
30'-85-343' 18 319 Aeth Syh<sup>T</sup>
- 2337 τῷ κυρίῳ 1° A 72 121 Syh] om τῷ B M' 29 C'' 458 x<sup>-509</sup> 68' 18 55 319; του  $\overline{\alpha\omega}$  44' t;  $\overline{\alpha\omega}$   
rell =  $\mathfrak{M}$
- 2337 om αὐτῶν 2° M' V O<sup>-58</sup>-82-707 C'' d 129 127 s t 318 z<sup>-68'</sup> 18 Aeth<sup>FHM</sup> Arm Co Syh
- 247 ἐπιθήσετε] -σεις n Aeth<sup>P</sup> Arm
- 2416 om Ἰσραήλ F O'' b d f n t z 59 319 799 Cyr VIII 860 Aeth Arab Arm Sa Syh
- 2421 init] pr και t 392 126 Aeth Arm Co
- 252 om ἦν 2° — ὑμῖν 2° 618<sup>ext</sup> 44'-125 71' 55 Aeth<sup>CGR</sup> Arab
- 2510 ἀπελεύσεται] -σεσθε 72 b 107'-125 59
- 2525 αὐτοῦ 2° A B\* x 121-392\*(vid) 55 Arm] + ad eum Syh; αὐτω rell =  $\mathfrak{M}$
- 2527 om αὐτό O<sup>-58</sup> b f<sup>-129</sup> n 392 126 Aeth Arm Bo Syh
- 2543 om κύριον O<sup>-58</sup>-82-707 C''<sup>-529</sup> b d f<sup>-129</sup> 127 s t 128-407 319 646 799 Latcod 100 Bo<sup>B</sup> Sa  
Syh
- 2547 om ἡ 2° 107'-125
- 2552 om καί 2° n Latcod 100
- 2554 ἐξελεύσεται] pr και M' oI-82-707 C'' d f s t 392 z<sup>-68'</sup> 18 319 646 799 Arab Bo<sup>A</sup> Sa
- 261 γλυπτά] -τον V O b n 130<sup>mg</sup>-321'<sup>mg</sup>-344<sup>mg</sup> 318 55 319 Syh
- 263 τοῖς] pr εν d<sup>-44</sup> f<sup>-129</sup> n t 628 799 Cyr I 484
- 2612 ὑμῶν] υμιν B\* 426-oI<sup>-15</sup> 107'-125 71 392 Arm<sup>ap</sup> Bo Syh
- 2612 μου A B 121 319 Cor II 616] μοι 801 Phil I 238 LatRuf Lev XVI 7 rell
- 2616 καί 4° A B\* b d t 121 Latcodd 91 92 94—96 Aeth] > Chr X 330 rell
- 2621 προσθήσω] pr και 314 d t Bo<sup>A</sup>
- 2623 ἐπὶ τοῦτοις / ἐάν] tr M' oI-82-707 C'' d f s t 392 z<sup>-68'</sup> 18 646 799 Latcod 100 Aeth Arab  
Arm Co
- 2633 om ἡ 1° G-426-oII<sup>-72</sup> 73\*-417-761\* 537 44'-125 f n x<sup>-527</sup> y<sup>-121</sup> 68'-126 319 799
- 2643 ὑπ'] απ B<sup>c</sup> F M' V O<sup>-426 707</sup> 52'-313 d f 75 134-370 x 318 z 18 59 799 Aeth Arm Syh
- 2645 τῆς 1° A B F Fb<sup>2</sup> 58-72 610 458 321 x y<sup>-318</sup> 55 59 Tht Lev 188<sup>te</sup>] > rell
- 2645 τῆς 2° A B V O<sup>-376</sup>-29-72 x 121 68' 55 59 Tht Lev 188<sup>te</sup>] > rell
- 2646 Σινά] σιναι 54-75'
- 276 ἔως] pr και n<sup>(-767)</sup>
- 2715 om ἐπ' αὐτό O<sup>-58</sup> b d 127-767 t LatHes 1167 Arm
- 2720 om αὐτόν V 426 b n<sup>-767</sup> 319 Arm
- 2723 (τιμῆς) ἐκ] εως d<sup>-610</sup> f<sup>-129</sup> 127 130<sup>mg</sup> t 318 55 Arm =  $\mathfrak{M}$ ; τιμησεως 54-75' 321'<sup>mg</sup> 392 319  
799
- 2727 πρὸς αὐτό] επ αυτην d n<sup>-458</sup> t Aeth
- 2728 ἔσται] εστιν d 75'-127 t Bo
- 2729 om καί 53' n Arm
- 2731 πρὸς A B F V O-72 b x 121 59 Latcod 100 Spec 59] επ rell
- 2732 ἔλθη A B V 82\*-426 b n 130 x y<sup>-392</sup> 126 55 319 Phil II 20] διελθη Phil III 91 LatSpec 59  
rell

27<sub>33</sub> init] pr ουκ επισκεπεται(c var) ανα μεσον καλου και (+ ανα μεσον 107' t Arm) πονηρου και (> 55) M' d n t 18 55 Arm: cf  $\mathfrak{R}$   
 27<sub>34</sub> Σινά] σιναι 426 54-75'

Of the 151 instances in this list 61 are omissions and 24 are additions; 24 involve lexical change; 15 are changes in number; nine, change in case; six, change in person, and five constitute a different construction; four change Σινά to σιναι, two involve a transposition, and one, a change in tense.

Of the 24 plusses, nine are of the conjunction και (3<sub>11</sub> 11<sub>30</sub> 13<sub>56</sub> 14<sub>45</sub> 20<sub>10</sub> 24<sub>21</sub> 25<sub>54</sub> 26<sub>21</sub> 27<sub>6</sub>), and three, of the article (8<sub>22</sub> 11<sub>15</sub> 4<sub>6</sub>). Six cases involve prepositional elements (προς 10<sub>6</sub> 13<sub>2</sub>; ανα μεσον 10<sub>10</sub>; απο 11<sub>37</sub>; περι 14<sub>12</sub>, and εν 26<sub>3</sub>). Only one case involves more than one word; at 27<sub>33</sub> the clause ουκ επισκεπεται ανα μεσον καλου και (+ ανα μεσον) πονηρου και obtains in M' d n t 18 55 Arm and is clearly dependent on the Hebrew לֹא יִבְקֵר בֵּין מוֹב לְרַע וּ

Of the 24 cases of change in lexical items over half may be said to be popular readings, i. e. readings which are supported by at least three text groups in addition to Byzantine text support. These are 3<sub>9</sub> 22<sub>18 22</sub>  $\overline{\kappa\omega}$  (for θεῶ), 5<sub>13</sub> αφ (for ἐφ'), 6<sub>36</sub> βρωθησεται (ἔδονται αὐτά), 10<sub>12</sub> αυτου (Ἀαρών), 13<sub>29</sub> η (καί), 18<sub>1</sub> ελαλησεν (εἶπεν), 20<sub>17</sub> ληψεται (κομιοῦνται), 22<sub>22</sub> ταυτα (αὐτά), 26<sub>43</sub> απ (ὕπ'), 27<sub>31</sub> επ (πρός), and 27<sub>32</sub> διελθη (ἔλθη). Supported substantially beyond the d n t groups are the variant texts 18<sub>3</sub> εν (for ἐπ'), 18<sub>30</sub> βδελυγματων (for ἐβδελυγμένων), 22<sub>10</sub> και (for ἦ), and 27<sub>23</sub> εως (for ἐκ). In two instances the variant text is supported by the three Byzantine text groups plus scattered support: 14<sub>7</sub> καθαρισει αυτον (for καθαρὸς ἔσται), and 27<sub>27</sub> επ (for πρόσ). At 4<sub>3</sub> ιερεις for ἀρχιερεύς is supported by d n along with scattered support. For the remaining instances (21<sub>8 12</sub> 22<sub>23</sub> 23<sub>10</sub>) the Byzantine presence is concentrated in the n group.

The largest group of Byzantine text readings which equal  $\mathfrak{R}$  is, however, that of omissions (61 out of 151). It might profitably be asked whether this tendency towards a shorter text is engendered by Hebrew influence or is generally characteristic of the Byzantine text tradition.

B) In the following list are given instances of omissions in which the Byzantine text groups are the principal supporters of the variant. Scattered support has been disregarded, but none is included in which another text group (i. e. over half of its members) also supports the shorter text. In no case does the shorter text equal  $\mathfrak{R}$ .

List 5

- 15 om τὸ αἶμα 2° 72 n 55 Aeth<sup>C</sup> Arm
- 15 om τό 4° 72-381' 107'-125 75 527 799 Aeth<sup>M</sup> Arab Sa
- 116 om τόν 2° n<sup>-127</sup> 71'
- 29 om ὁ ἱερεὺς 1° 376 n 30' Arm
- 314 om καί 2° 106-125'
- 315 τό 2° ]  $\cap$  3° 413 107'-125
- 42 om ἀπ' n 319
- 43 om τοῦ d<sup>-44</sup> 75
- 44 om ἐνώπιον κυρίου d<sup>-44</sup>

- 4<sub>14</sub> om ἡ 1° *d t*  
 4<sub>15</sub> om *αὐτῶν* 107'-125 Latcod 104(vid)  
 4<sub>15</sub> om *ἐναντι κυρίου* 2° 72 107'-125 71'  
 4<sub>22</sub> om *αὐτῶν* 72 *d n t* 71' 55 Latcod 100 Arm  
 4<sub>30</sub> καί 3° ]  $\cap$  (31) 1° 77-414' 107'-125 75'  
 4<sub>31</sub> om *εἰς* 107'-125 54 Latcod 100  
 5<sub>1</sub> om ἡ 1° 107'-125 129 458 59 Sa  
 5<sub>4</sub> om ἡ 1° 107'-125 Latcod 100 Aug *Lev* passim Syh  
 5<sub>7</sub> om *δέ* 107'-125 127\*  
 5<sub>9</sub> *θυσιαστηρίου* 1° ]  $\cap$  2° 107'-125 121  
 5<sub>11</sub> om *δέ d* Bo  
 6<sub>2</sub> *πλησίον* 1° ]  $\cap$  2° *d*  
 6<sub>10</sub> *ἐνδύσεται* 1° ]  $\cap$  2° *d*  
 6<sub>20</sub> *αὐτῆς* 1° ]  $\cap$  2° *d*-106mg 458 126  
 6<sub>27</sub> om *ἀπό n* (-127) 426  
 6<sub>30</sub> om *ἄν* 16' 107'-125  
 6<sub>34</sub> om *τὸν ἐπί n* 730\* 126 Latcodd 91 92 94—96  
 6<sub>39</sub> *ποιηθήσεται* 1° ]  $\cap$  2° 16'-739 *d* (-125) *t*  
 7<sub>2</sub> om *μὲν* 107'-125 126  
 7<sub>4</sub> om *τῷ* 2° 107'-125  
 7<sub>7</sub> om *καί* 376 528 *d* 53' *t* 509 Arab Arm<sup>ap</sup>  
 7<sub>16</sub> om *τε* 82-376 *n* 134 122\*(cprm)-126 Syh  
 7<sub>23</sub> om *ἐν μερίδι n*-127  
 8<sub>11</sub> om *καί* 1° *n* Latcodd 100 101 Arm Sa<sup>1</sup>  
 8<sub>16</sub> om *ἀμφοτέρους* 107'-125 126  
 8<sub>16</sub> om *Μωσῆς* 2° *d t* Aeth<sup>C</sup> Sa  
 8<sub>17</sub> om *αὐτοῦ* 1° 107'-125  
 8<sub>17</sub> om *αὐτοῦ* 2° 381' *d*-106 799 Arm  
 8<sub>24</sub> om *Μωσῆς* 2° 381' *d*-44 55 Arab Sa<sup>1</sup>  
 8<sub>24</sub> *δεξιῶν* 1° ]  $\cap$  3° 107'-125 458 318  
 8<sub>27</sub> om *ἐπὶ τὰς χεῖρας* 2° 44'-125  
 8<sub>30</sub> om *ἐπὶ τοῦ* 72-376 131 314 *d*-44 53 343 59 319 426 799: homoiot  
 8<sub>30</sub> om *καί* 3° *n* 392 Latcod 100 Arm  
 8<sub>30</sub> *τῶν νῶν αὐτοῦ μετ' αὐτοῦ* 1° ] *αὐτῶν d* (-106) 127 *t*-134 527 Arab Arm Bo Sa<sup>3ap</sup>  
 8<sub>31</sub> om *Μωσῆς* 107'-125  
 8<sub>31</sub> *μαρτυρίου*]  $\cap$  (33) 107'-125  
 8<sub>33</sub> om *τῆς θύρας n*-127 Sa<sup>1 3te</sup>  
 9<sub>9</sub> om *καί* 4° — fin 107'-125 53: homoiot  
 9<sub>10</sub> om *τοῦ* 2° 107'-125  
 11<sub>2</sub> om *ἄ* 72' *n*-127 527-619 68' 426 Cyr IX 985 Bo  
 11<sub>3</sub> om *ὀπλῆν n*-127  
 11<sub>4</sub> om *ἀπὸ τῶν* 2° *d* 370<sup>c</sup> Arm  
 11<sub>5</sub> om init — (6) fin 414'-417 *d*-44: homoiot  
 11<sub>9</sub> *χειμάρροις*]  $\cap$  (10) 72 414' *d*-106mg 53 75 370  
 11<sub>14</sub> *αὐτῷ* 1° ]  $\cap$  (16) *d*-44 527  
 11<sub>22</sub> *καί* 4° ]  $\cap$  5° 107'-125 Latcod 103  
 11<sub>33</sub> om *ἄν* 2° 107'-125 74-76 799  
 11<sub>34</sub> *ἔσται* 1° ]  $\cap$  (35) 107'-125  
 11<sub>36</sub> om *αὐτῶν d* 127 *t* 426 Latcod 100(vid)  
 11<sub>40</sub> om init — *ἐσπέρας* 1° *d n* Aeth<sup>M</sup> Arm: homoiot  
 11<sub>44</sub> om *ὅτι* 1° *n*-127 71' 121 Arm  
 12<sub>6</sub> om ἡ 1° *d*  
 13<sub>3</sub> om *καί* 2° — *χρωτός* 2° 107'-125 68: homoiot  
 13<sub>4</sub> om *μὴ ἦ* A 417 *d t* 55  
 13<sub>4</sub> om *τρίχα d* *n*-127 *t* 426 Aeth  
 13<sub>6</sub> om *ἡ ἀφή* 2° 125 *n* 318 319 Latcodd 100 104(vid) Hes 929  
 13<sub>17</sub> *ἱερεῦς* 1° ]  $\cap$  2° *d* (-125)

- 1322 om *καί* 72 n Phil II 225 Aeth Arm Co  
 1327 om *καί* 2° 72 n Aeth<sup>R</sup> Arm Bo<sup>B</sup>  
 1332 om *καί* 1° 107'-125  
 1332 om *ἰδοῦ* 107'-125  
 1332 om *οὐκ ἔστιν* 2° n<sup>-767</sup>  
 1333 *θραύσμα* 2° ]  $\cap$ <sub>(34)</sub> 1° d 54 628  
 1339 om init — *λεγκαθίζοντα* 77-414' 19 d 53' 321<sup>txt</sup> 628 Lat<sup>cod</sup> 100: homoiot  
 1355 om *οὐ* 107'-125  
 144 om *καί* 4° 708\* d 527 59 319  
 146 *καί* 3° ]  $\cap$  4° 44-106<sup>txt</sup>-107' t  
 149 *καί* 4° ]  $\cap$  5° d<sup>-44</sup> 509  
 1437 om *ἡ d t* Cyr II 564  
 1447 *καί* 1° ]  $\cap$  3° 106<sup>txt</sup>-107'-125  
 1447 om *ὁ* 2° 107'-125 130  
 1449 om *καί* 3° 82 552\* 19 107'-125 53 30\* 18 59 319  
 1451 om *ἐπί* 107'-125 126 Lat<sup>cod</sup> 100  
 1511 *καί* 4° ]  $\cap$ <sub>(12)</sub> 1° 107'-125  
 1522 om *αὐτοῦ* 54-75' 319 Lat<sup>cod</sup> 100  
 1526 om *αὐτῇ* 15 44' n t Arm  
 1532 om *τοῦ* d<sup>(-125)</sup> t  
 169 *κλήρος*]  $\cap$ <sub>(10)</sub> 72-376 16'-414' d<sup>-106mg</sup> 53 n<sup>-127</sup> 630 642 Arm  
 1611 om *τόν* 5° — fin 107'-125  
 1616 om *αὐτῶν* 1° 422 53' 54-75' Tht Lev 176<sup>ap</sup>  
 1621 om *πάσας τάς* 3° 107'-125  
 1623 om init — *Ἰαζρών* d<sup>-106mg</sup> t  
 1624 om *τὸ ὀλοκάριωμα* 2° d<sup>-44</sup>  
 1625 om *τὸ στέαρ* 54-75'  
 1626 om *ὁ* 15-376 246 n<sup>-127</sup>  
 1627 om *τόν* 4° — *ἁμαρτίας* 2° 107'-125 509  
 1627 om *ἐν* 1° 54-75'  
 1627 om *ἐν* 2° 413\* n 318  
 1627 om *αὐτῶν* 1° d<sup>-44</sup>  
 1632 om *καί* 1° — *αὐτοῦ* 1° 107'-125  
 1633 om *ἐξιλιάσεται* 3° 72 d<sup>-106</sup> Lat<sup>cod</sup> 100 Bo  
 172 om *ὅ—λέγων* 107'-125  
 178 om *ἄνθρωπος* 2° 72-618\*(cprm) d<sup>-44</sup> 75 18 59 799  
 179 om *τῷ* V\* 72\* 54'-75-458(2°)  
 1710 om *ἄνθρωπος* 2° 72 d<sup>-44</sup> 75 Lat<sup>Aug</sup> Lev LVII 1<sup>ap</sup> Ruf Rom II 13  
 1713 om *ἄνθρωπος* 2° 72-708 d<sup>-44</sup> 75 424 Cyr I 697  
 185 *πάντα* 1° ]  $\cap$  2° 107'-125  
 187 om *ἀσχημοσύνην* 2° d<sup>-44</sup> 71'  
 1810 om *οὐκ* — fin 107'-125  
 1811 *ἔστιν*]  $\cap$ <sub>(12)</sub> d<sup>(-125)</sup>  
 1815 om *οὐκ* 2° — fin 72 d 53' 75'  
 1816 om *οὐκ* — fin 107'-125  
 1817 om *τήν* 1° et 2° n  
 1818 om *ἐπ'* — fin d<sup>-106mg</sup> t: homoiot  
 1824 om *γάρ* n 30<sup>txt</sup>  
 1826 om *τούτων* 19' 54-75'  
 193 om *αὐτοῦ* 1° 707 d<sup>-106</sup> 71' Arm  
 194 om *ἐγώ* — fin 107'-125 458  
 195 om *τῷ κυρίῳ* 107'-125  
 1910 om *σου* 2° 618\* 106-125' Lat<sup>Spec</sup> 12<sup>ap</sup> Arm<sup>tc</sup>  
 1921 om *σκηνης* 44-107'  
 1923 om *ύμων* B\* 15 551\* 107'-125 129 799 Phil II 151<sup>ap</sup> Cyr X 1245 Arm  
 1930 om *ἐγώ* — fin 107'-125  
 1932 om *ἐγώ* — fin d<sup>-106</sup>

- 19<sub>35</sub> om *έν* 3° 551 106 54-75' 126 59 Cyr I 521 Bo  
 20<sub>9</sub> om *άνθρωπος* 2° 72 *d* 54-75'-127\* 126 Or X 47 <sup>Lat</sup>Ruf *Lev* XI 2<sup>ap</sup> Aeth<sup>CFG</sup> Sa  
 20<sub>11</sub> om *άσχημοσύνην— άπεκάλυψεν* 107'-125  
 20<sub>18</sub> *άπεκάλυψεν* 1° F<sup>a</sup>] ∩ 2° F 72 *d*<sup>-106</sup> 59  
 20<sub>18</sub> om *τήν* 3° *n*  
 20<sub>18</sub> om *αύτης* 3° *d* 458 *t*  
 20<sub>25</sub> *καθαρών* 1° ] ∩ 2° 19' 54-75'  
 20<sub>25</sub> *καί* 3° ] ∩ 5° 107'-125  
 20<sub>26</sub> om *ύμών* 422 107'-125 509  
 21<sub>12</sub> om *του θεου* 2° 54-75' Hi *Ep* LXIV 5<sup>ap</sup>  
 21<sub>14</sub> om *και βεβηλωμένην* 16' 54-75' 134 <sup>Lat</sup>Hi *Ep* LXIV 6 Ruf *Lev* XII 5 Arm  
 21<sub>19</sub> om *άνθρωπος— αυτω* 107'-125  
 21<sub>19</sub> om *η* 2° — fin *d t* 318: homoiot  
 21<sub>21</sub> om *τά— θεου* 107'-125 84<sup>txt</sup>  
 22<sub>3</sub> om *τω κυριω* 107'-125  
 22<sub>5</sub> om *η* 2° 54-75'  
 22<sub>15</sub> om *α* 46<sup>s</sup> *d*<sup>-106</sup> 318  
 22<sub>18</sub> om *άνθρωπος* 2° 931 72 *d* 75 509 Cyr I 952 Arm<sup>te</sup>  
 22<sub>18</sub> *αυτων* 1° ] ∩ 2° 107'-125 Arab Bo  
 23<sub>4</sub> om *και* 106-107' *n t*  
 23<sub>12</sub> om *εις* 107'-125  
 23<sub>13</sub> om *τω κυριω* 1° *d*<sup>-106</sup>  
 23<sub>13</sub> om *οίνου* *d t* 799  
 23<sub>14</sub> om *τά* 107'-125  
 23<sub>17</sub> om *σεμιδάλεως* 54-75' Arm  
 23<sub>18</sub> om *αυτων* 1° 44'-125  
 23<sub>18</sub> om *αι* 2° 708 528 44'-125  
 23<sub>24</sub> om *λέγων* *d*<sup>-44</sup> 458 799  
 23<sub>29</sub> *ταυτη*] ∩<sup>(30)</sup> 414' 107'-125  
 23<sub>35</sub> om *η* 1° 376-707 313 53' *n*<sup>-127</sup> 30'  
 23<sub>38</sub> om *πλην* 4° 106-125 *n* 126 55 Sa<sup>1</sup>  
 24<sub>2</sub> om *ελάινον* 106 129 *n*<sup>-127</sup> Cyr I 676  
 24<sub>4</sub> om *της* 1° 107'-125  
 24<sub>9</sub> om *αγια* 107'-125 646  
 24<sub>11</sub> om *της Ισραηλιτιδος* 107'-125 71'  
 24<sub>20</sub> om *καθου— (22) εγγωριω* 107'-125  
 24<sub>23</sub> om comma *d* 370: homoiot  
 25<sub>3</sub> om init — (4) *κυριω* 107'-125: homoiot  
 25<sub>10</sub> om *εναντων* *d* 53' *n*<sup>-127</sup> *t* Arab Co  
 25<sub>13</sub> om *αυτης* *d*<sup>-44</sup> <sup>Lat</sup>Hes 1114 Aeth  
 25<sub>14</sub> om *εάν* 2° 125 *n* Arm  
 25<sub>14</sub> om *σου* 2° *n* 730  
 25<sub>14</sub> om *τον* 107'-125  
 25<sub>17</sub> om *σου* *n*<sup>-127</sup> Arab  
 25<sub>20</sub> om *έν* *n*<sup>-127</sup>  
 25<sub>21</sub> om *τά* 2° 29 16'-550'-551 129-246 *n*<sup>-127</sup> 509 121 68'  
 25<sub>33</sub> om *και* 2° 72 *n* Arm Bo  
 25<sub>36</sub> om *ζήσεται— fin* 107'-125  
 25<sub>39</sub> om *δέ* *d*  
 25<sub>44</sub> om *δουλον— fin* *n*<sup>-767</sup> 319 Arm  
 25<sub>45</sub> om *οντων* 707\*(cpr m) *n*<sup>-75</sup>  
 25<sub>51</sub> om *τινι* 29 *d n* 30' *t* 68' <sup>Lat</sup>cod 100 Aeth Arm  
 26<sub>5</sub> om *και* 5° — fin *d*<sup>-44</sup> 54-75' *t* Aeth  
 26<sub>26</sub> om *έν τω* *d t*  
 26<sub>26</sub> om *έν* 3° — *φάγεσθε* 54-75'  
 26<sub>31</sub> om *της όσμης* 54-75' Aeth<sup>M</sup>  
 26<sub>32</sub> om *εγω* 52 *d* 53' *n t* 628 55 <sup>Lat</sup>cod 100 Arm Co

- 26<sup>40</sup> om τὰς ἀμαρτίας 2° 106-125 *n* Arm  
 26<sup>43</sup> om αὐτῆς 107'-125  
 26<sup>44</sup> om αὐτῶν 1° *d* 343 *t* 392  
 27<sup>12</sup> om ἀνὰ μέσον 2° *d*<sup>(-106)</sup> 126 Lat<sup>c</sup>cod 100 Arm  
 27<sup>17</sup> αὐτοῦ 1° ] (18) 1° *d* 458 Lat<sup>c</sup>cod 100  
 27<sup>22</sup> om ἀπό 1° 54-75'  
 27<sup>23</sup> om τὸ τέλος 54-75' Arm  
 27<sup>24</sup> om αὐτόν *n*<sup>-767</sup> Aeth Arm  
 27<sup>28</sup> om δέ *d n t* Lat<sup>c</sup>codd 91 92 94—96 100 Arm  
 27<sup>30</sup> om τῷ κυρίῳ 1° *d*<sup>-106</sup> Phil III 91 Lat<sup>s</sup>Spec 59

1. It is clear from the above list that many omissions are the result of careless errors on the part of scribes; this is particularly true of the parent text of 107'-125 from the *d* family. Similarly the *n* group abounds in such omissions; obviously these are not to be taken seriously. It is also apparent from the list that omissions witnessed by all three groups are rare. In other words it would be quite false to characterize the Byzantine text of Leviticus as a shorter text.

To gain some further insight into the character of the Byzantine text type the following list contains further readings supported by *d n* and *t* and no more than four scattered ms witnesses, with versions and patristic evidence not being taken into consideration. It is understood that none of these is equal to  $\mathfrak{X}$ .

List 6

- 12 ἀπό 2° ] pr η 707 19' *d n*<sup>-127</sup> *t* 55 Th<sup>t</sup> Lev 157<sup>ap</sup>  
 12 καί 2° ] η 19' *d n t* 318 Th<sup>t</sup> Lev 157 Arm  
 13 δεκτόν] + αὐτῶ (αὐτο 74-76; > 458 55) ἐξίλασασθαι *d n t* 55 Arm: ex 4  
 1<sup>16</sup> τόν 1° ] το *d t*  
 22 θυσία] θυσίαν *d*<sup>-125</sup> 129 127 *t* Sa(vid)  
 23 ἅγιον] αγία *d n t* Sa<sup>4</sup>  
 24 ἀζύμους] + εκ σεμιδαλεως 44' *n*<sup>-75</sup> *t* 799 Arm  
 28 θυσίαν] + σου *d*<sup>-44</sup> *n t* Aeth<sup>R</sup>  
 2<sup>11</sup> αὐτοῦ] αὐτῶν *d n t* 318 Arm Bo  
 2<sup>11</sup> καρπόσαι] + θυσίαν *d n t*<sup>-84txt</sup> 527  
 2<sup>14</sup> ἐρείκτά] αἰρετα *d* 129 *t*  
 3<sup>5</sup> ὀσμῆ] -μην 82 *d* 129 *n* 30' *t*<sup>-84</sup> Lat<sup>c</sup>cod 100 Aeth  
 3<sup>7</sup> αὐτό] αὐτον *d*<sup>-44</sup> *n*<sup>-127</sup> *t*  
 3<sup>13</sup> τὸ θυσιαστήριον] του θυσιαστηριου 15-376 *d t*<sup>(-134)</sup>  
 4<sup>4</sup> τὴν χεῖρα] τας χειρας *d n t* Arm  
 4<sup>13</sup> συναγωγῆ] pr η *d*<sup>-610</sup> *n t* 318 319  
 4<sup>16</sup> εἰς] ἐπι *d*<sup>(-106)</sup> *t*  
 4<sup>25</sup> init] pr και ληφεται *d n t* 55 Arab Arm<sup>ap</sup>  
 4<sup>26</sup> θυσίας] pr της *d t* 527 318 319  
 4<sup>26</sup> σωτηρίου] pr του *d t* 527 319<sup>c</sup>  
 4<sup>34</sup> ὀλοκαυτώσεως 1° ] καρπωσεως *d* 129 *t*  
 5<sup>5</sup> αὐτῆς] αὐτῶν *d n t*  
 5<sup>11</sup> ἀμαρτίας 1° ] της αμαρτιας αὐτου *d t* 55 Sa  
 5<sup>16</sup> ὄ] ου *d t* 318  
 6<sup>9</sup> ἐπ'] απ 19' *d n*<sup>-127</sup> 370  
 6<sup>12</sup> αὐτοῦ 1° ] αὐτο *d* 75 *t* 426  
 6<sup>18</sup> ὃς ἂν ἄψηται] ο αψαμενος *d t*  
 6<sup>27</sup> ᾧ] pr πας 106-107' *t*; πας ος (ως\*) 125  
 6<sup>27</sup> ἂν ῥαντισθῆ] ερραντισθη (cvar) *d*<sup>(-44)</sup> *n*<sup>(-127)</sup> *t* 426

- 632 τόπω] pr τω d 53' t 121  
637 εἶς] + εσται d t <sup>Lat</sup>Ruf Lev V 4 Arm Sa  
72 ἀναπεποιημένων] -μενης d 56\*-129 t Cyr I 833 Arm  
73 θυσίᾳ] θυσιας d<sup>(-610)</sup> n 85 t  
76 αὔριον] επαυριον d t 392  
719 κυρίω 1°] + αυτου d 730 t  
725 τοῦ] εις το d 129 t  
727 ἁμαρτίας] et πλημμελείας tr d t  
813 χιτῶνας] pr τους d n<sup>-458</sup> t 318 55 Arm  
820 κεφαλῆν] + αυτου d t  
821 ὀλοκαύτωμά] ολοκαρπωμα d 75 t  
828 fin] + καθαπερ (καθα 527) ενετειλατο κ̄ς 376 44' n t 527 55 319 Arm  
829 Μωσῆ] τω μωνση d t 527  
92 κριόν] + ενα d t  
94 σεμίδαλιν] pr θυσιαν d n t Arm  
919 τοῦ 2°] pr το απο M<sup>ms</sup> d 54' t 318 416  
922 τά 2°] το G d 56-129 n 134-370 <sup>Lat</sup>cod 100 Aeth<sup>-CG</sup> Arm Syh  
103 ἐν 2° — συναγωγῇ] ενωπιον πασης της (> 44) συναγωγης (της 75'; πασης post συν. tr 74-76) F<sup>b</sup> d n t Arm<sup>ap</sup>  
104 ὑμῶν] + συν τοις χιτωσιν αυτων F<sup>b</sup> d n t 55 Arm: cf s  
1017 περι αὐτῶν] ad fin tr d t  
1113 βλέλυμά] + υμιν d t  
1127 ἄ] ο d n 85<sup>ms</sup> t 318 <sup>Lat</sup>cod 100 Arm  
1130 μυγαλῆ] μυογαλη d<sup>(-106)</sup> t 121 319 Sa  
1133 εἶς ὅ] εν ω d t  
1136 καθαρόν] -ρα d n t <sup>Lat</sup>cod 103 Arm Co Syh  
1136 ἀπτόμενος] + (+ απο 458) πασης (> Arm) ακαθαρσιας ψυχης 58 d n t 55 799 <sup>Lat</sup>Hes 918 Arm  
1139 τῶν 2°] pr απο d t  
1142 πᾶς ὁ πορευόμενος 1°] παν ο πορευεται d t  
1142 πᾶς ὁ πορευόμενος 2°] παν ο πορευεται d<sup>-125</sup> t  
1143 βδελύξτε] -ξησθε (-ξεσθε 610 Cyr) d t Cyr I 937  
1143 ἀκάθαρτοι ἔσεσθε] tr d n 30' t 799 <sup>Lat</sup>cod 103 Aeth Arm Pal  
1145 ἄγιός εἰμι / ἐγώ] tr d 75 t 527 126 319 Aeth<sup>-P</sup> Arm Sa  
1147 τῶν 3° — ἐσθιόμενα 1°] των ζωνων (ζοντων 75) των εσθιομενων(cvar) d 246 75' t Aeth  
1147 τῶν 4° — fin] των ζωνων των μη εσθιομενων 44-107' 54' t Aeth Arm  
124 αὐτῆς 1°] + αυτη d n<sup>-75</sup> t <sup>Lat</sup>cod 100  
126 καθάρσεως] pr της 529 d 53 t 318  
132 ἀφή] εις αφην (αφη 75) d<sup>-106c</sup> n t  
133 δέσματι] pr τω d 53' t  
134 δέρματος] + αυτης B\* d t  
139 τόν] pr ααρων (-ρον 75) d n t <sup>Lat</sup>cod 100 Hes 929 Arm  
1310 ἀπό] δια d t  
1313 πᾶν 2°] πασα (-σαν 127-767) d n t  
1313 λευκόν] -κην n<sup>-127</sup> <sup>Lat</sup>codd 91<sup>c</sup> 96 100; -κη d 127 t  
1317 ἀφή] + αυτου n t <sup>Lat</sup>Hes 929 Arm  
1321 ταπεινόν] -νη d t  
1322 ἐὰν δέ] και εαν d n t  
1322 ἔλκει] δερματι M'<sup>ms</sup> d n t  
1324 τηλανγές] -γασμα (-γισμα 75) d n<sup>-767</sup> t  
1325 αὐτόν / ὁ ἱερεύς 1°] tr d t  
1332 αὐτῆ] αυτω 106-107' n t  
1332 κοίλη ἀπό] κοιλοτερα (εγκοιλ. 44) d n t 318  
1334 κοίλη ἀπό] κοιλοτερα d<sup>(-125)</sup> n t  
1340 μαδήση] μαδιαση d t  
1341 μαδήση] μαδιαση 44-125' t  
1347 ἐάν] pr ω 15-376 d 129 t 318 Arm



- 13<sub>51</sub> κρόκη] + η εν τοις λινοις η εν τοις ερειοις d n t 799 Arm Syh<sup>mg</sup>: ex 48  
 13<sub>51</sub> τῷ 3°] παντι d t  
 13<sub>55</sub> πλυθῆναι] πλυναι αυτον d n t  
 14<sub>10</sub> εἰς θυσίαν] om εἰς 44; post ἐλαίῳ tr d t Syh  
 14<sub>14</sub> καί 3° — δεξιᾶς] ad fin tr 313-414'-417 d<sup>-44</sup> t Latcod 100  
 14<sub>16</sub> ἐπτάκις] ad fin tr d t  
 14<sub>18</sub> τό 2°] + ον d t 509 799  
 14<sub>18</sub> ἐπιθήσει] επιχει d t  
 14<sub>21</sub> ἔνα] + περι (+ της 767) πημμελειας d n t 799 Arm  
 14<sub>23</sub> καθαρίσαι] -ρισθηναι d n<sup>-767</sup> t<sup>-76</sup>  
 14<sub>25</sub> τῆς 1°] pr περι d t 799 Arm  
 14<sub>27</sub> τοῦ 2°] + οντος d<sup>(-44)</sup> t 799  
 14<sub>28</sub> τοῦ καθαριζομένου / τοῦ δεξιῶ] tr 44' n t 799 Aeth Syh  
 14<sub>29</sub> ἐπιθήσει] επιχει d n t 55 426 799 Arm  
 14<sub>31</sub> περὶ 2°] + αυτου d n t  
 14<sub>35</sub> τίνος αὐτοῦ] + εστιν 54'-767 | τίνος] + εστιν d 75' t 799 Latcod 104 Hes 960  
 14<sub>37</sub> κοιλιάδας— πυρριζούσας] κοιλαδες χλωριζουσαι η πυρριζουσαι d t Bo  
 14<sub>40</sub> ἐξελοῦσιν] εξαρουσι d t  
 14<sub>48</sub> ἐξαλειφθῆναι] αλειφ. d n t  
 14<sub>51</sub> ὕδατι ζῶντι] υδατος ζωντος d 129 t 318  
 14<sub>51</sub> ἐν] επ d 458-767 t  
 14<sub>53</sub> καθαρά] pr καθαρισθησεται και 58 d n t 55 Arm  
 15<sub>3</sub> ἀκαθαρσία 2°] + σωματος d<sup>(-44)</sup> t 71\*(cpr m)-619 Arm  
 15<sub>17</sub> ἦ] γενηται M<sup>mg</sup> 44' n t 416  
 15<sub>19</sub> ἦτις] τις d t  
 15<sub>21</sub> κοίτης] κοιλιας d t 799  
 15<sub>23</sub> ἐν τῇ κοίτῃ] ετι (τις 84) επι της κοιτης d n<sup>-127</sup> t  
 15<sub>26</sub> ἔσται 1°] + ακαθαρτος (-τον 458) d<sup>(-125)</sup> n t Arm  
 15<sub>29</sub> τὴν θύραν] τας (της 125) θυρας d t 392  
 15<sub>30</sub> ὀύσεως] pr της 29 d n<sup>-75</sup> t 509  
 15<sub>30</sub> ἀκαθαρσίας] pr της d n<sup>-75</sup> t  
 15<sub>32</sub> ἐξέληθ / ἐξ αὐτοῦ] tr d t  
 16<sub>1</sub> ἔναντι] -τιον d t 318 642(vid)  
 16<sub>10</sub> τοῦ 2°] ως d t  
 16<sub>11</sub> ἑαυτοῦ 1°] + και του οικου αυτου d t 392 799 (but cf αυτου και του οικου αυτου (εαυτου V) μονον A B V x 55)  
 16<sub>23</sub> ἐνεδεδύκει] εδεδυκει d 75' t<sup>-84c</sup>  
 16<sub>26</sub> ἄφρασιν] pr την d t 318  
 16<sub>29</sub> τοῦτο ὑμῖν] tr 72-376 d t Arm Syh  
 16<sub>32</sub> λινῆν— fin] αγιαν στολην (> 106-125) την λινην d<sup>-44</sup> t  
 16<sub>33</sub> ἐξιλιάσεται καί] tr d<sup>(-610)</sup> n<sup>-458</sup> t Arm  
 17<sub>5</sub> ὄσας] οσα G\* d 767 130 t<sup>-134</sup>  
 17<sub>14</sub> καί] δια τουτου d t 55  
 18<sub>19</sub> ἀκαθαρσίας] pr της 58 d<sup>-107mg</sup> 129 t  
 18<sub>24</sub> init] pr και 58 44' n t Aeth Arm  
 18<sub>28</sub> τοῖς 1°] pr εν A d 129 54-458-767 730 t  
 18<sub>30</sub> τά] pr παντα d 75 t  
 18<sub>30</sub> ὑμᾶς] + εισελθειν εκει d t 799  
 19<sub>4</sub> ὑμῖν] + αυτοις d t 799  
 19<sub>15</sub> οὐδέ] ουδ ου 46 d t  
 19<sub>16</sub> ὑμῶν] σου d t Aeth<sup>CG</sup>  
 19<sub>35</sub> ἄδικον] -κιαν d 129 t 509 Phil III 37<sup>Pap</sup>  
 19<sub>36</sub> στάθμια] + και μετρα d n t  
 19<sub>36</sub> χούς] ξεστης d t  
 19<sub>36</sub> ὑμῖν] pr εν d t 68'  
 20<sub>2</sub> ἄρχοντι] pr τω d<sup>-106c</sup> n t  
 20<sub>3</sub> ἄρχοντι] pr τω d<sup>-106c</sup> n t 318

- 20<sub>3</sub> μοι] εμοι d n<sup>-458</sup> t; εν εμοι 458  
 20<sub>4</sub> ἄρχοντι] pr τω 417 d n t  
 20<sub>8</sub> ἐγώ] pr οτι d<sup>(-106)</sup> t 319 Aeth Sa  
 20<sub>9</sub> ἔσται] εστιν d n t 392 319 LatHes 1043s Arm  
 20<sub>10</sub> μοιχεύσεται 1°] -ση 15 46 d n t 318  
 20<sub>10</sub> μοιχεύσεται 2°] -ση 54-127(mg)-767 t<sup>(-370)</sup>  
 20<sub>11</sub> ἔνοχοί] pr ησβηκασιν (+ γαρ και 127 Arm; + enim Syh; + και n<sup>-127</sup>) 707 d n t Arm  
 Syh: ex 12  
 20<sub>16</sub> προσελεύσεται] αν (> 122) προσελευσεται (-σεται 44\* 767) d 767 t 122  
 20<sub>19</sub> ἀποίσονται] λημονται ατεκνοι αποθανουνται d t 799  
 20<sub>22</sub> κατοικεῖν] pr του d n t  
 20<sub>25</sub> αὐτοῦς] εαυτοις 44-125' 54 30' t<sup>-134</sup> 407 Aeth  
 21<sub>1</sub> τοῖς ἱερεῦσιν] post Ἀαρών tr 708 d 53' n t Arm Bo  
 21<sub>1</sub> ἐν ταῖς] επι d n 346<sup>mg</sup> t  
 21<sub>3</sub> μιανθήσεται] -σονται 29 d n t 318 68' Aeth Arm  
 21<sub>4</sub> μιανθήσεται] -σονται d<sup>(-125)</sup> 458 t 318 Aeth<sup>-FH</sup> Arm  
 21<sub>7</sub> ὑπό] απο A B d<sup>-610</sup> 129 t 392  
 21<sub>8</sub> ἅγιος ἐγώ] εγω εμι αγιος d<sup>-125</sup> t; αγιος εμι εγω 54'-767 LatHes 1056 Spec 47 Arm Bo; εγω  
 αγιος εμι 125 458  
 21<sub>9</sub> ἐκπορνεῦσαι] + αυτην d t 55  
 21<sub>9</sub> πυρός] το πυρ (> 106\*) d 129 t  
 21<sub>12</sub> χριστόν] της χρισσεως d n t LatHi Ep XXXIX 4 LXIV 5 Arm  
 21<sub>12</sub> κύριος] + ο θς d t  
 21<sub>15</sub> ἐγώ] οτι εγω εμι 15 d n<sup>-75</sup> t<sup>-76</sup> 318 Arm Syh  
 21<sub>18</sub> φ̄] pr εν d n t  
 21<sub>19</sub> φ̄] pr εν 44' n t<sup>-76</sup> 319  
 21<sub>20</sub> πῖλος / τοῦς ὀφθαλμοῦς] tr d t  
 21<sub>20</sub> φ̄] pr εν 44' n t  
 21<sub>21</sub> οὐκ ἐγγιεῖ] ου προσεγγισει d t  
 22<sub>2</sub> τὸ ἅγιόν / μου] tr d 53 n t 799 Aeth Arm Sa  
 22<sub>4</sub> ἢ 2°] και 72 d t 55 Aeth  
 22<sub>19</sub> ἄρσενα ἄμωμα] αρσεν αμωμον d n<sup>-767</sup> t 126 Aeth Arm  
 22<sub>20</sub> προσάξουσιν] προσοισουσιν d 129 t  
 22<sub>25</sub> μῶμος] pr και d<sup>-44</sup> n t Cyr I 953 Aeth  
 22<sub>32</sub> τοῦ ἁγίου] μου το αγιον εγω κς n t Arm  
 23<sub>4</sub> τοῖς καιροῖς] ταις εορταις d 127 t LatHes 1082 Arm: cf fin] + εν ταις εορταις αυτων 54-458  
 23<sub>12</sub> ποιήσετε] -σει d n t Arm  
 23<sub>12</sub> φέρητε] αφοριζεται d n t  
 23<sub>13</sub> ἀναπεποιημένης] -μενην d 84-134-370 Cyr II 620  
 23<sub>14</sub> ἕως 1°] + αν d 129 127-458-767 t  
 23<sub>17</sub> ἐπίθεμα] -ματος Fb 376 d t Syh  
 23<sub>27</sub> ὑμῶν] + (cvar) απο ενατης του μηνος εσπερας d n t 55 799 Arm Syh<sup>mg</sup>  
 23<sub>37</sub> προσενέγκαι] -κειν 82 d n t  
 24<sub>7</sub> προκείμενα] -μεναι (προσκ. 106) d t<sup>-134</sup>  
 24<sub>8</sub> προθήσεται] προτεθησεται (-τε 134) d 129 t  
 24<sub>11</sub> Δαβρί] -ριθ (θαβ. 134\*; δαφρ. 84) 107'-125 t  
 24<sub>18</sub> ἄν] εαν 107'-125 n t  
 25<sub>2</sub> σάββατα] pr και (> 125) ποιησετε (-σατε 125) d t  
 25<sub>6</sub> βρώματά] βρωμα d 53' 458 t 392 LatAug Lev 89 Aeth(vid) Arm  
 25<sub>13</sub> init] pr και 29 d t 68' Aeth  
 25<sub>15</sub> τὴν σημασίαν] της σημασιας d t  
 25<sub>16</sub> ἐλαττωνώση] -νησει 376 d<sup>(-125)</sup> t<sup>-84</sup> 318 646  
 25<sub>18</sub> αὐτά] αυτας A d<sup>(-106)</sup> n t  
 25<sub>18</sub> πεποιθότες] -θοτως d<sup>-44\*</sup> 54 t  
 25<sub>19</sub> πεποιθότες] -θοτως 107'-125 127 t  
 25<sub>21</sub> ὑμῖν] pr εν d<sup>-106</sup> 54 t Arm  
 25<sub>21</sub> ποιήσει] + η γη d t 55 799 Bo

- 25<sub>26</sub> λύτρα] τη λυτρωσει M<sup>ms</sup> d n t Arm Bo  
 25<sub>28</sub> αὐτά] αυτην 58<sup>c</sup> d n t Aeth<sup>-MPR</sup> Arm  
 25<sub>31</sub> λυτρωται] + δε d 54 t Aeth Arm  
 25<sub>33</sub> οίκων] οικων d n t 55\*  
 25<sub>33</sub> υἱων] pr των 618-707 d n<sup>-458</sup> t  
 25<sub>34</sub> αἰωνία τουτο] αυτη αιωνιος d t  
 25<sub>40</sub> ἦ] και d t 799 Arab Bo  
 25<sub>41</sub> κατάσχεσιν] + αυτου d n t 318  
 25<sub>46</sub> κατατενει] -νειτε 107 n<sup>-127</sup> t Arm  
 25<sub>47</sub> εὐρη] ευρισκη d n t  
 25<sub>47</sub> ἐκ] pr τω d 54' t  
 25<sub>51</sub> πλεῖον] επι (ετι 127-767) πλειω d n<sup>-458</sup> t  
 26<sub>4</sub> τὸν ὑετὸν ὑμῖν] υμιν τον υετον υμων d<sup>-44</sup> t  
 26<sub>6</sub> θηρία πονηρά] τα θ. τα πον. d<sup>-125</sup> n t  
 26<sub>9</sub> ἐφ' ] εις d 127\*(vid; cprm) t Arm  
 26<sub>13</sub> τὸν—ζυγοῦ] τον ζυγον του δεσμου 801 381\*(cprm) 414\*(cprm) d<sup>-106</sup> 75 t 319 Latcod 100  
 Ruf Lev XVI 7  
 26<sub>18</sub> ἐπάκις] πληγαις επτα ετεραις d t  
 26<sub>21</sub> εἰν / μετὰ ταῦτα] tr d t  
 26<sub>27</sub> δε] + και d n t Arm  
 26<sub>35</sub> σαββατιεῖ] pr και d<sup>(-125)</sup> n t Tht Lev 187 Aeth Arm  
 26<sub>39</sub> αὐτῶν 2°] + μετ αυτων d<sup>(-44)</sup> t  
 26<sub>46</sub> καὶ 2°] + τα δικαιωματα και d<sup>(-125)</sup> t 319 799  
 27<sub>7</sub> ἐξηκονταετῶν] πεντηκ. n<sup>-767</sup> t<sup>-370</sup> 799  
 27<sub>7</sub> δίδραχμα 2°] + αργυριου d 127 t Cyr I 1033 Aeth<sup>C</sup>  
 27<sub>29</sub> ἀπό] υπο d n t Aeth  
 27<sub>33</sub> ἅγιον] αγια d n t 55 319 799 Phil II 20 Bo

2. Changes in nominal inflection in the Byzantine text form are of various kinds. They may involve gender (1<sub>16</sub> 3<sub>7</sub> 11<sub>42</sub>twice 13<sub>13</sub>twice 13<sub>21</sub> 3<sub>2</sub> 17<sub>5</sub> 22<sub>19</sub> 24<sub>7</sub> 25<sub>18</sub>), case (2<sub>3</sub> 5<sub>13</sub> 4<sub>20</sub> 5<sub>16</sub> 6<sub>12</sub> 7<sub>3</sub> 13<sub>2</sub> 14<sub>37</sub> 5<sub>1</sub> 20<sub>25</sub> 21<sub>9</sub> 23<sub>13</sub> 17 25<sub>15</sub>), or number (2<sub>3</sub> 1<sub>11</sub> 4<sub>4</sub> 5<sub>5</sub> 9<sub>22</sub> 11<sub>27</sub> 3<sub>6</sub> 15<sub>29</sub> 19<sub>16</sub> 25<sub>6</sub> 27<sub>33</sub>). In 18 instances an unarticulated nominal is articulated (4<sub>13</sub> 26<sub>twice</sub> 5<sub>11</sub> 6<sub>32</sub> 8<sub>13</sub> 2<sub>9</sub> 12<sub>6</sub> 13<sub>3</sub> 15<sub>30</sub>twice 18<sub>19</sub> 20<sub>2</sub> 3 4 25<sub>33</sub> 4<sub>7</sub> 26<sub>6</sub>). In one instance (20<sub>22</sub>) an infinitive is articulated. In two cases (13<sub>32</sub> 3<sub>4</sub>) a Hebraizing construction, viz. an adjective plus preposition to show comparison, is changed into an adjective in the comparative degree. A somewhat more involved change in nominal construction obtains at 25<sub>51</sub>. In the context of *εἰν δὲ τινι πλεῖον τῶν ἐτῶν ἢ* the Byzantine text has *επι πλειω* for *πλεῖον*. Nominal change may well be occasioned by a different understanding of the text; thus at 7<sub>2</sub> *ἀναπεποιημένους* occurs as *ἀναπεποιημενης* in view of the immediately preceding *σεμιδάλεως*. Similarly at 25<sub>28</sub> *αυτην* for *αὐτά* is probably based on an understanding of *κατάσχεσιν* of the preceding verse as being the proper antecedent. Occasionally such an adjustment results in quite a different syntactical pattern; thus as 25<sub>34</sub> *κατάσχεσις αἰωνία τουτο . . .* becomes *κατασχ. αυτη αιωνιος*, i. e. the pronoun is now attributive and *αιωνιος* becomes the predicate.

3. Change in verbal inflection is less common in the Byzantine text groups than for the nominal system. Number and person are involved in 23<sub>12</sub> and 25<sub>46</sub>, the former having a third singular verb for a second plural, whereas the reverse obtains in the latter case. Change in number only obtains at 21<sub>3</sub> 4. Change in tense obtains at 20<sub>9</sub> (future to present), and 23<sub>37</sub> 25<sub>47</sub> (aorist to present). Change in voice is involved at

11<sub>43</sub> 13<sub>55</sub> 14<sub>23</sub> 20<sub>10</sub>twice and 24<sub>8</sub>. The mode is changed from subjunctive to indicative at 6<sub>27</sub> but the reverse obtains at 20<sub>16</sub>. A change in construction from a relative clause to an articulated participle with no change in meaning occurs at 6<sub>18</sub>.

4. Variants in limited class words are also wellattested in the Byzantine tradition. These pertain to conjunctions at 1<sub>2</sub> where *η* occurs for *καί* but the reverse obtains at 22<sub>4</sub> 25<sub>40</sub>. At 13<sub>22</sub> a *δέ* construction becomes a *και* clause.

Change in pronominal stem was noted for 25<sub>34</sub> above. Also to be mentioned is the occurrence of the isolate personal pronoun form (*εμοι*) for the enclitic *μοι* at 20<sub>3</sub>, and of the indefinite *τις* for the indefinite relative *ἥτις* at 15<sub>19</sub>. The occurrence at 20<sub>25</sub> of the reflexive *εαυτοις* for *αὐτούς* is, however, not as clearly identifiable as Byzantine since both *εαυτους* and *αυτοις* (modifying *ἀφοριεῖτε*) also obtain as variants in the text tradition.

Change in preposition (with attendant change in case for the governed noun) occurs with some frequency in the tradition. An original *εἰς* is changed to *εν* at 11<sub>33</sub> and to *επι* at 4<sub>16</sub>. An original *ἐν* becomes *επ/επι* at 14<sub>51</sub> 15<sub>23</sub> 21<sub>1</sub>, but *ενωπιον* at 10<sub>3</sub>. At 6<sub>9</sub> *ἐπ'* becomes *απ*, whereas at 26<sub>9</sub> *ἐφ'* is changed to *εις*. The preposition *ἀπό* becomes *δια* at 13<sub>10</sub>, but *υπο* at 27<sub>29</sub>, and vice versa at 21<sub>7</sub>. And finally *ἐναντι* is changed to *εναντιον* at 16<sub>1</sub>.

Other changes to be noted are that of the attributive participle to an adverb at 25<sub>18</sub> 19, of *ἄν* in a relative clause to *εαν* at 24<sub>18</sub>, and the change in spelling of the name *Δαβρί* at 24<sub>11</sub> to *δαβριθ*.

5. Change in lexemes usually involves synonyms, though at times the change also involves considerable shift in meaning. Change from simplex to compound is involved at 7<sub>6</sub> and 21<sub>21</sub> but the reverse occurs at 14<sub>48</sub> and 16<sub>23</sub>. Occasionally a different verbal formation is created; thus at 13<sub>40</sub> 41 an *-αω* verb obtains as an *-ιαζω* form, whereas at 25<sub>16</sub> an *-οω* verb appears as an *-εω* type. Sometimes the variant lexeme uses the same or a closely related root: 13<sub>24</sub> *τηλανγασμα* (for *τηλανγές*); 19<sub>35</sub> *αδικιαν* (for *ἄδικον*); 21<sub>12</sub> *της χρισεως* (for *χριστόν*); 25<sub>26</sub> *τω λυτρωσει* (*λύτρα*), and 25<sub>33</sub> *οικων* (*οίκων*). Other lexical changes are as follows (the text of Lev is placed in parentheses): 21<sub>4</sub> *αιρετα* (*ἐρεικτά*); 4<sub>34</sub> *καρπωσεως* (*ὀλοκαυτώσεως*); 8<sub>21</sub> *ολοκαρπωμα* (*ὀλοκαυτωμά*); 11<sub>30</sub> *μυογαλη* (*μυγαλή*); 11<sub>47</sub>twice *ζων* (*ζωογονούντων*); 13<sub>22</sub> *δερματι* (*ἔλκει*); 14<sub>18</sub> 29 *επιχει* (*ἐπιθήσει*); 14<sub>40</sub> *εξαρουσι* (*ἐξελοῦσιν*); 15<sub>7</sub> *γενηται* (*ἦ*); 15<sub>21</sub> *κοιλιας* (*κοίτης*); 19<sub>36</sub> *ξεστης* (*χοῦς*); 22<sub>20</sub> *προσοισουσιν* (*προσάξουσιν*); 23<sub>4</sub> *εορταις* (*καιροῖς*); 23<sub>12</sub> *αφοριζηται* (*φέρειτε*), and 27<sub>7</sub> *πεντηκονταετων* (*ἑξηκονταετῶν*).

6. Transpositions of words or phrases may well be stylistically inspired; in any event they are unrelated to  $\mathfrak{R}$ . They occur 21 times in the above list.

7. Of much greater interest are the numerous expansions of the text which the Byzantine tradition betrays. These may be grammatical particles included to define relationships within the clause more precisely. Thus the tradition changes the articulation of an infinitive at 7<sub>25</sub> to an *εις το* construction, and at 16<sub>10</sub> to a *ως* construction. So too the addition of the causal particle *οτι* at 20<sub>8</sub>, of the relative pronoun *ω*

after *ἰματίῳ* in 13<sup>41</sup> (based on a dittograph?), the addition of *αν* after *ἕως* in 23<sup>14</sup>, the double negative *οὐδ' οὐ* for *οὐδέ* in 19<sup>15</sup> or the change of *καί* to *δια τουτο* at 17<sup>14</sup>. Presumably the addition of prepositions in 11<sup>39</sup> 14<sup>25</sup> 18<sup>28</sup> 19<sup>36</sup> 21<sup>18</sup> 19<sup>20</sup> 25<sup>21</sup>, and of the conjunctions *η* 12, *και* 18<sup>24</sup> 22<sup>25</sup> 25<sup>13</sup> 26<sup>27</sup> 35, and *δε* 25<sup>31</sup> was based on the felt need for greater precision as well.

This expansionist tendency may also be seen in the addition of the verb “to be” in nominal clauses (6<sup>37</sup> 14<sup>35</sup> 21<sup>15</sup>), or of the word for “all” either as an antecedent for a relative pronoun (6<sup>27</sup>) or as an attributive adjective (13<sup>51</sup> 18<sup>30</sup>). Even though the subject of the verb is obvious from the context it is expressly stated in 25<sup>21</sup>; this is also true for the direct modifier of the verb (2<sup>11</sup>). This tendency to unnecessary prolixity is particularly apparent in the case of pronouns. Possessive pronouns are added at 2<sup>8</sup> 5<sup>11</sup> 7<sup>19</sup> 8<sup>20</sup> 13<sup>4</sup> 17<sup>25</sup> 4<sup>1</sup>. Other pronominal plusses are *αυτω* in 1<sup>3</sup>, *υμιν* 11<sup>13</sup>, *αυτη* 12<sup>4</sup>, *αυτου* 14<sup>31</sup>, *αυτοις* 19<sup>4</sup> and *αυτην* 21<sup>9</sup>.

Most expansions of the text can be readily explained. Some are wellknown from parallel contexts (8<sup>28</sup> 14<sup>21</sup> 18<sup>30</sup> 22<sup>32</sup> 26<sup>39</sup> 27<sup>7</sup>, or are added from the immediate context (2<sup>4</sup> 9<sup>4</sup> 19<sup>15</sup> 26<sup>11</sup>). Some additions concern a detail which should have been clear from the context, such as *ενα* after *κριόν* in 9<sup>2</sup> or the identification of the priest as *ααρων* in 13<sup>9</sup>. So too glosses in 10<sup>4</sup> 11<sup>36</sup> 15<sup>3</sup> make explicit what is already implicit. The addition of the participle of *είμι* in 14<sup>18</sup> 27<sup>7</sup> or of a verb to a nominal clause in 25<sup>2</sup> is probably intended for greater clarity. A number of explanatory glosses and expansions obtains (20<sup>19</sup> 21<sup>12</sup> 23<sup>27</sup> 26<sup>18</sup>).

Some of the expansions of the text are clearly doublets. At 4<sup>25</sup> *και ληψεται* is added at the beginning of the verse and precedes *και επιθήσει*, i. e. “the priest shall take and put some of the blood . . .” At 14<sup>53</sup> *και καθαρά ἔσται* has been expanded by *και καθαρισθησεται* in front of it in the Byzantine tradition. In 19<sup>36</sup> Lev reads *ζυγά δίκαια και στάθμια δίκαια*. As a doublet on *και στάθμια* the Byzantine text adds *και μετρα*, and at 9<sup>4</sup> *θυσιαν* interprets *σεμίδαλιν*. And finally, the addition of *και τα δικαιωματα* after *τὰ κρίματα και τὰ προστάγματα* in 26<sup>46</sup> is another case of a doublet tradition in the Byzantine text.

C. One question remains to be answered: what place does this interesting text form occupy in the overall text tradition of Leviticus? In the final list are given all further instances in which the Byzantine text (represented by at least two of the three groups within its tradition) is supported by a further one or two groups. Scattered support as well as patristic and versional evidence will be disregarded. The supporting group(s) will be shown in parentheses before each citation.

#### List 7

- 1<sup>13</sup> (*f x*) *θυσία*] *θυσιας* B 376 413 19' *d f*<sup>-56</sup> *n* 85\* *t x*<sup>-527</sup> 319 Latcod 101 Aeth Arm  
 1<sup>17</sup> (*f*) *περύγων*] *-γων* 29-58-82 *d f*<sup>-129</sup> *t* 55 799  
 2<sup>2</sup> (*C s*) *πλήρη*] *πλησει* C'' *d n* 30'-85'txt-321txt-343' *t* 318 424 646<sup>1</sup>  
 2<sup>8</sup> (*z*) *προσοίσει* 2°] *-σεις* F<sup>a</sup>(vid) 19' *d n t* 126'-628' Aeth Arm  
 3<sup>10</sup> (*C b*) *μηρίων*] *-ρων* C'' 19'-537 *d* 53' *t* 619 68'-120 18 59 424 799  
 3<sup>10</sup> (*b y*) *περιελών*] *-λει* 118'-537 *d t y* 799

- 315 (C) [μηρίων] -ρων C-52'-528 108 d 53-246 t<sup>(-134)</sup> 59  
45 (b) om και 2° 118'-537 d<sup>-125</sup> t Cyr I 685  
49 (C s) ὁ ἐστίν] το ον (εν 44) C''-465 d n 30'-85'txt-321txt-343' t 628' 424 646  
49 (z) αὐτό] αυτον 376 46s\*-761 d n-75 t 68'-120' 319  
413 (oI z) Ἰσραήλ] pr υιων M' 376-oI<sup>-15</sup> d n t 126'-628' 18 55 319 426 646 Cyr IX 165  
424 (b) τόπω] pr τω 82 118'-537 d 53' t<sup>-84</sup> 799  
429 (z) τόπω] pr τω 82 d 129 t 318 68'-120' 799 Eus VI 15  
54 (C s) πρὸ] απο 707c C'' d 246 n s t 126-628' 424 646' Arm  
57 (O f) κυρίω] pr τω F M<sup>mg</sup> O'-381-618(mg) 19' d<sup>(-106)</sup> f n-127 t 527 318 59 319 416 646 799  
513 (s) περὶ αὐτοῦ / ὁ ἱερεὺς] tr 107'-125 54' s<sup>-730</sup> t 126  
513 (C s) ὡς] ωσπερ C'' d n s t 126 319 424 646<sup>1</sup>  
63 (oI z) ἀμαρτεῖν] -τανειν oI<sup>-15</sup> d t 392 z<sup>-126 628</sup> 426 646  
65 (O) ἦ] + αν O-29 d n t 318 426  
69 (b z) om τό 1° G-72-82\*(cpr m)-381' b d 664 n t 71' 126'-628' 55 426 799 Cyr X 437  
610 (f) ὀλοκαύτωσιν] -καρπωσιν d 53'-129 458 t 619 126 55  
612 (C) ὀλοκαύτωσιν] -καρπωσιν C''(-52' 313) d 75\* t 126  
616 (C s) αὐλῆ] pr τη C'' d 127 s t 126  
620 (b x) om τῷ B M<sup>txt</sup> G-15 b d n 30' t<sup>-134</sup> x 318 18 55 319 416\*(cpr m) 799 Cyr I 828  
625 (b) τόπω] pr τω b d t  
633 (f) ἀπ'] επ 376 d f<sup>-246</sup> 458 t 527<sup>Latcod</sup> 100 Sa  
637 (O s) τό 2°] + περι O-58-72 d 54' 30'-85-321' t 318 Cyr I 832<sup>Latcod</sup> 100 Aug Lev XX 1  
3 Ruf Lev V 4 Aeth Arm Syh  
71 (O f) κυρίω] pr τω O-376-82 d f t 318 126 319  
75 (b) αὐτοῦ] αυτων (αυτω 458) b d n-75 t 319<sup>Latcodd</sup> 100 103  
711 (b) ἦ ἄν] εαν b d t<sup>Latcodd</sup> 100 103  
711 (f) παντός 1°] pr απο d f<sup>-129</sup> n t<sup>-76</sup> Aeth  
723 (C s) init] pr και C''(-413) 761 d s t  
725 (b y) χροῖσις 1°] χρησις 15 b<sup>-19</sup> d 458 t 71\* γ<sup>-392</sup> 426  
725 (b y) χροῖσις 2°] χρησις 15 b<sup>-19</sup> 44-107' t γ<sup>-392</sup> 426  
82 (b) αὐτοῦ 2°] αυτων b d 53' n t 318 Chr II 911 Aeth Arm  
88 (b s) λόγιον 2°] -γειον M' G 46c b d 54 130-321'-343 t<sup>(-370\*)</sup> 527 121c 128-630 Chr II 911  
811 (y) ἀπ'] επ A 707 52'-551 19' d 53 t 509 γ<sup>-318</sup> 55  
827 (f) ἐναντι] -τιον d f<sup>-129</sup> 346<sup>mg</sup> t 392  
828 (C s) ἔλαβεν] + αυτα C'' d n-127 s<sup>-130</sup> t 527-619 Bo Sa<sup>2 3</sup> Syh  
94 (C f) σήμερον κύριος] tr C''-413 d 56'-129 458 t 71 799  
919 (f) τήν] pr και F<sup>b</sup> d f<sup>-129</sup> n t 799 Aeth Arab Arm Syh  
924 (O z) ἔπασαν] -σον O' d<sup>-44</sup> n 321'-343 t 71' 318 z 319 Cyr I 768  
104 (z) Μισαήλ] μισαδαηλ d 246 t 126'-628'  
104 (z) Ἐλισαφάν] -φατ d t 121c 126'-628' <sup>Latcod</sup> 100  
1013 (x z) αὐτήν] αυτα F<sup>b</sup> M' 29-58-72 d n t x<sup>-509</sup> 68'-120' 18 59 426  
1013 (f) μοι] κυριος d f<sup>-246</sup> t  
1132 (C s) ὅ 2°] εν ω C'' d n s t <sup>Latcodd</sup> 100 104 Arm  
1134 (C) αὐτό] αυτα 376 C''-16' 77 d<sup>-125</sup> 30 t<sup>-76</sup> 55  
1134 (C s) ὕδωρ] + (cvar) και επιπηση των θνησιμειων αυτων επ αυτο 707<sup>mg</sup> C'' d s t 121<sup>mg</sup>  
126-628' 646 799  
1135 (b) ὑμῖν ἔσονται] εσται υμιν b d 53' n t 799  
1145 (f) κύριος 2°] + ο θες υμων d<sup>-125</sup> f<sup>-129</sup> t 121 55 799  
125 (C s) ἐξήκοντα—ἑξ] εξηκοντα και (> d 458 71') εξ ημερας 376 C'' d n s t 71' 318 426  
<sup>Latcod</sup> 100 Aeth-P Arm Pal  
127 (z) αὐτόν] αυτο 376 500 d 321' t z<sup>-126</sup> 646  
132 (b y) εἰν τινι] tr A F b d t γ<sup>-392</sup> 55 319 799 Meth 459 Arm  
1317 (C s) ἱερεὺς 1°] + αυτον C''(-417) 54'-767 85'-321' t 318  
1326 (oI') ἰδῆ] + αυτον 376-oI<sup>-15 707</sup> 44'-107 129 767 t 68' 55c 416 426 799 Aeth Sa  
1327 (z) εἰν δέ] και εαν (αν 126) 125 n t 126'-628' 646  
1331 (b) οὐχ] ουκ εστιν b d n t Aeth Arm  
1343 (C f) δέγματι] pr τω F 58-72-708c cI d 53'-129 n t 509 59 426  
1351 (b) εἰν δέ] και εαν b d n t

- 148 (b) om *ἐν* F b d 53' n t 55  
149 (b) om *ἔσται* 1° b d n t 126 Aeth Arm Sa  
1413 (s) *ἔστιν* 2°] *καὶ ἔσται* d n 85' mg-321' mg t Arm Sa<sup>3</sup>(vid)  
1422 (b) *εὐρεν*] *αν ευρη* b d t 799 Bo  
1427 (b) *ἐν-ἀριστερᾷ*] *ἐπι τῆς χειρὸς τοῦ ἰερέως τῆς ἀριστερᾶς* b d<sup>(-44)</sup> t 799  
1443 (b) *ἐπέληθη πάλιν*] tr 376 b-19 d<sup>(-44)</sup> t LatSpec 118 Arm  
154 (b x) *ἦ*] *ἦς* 500 b d 129-246 127 84-134-370 x-509 Cyr I 997  
1520 (C) *αὐτό* 1°] *αὐτῶ* C''-(52')<sup>77</sup> (500) d<sup>-44</sup> 56\*-129\* 54-458-767 85-343 370\* 392\* 59 319 426  
1533 (C s) *ὁ γονορροῦς*] *τῶ* (του 458; > C''-465) *γονορροεῖ* C''-465 118 mg d n 85' mg-321' mg t 71' Latcod 100 Aeth Arm Co  
1533 (C x) *ἦ*] *καὶ* C'-422 d n 346 mg t x-527 Latcod 100 Hes 981 Aeth Arm Bo  
167 (b) *τὴν θύραν*] *τας* (τὴν 75) *θύρας* 72 b d 75<sup>c</sup> t 55 642  
1618 (b) om *ὄν* 72-376 b d 56-129 n-767 t 71' 126 Chr III 356 Cyr II 584 Arm  
1624 (x z) *τοῦ* 2°] pr *περὶ* B M' 64'-82 44 246 n-75 t-84 x 126'-407-630 18 319 Arm Sa Syh  
1633 (f) *τοῦ ἁγίου*] *των ἁγίων* 58 d f t 318 Aeth-M Arm Bo  
174 (C) om *αὐτό* 2° C-52'-313-417-422 106-107' 246 54'-75'-767(2°) t Arm  
174 (oI f) *σκηνῆς* 3°] *τοῦ μαρτυρίου* d-106<sup>c</sup>; + *τοῦ μαρτυρίου* 64-381'-708\* 106<sup>c</sup> 56<sup>(\* et c2)</sup>-129-246 n<sup>(-75)</sup> t 318 55 59 799 Arm Sa  
1711 (b f) *αὐτὸ ὑμῖν*] tr 414' b d f<sup>(-53)</sup> n t 318 628 799 Tht Lev 178<sup>te</sup> LatRuf Rom II 13 Arm  
1711 (b y) *ψυχῆς*] + *αὐτοῦ* b d n t y-318 628 Tht Lev 178 Arm  
183 (b x) *γῆς* 1°] *τῆς* 15-376 422 b d t x-509 407 Phil III 89<sup>ap</sup> Tht Lev 179  
183 (f x) *πορεύσεσθε*] *πορευεσθε* V 426 52'-313-414' 19' d<sup>(-125)</sup> f 75'-767 30-130 x-527<sup>c</sup> 121 126-630 59 Tht Lev 179<sup>ap</sup>  
1829 (b) *πᾶς*] + *ἄνω* 15-426 b d n t 55 799 Arm  
192 (x) *τῆ*] *πάση* 72-376-381' 57\* d-106 321 t x-509  
192 (O) om *τῶν* O-58-618 d 246 54-75' 30' t 628  
1916 (f) *αἶμα*] *αιματι* A F 58-72 d<sup>(-106)</sup> 56-129-664 127-767 t 55 59 319 799  
1922 (y) *ἁμαρτίας*] *πλημμελείας αὐτοῦ* (> 610\* 121 Aeth-R) d t y-318 Aeth  
202 (oI b) *ἄν*] *εἰαν* 376-oI b d n t  
208 (b) *ἐγώ*] + *εἰμι* 15 b 107'-125 n t 319 Arm Co  
2014 (b) *ἀνομίᾳ*] *ανομημα* A F\*(cpr m) 15-29-707 b d 127-767 t 68'-126 55  
2023 (b) *οὐχί*] *οὐ* 58-376 b d n t 319  
2024 (b) *ὅς διώρισα*] *ο διορισας* b d t  
2026 (b y) *ἐγὼ ἅγιος*] *ἅγιος εἰμι ἐγώ* 15 118'-537 d-44 127-767 t-134 y Latcod 103 Arm<sup>ap</sup> Bo  
213 (f z) *παρθένω*] pr *τῆ* 58-82-707 d f n t 318 126'-407-628 319 799  
216 (b x) *κυρίου*] pr *τοῦ* 16' b<sup>(-19)</sup> d n-458 t x-509 392 128\*(vid) 799  
2112 (b) *τοῦ θεοῦ* 2°] pr *το παρα* b d 127-767 130 mg-321' mg t 55 319 Arm  
2212 (x) *γένηται*] ∩<sup>(13)</sup> 15 d t x-509  
2215 (C) *ἀφαιρουσίν*] *αναφερ.* C'' d 129 85<sup>txt</sup> t 318  
2218 (x y) *τῶν* 2°] pr *των υἱων* B V 931 107'-125 n-54 t x y 55 319 799  
2220 (b) *δεκτόν*] *δεκτα* b d n t Bo Syh  
2221 (C s) *ἐν* 2°] *επ* F 72 C''-414' 739 d 129 s-343 344<sup>c</sup> t 59 Aeth  
2310 (b) *θερίζητε*] *-ζετε* (aut -ται) M' V 15-82-376 500 b d 56' 75' 30 t-370<sup>c</sup> 509-527 128 18 319 799  
2313 (f y) *θυσία*] *θυσίαν* 82-707 d f n t y-121 126'-628 Cyr II 620 Bo Sa<sup>2</sup>  
2315 (f y) *ἀριθμήσετε*] *-μνησεται* 82-376-707 77\*-422 d 53'-129 767 t y-121 18 59 Tht Lev 183<sup>ap</sup>  
2318 (C z) *όλοκαύτωμα*] pr *εις* C'' d<sup>(-125)</sup> 246 t 126'-407-628 Cyr I 1097 Arm  
2318 (x y) *θυσία ὁσμή*] *-σίαν ὁσμην* A B V 376' 106 n t-370 x y-318 319 Aeth-PR  
2325 (oI y) *όλοκαύτωμα*] *-ματα* V 72-426-oI 417<sup>c</sup>-422-552 d<sup>(-125)</sup> 53 54-75 321' t y 55 Cyr I 1104 Bo  
2337 (oI s) *καρπώματα*] *-πωμα* 58-707-oI 16'-417 d 129\* n 30'-321' t 318 128 799 Aeth Bo  
2340 (b) *ξύλου* 2°] *ξύλων* A 72 b d n t-76 59  
243 (b x) *αὐτόν*] *αὐτο* A B<sup>c</sup> F<sup>b</sup> 29-58-72 414' b d n-458 t x 68'-126 55 319 Cyr I 676  
245 (b) *δύο*] pr *εκ* b d n t 319 Arm Syh  
247 (oI) *θέμα*] *επιθεμα* oI d t 799

- 24<sup>15</sup> (y) *έάν*] *ος αν* *d*<sup>-44</sup> *n*<sup>-458</sup> 84 *y*<sup>-318</sup> Cyr VII 636 VIII 860 Tht Lev 184 Latcodd 91 92 94—96 Hes 1106 Arm Bo
- 24<sup>23</sup> (b) *έλιθοβόλησαν*] *κατελιθ.* *b* 129 *n* *t*<sup>(-370)</sup> 318 319
- 24<sup>23</sup> (*oI s*) *καθά*] *καθοτι oI n* 85<sup>mg</sup>-321<sup>mg</sup>-344<sup>mg</sup> *t*<sup>(-370)</sup> 128-407-628
- 25<sup>6</sup> (b) *γῆς*] + *υμων b d n t* 319 Arm
- 25<sup>13</sup> (O s) *κτῆσιν*] *εγκτησιν* B<sup>c</sup> F M<sup>c</sup> V G<sup>c</sup>-58-82-426-*oI d*<sup>-610</sup> 56-129 127 *s t* 18 799
- 25<sup>20</sup> (b) *μηδέ*] *και b d n t*
- 25<sup>20</sup> (b) *συναγάγωμεν*] *συναγωμεν* M<sup>c</sup> 58 *b d*<sup>-125</sup> 129 458 74-76<sup>c</sup> 509-527 407 18 319
- 25<sup>23</sup> (b s) *βεβαίωσιν*] *βεβηλωσιν* M<sup>mg</sup> V 29-707<sup>mg</sup> *b d* 127-458 130<sup>mg</sup>-321<sup>mg</sup>-344<sup>mg</sup> *t* 318 68<sup>c</sup>-407 55 799 LatAug Lev 90
- 25<sup>31</sup> (f) *om και d f t* 799 Latcod 100 Bo
- 25<sup>36</sup> (x) *τόν θεόν*] *pr x̄v* F 58-72-376 *d*<sup>(-106)</sup> *n t x*<sup>-509</sup> 392 416 Arab Arm Bo Sa<sup>2</sup>
- 25<sup>43</sup> (*oI*) *om τῶ* F\*(cpr<sup>m</sup>) M<sup>c</sup> *oI*<sup>-15</sup> *d t* 126 18 59 799
- 25<sup>48</sup> (*oI*) *έσται αὐτῶ*] *αυτου εσται* G *n*<sup>-75</sup>; *tr oI d* 75 *t*
- 25<sup>49</sup> (f s) *λυτρώσεται*] *-τρῶται* B<sup>c</sup> G 118<sup>c</sup> *d*<sup>-610</sup> *f*<sup>-53</sup> *s*<sup>-730</sup> 74<sup>c</sup>-370 509 407-628 799
- 25<sup>52</sup> (b) *εις*] *pr εως b d n*<sup>-458</sup> *t* 319 Arm
- 26<sup>1</sup> (O b) *αὐτῶ*] *αυτον* O<sup>-376</sup> *b d* 127 130<sup>mg</sup> *t* 318 319
- 26<sup>3</sup> (C) *πορεύσθε*] *πορευσησθε* 72 C<sup>'</sup>-16\*<sup>550</sup> <sup>551\*</sup> 107<sup>c</sup>-125 246 127 *t* 18 55 319
- 26<sup>11</sup> (b) *θήσω*] *στησω* 376 *b d n t* 799 Arm Sa
- 26<sup>18</sup> (b) *παιδεῦσαι*] *pr του* B *b d n* 85<sup>mg</sup>-321<sup>mg</sup> *t* 318 319
- 26<sup>25</sup> (C) *εις 2<sup>o</sup>*] *εφ* 72-82 C<sup>'</sup>-417 *d* 129 54-75<sup>c</sup> 85-343 *t* 68-126 Aeth Syh
- 26<sup>35</sup> (b) *σαββάτοις*] *σαββασιν* 72-82 *b d* 53<sup>c</sup> 458 *t* 509
- 27<sup>5</sup> (b y) *είκοσι έτών*] *εικοσαετους* F<sup>b2</sup> 58-376 *b* 44<sup>c</sup> 129 54<sup>c</sup>-75 *t y*<sup>-121c</sup> 59 Arm<sup>ap</sup>
- 27<sup>24</sup> (b s) *ἦν*] *εστιν b d n*<sup>-767</sup> 85<sup>mg</sup>-321<sup>mg</sup>-344<sup>mg</sup> *t* 319 Latcod 100 Aeth Bo
- 27<sup>26</sup> (C s) *μόσχον*] *μοσχος* 72-381<sup>c</sup> C<sup>'</sup>-528 *d* 127-767 *s t* 619 55 319 Arm

Support of a Byzantine reading by one further group in List 7 gives the following picture. Of the 73 instances occurring 34 involve *b* support; others in descending order of frequency are *f* 11; *C* 8; *z* 7; *oI* and/or *oII*, *x* and *y* 3 each, and *O* and *s* 2 each. By applying the same criteria to Lists 1 to 4 a further 30 examples of support of a Byzantine reading by a single group obtains; again *b* has the largest number, 14, with others yielding *O* 10, *f* 2, and *C s y z* one each. Totals from the five lists are *b* 48; *f* 13; *O* 12; *C* 9; *z* 8; *y* 4, and *oI' s x* 3 each.

Support by two further groups in List 7 obtains in 62 instances with the order of support as follows: *s* 22; *b* 21; *C* 18; *f x y* 12 each; *oI'* *z* 8 each, and *O* 6. Another 24 instances may be extracted from Lists one to four with the following order of support: *b* 15; *O* 13; *C s* 5 each; *z* 4; *f* 3; *oI'* 2, and *x* 1. Totals for support by two groups may be ranked as follows: *b* 36; *s* 27; *C* 23; *O* 19; *f* 15; *x* 13; *y z* 12 each, and *oI'* 10.

Complete totals for the various lists should present a reasonably accurate picture of the place of the Byzantine text within the text history of Leviticus. By far the closest affinity is found to *b* with a total 84 instances of support. If the subgroup support in the hex tradition (13 instances) is added to *O* support (31) a fairly strong hex influence on the Byzantine text is apparent for 44 instances. Fairly close relations are also apparent with the Catena and the *s* ms tradition with *C* having 32 and *s* 30 agreements. The *f* group is almost equally close with 28 instances. As might be expected *z* (20), *x* and *y* (16) each are most distant from the Byzantine text.



### Chapter 3 The Texts of A and B

The texts of codices B and A are peculiarly important for Leviticus since practically speaking they constitute our oldest manuscript witnesses. Only 858 and the small Qumran fragments, 801 and 802, are older, whereas other papyri of an age contemporary to B and A, i. e. 931, 936, 947 and 954, are too fragmentary to be of much use for establishing the text history of Leviticus. Both in Numbers and Deuteronomy the text traditions represented by B and A were broadly speaking divergent and could profitably be set over against one another in order to gain some insight not only into the earlier stages of the text tradition but also to help in the establishment of the critical text itself.

In this study the relations of B's text to that of A and their respective place in the text tradition of Leviticus are investigated.

A. Unique readings in Cod. B are not numerous; List 1 is a complete list of the unique readings of B (or B\*) as found in Apparatus I. Readings of B<sup>c</sup> are, of course, disregarded.

#### List 1

- |  |  |
|--|--|
| 2 <sub>2</sub> πλήρη] πληρης B                         | 14 <sub>52</sub> τοῦ ὀρνιθίου] + του B*      |
| 2 <sub>3</sub> τοῖς υἱοῖς] τους υιους B*               | 15 <sub>20</sub> om ἐφ' 1° B*                |
| 3 <sub>9</sub> θυσίας] θυρας B                         | 15 <sub>23</sub> αὐτὴ κάθηται] καθιση B      |
| 3 <sub>12</sub> om αἰγῶν τό B*(  )                     | cf ch. 4, Sect E 2.                          |
| 4 <sub>10</sub> ἀφαιρεῖται] -ρειτε (αφερ.*) αυτο B     | 16 <sub>21</sub> om ἐτοίμου B*: homoiot      |
| 5 <sub>6</sub> om ἤς 1° B                              | 17 <sub>15</sub> om ἔσται 1° B*              |
| 5 <sub>11</sub> ἔλαιον] λιβανον B*: ex sq              | 18 <sub>3</sub> ποιήσετε 1°] ποιηθησεται B*  |
| 7 <sub>15</sub> κυρίῳ] κῦ B                            | 18 <sub>25</sub> ἀδικίαν αὐτοῖς] tr B*       |
| 7 <sub>16</sub> τῆ] + γη B*                            | 18 <sub>29</sub> om τῶν B*: haplogr          |
| 8 <sub>15</sub> θυσιαστηρίου 1°] ∩ 2° B <sup>txt</sup> | 19 <sub>9</sub> om οὐ 2° B*: haplogr         |
| 8 <sub>17</sub> αὐτοῦ 2°] ∩ 3° B <sup>txt</sup>        | 19 <sub>13</sub> ἀρπάσεις] αρπα B            |
| 8 <sub>26</sub> καί 5°] + ἐπεθηκεν B*: ex praec        | 19 <sub>28</sub> ἐντομίδας] -μιδα B*         |
| 8 <sub>33</sub> θύρας] θυσιας B*                       | 20 <sub>21</sub> ἀκαθαρσία] + αυτου B*       |
| 9 <sub>2</sub> μοσχάριον] + απαλον B*                  | 21 <sub>13</sub> λήμψεται] pr ου B*: dittogr |
| 9 <sub>12</sub> τὸ αἷμα] pr και B                      | 22 <sub>12</sub> τῶν ἀγίων] του αγιου B      |
| 10 <sub>13</sub> φάγεσθε] αγεσθε B*                    | 22 <sub>22</sub> ἢ 4°] ∩ 5° B*               |
| 10 <sub>13</sub> νόμιμον 1°] + αιωνιον B: ex par       | 23 <sub>16</sub> ἐβδομάδος] -δης B*          |
| 11 <sub>2</sub> ἄ] τα B*: ex praec                     | 23 <sub>36</sub> κλητὴ ἀγία] tr B            |
| 11 <sub>24</sub> om ἔσται B*                           | 24 <sub>11</sub> αὐτόν] αυτους B*            |
| 13 <sub>4</sub> χρωτός] + αυτης B*                     | 25 <sub>13</sub> om ἕκαστος B*               |
| 13 <sub>26</sub> ἦ] ην B                               | 25 <sub>23</sub> ἐμή] μη B*                  |
| 13 <sub>43</sub> αὐτόν] αυτο B                         | 25 <sub>39</sub> πρᾶθη σοι] om σοι B*        |
| 13 <sub>44</sub> μιάσει] μια B*                        | 25 <sub>43</sub> μόχθῳ] μοσχω B*             |
| 14 <sub>9</sub> ὄφρῦας] οσφνας B*                      | 25 <sub>48</sub> αὐτοῦ] σου B*               |
| 14 <sub>19</sub> ἐξυλάσεται] + περι αυτου B: ex 18     | 26 <sub>17</sub> om ὑμῶν B*                  |
| 14 <sub>19</sub> περὶ 2°] του ακαθαρτου B              | 26 <sub>37</sub> δυνήσεσθε] δυνησεται B*     |
| Note, however the reading of A +:                      | 27 <sub>3</sub> δέκα] + τεσσερα B*           |
| περι του ακαθαρτου.                                    | 27 <sub>19</sub> ἀγιάσας] αγορασας B*        |
| 14 <sub>20</sub> ἐναντι] απεναντι B*                   | 27 <sub>21</sub> κατάσχεσις] -σεως B*        |
| 14 <sub>21</sub> καί / ἢ χειρὶ αὐτοῦ] tr B*            | 27 <sub>29</sub> om οὐ B*                    |
| 14 <sub>40</sub> om ἐν οἷς B(  )                       |  |

The brevity of the list is an indication of the care with which the scribe copied the text. Most of the instances are obvious errors: haplographs, dittographs, parablepses, intrusions from the context. These have been indicated above. Some of the readings are thoughtless errors creating readings which are preposterous as e.g. the omission of *ου* at 27<sup>29</sup>, or instances of careless copying as the cases of aphaeresis in 10<sup>13</sup> and 25<sup>23</sup>, or of apocopation at 13<sup>44</sup>, or *θυρας* for *θυσίας* at 3<sup>9</sup>, or *μοσχω* for *μόχθω* at 25<sup>43</sup>.

Somewhat intriguing is the gloss *απαλον* on *μοσχάριον* at 9<sup>2</sup>, since the same gloss occurs in A B\* at 2<sup>14</sup> before *νέα πεφρυγμένα χίδρα*; cf List 7 below.

Incidentally quite puzzling are a few unique readings in B<sup>c</sup>. These are 1<sup>2</sup> om *ἀπό* 3<sup>o</sup>; 4<sup>19</sup> om *ἀπ'*; 5<sup>1</sup> *ἀπαγγέλλη*] *απαιτει*; 6<sup>33</sup> *ἐνδόσθια*] *ενδοσθιδια*, and 27<sup>8</sup> om *ό* 1<sup>o</sup>.

Of much greater significance are almost unique readings; at least the variant is shared and it is less likely that these errors would include errors created by a single careless scribe than was the case in List 1. List 2 contains B (or B\*) readings with scattered support up to four other witnesses. Since it is irrelevant to our enquiry whether a particular reading had been adopted by Rahlfs in his edition, this equation is not noted; in fact, this equation is only noted in chapter 4 "The Critical Text" where it is of some significance.

#### List 2

- |  |  |
|--|--|
| 15 <i>οί υἱοὶ Ἀαρῶν / οἱ ἱερεῖς</i> ] tr B* Arm                                | 15 <sub>26</sub> <i>ἄν</i> 2 <sup>o</sup> ] <i>εαν</i> B 458-767 319   |
| 32 <i>αὐτό</i> ] + <i>εναντιον</i> <i>κ̅ν</i> B Cyr I 1025                     | 16 <sub>10</sub> <i>ζῶντα / ἔναντι κυρίου</i> ] tr B Arm   |
| 4 <sub>26</sub> <i>θυσίας</i> ] <i>θυσια</i> B* 19' 127                        | 18 <sub>3</sub> <i>ἐπ' αὐτῆς</i> ] <i>επ αυτη</i> B* 707 121   |
| 5 <sub>11</sub> <i>σεμίδαλιν</i> ] <i>-λεως</i> B Cyr I 972                    | 19 <sub>22</sub> om init — <i>πλημμελείας</i> B*(cpr m) 15   |
| 6 <sub>17</sub> <i>ἐξυμωμένη</i> ] <i>-μενην</i> B* <sup>et c2</sup> 15-82 121 | 18: homoiot  |
| 55*  | 19 <sub>30</sub> <i>φοβηθήσασθε</i> ] pr μη B* 381'  |
| 6 <sub>22</sub> <i>νόμος</i> ] <i>νομιμος</i> B* 134 59                        | 20 <sub>2</sub> <i>προσγεγεννημένων</i> ] <i>γεγεν.</i> B 15-376 126   |
| 6 <sub>25</sub> <i>τό</i> 2 <sup>o</sup> ] <i>τα</i> B 121 Cyr I 829           | 20 <sub>11</sub> om <i>θανάτω</i> B* 106   |
| 7 <sub>13</sub> om <i>λέγων</i> B* 72 125 799                                  | 20 <sub>11</sub> <i>θανατούσθωσαν</i> ] <i>-τουσθω</i> B* 53'  |
| 7 <sub>21</sub> <i>τοῖς</i> ] pr <i>εσται</i> B 15 121                         | 20 <sub>16</sub> <i>θανατούσθωσαν</i> ] <i>-τουσθω</i> B* 53'  |
| 7 <sub>28</sub> <i>Σινά</i> 1 <sup>o</sup> 2 <sup>o</sup> ] <i>σεινα</i> B* G  | LatAug Lev 74 <sup>AP</sup>  |
| 8 <sub>7</sub> <i>ἐπ' αὐτόν</i> ] <i>επ αυτω</i> B*(vid) 121                   | 21 <sub>8</sub> om <i>του</i> B 72 392   |
| 8 <sub>16</sub> om <i>τόν</i> 2 <sup>o</sup> B* 121                            | 22 <sub>3</sub> <i>αὐτῶ</i> ] + <i>η</i> B Cyr I 796 Arm   |
| 8 <sub>16</sub> <i>ἐπί</i> 2 <sup>o</sup> ] <i>απο</i> B 121; absc A           | 22 <sub>25</sub> om <i>ταῦτα</i> B* Bo = $\mathfrak{R}$  |
| 10 <sub>3</sub> om <i>τῆ</i> B* 71-527 392*                                    | 23 <sub>22</sub> <i>αὐτά</i> ] <i>αυτο</i> B* Aeth   |
| 10 <sub>4</sub> Ὁζιήλ] <i>αζιηλ</i> B 121                                      | 25 <sub>1</sub> <i>Σινά</i> ] <i>σεινα</i> B* V G  |
| 11 <sub>2</sub> om <i>πάντων</i> B* 15-72 59 Lat <sup>cod</sup> 100            | 25 <sub>11</sub> <i>σημασία</i> ] <i>-σιας</i> B* 29 68' 319   |
| 11 <sub>6</sub> <i>χοιρογρύλλιον</i> ] <i>-λλον</i> B* 376*                    | 25 <sub>55</sub> <i>οἰκέται</i> ] + <i>εισιν</i> B Aeth Bo   |
| 11 <sub>11</sub> <i>ὕμιν</i> ] <i>υμων</i> B* Bo                               | 26 <sub>26</sub> <i>σιτοδεία</i> ] <i>σιτον δια (δι 318)</i> B 318   |
| 11 <sub>27</sub> <i>ἔσται ὕμιν</i> ] tr B* 126                                 | 319*   |
| 11 <sub>33</sub> <i>ἦ</i> ] <i>ην</i> B 121 126 799                            | 26 <sub>44</sub> <i>οὐχ (ὑπερεῖδον)</i> ] <i>ουκ</i> B* 121  |
| 13 <sub>26</sub> <i>τῶ</i> ] <i>αυτω</i> B* 15 44 Arm                          | 27 <sub>12</sub> <i>τιμῆσται</i> ] <i>τιμηθησεται</i> B 121  |
| 13 <sub>39</sub> <i>ἐξανθει</i> ] <i>εξανθησει</i> B* Cyr I 992                | 27 <sub>13</sub> <i>αὐτό</i> ] <i>αυτον</i> B* 59  |
| 15 <sub>4</sub> <i>ἄν</i> 1 <sup>o</sup> ] <i>εαν</i> B 707                    | 27 <sub>20</sub> <i>ἀγρόν</i> 1 <sup>o</sup> ] $\cap$ 2 <sup>o</sup> B <sup>txt</sup> Lat <sup>cod</sup> 100 |
| 15 <sub>4</sub> <i>ἄν</i> 2 <sup>o</sup> ] <i>εαν</i> B 707 121                | 27 <sub>34</sub> <i>Σινά</i> ] <i>σεινα</i> B* 346*  |
| 15 <sub>6</sub> <i>ἄν</i> ] <i>εαν</i> B 458 121                               |  |

Again the list is short and yields very little useful information. From the scattered support two facts of interest emerge. Only two witnesses occur in the above list more than four times, viz. Cyr 5 times and ms 121, 11 times. Ms 121 is, however,

wellknown as having close affinities to the A text rather than to B, and its relations to B and A need further investigation. Cyril's text, more particularly that of *De adoratione* is closely related to the text of B.

It has now become clear that B is seldom idiosyncratic in Leviticus; nonetheless the relations of B to the text groups in the tradition should be explored. In List 3 are given all instances in which a variant reading in B is supported by one or two text groups. Scattered support beyond the two groups is disregarded up to a maximum of eight witnesses. The group(s) support is indicated within parentheses at the head of the citations.

List 3

- |  |   |
|--|---|
| 1 <sub>9</sub> (O) ἐγκοιλία] + (✕ G Syh) αὐτου B O-15 318 Aeth Co Syh = <b>℞</b>   | 13 <sub>4</sub> (x) μὴ ἦ] μὴ ἦν B 15 x 426  |
| 2 <sub>5</sub> (x) ἔσται] ἐστι(ν) B x <sup>-527</sup> 121 55 426   | 13 <sub>4</sub> (d t) δέματος] + αὐτης B* d t   |
| 3 <sub>1</sub> (C) ἐναντι] ἐναντιον B 72 C <sup>-73</sup> 500-422 75 344 <sup>ms</sup> 55 59 424 646 <sup>I</sup>  | 13 <sub>20</sub> (x) om ἡ 2° B 72 x <sup>-509</sup> 121 55  |
| 3 <sub>11</sub> (f) δαμήν] οση B F 29-72 53'-129 71' 55 59 Bo Syh  | 13 <sub>46</sub> (z) ἔσται αὐτοῦ] tr B 761* 127 318 68'-120' Cyr I 996  |
| 4 <sub>15</sub> (z) ἐναντι 1°] ∩ 2° B <sup>xt</sup> 376 414' 129 <sup>xt</sup> (cpr m) 458 30 68'-120' Co  | 14 <sub>10</sub> (x y) om ἐν B V 72-376 x y <sup>-318</sup> 55 319 426 Sa: haplogr                              |
| 5 <sub>7</sub> (x) πρόβατον] pr το B F <sup>b</sup> 15 x Cyr I 969   | 15 <sub>29</sub> (C x) εἰπῆ] αὐτη B 72 cI <sup>-761</sup> 19' 53' 767 x 121 319                                 |
| 5 <sub>17</sub> (z) ψυχῆ F <sup>b</sup> ] pr η B F G z <sup>-126</sup> 407 59  | 18 <sub>9</sub> (b) om ἐκ 2° B* 72-708 528 b 71' 121 68   |
| 6 <sub>21</sub> (b) om εἰς B* b 509 628 Latcod 100 = <b>℞</b> Sam  | 19 <sub>23</sub> (d) om ὑμῶν B* 15 551* 107'-125 129 799 Phil II 151 <sup>ap</sup> Cyr X 1245 Arm               |
| 7 <sub>6</sub> (O x) καὶ ἐάν] καν B O <sup>-58</sup> -15 53' x <sup>-527</sup> Cyr I 697   | 19 <sub>23</sub> (t) καταφυτεύσητε] -σετε B 77 <sup>c</sup> 74'-76-84* 128-628'                                 |
| 7 <sub>15</sub> (y) ἐκ] απο B 15-58 509 y <sup>-392</sup> 55   | 20 <sub>2</sub> (oI) τῶν 2°] pr απο B 376-oI <sup>-15</sup> Latcod 103 Aeth <sup>-P</sup> Syh = <b>℞</b>        |
| 8 <sub>5</sub> (O n) Μωσῆς] μωσης B O <sup>-376</sup> -72 n<br>This same variant, i. e. μωσ. pro Μωσ., occurs throughout chh 8—10 always with G and n support and sometimes also supported by 82 and/or 72. It is accordingly reckoned as a single variant in the discussion following this list. The variant occurs in 8 <sub>12</sub> 19(2°) 20 23 24(3°) 28twice 29twice 30 36 9 <sub>1</sub> 6 10 23 10 <sub>6</sub> 7 11 16twice. | 20 <sub>14</sub> (b n) ἄν] εαν B b n <sup>-767</sup>  |
| 8 <sub>31</sub> (t y) om τούς 3° B* 72' 44' 321 t y <sup>-392</sup> 426  | 20 <sub>17</sub> (b n) ἄν] εαν B 376 b n <sup>-54*</sup>  |
| 9 <sub>15</sub> (n y) προσήνεγεν] -γαν B 15 n <sup>-127</sup> y <sup>-392</sup> 55 319 Latcod 100 Arm  | 20 <sub>21</sub> (b) om τοῦ 2° B* b 392   |
| 9 <sub>20</sub> (b) ἀνήνεγεν] -γαν B 376 b 509 Arm   | 22 <sub>3</sub> (b) om παντός B* 417 b 44 = <b>℞</b> <sup>ms</sup>  |
| 11 <sub>23</sub> (O) ὑμῖν ἐστιν] tr B O <sup>(-376)</sup> 392 799 Cyr I 929 Latcodd 100 103 Aeth Arm Syh = <b>℞</b>  | 22 <sub>11</sub> (b) om οἱ B* 313 b <sup>-19</sup> 53' 75' 128  |
|  | 23 <sub>25</sub> (x) om τῶ B 376' 53' 458 x <sup>-527</sup> 55  |
|  | 24 <sub>3</sub> (b) om καὶ 1° B* 417 b = <b>℞</b>   |
|  | 24 <sub>23</sub> (O n) Μωσῆς] μωσης B O <sup>-376</sup> -72 n 18<br>Cf 8 <sub>5</sub> above.                    |
|  | 25 <sub>10</sub> (x y) ἕκαστος 1°] pr εἰς B 56 <sup>(ms)</sup> * x y <sup>-318</sup> 799 Cyr I 865 1125         |
|  | 25 <sub>27</sub> (x) αὐτό] εαντον B 58-72 x <sup>-527</sup> 59  |
|  | 26 <sub>12</sub> (oI d) ὑμῶν] υμιν B* 426-oI <sup>-15</sup> 107'-125 71 392 Arm <sup>ap</sup> Bo Syh = <b>℞</b> |
|  | 26 <sub>36</sub> (x) δελίαν] δουλειαν (-λιαν B* 509*) B 29 x 68'  |
|  | 27 <sub>8</sub> (b) om τῆ B* 29 528 b 59  |

Of the 37 variants in List 3 six equal **℞**, of which three (1<sub>9</sub> 11<sub>23</sub> 20<sub>2</sub>) are quite clearly hex in origin. Two instances, supported by the *b* group, are omissions which happen — probably fortuitously — to equal **℞** (6<sub>21</sub> 24<sub>3</sub>). One (26<sub>12</sub>) involves change in case of the second plural personal pronoun. The variant is supported not only by

*oI d* but also by ms 426 and Syh of the O group; Origen's text may well have had the variant; i.e. it may be an old revision towards the Hebrew predating Origen.

Since there are only 37 variants in the list statistics of ranking are not overly meaningful. Totals are as follows: *x* 11; *b* 10; *O n y* 5 each; *d t z* 3 each; *oI C 2* each; *f* with one, and none for *s*. It is somewhat reassuring to find *x* at the head of the list, since it was the B related group in Numbers; cf THGN ch. 1.

Incidentally the B variant is supported in the above list by ms 121 nine times, and by the citation from Cyr *De adoratione* four times.

B) In contrast to the B text the text of A shows much more aberrancy over against the text of Lev. In List 4 are given all instances of unique readings of A as given in Apparatus I.

#### List 4

- |   |   |
|---|---|
| 18 τὰ διχοτομήματα] pr επι A            | 126 τρυγόνα] δυο τρυγονας A   |
| 35 ἐπί 3°] pr τα A: cf λγ ρשא Ջ         | 132 σημασίας] -σια A  |
| 413 27 πασῶν (τῶν ἐντολῶν)] παντων A    | 133 ἐν τῇ ἀφῆ / μεταβάλλη] tr A   |
| 417 κατενώπιον] ενωπιον A               | 139 ἀνθρώπων] pr τω A   |
| 423 ἡμαρτεν] -τησεν A                   | 1310 ὕγιους] ηιδιους A  |
| 429 (τόπων) οὐ] ω A                     | 1315 om τόν 2° A  |
| 51 ἢ 2°] ει A                           | 1324 κατάκανυμα— αὐτοῦ 2°] bis scr A  |
| 510 om τῆς A                            | 1325 αὐτόν 1°] αυτο A   |
| 513 αὐτοῦ 2°] εστιν A                   | 1346 ἐπ' αὐτοῦ ἢ ἀφῆ] η επ αυτου αφη A  |
| 515 τῷ σύλῳ] του σικλου A               | 1356 πλυθῆναι] καυδηναι A*  |
| 625 (τόπων) οὐ] ω A                     | 1357 ἐξανθοῦσά] εξουσα A  |
| 625 τῆς 2°] τας A                       | 1359 om ἐρεοῦ ἢ σιτιπνύου A   |
| 640 om ἀναπεποιημένη 2° A               | 1410 ἔν] εις A  |
| 714 βρωθήσεται] φαγεται A               | 1416 ῥανεῖ] ρανει ο ιερους A  |
| 724 Ἄαρῶν] αρων A                       | 1420 ἀνοίσει] οισει A   |
| 84 συνέταξεν αὐτῷ] tr A                 | 159 πᾶν] pr επι A   |
| 814 αὐτοῦ] ααρων A                      | 1510 ὄσα] ος A  |
| 815 ἐπ' ] περι A                        | 1520 πᾶν 1°] εαν A  |
| 817 τὴν βύρσαν] et τὰ χρέα tr A         | 1523 ἐν 2°] + δε A  |
| 824 χειρῶν] et ποδῶν tr A               | 1533 τῷ 2°] pr εν A   |
| 829 αὐτό] το A                          | 164 ζώνη— περιθήσεται] κιδαρεις περι τον τραχηλον αυτου και ζωνη λινη ζωσεται A |
| 835 ἡμέραν] ημερας A                    | 164 ἰμάτια ἀγία] αγιασμα A  |
| 835 νύκτα] νυκτας A                     | 1615 εισοίσει] οισουσιν A   |
| 93 ἐνιαύσιον / εἰς ὀλοκάρπωσιν] tr A    | 1619 om τῶν 2° A  |
| 101 ἐπέθηκαν] εθηκαν A                  | 1620 προσάξει] + ααρων A  |
| 106 πρὸς] τω A                          | 1621 ἐπιθήσει 1°] προσαξει A: ex 20   |
| 1014 om τῶν υἱῶν Ἰσραὴλ A*              | 1624 ἐνδύσεται] εκδουσεται A  |
| 1016 Ἰθαμάρ] + τους ιερεις A            | 1624 om και περι τοῦ λαοῦ A: homoiot  |
| 119 ὕδασιν 1°] ∩ 2° A                   | 177 θυσίας] θυρας A   |
| 1115 γλαῦκα] γανκα A*                   | 1810 om θυγατρός σου A  |
| 1118 πορφύριον] -φυρων A                | 1812 οἰκεία] ∩ (13) A   |
| 1126 οὐ μαρτυκᾶται] ουκ αναμαρτυκαται A | 1825 ἐγκαθημένους] εγκαταλελιμμενους A  |
| 1130 om και ἀσπάλαξ A*                  | 193 αὐτοῦ 1°] ∩ 2° A  |
| 1132 ξυλίνου] ξυλιου A*                 | 1913 μισθωτοῦ] μισθιου A  |
| 1132 ἢ 1°] ∩ 2° A                       | 1923 ἀπερικάθαρτος] -τον A  |
| 1132 δέρματος] -τινου A                 | 1929 πλησθήσεται] εμπλησθ. A  |
| 124 τρεῖς] δεκα A                       | 202 Ἰσραὴλ 3°] pr τω A  |
| 124 αἷματι] ματιω A                     | 207 fin] + αγιος εμι A  |
| 125 ἔξ] μιαν A                          |   |

- 20<sub>9</sub> om ἄν A  
 20<sub>9</sub> κακῶς εἶπη] tr A  
 20<sub>16</sub> ὑπ'] απ A  
 20<sub>22</sub> om καί 3<sup>o</sup> A  
 20<sub>22</sub> ποιήσετε] ποιειν A  
 20<sub>22</sub> ὑμῖν] υμας A  
 21<sub>3</sub> ἐκδεδομένη] ἐγγίζουση A  
 21<sub>5</sub> ξυρηθήσεσθε] ξυρησεται A  
 21<sub>14</sub> om γένους A  
 21<sub>17</sub> ἦ] ην A  
 21<sub>17</sub> προσφέρειν] -ρων A  
 21<sub>21</sub> ῥ] ος A  
 22<sub>2</sub> om τῶν 2<sup>o</sup> A  
 22<sub>6</sub> om ἄν A  
 22<sub>11</sub> ἄρτων 1<sup>o</sup>] ἐργων A  
 22<sub>14</sub> om καί 3<sup>o</sup> A(l)  
 22<sub>20</sub> ἔσται ὑμῖν] υμιν εστιν A  
 22<sub>23</sub> ποιήσεις] αποθησεις A  
 22<sub>23</sub> om δέ A  
 22<sub>24</sub> ἐκτομίαν] -μιδα A  
 22<sub>28</sub> καί 3<sup>o</sup>] η A  
 22<sub>29</sub> χαρμοσύνης] αρμοσυνης A<sup>c</sup>(vid)  
 23<sub>12</sub> ἄωμον] αμνον A\*  
 23<sub>22</sub> om ὁ A  
 23<sub>39</sub> ἡμέρα 1<sup>o</sup>] pr τη A  
 24<sub>10</sub> Ἰσραηλῆτιδος 1<sup>o</sup>] ισραηλ. A  
 24<sub>11</sub> om ὁ A  
 24<sub>22</sub> om τῷ 2<sup>o</sup> A  
 25<sub>5</sub> σου 2<sup>o</sup>] μου A  
 25<sub>9</sub> om τῇ δεκάτῃ A\*  
 25<sub>10</sub> ἕκαστος 1<sup>o</sup>] pr εις κατ A  
 25<sub>17</sub> θλιβέτω] θλιψετω A  
 25<sub>20</sub> om δέ A  
 25<sub>23</sub> om ἡ 1<sup>o</sup> A\*  
 25<sub>28</sub> τῇ ἀφέσει] την αφειν A  
 25<sub>31</sub> αἴς] αι A  
 25<sub>36</sub> τόκον] το κακον A  
 25<sub>41</sub> ἀποδραμεῖται] αποθανειται A  
 25<sub>43</sub> om καί A\*  
 25<sub>49</sub> φυλῆς] + της σαρκος A  
 25<sub>49</sub> λυτρώσῃται] -σητε A  
 25<sub>53</sub> κατατενεῖς] -τενισης A  
 25<sub>54</sub> ἔτει] ενιαυτω A  
 26<sub>27</sub> om πρὸς με A  
 26<sub>43</sub> αὐτῆς] αυτην A  
 26<sub>43</sub> αὐτούς] αυτου A\*(cpr m)  
 27<sub>5</sub> ἔσται] εστω A  
 27<sub>14</sub> ἀγίαν] αγιον A  
 27<sub>15</sub> om τῆς τιμῆς A  
 27<sub>21</sub> ἔσται 1<sup>o</sup>] εστι A\*(cpr m)  
 27<sub>26</sub> om αὐτό A  
 27<sub>27</sub> λυτρωῖται] λυτρωτε A  
 27<sub>30</sub> ἄγιον] αγιον A

In contrast to the parallel List 1 in which the unique readings of Cod. B are given, this list is quite lengthy. As is to be expected many of the readings are unique simply because they are scribal errors similar to those found in B (though in somewhat larger numbers). But what is intriguing about the variants in this list is that a number of them appear to be not thoughtless error but rather the product of some kind of revision. Thus in 124—6 *τρεις* is changed to *δεκα*, *εξ* becomes *μιαν* and *τρογὸνα* is doubled as *δυο τρογonaς*. Others in the list which seem to show a somewhat different text are those at 7<sub>14</sub> 16<sub>24</sub> 18<sub>25</sub> 21<sub>3</sub> and 25<sub>41</sub>. Occasionally A adds a gloss to clarify a text such as 10<sub>16</sub> 14<sub>16</sub> 16<sub>20</sub> 20<sub>7</sub> 25<sub>49</sub>. On the whole the list gives the impression of a text somewhat farther removed from Lev than is B.

As in the case of B, a further list is provided below of A readings which are almost unique, readings which are supported by no more than four further witnesses.

#### List 5

- 1<sub>8</sub> ἐπί 1<sup>o</sup>] και A 509 LatRuf Lev I 4  
 2<sub>13</sub> ἐπί] απο A 15 71' 121  
 2<sub>14</sub> προσφέρῃς] -φερη A 57 121 Phil I 233Pap  
 3<sub>13</sub> αὐτό] αυτον A 528  
 3<sub>14</sub> καί 2<sup>o</sup>] (15) 1<sup>o</sup> A\*(vid) 44 126 Latcod  
 100 Bo  
 3<sub>17</sub> κατοικίᾳ] κατοικεια A 82  
 4<sub>5</sub> εἰσίσσει] οισει A 15  
 4<sub>8</sub> πᾶν τό 1<sup>o</sup>] tr A 71'  
 4<sub>8</sub> κατακαλύπτω] καταλυπτον A 82\*-618  
 127\*  
 4<sub>10</sub> ἀφαιρεῖται] αφειλειται A 319  
 5<sub>4</sub> μεθ' ] μετ A 121\*  
 5<sub>8</sub> om τῆς A 551-761 121 646<sup>l</sup>  
 5<sub>10</sub> ποιήσει] -σεις A 18\* 416  
 5<sub>12</sub> δραξάμενος] αρξαμενος A\*(vid) 319  
 6<sub>4</sub> om ἡ 1<sup>o</sup> A 121  
 6<sub>10</sub> om περί A 630

- 639 om ἡ A 121  
73 θυσία] θυσια A 15-72-376 527  
714 ποιθήσεται] pr ου A F<sup>c</sup>Pr<sup>m</sup> 121 407 319  
719 κυρίω 1°]  $\overline{\text{w}}$  A 121  
87 om τόν 2° A 618\* 318  
87 ὑποδύτην] επενδύτην A 121 Chr II 911  
88 αὐτόν] αυτο A 121 126  
815 τὸ αἷμα/ ἐξέχεεν] tr A Aeth  
817 πυρὶ ἕξω] παρεξω A 121  
820 καὶ τὰ] κατα A 53\*(vid) 509 121  
830 αὐτοῦ 2°] + μετ αὐτου A 121  
95 καθό] καθως A 58-72 121  
97 ἐξίλασαι 1°] -λαση A 15 664 121 Lat<sup>c</sup>cod 100  
101 om δύο A 799 Aeth =  $\overline{\text{w}}$   
109 om ἄν A\* 121 68'-126  
1012 τὸ θυσιαστήριον] του θυσιαστηριου A 121  
1015 ἀφορίσαι] αφορεις A 121  
114 om init — φάγεσθε A 320 121\* 55: homoiot  
116 χοιρογρύλλιον] χυρογυλλιον A 528 370 Bo  
118 om αὐτῶν 2° A 509  
118 ἀκάθαρτα] pr οτι A Aeth Arm  
1110 om τοῖς 2° A 121  
1129 om ἡ A 121  
1137 om σπόριμον A\* Lat<sup>c</sup>cod 100 Aeth Sa  
1145 ἔσεσθε ἄγιοι] tr A 15  
124 ἕως ἄν] εως ου A 121  
1317 καὶ 1°]  $\cap$  2° A\* 68'-120  
1325 ἐστίν 1°]  $\cap$  2° A\* 528  
1325 αὐτόν 2°] αυτο A<sup>(c)</sup> 121 319  
1330 λέπρα 1°] + εστιν A 75 619 Bo<sup>B</sup>  
1331 θραύσματος 2°] τραυματος A 121  
1352 om ἐν αὐτῷ A 121 Arm  
1355 διαχειῖται] διαχειεται (aut -χηται) A 121 55 319 426  
1357 ὀφθῆ] οφθησεται A 129 121  
1359 ἀφῆς] αφη A 106  
144 κεκαθαρισμένω] κεκαθερ. A 29  
147 περιρρανεῖ] -νιε A 509  
1411 om ὁ 2° A 121  
1422 καὶ 1°] η A 121  
1435 ἀναγγελεῖ] αναγγελη A 426  
154 ἐπ' αὐτῆς] επ αυτη A 56  
158 προσσιελίση] προσεγγιση (-σει 799) A 799 Cyr I 997  
159 ἐπιβῆ] καθιση A Lat<sup>c</sup>cod 100 Aeth  
1616 αὐτῶν 2°] αὐτου A 619  
1623 ἐνεδεδύκει] ενεδυκει A 392  
1710 αὐτῆς] αὐτου A 15  
1816 ἀσχημοσύνη] γυνη A 46<sup>c</sup> 53'  
1825 αὐτοῖς] αὐτων A 129  
1825 τοῖς] pr εν A 618 767 18 319  
1826 μου 1°]  $\cap$  2° A 707<sup>txt</sup> 458  
1830 om ὅτι A Arab =  $\overline{\text{w}}$   
1915 οὐδέ] ου A 707\*  
1923 αὐτοῦ 1°]  $\cap$  2° A 121\*(l)  
1926 ὀρνιθοσκοπήσεσθε] -πηθησεσθε (cvar) A 761 106 121 319  
1928 ψυχῆ] ψυχης A 82  
202 προσγεγεννημένων] προσγεγενν. A 707(l) 129\*  
204 om τοῦ 3° A 509\*  
206 αὐτῆς] αὐτου A 75 Aeth<sup>CG</sup> =  $\overline{\text{w}}$   
207 om ἅγιος A 19' Arab =  $\overline{\text{w}}^L$   
2012 om καὶ A 500  
2013 ἐποίησαν] -σεν A 18 Sa  
2025 om ἀνὰ μέσον 3° A 106  
2025 καθαρῶν 2°] et ἀκαθάρτων 2° tr A 426 =  $\overline{\text{w}}$   
2025 om ἃ A 126  
211 μανθήσονται] -σεσθε A 55  
213 μανθήσεται] -σεσθε (-σθαι A) A 55  
2121 τῷ θεῷ] του θῷ A 458 319  
2123 om αὐτοῦ A Sa<sup>12</sup>  
228 οὐ φάγεται] ουκ εδεται A 708 121  
229 φυλάζονται] -ξουσιν A 376  
229 βεβηλώσωσιν] -λωσιν A 54  
2218 τῶν 2°] pr απο των υιων A 58  
2220 διοτι] οτι A 55  
2221 om ἡ 1° A F  
2312 ἄν] εαν A 527  
2313 αὐτοῦ 2°] αυτω A 77 75'  
2314 νόμιμον αἰώνιον] post ὕμνον 2° tr A 931  
2315 ἑβδομάδας] -δες A 376\*  
2328 om ἐν A 52'-313 458  
2412 εἰς φυλακὴν] εν φυλακη A 509  
2417 om ὅς A 619 392 646  
2513 αὐτῆς] αυτη A 458 121 55  
2518 κατοικήσετε] -σητε A 426 106  
2527 ἔτη] επι A 376  
2533 κατάσχεσις] -σεις A 246 527 799  
2536 om σου 1° A 129  
2550 om ἐαυτόν A 528 Arm<sup>ap</sup>  
2550 αὐτῷ] εαυτω A 422 59  
2617 ὕμᾶς 3°]  $\cap$  4° A\* 527 Sa<sup>1</sup>  
273 ἐξηκονταετούς] εξηκοστου ετους A 121  
275 εἴκοσι ἐτῶν] εικοστου ετους A 121<sup>c</sup>  
278 τοῦ 2°] αὐτου A 414' 129 121  
2712 τμήσεται] τμησει A 72 16 730 121  
2719 λυτρώται] λυτρουται A 46-52'-131<sup>txtc</sup>  
2729 λυτρωθήσεται] λυτρωσεται A 376 129

List 5 has 111 citations of which only five equal  $\overline{\text{w}}$ ; this is probably mere coincidence. Exactly one-third of the citations (37) are supported by ms 121 whereas no other witness shows significant support. (Ms 319 follows 121 with 8 instances, and

all others show less than 7 cases of support.) Thus it is clear that the textual affinities between A and 121 apparent in other parts of the Pentateuch are also close in Leviticus. Since 121 also has some affinities with the text of B, the conclusion that the texts of A and B are more closely related to each other than in other books of the Pentateuch is warranted.

But before examining that relationship the place of A over against the text groups of the tradition should be explored. As in the case of List 3 the following list delineates support for the reading by no more than two text groups with scattered support up to eight further witnesses being permitted. The group support for the reading of A is shown within parentheses at the head of the citation.

List 6

- 1<sub>1</sub> (O n) Μουσην] μωσην A O<sup>-376</sup> n 527  
 11<sub>2</sub> (b x) αὐτά] αυτο A 15 118'-537 56' x 121 55 799 Aeth Arm<sup>ap</sup>  
 36 (C) προσοίσει] -σεις A\* C''-46<sup>s</sup> 528 130-321 134\* 424  
 49 (f) ὅ ἐστιν] το (τω 82) A 82 f 126' 799  
 42<sub>4</sub> (b) οὐ] ω A 118'-537  
 51 (b) ἢ 1°] εἰ A 118'-537 318  
 51<sub>2</sub> (n) ὁ ἱερεὺς / ἀπ' αὐτῆς] tr A n<sup>-127</sup> Aeth  
 51<sub>7</sub> (y) ἢ ἄν] εαν A 53' y<sup>-392</sup> Anast 580 Latcod 100 Aeth<sup>P</sup>  
 7<sub>2</sub> (b) μέν] μεντοι A b  
 7<sub>3</sub> (b) τὰ δῶρα] το δωρον A F\*(cpr m) b 121 Aeth Arm Bo Sa<sup>2</sup> =  $\mathfrak{M}$   
 8<sub>7</sub> (b) ἐπ' αὐτόν] αυτο A b Latcod 100 Ruf Lev VI 2  
 81<sub>3</sub> (b) καθάπερ] καθα A 381' b 126  
 82<sub>2</sub> (b n) τελειώσεως] pr της A b 125 53 n<sup>-127</sup> 318 55 =  $\mathfrak{M}$   
 91<sub>5</sub> (x) καθά] καθο A F G x 121 319  
 111<sub>0</sub> (f) om τῆς A f 121 68' 55 Cyr I 925 Bo  
 113<sub>2</sub> (n) ἀπ' αὐτῶν] απο των A 125 n<sup>-127</sup> 318 Arm  
 114<sub>0</sub> (t) καὶ 2°] + λουσεται υδατι και A<sup>(c)</sup> t 799 Aeth<sup>C</sup>(vid) Bo  
 13<sub>4</sub> (d t) om μὴ ἦ A 417 d t 55  
 134<sub>6</sub> (n) ἔσται 1°] εστιν A 54'-458 Arm  
 135<sub>2</sub> (x) ἦ] γενηται A x<sup>(-509)</sup> 121  
 135<sub>5</sub> (b) πλυθῆναι] + αυτου A F 58-72 b 121 59  
 137<sub>7</sub> (f) om ἔτι A 72 529<sup>txt</sup> 53'-129 458 121 799 Sa<sup>1</sup>  
 14<sub>6</sub> (b) κλωστόν] κεκλωσμενον A b 127  
 141<sub>3</sub> (b) οὐ] ω (ως 121\*) A b 121  
 141<sub>9</sub> (x) περί 2°] + του ακαθαυτου A V 56\* x 121 55  
 142<sub>9</sub> (b) καθαρισθέντος] καθαριζομενου A b  
 15<sub>2</sub> (b x) αὐτοῦ 1°]  $\cap$  2° A 529<sup>txt</sup> b 125 x<sup>-509</sup> 121 55 Aeth<sup>-CP</sup>  
 15<sub>2</sub> (b) ἐστιν] εσται A 529 b 458 121 Arm<sup>ap</sup>  
 152<sub>9</sub> (oI) om ἐαυτῆ A oI<sup>-15</sup> 126 426  
 153<sub>1</sub> (x) om αὐτῶν 2° A 15 x<sup>-509</sup> 121 319  
 16<sub>2</sub> (b) Μουσην] + λεγων A b 392 319 Chr III 356 Aeth Sa  
 16<sub>2</sub> (f) εἰσπορευέσθω] -σθωσαν A 72 413-417 f<sup>-246</sup> 509 LatHes 983 Arm  
 17<sub>4</sub> (b) κωρίω 1°]  $\bar{\kappa}\omega$  A b 767(3°) 30'-85<sup>ms</sup> 126  
 17<sub>5</sub> (d) θύσουσιν] θησουσιν A d 458  
 18<sub>3</sub> (b) τοῖς] pr εν A b Eus VI 165 Latcod 103 Luc Athan I 3 =  $\mathfrak{M}$   
 182<sub>6</sub> (O n) προσγενόμενος προσήλυτος] προσηλ. ο προσγεν. A O<sup>-58</sup> 54-75' Arm Co Syh =  $\mathfrak{M}$   
 183<sub>0</sub> (b) νομίμων] ανομων A b  
 193<sub>1</sub> (C t) ἐπακολουθήσετε] -σεσθε A C''-46 413 19' 44' 30 t  
 193<sub>7</sub> (d) φυλάξεσθε] -ξασθε A d<sup>-106\*</sup> 458 84 55 59  
 20<sub>8</sub> (d) κύριος] + ο θς υμων A 708 107'-125 130 Aeth<sup>P</sup> Arm Bo<sup>B</sup>  
 201<sub>9</sub> (b) ἀπεκάλυψεν] -μας A b 610\* 53'

- 2213 (*n s*) *ιερέως*] *pr* *άνου* A *n* 130<sup>mg</sup>-321'<sup>mg</sup>-344<sup>mg</sup> Arm  
 2215 (*s*) *ἀφαιρούσιν*] *προσφερουσιν* A 53' 85'<sup>mg</sup>-321'<sup>mg</sup> 55  
 2225 (*Cf*) *αὐτοῖς* 1°] *∩* 2° A *C''* 53'-246 30' 126 <sup>Lat</sup>cod 103 Sa  
 2310 (*d t*) *δράγμα*] *τα δραγματα* A 529 *d* 458 321 *t* 68  
 2316 (*x*) *ἐβδομάδος*] *εβδομης* A B<sup>c</sup> 931 29 *x* 121 68'  
 2318 (*y*) *βουκολίου*] *-λιων* A 56\* 619 *y*<sup>-318</sup> Cyr I 1097 Aeth Arm Bo Sa<sup>2</sup>  
 2417 (*n*) *ἄν*] *εαν* A V 129 *n*<sup>-458</sup> 619 392  
 257 (*b*) *αὐτοῦ*] *σου* A *b* 121  
 2516 (*oI*) *om* *ἔλαττον τῶν ἐτῶν* A *oI* 527 121 126'-407 319  
 2526 (*b*) *εὐπορηθῆ*] *ευρεθῆ* (*-ρηθῆ* 346) A *b* 129 346<sup>c</sup> 318(2°) Aeth  
 2527 (*oI*) *αὐτῶ*] *εαυτω* A *oI*<sup>-708c</sup>-29-72 121 68'  
 2623 (*C s*) *πορεύσθε*] *πορευσησθε* (*-σεσθε* 422) A *C'*<sup>-550'</sup>-313-417-422 246 *s*<sup>-85 343</sup> 318 628 55  
 646 Or III 51  
 2627 (*d t*) *πορεύσθε*] *πορευσησθε* A 528 107'-125 129 *t* 318 55  
 2720 (*n*) *λυτρώσεται*] *-σεται* A 72 77 54-75' 121 799  
 2721 (*C d*) *om* *ἡ* 2° A 29-58 *cI*<sup>-73 413</sup> *d* 127 527 121

Of the 56 citations in List 6 over one-third (21) are supported by the *b* group. This is followed by *n* with 9 instances, *d x* with 7 each, *f* with 6, *C t* with 5 each, *oI s* each 3, and *O y* with 2 each. The *z* group is never involved. This contrasts with the affinities with B where the most support for its readings came from *x* (11 out of 37) and followed by *b* with 10. Then came *O n y* with 5 each, and no more than 3 for any other group. Put in terms of percentage of support A is supported by *b* 37.32%, by *n* 16.07%, by *d* and *x* 12.5%, and by *f* 10.71%. B, on the other hand, is supported by *x* 29.73%, by *b* 27.02%, and by *n* 13.51%.

C. That the texts of B and A are more closely related in Leviticus than in Numbers and Deuteronomy is clear. It remains to explore variant readings which A and B share. In the next list readings shared uniquely by A and B are given.

#### List 7

- |   |  |
|---|--|
| 214 <i>νέα</i> ] <i>pr</i> <i>απαλον</i> A B*                     | 1629 <i>om</i> <i>δεκάτη τοῦ μηνός</i> A B*        |
| 410 <i>καὶ ἀνοίσει</i> ] <i>διανοίσει</i> A B                     | 2011 <i>om</i> <i>καί</i> A B*                     |
| 710 <i>ὅ</i> ] <i>ου</i> A B                                      | 2113 <i>om</i> <i>γυναικα</i> A B*                 |
| 831 <i>αὐτά</i> 2°] <i>ταυτα</i> A B*                             | 2119 <i>om</i> <i>ἡ</i> 1° A B*                    |
| 1134 <i>ἐπέληθῆ</i> ] <i>απελθῆ</i> A; litt <i>ε</i> 1° sup ras B | 2121 <i>οὐκ ἐγγιεῖ</i> ] <i>ου προσεγγιει</i> A B* |
| 1453 <i>om</i> <i>τῆς</i> 1° A B*                                 | 2419 <i>δῶ</i> ] <i>δη</i> A B                     |
| 1513 <i>om</i> <i>αὐτοῦ</i> 2° A B*                               | 2533 <i>ἐνιαυτόν</i> ] <i>-τος</i> A B*            |
| 1533 <i>om</i> <i>καί</i> 2° A B*                                 | 279 <i>δῶ</i> ] <i>δη</i> A B                      |

Sixteen instances of shared unique readings are hardly sufficient to establish a close textual relationship between the A and B texts, particularly when seven of these are omissions. A few of these do seem to show a common parentage, however, particularly the *απαλον* gloss at 214, the misreading of *καὶ* as *δι* to create a compound at 410, the compound *προσεγγιει* for the simplex at 2121, the curious change from accusative to nominative at 2533, and the change of *δῶ* to *δη* twice in contexts where only the verb *διδωμι* can be correct (2419 279).



In order to broaden the base for investigating readings common to A and B, the following list constitutes all instances of variant readings shared by A and B along with scattered support up to a maximum of four witnesses.

*List 8*

- 24 ἐν κλιβάνῳ] εκ λιβανου (-νω 426) A B 426 <sup>Lat</sup>cod 101  
 27 om σεμίδαλις A B\*(vid) 121  
 43 τὸν λαόν] om τόν A B\* Eus P<sub>5</sub> LXVIII 30s(1°)  
 510 om περι αὐτοῦ A B 72 121  
 617 om ἐστίν A B\* 121 Sa<sup>1</sup>  
 627 ὄ] ος A B 615\*(vid) 509 121 Cyr I 829  
 628 om ἐν αὐτῷ A B\* 121  
 630 ἄν] εαν A<sup>c</sup> B 72 509 392 426  
 72 om καί 2° A B\* 121  
 79 ὄσα] ος A B\* 72 121 319  
 717 ἐκ] απο A B 509  
 721 τὸ θυσιαστήριον] του θυσιαστηριου A B G 121  
 87 αὐτόν 2°] αυτους A B\* 121  
 915 αὐτόν 1°] αυτο A B 509 319  
 118 οὐχ (ἄψεσθε)] ουκ A B\* 72-82 121 55  
 1121 om ἄ 2° A B\* 527 121\*  
 1123 βδέλυγμα] -ματα A B\* Cyr I 929 Sa  
 1127 τεσσάρων] τεσσερα A B\* 121; -ρα B<sup>c</sup> 509 Cyr I 933  
 1129 om ἐρόντων A B 121 319<sup>txt</sup> Cyr I 933  
 1130 χαμαιλέων] χαμηλεων A B 121  
 1135 ἐπιπέση] πεση A B\* 53' 121  
 1140 om τῶν 2° A<sup>(c)</sup> B 121  
 1142 τεσσάρων] τεσσερα A B\* 121 55\*; -ρα 55<sup>c</sup>  
 134 ἦ 1° F<sup>b</sup>] ην A B\* F 15 761\*  
 137 τοῦ] το A B\* 121\*  
 1315 ὑγιῆ] υγιην A B\* 767  
 1324 om τό A B\* 458 121  
 1331 θραύσματος 1°] τραυματος A B 15 121  
 1331 οὐχ (ἦ)] ουκ A B\* 58\*  
 1338 ἀγάσματα] -σμα A B\* 58\* 129 Sa  
 1352 om ἔμμονός ἐστιν A B\* 121\*  
 1358 om καί 4° A B\* 30' 121 126: homoiar  
 1425 τοῦ καθαρικομένου / τοῦ δεξιου] tr A B Syh  
 1429 ἔλαιον] απο του ελαιου A B 319 Sa Syh  
 1442 ἑτέρους] στερεους A B 121  
 1451 αὐτά] αυτο A B 376<sup>c</sup> 121 Cyr II 576 Aeth  
 157 om τοῦ 1° A B\* 121  
 1517 ἄν] εαν A B 767 71' 318  
 1525 ῥύσιν] ρυσει A B 707 121  
 1610 ἐξαποστεῖλαι] αποστ. A B Cyr X 204  
 1619 αὐτό 1°] αυτου A B\* 458  
 174 προσενέγκαι] pr μη A B 121  
 175 ἄν φέρωσιν] αναφερωσιν A B 121  
 179 om καί A B\* <sup>Lat</sup>cod 100  
 1710 om ἦ A B\* 74-76 55  
 189 ἦ γεγεννημένης] tr A B\* 121  
 1826 καί 4°] η A B 121 Bo  
 1827 om καί A B\* 121  
 1830 ἄ] ο A B 121 Aeth<sup>-C</sup>  
 199 ὑμῶν 2°] ∩ 3° A B<sup>txt</sup> 121<sup>txt</sup>

- 19<sub>13</sub> οὐ] + μη A B 121  
 20<sub>5</sub> αὐτούς] αὐτον A B 121 55  
 21<sub>7</sub> κυρίῳ τῷ] tr A B 376' 127 319; cf also pr τῷ F V 509-527  
 21<sub>24</sub> Μωυσῆς πρὸς] ἄς̄ προς μωυσην και A B\*(vid) 129\*(vid)  
 22<sub>5</sub> om ἡ 1° A B 121  
 22<sub>9</sub> αὐτά 2°] αὐτο A B\* 121 Arm  
 22<sub>9</sub> ἐάν] + δε A B 58 129 121 Aeth  
 22<sub>11</sub> τῶν 1°] pr εκ A B 121  
 22<sub>23</sub> δεχθήσεται] προσδεχθ. A B\* 121  
 23<sub>3</sub> κυρίῳ 2°] + υμων A B\* 121  
 23<sub>4</sub> om κληταί A B 29 509 68'  
 23<sub>4</sub> ἅγιοι ἄς] αγιας A B\* 376  
 23<sub>13</sub> σπονδήν] σπονδη A B\* 121 Aeth Arm Syh  
 23<sub>18</sub> προσάξετε] -ξει A B\* 121\*  
 23<sub>38</sub> πασῶν (τῶν εὐχῶν)] παντων A B 121  
 23<sub>40</sub> om τῇ ἡμέρᾳ A B\* 321 121  
 25<sub>8</sub> τεσσαράκοντα F<sup>b</sup>] τεσσαρ. A B\* F M' 129  
 25<sub>16</sub> γεννημάτων] + αὐτου A B 121  
 25<sub>18</sub> om ἐπὶ τῆς γῆς A B\* 121<sup>(ms)</sup>  
 25<sub>25</sub> ἔγγιστα] pr εγγιζων A B\* 121 55  
 25<sub>28</sub> εὐρη] ευρεθη A B\* 54 Arm  
 25<sub>28</sub> αὐτῷ] αὐτα A B\* 121  
 25<sub>28</sub> κατάσχεσιν] καταπαυσίν A B\* 121  
 25<sub>35</sub> σοί] σου A B 121  
 25<sub>37</sub> ἐπὶ πλεονασμῷ] πλεονασμον A B\* 121  
 26<sub>34</sub> εὐδοκήσει 2°] + η γη A B Aeth  
 26<sub>39</sub> αὐτῶν 1°] υμων A B 527

The basis for postulating a close text relationship between the A and B texts is considerably extended by List 8. One might particularly note the variant *στερεους* for *ἐτέρους* at 14<sub>42</sub> for which a common parent is very likely. Similarly the variant at 2<sub>4</sub> *εκ λιβανου* for *ἐν κλιβάνῳ* involves a misreading followed by an adaptation in the construction to the demands of language. Other variants of special interest are the change to a simplex word at 11<sub>35</sub> 16<sub>10</sub> but to a compound at 22<sub>23</sub>, change of lexemes at 13<sub>31</sub> 25<sub>28</sub>, change in case at 15<sub>25</sub>, and of gender 23<sub>38</sub>. Additions of genitive pronouns occur in 23<sub>3</sub> 25<sub>16</sub>, of cognate participle 25<sub>25</sub>, and of the negative particle before an infinitive at 17<sub>4</sub>. At 21<sub>24</sub> the A B reading changes the sense of the statement radically. Lev states that “Moses spoke to Aaron,” which the variant text changed to “The Lord spoke to Moses and Aaron.” It is clear that A and B sometimes share a common textual parent for their readings.

As might be expected support for the A B variant in the above list is especially dominant in ms 121 which supports 52 (out of 77) variants, with 509 and Cyr next in line with 6 each.

A final query concerns the place of the A B text in the text tradition. In List 9 are given all instances of support of A B readings by not more than two text groups and no more scattered support than eight further witnesses. The text groups are summarized within parentheses at the head of each citation.

- 114 (x) προσφέρη] -ρης (-ρεις 71' 392) A B 936 15 129 343 x 392 Sa  
 28 (b) ποιήση] ποιη (ποιει 509 55) A B 118'-537 509-527 121 55  
 31 (n) θυσία] θυσιαν A B\* n<sup>-458</sup> 121  
 31 (O b) αὐτό 1°] αυτου A B F\*(cprm) O<sup>-58</sup>-15-82 118'-537 53' 75\* 509 121 319 Latcod 100  
 35 (x) πυρός] + επι του θυσιαστηριου A B x 55 Cyr I 1025 Arab  
 39 (b) καί 3°] ∩ 4° A B 320 118'-537 75' 509  
 39 (b x) om τὸ ἐπί A B 15 118'-537 x<sup>-527</sup> 55 Arm  
 314 (f n) ἀπ' F<sup>a</sup>] επ A B F 376 f n<sup>-127</sup> 318 59 319 799  
 45 (b f) εἰς] επι A B\* 118'-537 56'-664 75' 509 799  
 46 (b) τῷ δακτύλῳ 802] > A B 118'-537 Cyr I 685 961 Aeth<sup>C</sup> Arab =  $\mathfrak{M}$   
 418 (x) τοῦ ὄντος] των (τω 509) A B x 55  
 432 (O x) περι ἀμαρτίας] εις αμαρτιαν A B O<sup>-58</sup>-15 x 121 55 Syh: cf  $\mathfrak{M}$   
 52 (x) βδελυγμάτων] pr η των A B x 121 55  
 54 (z) ἄν 2°] εαν A B 121 68'-120' Cyr I 968  
 516 (b) om ὁ A B\* 118'-537 121  
 516 (b x) ἀποτείσει] -τισαι A B\* 118'-537 71' 121; + αυτο (αυτω 108) A B 19' x 392 Cyr I 973 LatAug Lev 6  
 637 (C x) om αὐτῷ 2° A B 707 cI 321 x<sup>-509</sup> 121 426  
 76 (b) εὐχὴν] ευχη A B\* 16<sup>s</sup> b 610 121 LatRuf Lev V 9  
 715 (b) om ἀπ' A\* B\* b  
 719 (b) ἀπό] pr και A B\* b 121  
 85 (x) ὅ] pr τουτο εστιν A B x<sup>-527</sup>  
 835 (x y) om καί 3° A B 15-376 x<sup>-527</sup> γ<sup>-318</sup> 55 319 Cyr I 764 Latcod 100 Spec 47 Bo  
 835 (x y) κύριος] + ο θε̄ A B x<sup>-527</sup> γ<sup>-318</sup> 55 Cyr I 764  
 915 (x) αὐτόν 1°] ∩ 2° A\* B 15 127 x 392 55 319 Latcod 100 Arm Sa  
 106 (y) om δέ A B 56\*-246 134\* 509 γ<sup>-318</sup> Bo  
 119 (n) ταῦτα 1°] + α A B n<sup>-127</sup> Aeth Arm  
 1110 (O x) τοῖς ὕδασιν] τω υδατι A B O<sup>-58</sup>-15 x 121 Sa  
 1112 (O) τοῖς ὕδασιν] τω υδατι A B O-15 509 121 319 426(2°) Latcod 100  
 1114 (f) om τόν 2° A B 15-29-82 f<sup>-246</sup> 343 121 799 Cyr IX 985  
 1120 (x) τεσσάρων] τεσσαρα A B\* 121; -ρα B<sup>c</sup> x Cyr I 929  
 1121 (x) τεσσάρων] τεσσαρα A B\* 121 55\*; -ρα B<sup>c</sup> x Phil III 53<sup>ap</sup> Cyr I 929  
 1133 (x) ἐμπέση] πεση A B G-15 528 458 x<sup>-509</sup> 121 55  
 124 (b) ἀγίου] αγγ(ε)ιου A B 118'-537 246 54 55  
 136 (x y) om καί 3° A B 72 552 x γ<sup>-392</sup> 55 Arm  
 1342 (x) om ἐξανθοῦσά A B 15 x 392 55 319 Latcod 100  
 1355 (n) ἐστήρικται] -ρισται (-σθαι 54) A B M<sup>txt</sup> G n 509 18 319  
 1425 (b) om τόν 2° A B\* V 29-376 b 246 121 319 Latcod 100 Syh =  $\mathfrak{M}$   
 1439 (x y) διεχύθη] pr ου A B 15-708<sup>c</sup> x<sup>-619</sup> γ<sup>-318</sup> 426; ου διαχειται 619  
 152 (O x) πρὸς αὐτοῦς] αυτοις A B V O-15 x 318 55 Syh  
 1510 (x) om ἀπὸ πάντων A B 15 x<sup>-509</sup> 121 Bo(vid)  
 1510 (ol b) ἄν] εαν A B 15-64' b 527 121  
 1511 (n) ἄν] εαν A B 54'-767 121  
 1512 (x) νιφθήσεται] νιφησεται A B F V 82-707 56 x<sup>-527</sup> 121 426 799  
 1522 (x) ἐφ' ὅ] ου A B V 15-376 x 121 319  
 1522 (O γ) ἄν] εαν A B O-15 γ<sup>-318</sup> 59 319  
 1526 (b) πᾶσα κοίτη] πασαν κοιτην A B b  
 166 (b n) τὸν ἐαντοῦ] αυτου A B 15 b n<sup>-127</sup> 509 55 799 Latcod 100  
 168 (f x) om κλήρους A B V 422 f<sup>-129</sup> x 55 319 Cyr II 581  
 195 (x) δεκτὴν F<sup>a</sup>] δεκατην A B F 72 131<sup>c</sup> x 121\* 59  
 217 (d t) ὑπό] απο A B d<sup>-610</sup> 129 t 392  
 217 (x) om ὅτι A B M' V 58-426<sup>txt</sup>(cprm) x 18 55 319  
 2124 (x) om τούς 2° A B 29 x<sup>-509</sup> 122 55 319  
 2213 (b x) ἦ] ην A B b x 121  
 2219 (O x) ἄρσενά ἄμωμα] tr A B F<sup>cprm</sup> V 931 O<sup>-58</sup> x<sup>-619</sup> 121 55 319 Cyr I 952 =  $\mathfrak{M}$ ; cf also αμωμα αρσενικα 29 68'

- 23<sub>4</sub> (*d*) *καλέσετε*] -σατε A B 528 44-107' 56\* 71'  
 23<sub>8</sub> (*x*) *ἡ ἡμέρα ἢ ἑβδόμη*] *ἡ ἑβδόμη ἡμέρα* A B V 931 *x*<sup>-619</sup> 55  
 23<sub>11</sub> (*n*) *αὐτό*] *αυτα* A B\* *n*<sup>-767</sup> 121\* 319  
 23<sub>19</sub> (*x*) *ποιήσετε*] -σουσιν A B *x* 121 55 Cyr I 1097  
 24<sub>8</sub> (*x*) *παρά*] *ενωπιον* A B *x* 121 55 Cyr I 605 677  
 24<sub>15</sub> (*d*) *ἄνθρωπος* 2°] *ος* A B *d* 75 121  
 24<sub>23</sub> (*b n*) *λίθοις*] *pr εν* A B\* *b n*<sup>-127</sup> 121 Sa<sup>2</sup>  
 25<sub>5</sub> (*x*) *ἐκθεριεῖς*] -ρισεις A B F 29-72 *x* 121 68' 59 319 Cyr I 1125  
 25<sub>10</sub> (C) *παιριάν*] *παιριδα* A B F\*(cprm) 29-58-72 C 68' 59  
 25<sub>16</sub> (*y*) *om καί* A B\* F\*(cprm) 618 551 314 54 *y*<sup>-318</sup> Sa<sup>1</sup>  
 25<sub>16</sub> (*b*) *ἔγκτησιν* 2°] *κτησιν* A B\* *b* 121 319  
 25<sub>16</sub> (*b x*) *αὐτός*] *ουτως* A B V G-426 *b* 130<sup>ms</sup> *x* 121 55  
 25<sub>25</sub> (*y*) *ἀποδῶται*] -δωσεται (-τε B) A B\* 376 509 *y*<sup>-318</sup> Latcod 100  
 25<sub>25</sub> (*x*) *om* *ὁ* 4° A B\* G-426 *x* 121  
 25<sub>30</sub> (*x*) *πληρωθῆ*] + *αυτης* A B F 72 *x*<sup>-509</sup> 59 319 Cyr I 868 Arm Sa  
 25<sub>46</sub> (C) *om* *δέ* A B\* 426 C-422 314 53 121 55  
 25<sub>47</sub> (*n x*) *om ἦ* 3° A B V 54'-767 *x* 121 55 319 Arm  
 25<sub>54</sub> (*b*) *κατά*] *μετα* A B *b* 121  
 26<sub>27</sub> (O *x*) *ἀλλά*] *και* A B V O<sup>-58</sup> *x* 55 Latcod 100 Syh =  $\text{Ⲁ}$   
 26<sub>46</sub> (*x*) *κρίματα*] + *μου* A B *x* 121  
 26<sub>46</sub> (*x*) *προστάγματα*] + *μου* A B\* *x*<sup>-509</sup> 121  
 27<sub>31</sub> (*x*) *λυτρούμενος* *λυτρῶται*] *λυτρῶται* (-ρουται 509) *λυτρω* (-ρων 319) A B *x* 121 319

It is now possible to gain some picture of the place of the A B variant text in the text tradition of Leviticus. Of the 65 citations in List 9 *x* supports the readings 41 times, whereas 121 (over against *y*<sup>-121</sup>) supports the readings 40 times (with *y* 8 times making a total of 48 for 121). Support in the other groups in order of frequency is as follows: *b* 20; *n* 9; *y* 8; *f* 4; O C d 3 each; o l t z one each, and none for *s*. This accords somewhat better with the order of support of B readings over against the text of A than for the reverse, though in both cases *x b n* were among the three (four) highest ranking, i. e. it seems more likely that in the parentage of A there was an adaptation towards that of B rather than the reverse. In the case of B the order was also *x b n*, whereas in the case of A the order was *b n d x*. In all three cases the support of 121 was also very strong.

Incidentally it might also be pointed out that when A B do not deviate from Lev, with most witnesses supporting a secondary reading, the support of 121 as well as *x* (and *b*) for Lev also occurs. Note the following in which only the text of Lev is given along with its support. For variants cf Apparatus I in the edition.

- 5<sub>15</sub> *τῶν ἀγίων* 2° A B 121 Cyr I 973 Latcod 101(vid)  
 6<sub>5</sub> *πέμπτον* A\* B *x*<sup>-527</sup>  
 6<sub>12</sub> *ὁ—αὐτό* 1° A B 509  
 6<sub>29</sub> *κυρίου* A B 509-527 121 Aeth<sup>FGM</sup>  
 8<sub>7</sub> *αὐτὸν ἐν αὐτῇ* A B 707 *x*<sup>-509</sup> 121  
 8<sub>21</sub> *τῷ κυρίῳ* A B 376 121  
 10<sub>1</sub> *αὐτό* 1° A B G *x*<sup>-619</sup> Aeth<sup>G</sup> Syh  
 10<sub>5</sub> *ἦραν* A B<sup>(ms)</sup> *x*<sup>-619</sup> 121  
 10<sub>18</sub> *εἰσήχθη* A B 53' *x*<sup>-619</sup> 121  
 11<sub>21</sub> *ἀλλά* A B 121 Cyr I 929  
 11<sub>28</sub> *ἰμάτια* A B\* 54' *y*<sup>-318</sup> Latcodd 100 104  
 13<sub>20</sub> *λέπρα* A B\* 121  
 13<sub>29</sub> *καί* 2° A B 82 121

- 14<sub>9</sub> *ίμάτια* A B V 509 121 55 319 Epiph II 485  
 14<sub>12</sub> *αυτό* A B\* F 121 55<sup>c</sup> Arm  
 15<sub>26</sub> *ρύσεως* A B\* 121  
 18<sub>17</sub> *γάρ* A B 121 Aeth Arm Co Syh  
 19<sub>11</sub> *οὐ* 3<sup>o</sup> A B\* 121  
 22<sub>13</sub> *τὸν πατρικόν* A B V 931(vid) 121 319  
 22<sub>21</sub> *κατά* (*κατ* A\*) A B\* 29 *b* 121 68'  
 22<sub>28</sub> *οὐ σφάξεις* A B 509 γ<sup>-318</sup> 55(-ξης)  
 25<sub>31</sub> *λογισθήτωσαν* A B\* *b* 121  
 26<sub>12</sub> *μου* A B 121 319 Cor II 6<sub>16</sub>

It would thus appear that A B 121 along with *x* and *b* constitute good witnesses to Lev even when their support is a small minority support.

## Chapter 4 The Critical Text (Lev)

A) The establishment of the critical text of Leviticus is peculiarly difficult for at least two reasons. First of all, the usual controls from the text history of the Greek Pentateuch are not as clear as they are elsewhere. In Gen, Num and Deut there are substantial papyri texts earlier than Codex Vaticanus; in fact, for Deut such substantial materials obtain from as early as the first century B.C. For Leviticus preVaticanus Greek texts are extant only in a few, tiny fragments; unfortunately those that do exist are too small and too few to give much evidence for the character of a text earlier than B.

Furthermore, our oldest uncials, A and B, cannot be used over against each other as each representing a different textual development in the fourth and fifth centuries; this was clearly the case in both Num and Deut where a B F+ tradition could be contrasted with an A M V+ tradition. In the Leviticus text tradition A and B are usually together and often represent a tradition supported by only a few other mss over against an overwhelming popular tradition. As the discussion throughout this chapter will show, one cannot simplistically follow the A B text since their text is at times demonstrably secondary.

A second factor rendering the attempt to recover a praeconsonal, if not the original, text of Leviticus difficult is the nature of the translator's work. The translator did not necessarily follow set patterns of translation, but often varied the patterns apparently simply for the sake of variation. This is particularly the case with certain technical terms connected with the sacrificial laws. Thus the term תנופה "wave-offering" is rendered by δόμα in 7<sup>20</sup>, by ἐπίθεμα in 7<sup>24</sup>, by ἀφαίρεμα in 8<sup>27</sup>, but by ἀφορυσμα in 10<sup>14, 15</sup>, in spite of the fact that תנופה must have the same semantic intent in each case. But this love of variation extends at times to non-technical vocabulary as well. The word for "two" is rendered by δύο (δύο νεφρούς) in 3<sup>4</sup>, and by ἀμφοτέρους (ἀμφ. τοὺς νεφρούς) in 3<sup>10</sup>, but by ζεύγος (ζεύγος τρυγόνων) in 5<sup>11</sup>. It is thus doubly imperative to bear this kind of tendency in mind when one attempts to find patterns of usage in Lev.

1. Such variation may extend to syntactic patterns as well. This tendency to variation is clear from the translation of אשר על האש אשר על המזבח in 1<sup>8</sup> and 1<sup>12</sup>. In v. 8 Lev has τὰ ἐπὶ τοῦ πυρὸς τὰ ὄντα ἐπὶ τοῦ θυσιαστηρίου. In v. 12 the second אשר phrase is rendered by τὰ ἐπὶ τοῦ θυσιαστηρίου, i.e. without ὄντα. Since the parent text was apparently identical, the translator must simply have preferred to vary the rendering for the sake of variety.

2. 13<sup>36</sup> ξανθῆς A B F 15-72-376 b n<sup>458</sup> x 121 55 59 319] εἶται<sup>θ</sup> 458; ξανθίζουσης (cvar) rell

The word in question renders the Hebrew צהב which also occurs in vv. 30, 32, in all cases modifying רעש. In the other two cases the tradition completely supports the participle, however, i.e. (θριξ) ξανθίζουσα, and it seems likely that these verses influenced the text tradition in v. 36 to produce the variant text. The translator's urge to vary his renderings is here seen in his use of the adjective instead of the present participle.

3. Inconsistent rendering or free variation is also evident in the rendering of the Hiphil of רמץ. It is rendered either by ἐπιτίθημι or ἀναφέρω (though προσφέρω in 2<sup>11</sup>), and there seems no obvious reason for the translator's choice since they can both occur in the same environment. ἀναφέρω is somewhat more frequently used (19 times) than ἐπιτίθημι (12 times). The translator seemed to work in blocks: from 1<sup>9</sup> to 2<sup>9</sup> he used ἐπιτίθημι, then ἀναφέρω from 2<sup>16</sup> to 4<sup>31</sup>; ἐπιτίθημι in 4<sup>35</sup> to 6<sup>12</sup>, then ἀναφέρω again in 6<sup>15</sup>—9<sup>10</sup>, ἐπιτίθημι in 9<sup>13</sup>—17, and then ἀναφέρω in 9<sup>20</sup> to 17<sup>6</sup>.

4. Similar variation occurs in the renderings of the Hiphil of רבך. This occurs 89 times in Leviticus, and was rendered by προσφέρω or προσάγω in all but two times; in 3<sup>14</sup> ἀνοίσει obtains and at 6<sup>21</sup> (14) the parent text was apparently different. In 50 instances προσφέρω is used and there are 37 occurrences of προσάγω. In all but two of these the text of Lev is also the majority text (in fact, there is very little confusion in the tradition between these two verbs in any of the 86 instances referred to). These two are 12 προσαγάγη] προσφερη (aut -ρει; φερει 426) A F 15-58-72 118'-537 x γ<sup>-318</sup> 55 59 426 Cyr X 864 Tht Lev 157, and 8<sup>6</sup> προσήνεγκεν B F O-15-72 x 121 55 59] absc A; προσηγαγε(ν) rell. There seems to be no particular pattern discernable, and in both cases it seemed reasonable to follow the text of the oldest extant Greek witnesses.

5. The word θύρα occurs in Lev only as governed by a preposition, and except for 14<sup>38</sup> (where it is modified by τῆς οἰκίας) it is always modified by τῆς σκηνῆς τοῦ μαρτυρίου. Its Hebrew equivalent is always פתח, which is always in the singular. The word θύρα occurs 27 times in Lev, of which 9 instances (1<sup>5</sup> 3<sup>2</sup> 8 13 4<sup>7</sup> 14 15<sup>14</sup> 17<sup>5</sup> 6) are in the plural, and the remaining 18 in the singular. In none of these cases does the text of Lev seem to be in doubt. Since the context is the same throughout, the fluctuation in number seems to be arbitrary. To the translator the number of the noun was apparently a matter of indifference.

6. Lev always rendered the noun ובה by the general word for sacrifice, θυσία. Nor is there ever any confusion on that score in the text tradition. Only once did Lev misunderstand (or reinterpret) the text; at 1<sup>9</sup> the word ובהכחם was understood as a bound infinitive rather than as noun, and at 7<sup>8</sup> the word apparently was not present in the parent text.

This kind of consistency does not obtain, however, in the renderings for עלה and השח. The former is usually rendered in the sense of "holocaust" by a ὄλο-compound

(either *όλοκαύτωμα* or *όλοκαύτωσις*), whereas *שא* is not, except for 4<sub>35</sub> *τὸ ὀλοκαύτωμα* and 5<sub>12</sub> *τῶν ὀλοκαυτωμάτων* (both for the word *שא* in the phrase *על שא יהיה*). The usual rendering for *שא* is *κάρπωμα*.

In five instances, however, *κάρπωμα* occurs for *על*, all of them in ch. 1 (vv. 4 9 13 14 17); in all but the first instance the Catena group supported by *n* and most of the *s* mss “correct” to *ολοκαυτωμα*; the text of Lev is in no case doubtful. In three of these cases *על* occurs in an *שא* context: v. 9 *שא על*, and vv. 13 17 *שא עלה הוא שא*. In each of these cases *שא* is rendered by *θυσία*. In no case does there seem to be any question of a possible variant parent text; rather it shows the relative freedom which the translator felt in rendering these terms into Greek. This is also shown in his use of *θυσία* for *שא* elsewhere (22 3 23<sub>13</sub> 18), and of *τῆς καρπώσεως* at 4<sub>10</sub> and *τῶν καρπώσεων* at 4<sub>18</sub> for *על*, both in the context of the phrase *על העלה מזבח העלה*. Elsewhere for the same phrase *על העלה* is rendered by *τῶν ὀλοκαυτωμάτων* (47 25twice 30) or *τῆς ὀλοκαυτώσεως* (434).

7. The syntactic pattern introducing a clause in *Ⲙ* of Nominal plus *כי* occurs 27 times in Leviticus, but is rendered by Lev in a variety of ways. The most idiomatic are represented by *ἐὰν δὲ ψυχή* 2<sub>1</sub> 5<sub>1</sub>, *ἐὰν δέ τιμι* 13<sub>40</sub>, *ἐὰν δέ τις* 25<sub>29</sub>, *ἐὰν δέ . . . τιμι* 25<sub>26</sub>, *καὶ ἐὰν τις* 19<sub>20</sub> 24<sub>19</sub>; these seven present no particular problems except for 25<sub>26</sub> where there is some uncertainty of the placement of *τιμι*; the majority of witnesses have *τιμι μη η*, whereas Lev, supported by A B 29 *d t* 121 68’ Arm, have *μη ἢ τιμι*. The majority reading is undoubtedly the result of hex correction.

A second pattern uses the relative pronoun (plus *ἄν*) to render *כי*. This is undoubtedly original text in the following nine instances: *ἡ ψυχή, ἡ ἄν* 5<sub>4</sub>; *καὶ ψυχή, ἡ ἄν* 7<sub>11</sub>; *καὶ ἄνθρωπος, ὃ ἄν* 15<sub>16</sub>; *καὶ γυνή, ἥτις ἄν* 15<sub>19</sub>; *καὶ ἀνήρ ἡ γυνή, ὃς ἄν* 20<sub>27</sub>; *καὶ ἄνθρωπος, ὃς ἄν* 22<sub>14</sub> 21 24<sub>17</sub> 27<sub>14</sub>.

In six cases Lev shows a literalistic Hebraic pattern of nominal followed by *ἐάν*. These are *ἀνθρώπων ἐάν τιμι* 13<sub>2</sub>; *καὶ ἀφή λέπρας ἐάν* 13<sub>9</sub>; *καὶ σὰρξ ἐάν* 13<sub>18</sub> 2<sub>4</sub>; *καὶ ἱματίω ἐάν* 13<sub>47</sub>; *καὶ γυνή ἐάν* 15<sub>25</sub>. In 13<sub>2</sub> there is some uncertainty as to the position of *τιμι*; A F *b d t* *y*<sup>392</sup> 55 319 799 Meth 459 Arm have *τιμι* before rather than after *ἐάν*, but this is probably simply a scribal smoothing out of the text, i. e. placing *τιμι* immediately after *ἀνθρώπων*.

There are four cases in which a minority of witnesses, which in each case includes both A and B, has the Hebraic construction, the majority witnessing to the second pattern, i. e. a relative construction. At 5<sub>15</sub> and 6<sub>2</sub> most witnesses read *ψυχή η αν*; in the former A B\* 376-707 118’-537 129 *y*<sup>392</sup> 55 646<sup>c</sup> Tht Lev 160 <sup>Lat</sup>Aug Lev 5 XX 5 *Loc in hept* III 7 Ruf Lev III 6 Aeth, and in the latter A B G-376 *b* 53 30 527 121 426 <sup>Lat</sup>cod 103 Ruf Lev 4tit Aeth Arm Bo Syh, have *ψυχή ἐάν*. Similarly at 13<sub>29</sub> 38 most texts read *καὶ ἀνδρὶ ἢ γυναικί, ω αν* (or *εαν*), but at v. 29 A B 707\*(cprm) 343’ 509-527 121 628 55 646 Cyr I 989 Arm, and at v. 38 A B *x* 121 55 426 Arm Sa, read *ἐάν* instead of *ω αν*. The change is probably in the direction of an improved Greek rather than towards a Hebraism; i. e. in each case the *ἐάν* construction is original. Incidentally at 13<sub>29</sub> A B 82 121 have *καί* for *η*. This must be Lev as well, since the



text continues within the “if” clause with *ἐὰν γένηται ἐν αὐτοῖς* for **כִּי יִהְיֶה בּוֹ**. The reading *εν αυτω* in C'' n<sup>-458</sup> 85'-321'<sup>txt</sup>-343' Sa<sup>3</sup> is a correction towards the Hebrew and is not to be considered as critical text. Thus *καὶ γυναικί*, though supported by only four mss, must be Lev.

8. The clause “I am the Lord (your God)” is rendered in Lev either with or without the verb *εἰμι* after the pronoun. The following is a complete list of its occurrences. In each case variants in the text tradition with respect to the verb are also stated.

- 1144 *ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν*] om *εἰμι* G-82 57 Aeth Pal  
 1145 *ἐγὼ εἰμι κύριος*] om *εἰμι* G 125 75 Aeth  
 182 *ἐγὼ (+ εἰμι 246 Co) κύριος ὁ θεὸς ὑμῶν*  
 184 *ἐγὼ (κύριος ὁ θεὸς ὑμῶν)] + εἰμι V 15-58<sup>mg</sup>-376' b* Eus VI 165 Arm Co Syh  
 185 *ἐγὼ κύριος ὁ θεὸς ὑμῶν*] om ὁ θεὸς ὑμῶν Arab = **Ⲛ**  
 186<sup>21</sup> *ἐγὼ κύριος*  
 1830 *ἐγὼ (κύριος ὁ θεὸς ὑμῶν)] + εἰμι F 53' Aeth<sup>R</sup> Arm Co*  
 193<sup>4</sup> *ἐγὼ κύριος ὁ θεὸς ὑμῶν*  
 1910 *ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν*] om *εἰμι* M' V O''<sup>-15 58</sup> C'' 56'-129 s<sup>-321<sup>mg</sup></sup> z 18 646 799 Latcod 104 Aeth-PR Syh  
 1912 *ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν*] om *εἰμι* A 376-oI<sup>-15 72</sup> f z 799 Latcod 104 Syh; om ὁ θ. ὑμῶν Aeth<sup>G</sup> Arab = **Ⲛ**  
 1914 *ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν*] om *εἰμι* M' O''<sup>-15 58 72</sup> C'' b f s 68' 18 646 799 Latcod 104 Aeth Syh; ὁ θ. ὑ. sub ÷ G = **Ⲛ**  
 1916 *ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν*] om *εἰμι* M' O''<sup>-15 58 72</sup> C'' f 30'-85-130<sup>txt</sup>-321'<sup>txt</sup>-343' z 18 646 799 Latcod 104 Aeth Syh  
 1918 *ἐγὼ εἰμι κύριος*] om *εἰμι* M' O''<sup>-58 72</sup> C'' f 30'-85-130<sup>txt</sup>-321'<sup>txt</sup>-344<sup>txt</sup> z 18 646 799 Procop 757 Latcod 104 Spec 15<sup>ap</sup> Aeth Syh  
 1925 *ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν*] om *εἰμι* M' O''<sup>-15 58 72</sup> C'' f s z 18 319 799 Cyr I 585 Aeth Syh  
 1928 *ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν*] om *εἰμι* A M' O''<sup>-58</sup> C'' b f n s<sup>-344<sup>mg</sup></sup> z 18 59 319 799 Aeth Syh: הוּא אֲנִי **Ⲛ**  
 1930 *ἐγὼ εἰμι κύριος*] om *εἰμι* M' O''<sup>-58 72</sup> C'' b f s<sup>-321<sup>mg</sup></sup> z 18 799 Aeth Syh  
 1931 *ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν*] om *εἰμι* M' O''<sup>-58 72</sup> C'' f 30'-85'-321'<sup>txt</sup>-343-344<sup>txt</sup> z<sup>(-126)</sup> 18 799 Or Cels III 34 Latcod 103 Aeth Sa<sup>2</sup> Syh  
 1932 *ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν*] om *εἰμι* M' O''<sup>-58 72</sup> C''<sup>(-552<sup>txt</sup>)</sup> f s z 18 799 Latcod 103 Aeth Syh  
 1934 *ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν*] om *εἰμι* O''<sup>-58 72</sup> f 30-343' z<sup>(-126)</sup> 799 Latcod 103 Syh  
 1936 *ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν*] om *εἰμι* M' O''<sup>-58 72</sup> C'' f 767 s z<sup>(-126)</sup> 18 799 Latcodd 103 104 Spec 10<sup>ap</sup> Aeth Syh  
 1937 *ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν*] om *εἰμι* M' O''<sup>(-58 72)</sup> C'' 44 f s z 18 799 Latcodd 103 104 Aeth Syh  
 208 *ἐγὼ (κύριος)] + εἰμι 15 b 107'-125 n t 319 Arm Co*  
 2024 2322<sup>43</sup> 261 *ἐγὼ κύριος ὁ θεὸς ὑμῶν omnes*  
 2112 2216<sup>33</sup> 2536 *ἐγὼ κύριος*  
 2115 *ἐγὼ (κύριος)] + εἰμι V 15 b d n<sup>-75</sup> 344<sup>mg</sup> t<sup>-76</sup> 318 319 Arm Co Syh*  
 2123 *ἐγὼ εἰμι κύριος*] om *εἰμι* F M' O''<sup>(-29)</sup> 376 C'' f s 76 z<sup>(-68')</sup> 18 59 799 Cyr I 784 Aeth Sa<sup>1 5</sup> Syh  
 223 *ἐγὼ κύριος ὁ θεὸς ὑμῶν*  
 228 *ἐγὼ (κύριος)] + εἰμι 458 Sa*  
 229 *ἐγὼ κύριος ὁ θεός*  
 2230 *ἐγὼ εἰμι κύριος*] om *εἰμι* 29-707-708 C'' f<sup>-129</sup> 509 68' 799 Aeth<sup>P</sup> Arab  
 2232 *ἐγὼ (κύριος)] + εἰμι 392 Sa*  
 2422 *ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν A B d n<sup>-127</sup> t x y Sa*] om *εἰμι* rell  
 2517 *ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν*] om *εἰμι* M' V O''<sup>-58 72</sup> C'' d f n<sup>-458</sup> s t z 18 319 646 799 Latcod 100  
 2538 *ἐγὼ (κύριος ὁ θεὸς ὑμῶν)] + εἰμι b* Latcod 100 Spec 62 Arm Co

- 261 *ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν*] om *εἰμι* M' O'-58-82-707 C'' b f 458-767 s 126'-407-628 18 646 799 <sup>LatSpec 44<sup>ap</sup> Tert Scorp 2 Aeth</sup>
- 262 *ἐγὼ εἰμι κύριος*] om *εἰμι* M' O'-58-82-707 C'' 44 f 767 s 121 126'-407-628 18 646 799 Aeth Syh
- 2613 *ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν*] om *εἰμι* O-58-29-72 422 b 53' 75 68' Chr X 330 <sup>LatRuf Lev XVI 7 Aeth Arab Arm<sup>ap</sup> Syh</sup>
- 2644 *ἐγὼ εἰμι κύριος ὁ θεὸς αὐτῶν*] om *εἰμι* V O-58-618<sup>txt</sup> b Aeth Syh
- 2645 *ἐγὼ εἰμι κύριος*] om *εἰμι* M' O'-58 (72) C'' b 56'-129 s 318 z-128 18 55 646 799 Aeth Syh

It is abundantly clear from the above list that the translator wavered between *ἐγὼ κύριος* and *ἐγὼ εἰμι κύριος*, and that no particular technique underlay his choice. Accordingly the testimony of the oldest witnesses, A and B, has been followed throughout, and when they vary, that of B.

B) *ἄν* vs *ἐάν* in relative clauses.

As elsewhere in the Pentateuch (cf THGD 99 ff) *ἄν* is taken to be original in relative clauses rather than *εάν* in view of the usage pattern for the pre-Christian centuries in Egypt. In a substantial number of cases Ra accepted *εάν* in such contexts because of its occurrence in B. But by the fourth century of our era *εάν* was the normal form in relative clauses and its evidence is not to be trusted for the third century B.C. In all but eight of these codex A also reads *εάν* (viz. 618 1133 154 4 6 26 2014 17). Many of these have substantial support in the mss, but in no case is the support complete. The following cases are involved:

52 *ἥτις ἄν*; 54 *ὄσα ἄν*; 63 *ὧν ἄν*; 618 *ὅς ἄν*; 627 *ὃ ἄν*; 627 *ὅ ἄν*; 628 *οὗ ἄν*; 630 *ὧν ἄν*; 78 *ἥτις ἄν*; 710 *ἥτις ἄν*; 1132 *ὅ ἄν*; 1133 *ὅ ἄν*; 1133 *ὄσα ἄν*; 1134 *ὅ ἄν*; 1135 *ὅ ἄν*; 122 *ἥτις ἄν*; 1352 *ὃ ἄν*; 1354 *οὗ ἄν*; 1436 *ὄσα ἄν*; 152 *ὃ ἄν*; 154 *ἦ ἄν*; 154 *ὅ ἄν*; 156 *ὅ ἄν*; 1510 *ὄσα ἄν*; 1511 *ὄσων ἄν*; 1516 *ὃ ἄν*; 1517 *ὅ ἄν*; 1521 *ὅς ἄν*; 1522 *οὗ ἄν*; 1523 *οὗ ἄν*; 1526 *ὅ ἄν*; 206 *ἦ ἄν*; 2014 *ὅς ἄν*; 2017 *ὅς ἄν*; 2728 *ὅ ἄν*; 2732 *ὅ ἄν*. At 64 *ἡνίκα ἄν* has also been adopted.

C) Prepositions occasionally create problems, though the critical text can often be determined by reading the Hebrew text. This is not true, however, for the perennial problem of *ἐναντι*, *ἐναντίον* and *ἐνώπιον*. This problem has now been thoroughly discussed by Sollamo, which may be consulted for patterns of usage for various Hebrew compound prepositions rendered by these three Greek prepositions. There seems to be no discernible difference in meaning among these three, and their choice would thus seem to be arbitrary. The translator of Leviticus had a strong preference for *ἐναντι*. In Lev *ἐναντι* occurs 64 times, of which four might be in doubt, whereas *ἐναντίον* occurs only seven times and *ἐνώπιον*, only six times. The four uncertain cases are the following:

- 13 *ἐναντι*] -τιον B oI<sup>15</sup>-72 30'-85'<sup>ms</sup>-321<sup>c</sup>-343-344<sup>ms</sup> 68'-120' 646<sup>I</sup> Cyr I 1013 = Ra; *ενωπιον* 376 118'-537
- 31 *ἐναντι*] -τιον B 72 C'-73' 500-422 75 344<sup>ms</sup> 55 59 424 646<sup>I</sup> = Ra; *ενωπιον* 376 118'-537
- 47 *ἐναντι*] -τιον B 343-344<sup>ms</sup> 646<sup>I</sup> Cyr I 685 961 = Ra; *ενωπιον* 15-376
- 2711 *ἐναντι* B F V G-29-82<sup>c</sup>-426 x-619 121 55 319] -τιον (-τιος 54) rell

In each of these instances *ἐναντι* was chosen as Lev on the rule of thumb that when the oldest witnesses, codices A and B, disagree, *ἐναντι* is to be preferred in view of the overwhelming preference for it on the part of the translator.

Usually these prepositions represent לפני in the Hebrew (56 times as ἐναντι, and four each for the other two). In five cases ἐναντι has no equivalent in ℳ; twice it represents ל, and once, לעיני. ἐναντίον twice stands for עַם, and once for בעיני, whereas ἐνώπιον twice renders לעיני. In only 11 cases is the word לפני rendered in some other way, viz., three as ἀπέναντι; two as παρά; two as κατὰ πρόσωπον, and one each as πρὸς, πρότεροι, πρὸ, and as the dative case.

ενωπιον does obtain as a variant in one other instance:

248 παρά] ενωπιον A B x 121 55 Cyr I 605 677 = Ra

On the Sabbath day Aaron is to set the shewbread before (προθήσεται) Yahweh regularly from the side of the people as an everlasting covenant. The translator has viewed the shewbread along with the frankincense and salt not as a fire-sacrifice, השא, but as something placed before (προκείμενα) the Lord (v. 7). This theme is taken up in v. 8. This weekly renewal of the προκείμενα ἐναντι κυρίου is to be understood as being παρὰ τῶν υἱῶν Ἰσραήλ as διαθήκην αἰώνιον which renders ℳ literally. The variant tradition represents an attempt to simplify the text under the influence of ἐναντι κυρίου. The lectio difficilior which renders ℳ literally is here to be preferred.

115 πρὸς 1° 936] ἐπι A F M<sup>xt</sup> 15-58-72-376-618 73\* 44 f<sup>-129</sup> 30'-85<sup>ms</sup> 84 x 121 18 55 59 416 799

The text of B is here clearly original. The phrase πρὸς τὸ θυσιαστήριον, representing אל המזבח, modifies προσοίσει. When προσφέρειν is modified by an indirect modifier indicating deity Lev used a dative construction, i. e. (τῷ) κυρίῳ/θεῷ for a Hebrew ל phrase. Occasionally Lev has a πρὸς construction to indicate a priest (28 99 12 18); such a construction always represents the preposition אַל. In 115 the ἐπι variant is probably due to the common phrase ἐπι το θυσιαστηριον throughout the book.

314 ἀπ'] ἐπι A B F 376 f n<sup>-127</sup> 318 59 319 799 = Ra

In spite of the strong support in the uncial texts for ἐπι it is secondary. The context reads καὶ ἀνοίσει ἀπ' αὐτοῦ for ℳ והקריב ממנו. The verb ἀναφέρω is often modified by an ἐπί construction (though not for a מן phrase), but always governing an accusative (35 11 16 410 19 26 31 615 35 721 821 28 910 20 1420 1625). The instance at 721 might seem to be an exception to this statement in view of the support for the variant text: (ἐπι) τὸ θυσιαστήριον] του θυσιαστηριου A B G-15 121 = Ra. In view of the general pattern of usage, however, it seems best to follow the majority usage here as well in spite of the support of A and B for the genitive.

45 εἰς] ἐπι A B\* 118'-537 56'-664 75' 509 799 = Ra

The variant tradition is simply the result of a careless mistake. The context is καὶ εἰσοίσει αὐτὸ εἰς τὴν σκηνὴν which correctly renders ℳ והביא אתו אל אהל; cf also 416 630. When verbs compounded with an εἰς-prefix occur with a prepositional phrase in Lev the latter are εἰς-phrases except at 1814 πρὸς τὴν γυναῖκα αὐτοῦ . . . εἰσελεύσῃ for אל אשתו . . . תקרב, and 2111 ἐπὶ πάση ψυχῇ τετελευτηκία οὐκ εἰσελεύσεται where εἰς for

ἐπί would be bizarre (Ⲙ ⲗϥ). Normal usage for all εἰς-compounds (εἰσαγω, εἰσερχομαι, εἰσπορευομαι, εἰσφερω) is with εἰς, and it is here demanded by the context as well.

432 *περὶ ἀμαρτίας*] εἰς ἀμαρτιαν A B O<sup>-58</sup>-15 x 121 55 Syh = Ra

The phrase *περὶ (τῆς) ἀμαρτίας* was a favorite of the Lev translator. It occurs 55 times and may render תּוֹחַת as it does here, or 'ח ⲗϥ, 'ח תּא, 'חמ, or even 'כח. It is used commonly with an article to render the simple noun even in a subject relation. On the other hand, *εἰς ἀμαρτιαν* never occurs in Lev; the phrase תּוֹחַת is rendered only by a *περὶ* construction. The variant seems to be a hex correction. In the following verse תּוֹחַת is apparently not rendered in view of the reference to *τοῦ τῆς ἀμαρτίας* immediately preceding the phrase. It was then added by hex as *περι ἀμαρτίας* and became the majority tradition as its support by F M' O<sup>'-72</sup> C'' f<sup>(-53)</sup> s 392 z 18 59 646' 799 Arab Aeth<sup>-CG</sup> Bo<sup>A</sup> Syh shows.

612 *ἐπ' 1°*] *απ* B F oI-72-82 x<sup>-527</sup> γ<sup>-318</sup> z<sup>-126</sup> 59 LatAug Lev 12 = Ra

The context reads *καὶ πῦρ ἐπὶ τὸ θυσιαστήριον καυθήσεται ἐπ' αὐτοῦ* for the Hebrew *והאש על המזבח תוקדו בר*. That the variant text is simply the result of scribal error is clear from v. 9, where a closely similar text reads *καὶ τὸ πῦρ τοῦ θυσιαστήριου καυθήσεται ἐπ' αὐτοῦ*. The preposition *απ* is read there by 19' d n<sup>-127</sup> 370; thus none of the witnesses to *απ* in v. 12 read *απ* in v. 9. The phrase in both places simply means "on it," signifying where the altar fire is burning.

217 *ὑπό*] *απο* A B d<sup>-610</sup> 129 t 392 = Ra; *εκ* 610

The preposition is part of the phrase *γυναῖκα ἐκβεβλημένην ὑπὸ ἀνδρὸς αὐτῆς*, i. e. a woman divorced by her husband. The preposition introduces the personal agent after a passive headword. The text of Ⲙ has *אשה גרושה מאישה* and the change of preposition to *απο* is a crass Hebraism, an early "correction" based on the Hebrew.

918 *ἐπί* 376 C'' b d n<sup>-54</sup> 30'-85-130<sup>txt</sup>-321'<sup>txt</sup>-343 t Co] *προς* rell = Ra

At first blush *προς* might appear obviously original; after all, the uncials all support it, and *ἐπί* might be thought of as a correction towards the Hebrew *לע*. But when one investigates all instances of a prepositional phrase modifying the verb *προσχέω* in Lev it is clear that *προς* must be secondary. The following is a complete list.

- 15 *ἐπί* 1°] *προς* 19' 127 85'<sup>mg</sup>-321<sup>mg</sup>-344<sup>mg</sup> Latcod 100 Ruf Lev I 3
- 111 *ἐπί*] *προς* 19'
- 32 *ἐπί* 2°] *προς* 19'
- 38 *ἐπί* omnes
- 313 *ἐπί* 2°] *προς* 19'
- 632 *ἐπί*] *προς* 15 121 319 Latcod 100 Hes 857
- 819<sup>24</sup> *ἐπί* omnes
- 912 *ἐπί* A B F O-15-29 422 x γ<sup>-392</sup> 55 59 Sa Syh] *προς* rell
- 176 *ἐπί*] *προς* b

Within the Greek tradition there would be a natural tendency to use the cognate preposition used in the compound verb it modified, which probably explains the variant text in the tradition.

152 *πρὸς αὐτούς*] *αυτοις* A B V O-15 x 318 55 Syh = Ra

272 *πρὸς αὐτούς*] *αυτοις* A B V G-72-426 74-76 71-527 318 Cyr I 1033 = Ra

The preposition *πρὸς* is always used in Leviticus to indicate the named addressee after verbs of saying (80 times). In Lev two renderings for *πρὸς* obtain: the dative case or *πρὸς* with the accusative.

The most common context is a past tense, i. e., *ἐλάλησεν* or *εἶπεν* with the subject either *κύριος* or *Μωυσῆς* (43 times). The usual pattern for indicating addressee in such an environment is *πρὸς* plus an accusative, commonly without variants in the text tradition. The following list comprises a complete statement on exceptions to this generalization. In each case the lemma follows immediately on the pattern: aorist verb + subject, unless otherwise indicated.

- 1<sub>1</sub> *αὐτῷ*] *πρὸς αὐτον* 118'-537 30' 646<sup>l</sup>  
10<sub>8</sub> *τῷ* (*Ἀαρών*)] *πρὸς* 246\* 127<sup>m</sup>g 392  
10<sub>11</sub> *πρὸς αὐτούς*] om *πρὸς* 75; > 77 319 Arab  
10<sub>19</sub> *πρὸς* (*Ἀαρών*)] *τω* 53'  
11<sub>1</sub> *πρὸς* (*Μωυσῆν*)] > 126  
16<sub>2</sub> *πρὸς* (*Μωυσῆν*)] > 426  
17<sub>1</sub> *πρὸς* (*Μωυσῆν*)] *τω* 52'-313-414'  
21<sub>1</sub> *πρὸς* (*Μωυσῆν*)] *τω* 16  
23<sub>44</sub> (*ἐλάλησεν Μωυσῆς . . .*) *τοῖς υἱοῖς Ἰσραήλ* omnes  
24<sub>1</sub> *πρὸς* (*Μωυσῆν*)] *τω* 53'  
24<sub>23</sub> *τοῖς υἱοῖς Ἰσραήλ* omnes  
25<sub>1</sub> *πρὸς* (*Μωυσῆν*)] *τω* 129 458 318 128 799

In four instances the dative has been accepted as Lev, since in two instances, 23<sub>44</sub> 24<sub>23</sub>, all witnesses have the dative, and in the other two, 11 10<sub>8</sub>, only a few mss witness to a *πρὸς* variant.

On the other hand, when this pattern is followed by an imperative of saying (such as *λάλησον*) plus addressee (25 times), the addressee is usually in the dative, rather than the accusative governed by *πρὸς*. The list that follows again details only exceptions to this statement.

- 4<sub>2</sub> *πρὸς τοὺς υἱούς*] *τοῖς υἱοῖς* 19' d<sup>(-610)</sup> 129 458 t 392 126 319  
6<sub>25</sub> *Ἀαρὼν (καὶ τοῖς . . .)* A B G-oI b n x y 126 55 59 319] pr *πρὸς* z<sup>-126</sup> LatRuf Lev V 1 2; pr *τω* rell  
7<sub>13</sub> *τοῖς υἱοῖς*] *πρὸς τοὺς υἱοὺς* 52' LatRuf Lev V 11  
16<sub>2</sub> *πρὸς Ἀαρών* omnes  
17<sub>2</sub> *πρὸς* (*Ἀαρών*)] > V  
21<sub>17</sub> (*εἶπον*) *Ἀαρών*] pr *πρὸς οἱ* 125 318 126'-628 416<sup>c</sup> Syh  
22<sub>2</sub> *Ἀαρών (καὶ τοῖς)*] pr (× Syh) *πρὸς* Cyr I 793 Syh  
22<sub>18</sub> *Ἀαρών (καὶ τοῖς υἱοῖς)*] pr (× Syh) *πρὸς* 318 Syh (318 hab *τοὺς υἱοὺς*)

In three cases a *πρὸς* construction has been accepted as Lev, only one of which might be questionable (4<sub>2</sub>). The evidence for the dative is, however, largely limited to the Byzantine tradition and all of the older witnesses have the prepositional phrase.

A third pattern follows 14 times on the preceding one. It is entirely formulaic; it is always *καὶ ἐρεῖς πρὸς αὐτούς*, and it usually represents a parent text with *ואמרת אליהם*. The two instances at the head of this note, 15<sub>2</sub> 27<sub>2</sub>, are found as part of this third

pattern. The same variant i. e. *αυτοις* for the prepositional phrase, also obtains in 21<sub>1</sub> in *oI<sup>15</sup>*, in 22<sub>18</sub> in ms 15, and in 23<sub>10</sub> only in a Cyr quotation. The clause is usually found in a larger context in which a dative plural does occur; this probably influenced scribes towards writing the *αυτοις* variant; after all there is no semantic difference between text and variant, though it is *αυτοις* in each case which is secondary.

#### D) Articulation

1. As Huber (40 ff) points out *κύριος* was articulated only in the dative in the oldest mss. In fact, Lev never articulated it in other cases probably because it was considered to be a proper noun. The dative article, on the other hand, can be taken to represent the Hebrew preposition ל.

The phrase *ליהוה* occurs 101 times in  $\mathfrak{M}$  of Leviticus, of which 93 are rendered in Lev by the dative of *κύριος*. Of the remaining 8 two are lacking (6<sub>22</sub> 23<sub>41</sub>); two have the genitive (7<sub>10</sub> 11); two, *ἐναντι κυρίου* (5<sub>19</sub> 7<sub>28</sub>) and two, *τῷ θεῷ* (3<sub>9</sub> 22<sub>18</sub>).

The 93 instances in which the dative of *κύριος* occurs as a rendering for *ליהוה* do not, however, consistently render the preposition by the article, though it does do so in the majority of instances. Since Lev is obviously inconsistent, it seemed best to adopt the reading of the two oldest witnesses, B and A, which usually agreed on their text. When the two disagreed on articulation the articulated form has been chosen as critical text. Since the divine name was usually abbreviated in the old uncial texts the dative in question would appear as *κ̄ωι*; the change from *τωι κ̄ωι* to *κ̄ωι* is a scribal error easily made as a lapsus oculi. On this basis there are 20 cases in which Lev did not represent the pronoun ל by means of the dative article over against 73 instances where the article does occur.

The dative *κυρίω* obtains in 16 further instances in Lev where  $\mathfrak{M}$  does not have *ליהוה*. Nine of these occur without an equivalent divine name in  $\mathfrak{M}$ , five being articulated and four not. One of the five is, however, quite uncertain, and probably should be unarticulated in spite of the general pattern of following the text of B and A when they agree. At 21<sub>7</sub> A B 37<sub>6'</sub> 127 319 read *τῷ κυρίω* (*θεῷ αὐτοῦ*), to which F V 509-527 add an article, whereas all other witnesses transpose, i. e. they read *κυρίω τῷ θεῷ αὐτοῦ*. Though the dative of *θεός* occurs only seven times in Lev it is always articulated (as well as normally in other cases), and the majority reading should here be considered Lev text in spite of the evidence of A B.

For the other seven instances of *κυρίω* the genitive *κυρίου* would have been a better equivalent to  $\mathfrak{M}$ . Of these four are articulated (23<sub>4</sub> 37 39 24<sub>9</sub>) and three are not (5<sub>12</sub> 7<sub>20</sub> 10<sub>19</sub>).

It is an oddity of Lev that although approximately one third of the occurrences of *κυρίω* obtain in the last five chh. all are there articulated. In fact, of the 29 instances of the unarticulated *κυρίω*, 22 occur in the first seven chh. of the book.

2. Neither the nominative nor the genitive of proper names are ever articulated in Lev. The relevant evidence for the dative and accusative cases in Lev is as follows.

- 23 Ἄαρὼν καὶ τοῖς υἱοῖς  
 210 Ἄαρὼν καὶ τοῖς υἱοῖς  
 69 Ἄαρὼν καὶ τοῖς υἱοῖς] pr τω (τον 529) οI<sup>-15 72</sup> C''<sup>-422</sup> d 56'-129 s t 68'-120' 426 799  
 625 Ἄαρὼν καὶ τοῖς υἱοῖς] pr προς z<sup>-126</sup> Lat<sup>Ruf</sup> Lev V 1 2; pr τω (το 799) F M' 58-376-οII C''  
 d f s t 18 426 799 Cyr I 829 II 549  
 721 Ἄαρὼν καὶ τοῖς υἱοῖς  
 728 τῷ Μωυσῆ  
 82 Ἄαρὼν καὶ τοὺς υἱοὺς A B b n x<sup>-527</sup> γ<sup>-318</sup> 55 319 Chr II 911 Cyr I 764] pr τον rell  
 86 τὸν Ἄαρὼν καὶ τοὺς υἱοὺς] om τόν 376  
 89 τῷ Μωυσῆ  
 813 τῷ Μωυσῆ] μωυσην 73'; om τῷ 16-57'-131-313-414'-422-500'-528-529-550' 85  
 817 τῷ Μωυσῆ] αυτω 381'; om τῷ 528  
 821 τῷ Μωυσῆ  
 829 τῷ Μωυσῆ] αυτω d<sup>-44</sup> 53 527  
 830 Ἄαρὼν καὶ τὰς στολάς 1°] pr τον 126  
 830 Ἄαρὼν καὶ τὰς στολάς 2°] pr τον F M' 376-οI<sup>-15 72</sup> C''<sup>-16\*</sup>(73<sup>txt</sup>)-313-417-422 246 s t<sup>(-134)</sup>  
 527 121<sup>(mg)</sup> z<sup>-126</sup> (628) 18 59  
 836 τῷ Μωυσῆ  
 91 Ἄαρὼν καὶ τοὺς υἱοὺς] pr τον 527  
 97 τῷ Ἄαρὼν] προς (+ τον 318) ααρων 72 C'' s 527 318 628 Ath II 516 La  
 97 τῷ Μωυσῆ] om τῷ 319; > O''<sup>-15</sup> C'' d 246 458 s t 527 318 z 59 426 799 Lat<sup>cod</sup> 100  
 Aeth<sup>R</sup> Arab Co Syh = **Ⲙ**  
 910 τῷ Μωυσῆ] αυτω 381'  
 921 κύριος τῷ Μωυσῆ] μωυσης (μωσ. G) F<sup>b</sup> M' O''<sup>-58 72</sup> C'' b s 619 z Arab Syh = **Ⲙ**; om τῷ  
 458  
 104 τὸν Μισαήλ  
 104 τὸν Ἐλισαφάν  
 108 τῷ Ἄαρὼν] προς ααρων 246\* 127<sup>mg</sup> 392  
 1015 τῷ Μωυσῆ] > 15 Arab = **Ⲙ**  
 1634 τῷ Μωυσῆ] om τῷ 458  
 2117 (εἶπον) Ἄαρὼν] pr προς οI 125 318 126'-628 416<sup>c</sup> Syh  
 222 Ἄαρὼν καὶ τοῖς υἱοῖς] pr (⊗ Syh) προς Cyr I 793 Syh  
 2218 Ἄαρὼν καὶ τοῖς υἱοῖς] pr (⊗ Syh) προς 318 Syh  
 249 Ἄαρὼν καὶ τοῖς υἱοῖς  
 2423 τῷ Μωυσῆ] προς μωυσην 55  
 2734 τῷ Μωυσῆ

When the accusative obtains it is normally not articulated if the case is obvious from the context. Thus not included in the above list are instances of the inflected *Μωυσῆν* which is never articulated since it has an accusative inflectional ending.

The two instances cited for 10<sub>4</sub> are really no exception to the above generalization. Since the two nouns modify *ἐκάλεσεν* it might be possible to interpret the relation as indirect object, i. e. as requiring a dative case in Greek. Of course the continuation of the discourse with *υἱοὺς Ὀζιήλ* makes this most unlikely, but the articulation does avoid any possible momentary confusion. The articulation of *Ἄαρὼν* at 86 is an exception indeed; it seems quite impossible to understand it other than accusative in view of the coordinate phrase *καὶ τοὺς υἱοὺς αὐτοῦ*; nonetheless the article *τόν* seems too secure in the tradition to consider it as secondary.

The dative article is not used when a coordinate phrase makes the syntactic relation clear. When no such coordinate phrase obtains in Lev the case is usually indicated by the dative article. The only exception is at 21<sub>17</sub>. There, however, the relation is perfectly clear from the context *εἶπον Ἄαρὼν*, which must mean "Speak to Aaron."

It should also be noted that the dative form for “Moses” is always articulated. This fact is helpful in determining the case of “Moses” in the rendering of *היה למשה למנה* at 8<sup>29</sup>: *καὶ ἐγένετο Μ. ἐν μερίδι*. Either the genitive or the dative is possible since the Hebrew preposition denotes possession: “it belonged to Moses for a possession.” Ra chose the dative *Μωσῆ*, but this must be wrong in view of the fact that the dative was always articulated. The text must be *Μωσῆ*, in spite of the fact that *d t* 527 read *τω μωσση*.

3. Lev commonly renders the Hebrew marked infinitive modifying a finite verbal construction by a complementary infinitive sometimes marked by the genitive article *του*. The unmarked complementary infinitive is attested without variation in the tradition 36 times in contrast to the articulated one which occurs without variation among the Greek witnesses only three times (8<sup>15</sup> *του ἐξιλιάσασθαι*; 14<sup>57</sup> *του ἐξηγήσασθαι*, and 26<sup>44</sup> *του διασκεδάσαι*). Another nine instances of the unmarked infinitive find sparse support in the tradition for the article. These are 7<sup>26</sup> *του (δοῦναι)* 55; 11<sup>39</sup> *του (φαγεῖν)* 707 Cyr I 936; 14<sup>36</sup> *του (καταμαθεῖν)* 72; 16<sup>30</sup> *του (καθαρίσαι)* n<sup>-127</sup>; 16<sup>32</sup> *του (ἱερατεῦειν)* b; 17<sup>11</sup> *του (ἐξιλιάσκεσθαι)* Tht Lev 178<sup>ap</sup>; 19<sup>9</sup> *του (ἐκθερίσαι)* 376 b; 20<sup>22</sup> *του (κατοικεῖν)* d n t and 21<sup>10</sup> *του (ἐνδύσασθαι)* 376.

In seven cases some witnesses omit the *του* marking the infinitive in Lev. These are 4<sup>3</sup> (*του*) *τὸν λαὸν ἀμαρτεῖν* d<sup>-44</sup> 75; 7<sup>25</sup> (*του*) *ἱερατεῦειν* C'' b; 8<sup>34</sup> (*του*) *ποιῆσαι* 107'-125 75' 509 318; 16<sup>10</sup> (*του*) *ἐξιλιάσασθαι* 29; 20<sup>4</sup> (*του*) *μὴ ἀποκτεῖναι* A 509\*; 21<sup>9</sup> (*του*) *ἐκπορνεῦσαι* oI<sup>-15</sup>-72; 21<sup>21</sup> (*του*) *προσενεγκεῖν* 15 52'-313 509 126. In three cases there is sufficient tension in the tradition to render the text of Lev problematic. These are

18<sup>20</sup> *ἐκμιανθῆναι* A B 15-72 b 75' x γ<sup>-318</sup> 126 55 Cyr I 581] pr *του* rell  
 25<sup>38</sup> *δοῦναι*] pr *του* F<sup>crpm</sup> M' 58-oI<sup>-29</sup> C'' d f s t γ<sup>-121</sup> 128-407-628 646 799  
 26<sup>18</sup> *παιδεῦσαι*] pr *του* B b d n 85<sup>ms</sup>-321<sup>ms</sup> t 318 319 = Ra

Since the growing tendency towards articulation of the infinitive is well documented for later Greek (cf e.g. Mayser II 1. 323) it seems likely that the unmarked infinitive is original in each of these cases.

4. There are a number of disputable instances in which an articulated noun appears to have been original.

10<sup>6</sup> *ὁ οἶκος* B 72 f<sup>-246</sup> 458 71-527 γ<sup>-121</sup> 59 319] om *ὁ* rell

Though the support for the article is slender it is probably Lev. The word *οἶκος* only occurs 11 times in Lev; only once is it not articulated but that is in the idiomatic phrase *ἐξ οἴκου δουλείας* (26<sup>45</sup>). In only one other context does the nominative occur (10<sup>14</sup>), where, however, no witness omits the article. In the other eight instances the word is articulated in all witnesses as well. Actually only in the nominative can the haplography/dittography variation occur; the majority text is here the result of haplography.

11<sup>14</sup> *τὸν ἰκτινα*] om *τόν* A B 15-29-82 f<sup>-246</sup> 343 x<sup>-509</sup> 121 799 Cyr IX 985 = Ra



The long list of birds which may not be eaten has each bird articulated in  $\mathfrak{M}$  as well as governed by  $\mathfrak{N}$ . One might reasonably expect the Greek equivalents to be articulated as well, but only the first five have the article, all the rest being unarticulated. It should be noted that these first five, *ἀετόν, γρύπα, ἀλιάετον, γύπα* and *ικτίνα*, are also the first five in Deut 14<sup>12 13</sup>, and are there articulated as well. In the Deut list all the remainder are also unarticulated. The change in articulation comes after the first occurrence of *καὶ τὰ ὅμοια αὐτῶ*; it would have been unlikely that the translator had begun the omission of the article in the middle of a list; only after the break indicated by the recurring formula is the repetitious article omitted.

11<sup>40</sup> *τῶν θνησιμαίων 1°*] om *τῶν* F 59

11<sup>40</sup> *τῶν θνησιμαίων 2°*] om *τῶν* A<sup>(c)</sup> B 121 = Ra

The collocation *τῶν θνησιμαίων* occurs 13 times in ch. 11 (as well as *τὰ θνησιμαῖα* once in v. 11), and the articulation is throughout certain. Aside from the above two instances, the article is lacking in the tradition only twice, in v. 35 by 707\* and in v. 36, by 76. Its omission in the second case above by Ra but not in the first is occasioned by a slavish following of the text of B; the omissions in the tradition are simply scribal error.

13<sup>12</sup> *ἡ λέπρα 1°* A B\* M' 15-376 *b n* 321' *γ* 18 55 319 426] om *ἡ* rell

Since the articulated noun equals  $\mathfrak{M}$   $\mathfrak{N}$   $\mathfrak{H}$   $\mathfrak{C}$   $\mathfrak{T}$  the text of Lev is hardly in doubt. The omission of the article is in view of the preceding *ἐξανθήσει* simply an instance of haplography. The articulation of *λέπρα* on the whole merely follows  $\mathfrak{M}$ . Of the 29 instances of  $\mathfrak{C}$   $\mathfrak{T}$   $\mathfrak{H}$  in the book, seven are with the prefixed *he*. Of these seven only one (14<sup>54</sup>) is unarticulated in Lev; the immediate context in  $\mathfrak{M}$  is  $\mathfrak{N}$   $\mathfrak{G}$   $\mathfrak{C}$   $\mathfrak{T}$   $\mathfrak{H}$ . The reverse phenomenon obtains at 14<sup>32</sup> where  $\mathfrak{N}$   $\mathfrak{G}$   $\mathfrak{C}$   $\mathfrak{T}$   $\mathfrak{H}$  is rendered by *ἡ ἀφή τῆς λέπρας*. It is thus questionable whether the parent text was actually that of  $\mathfrak{M}$ .

14<sup>24</sup> (*τὸν ἀμνὸν*) *τὸν (τῆς πλημμελείας)*] > A B V 29-376 *b* 107'-125 53'-246 509-527 121 68-122\* 319 <sup>Latcod</sup> 100 = Ra  $\mathfrak{M}$

14<sup>25</sup> (*τὸν ἀμνὸν*) *τὸν (τῆς πλημμελείας)*] > A B\* V 29-376 *b* 246 121 319 <sup>Latcod</sup> 100 Syh = Ra  $\mathfrak{M}$

These two instances both represent cases where  $\mathfrak{M}$   $\mathfrak{H}$   $\mathfrak{C}$   $\mathfrak{T}$  in the sense of guilt sacrifice is the second element of a bound phrase in the original Hebrew; this is rendered by the definite article used deictically with the genitive phrase *τῆς πλημμελείας*. The omission of the recapitulating article, it is suggested, is secondary, possibly influenced by the Hebrew.  $\mathfrak{M}$   $\mathfrak{H}$   $\mathfrak{C}$   $\mathfrak{T}$  occurs more often throughout this chapter as the second element in a bound phrase. These are rendered as follows.

v. 14 (*ἀπὸ τοῦ αἵματος*) *τοῦ τῆς πλ.*] om *τοῦ* 72-618-708 C'' 19' 246 *s x*-509 =  $\mathfrak{M}$

v. 17 (*τοῦ αἵματος*) *τοῦ τῆς πλ.*] om *τοῦ* F 58-72-οI 52-552-761\* *b* 106 129 *n* 84 71' 126' 18 55 59 319 426 <sup>Latcod</sup> 104 Arm =  $\mathfrak{M}$

v. 28 (*τοῦ αἵματος*) *τοῦ τῆς πλ.*] om *τοῦ* 58-82-381' *n* 30 84 68\*-628 18 426 646 =  $\mathfrak{M}$

In each case the translator used the recapitulating article, and in each case a number of mss witness to its secondary omission.

The recapitulating article is, of course, commonly used to render the Hebrew relative pronoun. Thus in ch. 14 רשא modifies שמ five times and in each case the article is used. What is problematic is the further use of the participle of εἰμί. The evidence is as follows; in each case the lemma of Ra is used.

- v. 16 (τοῦ ἐλαίου) τοῦ ὄντος omnes
- v. 17 (ἔλαιον) τὸ ὄν] om ὄν A V 72-376 b 53'-129 n x<sup>-509</sup> 121 55
- v. 18 (ἔλαιον) τό] + on (ων 799) d t 509 799
- v. 28 (τοῦ ἐλαίου) τοῦ A B F<sup>a</sup> M' V O-15 b x 121 18 55 319 Syh] > F 59; + οντος rell
- v. 29 ἀπὸ τοῦ ἐλαίου τὸ ὄν A B 319 Sa Syh = **℞**] τ. ελ. του ον 19'; om ἀπό M' V 15-376 118'-537 x 121 18 55; ελαιον 381' 426; ελαιον το ον (> 392) rell

It is clear that the presence or absence of the participle is arbitrary; it is original in vv. 16 17, but not in v. 18. It also seems clear that the Ra text at v. 29 is not original but represents a correction based on the Hebrew text. In all the other cases the article (plus participle) refers to ἔλαιον. This should also be the case in v. 29, but the clumsy correction based on the Hebrew שמשה שמ makes the anaphoric referent the articulated participle τὸ καταλειφθέν.

14<sub>43</sub> ἡ ἀφή] om ἡ A B\* oI C<sup>-46c</sup> 344\* 121 z Cyr II 573 = Ra

The word ἀφή occurs only in chh. 13 and 14 where it occurs 62 times. In 15 cases it is modified by λέπρας; in these instances neither ἀφή nor λέπρας is articulated except at 14<sub>32</sub> where the phrase ἡ ἀφή τῆς λέπρας occurs (in v. 32 a few mss, 15-29 500 f<sup>-246</sup> 75', omit ἡ). In 27 instances ἀφή (i.e. in the nominative) obtains without λέπρας as modifier. Of these, two (13<sub>42</sub> 14<sub>35</sub>) are unarticulated (for 14<sub>35</sub> mss 58-72 59 add the article); both of these render נגנ in **℞**, i.e. the unarticulated noun. Of the remaining 25 only 14<sub>43</sub> has a substantial number of mss omitting the article; in other words the articulated noun is certain for 24 instances. Of these 23 render the articulated noun נגנה of **℞**; at 13<sub>44</sub> נגע is rendered by ἡ ἀφή αὐτοῦ. Since **℞** at 14<sub>43</sub> has נגנה it seems likely that ἡ ἀφή is indeed Lev.

- 17<sub>2</sub> τοὺς υἱοὺς 2°] om τοὺς B V G-15-426 121 55 = Ra
- 21<sub>24</sub> τοὺς υἱοὺς 2°] om τοὺς A B 29 x<sup>-509</sup> 122 55 319 = Ra

The plural of υἱός is always articulated in the nominative, although each of the 25 occurrences has a few mss which omit the article. The error is an auditory one, οἱ υἱοί being realized phonemically as /hi hi-í/. For τοῖς υἱοῖς which occurs 36 times, only one instance obtains in which Lev omits the article. At 21<sub>2</sub> υἱοῖς is used generically in the context of "for father and mother and sons and daughters, for brother and sister" and an article is intentionally avoided. Only once is the variation in the tradition with respect to the use of the article to be found in the dative. In 21<sub>1</sub> τοῖς is omitted in a large number of mss:

τοῖς υἱοῖς] om τοῖς F V O<sup>'-29 72 708</sup> C'' b 56'-129 s 318 z<sup>-68'</sup> 59 424 799

The phrase occurs in the context εἶπον τοῖς ἱερεῦσιν τοῖς υἱοῖς Ἀαρών. The article is expected, is certainly original, and there is no good reason for its omission.

The genitive occurs 39 times. Of these 29 are articulated with no variation in the tradition with respect to the article. At 20<sub>17</sub> υἱῶν obtains without the article and the

text tradition supports this unanimously. The word occurs in the context *ἐνώπιον υἱῶν γένους αὐτῶν*. Two further instances obtain in which *υἱῶν* is unarticulated in Lev but variants occur. These are

16<sup>17</sup> *υἱῶν*] pr *των* 767 85<sup>'mg</sup>-321<sup>'mg</sup>-343-344<sup>mg</sup> 527 γ Chr III 356  
 25<sup>33</sup> *υἱῶν*] pr *των* 618-707 d n<sup>-458</sup> t

The manuscript support for the article is too meagre to consider it seriously as critical text. This is also true for the reverse phenomenon.

7<sup>23</sup> *των υἱῶν*] om *των* 75  
 16<sup>5</sup> *των υἱῶν*] om *των* 529  
 16<sup>19</sup> *των υἱῶν*] om *των* A  
 16<sup>21</sup> *των υἱῶν*] om *των* 72  
 19<sup>2</sup> *των υἱῶν*] om *των* O<sup>-58</sup>-618 d 246 54-75' 30' t 628  
 22<sup>2</sup> *των υἱῶν*] om *των* A  
 24<sup>8</sup> *των υἱῶν*] om *των* 55

The accusative plural occurs 23 times, of which 18 are articulated without exception throughout the tradition. Two, on the other hand, are similarly witnessed as unarticulated, both occurring in 10<sup>4</sup>. The context reads *καὶ ἐκάλεσεν Μωυσῆς τὸν Μισαήλ καὶ τὸν Ἐλισαφάν υἱοὺς Ὁζιήλ υἱοὺς τοῦ ἀδελφοῦ τοῦ πατρὸς Ἀαρῶν*. Presumably since both *Μισαήλ* and *Ἐλισαφάν* were already articulated, the articulation of *υἱοὺς* became superfluous in the apposite phrases.

In three cases the tradition is not unanimous with respect to the articulation of *υἱοὺς*, viz., the instances at 17<sup>2</sup> and 21<sup>24</sup> listed at the beginning of this note and at 10<sup>12</sup> where ms 318 uniquely omits *τούς* from the phrase *τούς υἱοὺς*. In view of the strong pattern of articulation in Lev the adoption of the article in these three cases is clearly warranted.

23<sup>2</sup> *αἱ ἐορταί μου*] om *αἱ* A B<sup>txt</sup> 931 O<sup>'-58</sup>-72 C<sup>'-414</sup> 314-537 107'-125 56'-129 458 s<sup>-321'</sup>mg  
 t<sup>-370</sup> 527 318 319 416 424 = Ra

Since *αἱ* and *ἔ* are homophonous the addition or omission of the article before *ἐορταί* is a frequent error in the tradition, and it is on the face of it impossible to determine whether the article is original. The Hebrew text is not helpful since the noun *מוֹעֵדִי* is a bound form and therefore does not articulate. On the other hand, earlier in the verse *αἱ ἐορταί κυρίου* occurs. There the article is only omitted by 72-376' 77-413-551 b d 30 527 318 55 319, and would seem to be original. It is unlikely that the translator would render the phrase differently within the same sentence; accordingly the article has been taken as Lev throughout the verse.

25<sup>5</sup> *τὰ ἀναβαίνοντα*] om *τά* A B F Fb<sup>2</sup> V O<sup>'-376</sup> 708<sup>c</sup> 56'-129 75-127 30'-130 509 121 68'-128 55  
 59 319 799 Cyr I 1125 = Ra  
 25<sup>11</sup> *τὰ ἀναβαίνοντα*] om *τά* A B F V O-82-381'-707 417-528 f 54' x γ 126 59 319 Phil III 147  
 = Ra

In both cases the participle is an attributive adjective modifying *τὰ αὐτόματα* and should agree in articulation with the head word. The variant text is simply the product of haplography.

5. For a number of unarticulated nouns in Lev articulation might be considered in view of its support in the tradition.

52 βδελυγμάτων] pr των οI-29 16' 128-628' 646; pr η των A B x 121 55 = Ra

This word occurs in the context of ἡ τῶν θνησιμαίων βδελυγμάτων τῶν ἀκαθάρτων; it is immediately followed by its exact parallel ἡ τῶν θνησιμαίων κτηνῶν τῶν ἀκαθάρτων. The verse rather freely renders the Hebrew, and the corresponding text of **Ⲙ** is ממה במה או בנבלת חית ממאה או בנבלת חית ממאה. It seems highly unlikely that the translator would not render the two phrases in the same way; βδελυγμάτων contrasts with κτηνῶν, and neither is articulated. The correlative conjunction of the variant text is of course secondary.

57 (εἰς) πρόβατον] pr το B F<sup>b</sup> 15 x Cyr I 969 = Ra

Unfortunately the phrase εἰς πρόβατον is unique here in Lev. The phrase modifies τὸ ἰκανόν, and either the articulated or the unarticulated noun makes good sense in the context. The Hebrew text of **Ⲙ** is, however, unarticulated (הש); furthermore the evidence in the Greek for the article is very sparse and would not be considered seriously were B not included. All things considered it seems prudent to accept the unarticulated text as Lev.

517 ψυχῆ F<sup>b</sup>] pr η B F G 68'-120-128-628' 59 = Ra

Whenever ψυχῆ stands as head word for an εἰάν construction or for a relative clause with ἄν it is not articulated in Lev, except when the δέ particle is present. When ψυχῆ is the subject within an εἰάν clause the lack of article is the rule even when the δέ particle is present. Only occasionally does the tradition go contrary to the above observations. The following is a complete list.

- 515 ψυχῆ ἢ ἄν] pr η 128 Tht Lev 160<sup>Ⓟ</sup>
- 711 ψυχῆ ἢ ἄν] pr η 72' f 71' 392 68'-126' 59
- 226 ψυχῆ ἢ τις ἄν] pr η 15-707<sup>c</sup> C'' 54-75' s 319

No instances of εἰαν δε η ψυχη or of η ψυχη εἰαν are to be found in the ms tradition of Leviticus.

- 95 συναγωγή A B M<sup>txt</sup> 376 C'' b x<sup>-527</sup> γ<sup>-318</sup> 68'-120' 18 55] pr η rell
- 96 δόξα (κυρίου) A B M<sup>txt</sup> οI-15-707 19' γ<sup>-318</sup> 18 59] pr η rell

In both the above instances the addition of the article is probably the result of scribal improvement of Greek style. In the case of 95 the article is particularly desirable stylistically since the noun is modified by πᾶσα and **Ⲙ** has כל העדה. There is no need to suggest influence from the Hebrew for the addition of the article, however, since the sense of the passage itself suggests articulation. But it is difficult to see how πασα συναγωγή could have developed from πασα η συναγωγή, and the lectio difcilior is to be preferred. A similar context occurs in 24<sub>16</sub>.

- (πᾶσα) συναγωγή A B\* 82\* C'' d<sup>-106</sup> 619 γ<sup>-318</sup> 407 55 646 Cyr VII 636] pr η Cyr VIII 860 rell = **Ⲙ**
- (συναγωγή) Ἰσραήλ A B M' V C'' s 509-527 γ 18 55 646 Cyr VII 636] > Cyr VIII 860 rell = **Ⲙ**

In an almost identical context in v. 14 Lev reads (*καὶ λιθοβολήσουσιν αὐτὸν*) *πᾶσα ἡ συναγωγή*, whereas in v. 16 the context reads *λίθοις λιθοβολεῖτω αὐτὸν πᾶσα συναγωγή Ἰσραήλ*. At v. 14  $\mathfrak{M}$  has *העדה כל ותו רגמו בו כל*, and at v. 16, *כל בו כל רגמו ירגמו בו כל העדה*, i. e. in both verses  $\mathfrak{M}$  has the same subject: *כל העדה*, but in v. 16 Lev adds *Ἰσραήλ*; possibly it represents a different parent text. Apparently when the noun is preceded by the word for “all” it does not carry the article if it is also modified by a proper noun. Thus 4<sup>13</sup> *πᾶσα συναγωγή Ἰσραήλ*, 16<sup>17</sup> *πάσης συναγωγῆς υἰῶν Ἰσραήλ* and 22<sup>18</sup> *πάση συναγωγῆ Ἰσραήλ*. But when *πᾶς* does not precede the noun it is articulated; cf 16<sup>5</sup> *τῆς συναγωγῆς τῶν υἰῶν Ἰσραήλ* and 19<sup>2</sup> *τῆ συναγωγῆ τῶν υἰῶν Ἰσραήλ*. This may, of course, be coincidence, since it does not apply to other nouns.

14<sup>13</sup> *ἀμαρτίας* 2° A B V 15-376-618\* b 767 x 121 319] pr *της* rell

The phrase *περὶ ἀμαρτίας* also occurs in the immediately preceding clause. Since it is there without an article one would expect it to be without here as well. The addition of the article in the tradition is undoubtedly due to the influence of the article in the immediately following phrase *ὥσπερ τὸ τῆς πλημμελείας*.

18<sup>9</sup> *τὴν ἀσχημοσύνην*] om *τὴν* A B 15 x = Ra

18<sup>7</sup> *πατρός* A B 618 b d<sup>-106</sup> 75 30\* x<sup>-509</sup> y<sup>-318</sup> 319] pr *τουτου* 72; pr *του* rell

18<sup>7</sup> *μητρός σου* A B b d<sup>-106</sup> 246 75 x<sup>-509</sup> 121 407] *γυναικος πρς σου* 628; *matris suae* Lat<sup>cod</sup> 100; pr *της* rell

18<sup>9</sup> *ἀδελφῆς* 29 C'' b d 458 t 318 z 646] pr *της* rell = Ra

18<sup>14</sup> *πατρός* F 376'-707-708 550' b 106<sup>mg</sup> y<sup>-121</sup>] pr *του* rell = Ra

Beginning with v. 7 a pattern begins in which the word *ἀσχημοσύνην* is placed as a preposed modifier to *οὐκ ἀποκαλύψεις*, and then the pattern is reversed. Thus vv. 7—17 all have the word as preposed and in each case it is without article. In the reverse pattern, i. e. with *ἀσχημοσύνην* following *ἀποκαλύπτειν* the word is consistently rendered with an article; cf vv. 7 9 10 11 15 17 18 and 19. There is obviously no particular rule governing this phenomenon since before the pattern begins the phrase *ἀποκαλύψαι ἀσχημοσύνην* does occur without articulation. In view of the pattern it seems likely that the omission of *τὴν* in a few mss in v. 9 is secondary.

Genitive modifiers of *ἀσχημοσύνην* within this section always occur without the article. The pattern “the nakedness of . . . thou shalt not uncover” occurs over and over again in these verses; since this is a translation pattern one can safely omit the article even in vv. 9 and 14 where the article is popularly attested in the tradition.

## E) Pronouns

1. Third person nominal suffixes in Hebrew when translated in Lev are shown by the genitive of *αὐτός*, i. e. *αὐτοῦ*, *αὐτῆς* and *αὐτῶν*. The translator on the whole preferred to render these suffixes; in fact, *αὐτοῦ/αὐτῆς/αὐτῶν* occur 425 times as modifiers of nouns or nominals of which most instances either have unanimous support in the tradition or the omission of the pronoun has only scattered support. Only 30 instances among the 425 obtain in which the omission of the pronoun is supported

by a minimum of one text group. These are given in the following list; I give the Hebrew equivalent at the end of each citation.

- 4<sup>15</sup> (τὰς χεῖρας) αὐτῶν] > 107'-125<sup>Latcod</sup> 104(vid): ידיהם  
 4<sup>30</sup> (τὸ αἷμα) αὐτῆς] αὐτου 246; > oII<sup>-72</sup> 53'-56 68'-120'-628 Co: דמה  
 5<sup>6</sup> (περὶ τῆς ἁμαρτίας) αὐτοῦ] > F M' oI<sup>-15</sup> 19' 125 f n 619 318 z<sup>-126</sup> 18 59 319 426 646'  
<sup>Latcodd</sup> 100 103 Aug Lev 2 Arm Bo: מחמאתו  
 5<sup>10</sup> (περὶ τῆς ἁμαρτίας) αὐτοῦ] > 15 19' 125' n x<sup>-527</sup> 392 55 319 Cyr I 969<sup>Latcodd</sup> 100 101  
 Arm Bo: מחמאתו  
 5<sup>13</sup> (τῆς ἁμαρτίας) αὐτοῦ] > A 381' 458 318<sup>Latcodd</sup> 101 103 Arm: מחמאתו  
 8<sup>17</sup> (τὴν βύρσαν) αὐτοῦ] > 107'-125: ערו  
 8<sup>17</sup> (τὰ κρέα) αὐτοῦ] > 381' d<sup>-106</sup> 799 Arm: בשרו  
 13<sup>42</sup> (ἐν τῷ ἀναφαλαντώματι) αὐτοῦ 2°] > 130-321' 121<sup>(mg)</sup><sup>LatRuf</sup> Lev VIII 5 Arm: בגבחתו  
 13<sup>43</sup> (ἐν τῷ φαλακρώματι) αὐτοῦ] > oI<sup>-15-29</sup> C''-414' 417 550' 392 68'-120'-128: בקרחתו  
 14<sup>28</sup> (τοῦ ποδός) αὐτοῦ] > F V x 55<sup>Latcod</sup> 100: רגלו  
 15<sup>25</sup> (τὴν ἄφεδρον) αὐτῆς] > x<sup>-509</sup>: נדתה  
 15<sup>31</sup> (διὰ τὴν ἀκαθαρσίαν) αὐτῶν] > A 15 x<sup>-509</sup> 121 319: בממאתם  
 16<sup>16</sup> (καὶ ἀπὸ τῶν ἀδικημάτων) αὐτῶν] > 422 53' 54-75' Tht Lev 176<sup>ap</sup>: ומפשעיהם  
 16<sup>21</sup> (τὰς ἀδικίας) αὐτῶν] > 107'-125: פשעיהם  
 16<sup>27</sup> (τὰ δέρματα) αὐτῶν] > d<sup>-44</sup>: ערתם  
 16<sup>27</sup> (τὰ κρέα) αὐτῶν] > 72 d<sup>-44</sup>: בשרם  
 16<sup>32</sup> (τὰς χεῖρας) αὐτοῦ] αὐτων 73' 527 799; > b: את ידו  
 17<sup>15</sup> (τὰ ἱμάτια) αὐτοῦ] > x<sup>-509</sup>: בגדיו  
 19<sup>3</sup> (πατέρα) αὐτοῦ] > 707 d<sup>-106</sup> 71' Arm: ואביו  
 20<sup>9</sup> (τὸν πατέρα) αὐτοῦ] > F 58-72 C'' 106 s 59 799<sup>LatRuf</sup> Lev XI 2 3: את אביו  
 20<sup>9</sup> (πατέρα) αὐτοῦ 2°] > C'-417-422 44 s: אביו  
 20<sup>17</sup> (ἐκ πατρὸς) αὐτοῦ] > 426 f<sup>-129</sup> 75 Arm Co: בת אביו  
 20<sup>18</sup> (τοῦ αἵματος) αὐτῆς] > d 458 t: דמיה  
 21<sup>11</sup> (ἐπὶ πατρὶ) αὐτοῦ] > b: לאביו  
 21<sup>11</sup> (οὐδὲ ἐπὶ μητρὶ) αὐτοῦ] > b: ולאמו  
 22<sup>11</sup> (καὶ οἱ οἰκογενεῖς) αὐτοῦ] αὐτων 19; > x<sup>-509</sup>: וליליד ביתו  
 23<sup>18</sup> (καὶ αἱ θυσίαι) αὐτῶν] > 44'-125: ומנחתם  
 25<sup>28</sup> (ἡ χεῖρ) αὐτοῦ] τουτου x<sup>-509</sup>; > b<sup>-118c</sup>: ידו  
 26<sup>43</sup> (τὰ σάββατα) αὐτῆς] αυτην A; > 107'-125: את שבתתיה

In none of these is the text of Lev ever really in question. The only one which might need defence is that of 5<sup>6</sup>, since evidence for the omission of αὐτοῦ is substantial. Earlier in the verse *περὶ τῆς ἁμαρτίας* 1° is original, i.e. it is without *αὐτου* (which was added by Origen as its occurrence sub ast in G shows). Then for the Hebrew *לחמאת* Lev has *περὶ ἁμαρτίας*, naturally without a pronoun. The last word in **Ⲙ** is מחמאתו for which Sam has על חמאתו אשר חמא ונסלח לו; this probably represents the parent text for Lev rather than **Ⲙ**: *περὶ τῆς ἁμαρτίας αὐτοῦ ἧς ἤμαρτεν καὶ ἀφεθήσεται αὐτῷ ἡ ἁμαρτία*.

The substantial support listed for the omission of αὐτοῦ needs further comment. Only 125 f<sup>-129</sup> 619 319 646<sup>1</sup> omit just the αὐτοῦ; all the others omit αὐτοῦ ἧς ἤμαρτεν. The support for the longer text is sufficiently substantial to warrant its acceptance as Lev.

A tabulation of nouns modified by the genitive of the pronoun αὐτός in order of frequency (only for three or more) yields the following results: *υἱός* 34; *χεῖρ* 21; *δῶρον* 16; *αἷμα*, *ἀκαθαρσία* and *λαός* 15; *ἁμαρτία* and *σῶμα* 14; *θνησιμαῖον* 13; *ἀσχημοσύνη*, *ἱμάτιον* and *πατήρ* 11; *κεφαλή* 10; *κατάσχεσις* 9; *ἀδελφός* and *θεός* 7; 6 each for *ἄφεδρος*, *θυσία*, *μήτηρ*; 5 each for *γένημα*, *καρπός*, *κρέας*, *μνημόσυνον*, *οἶκος*

and *ῥύσις*; 4 each for *γενεά, θρίξ, ἐχθρός, ὄψις, σάρξ, στολή* and *τιμή*, and 3 each for *ἀδελφή, ἄρτος, γένος, δέρμα, κοίτη, λύτρον, πλημμέλεια, πούς, προΐσις, σάββατον, στέαρ* and *χρῶς*.

Over against this Lev often failed to render the pronominal suffixes, particularly when the reference would be clear from the context. In many instances the text of Lev is indisputable, the genitive pronoun being added in a minority of the text tradition, often by the hexapla. In all of the following instances the variant =  $\mathfrak{M}$

- 14 *τὴν χεῖρα*] + (\* G Syh) *αυτου* O-15 118'-537<sup>LatRuf Lev I 3 Arab Arm Sa Syh</sup>  
19 *ἐγκοιλία*] + (\* G Syh) *αυτου* B O-15 318 Aeth Co Syh  
19 *τοὺς πόδας*] + (\* G Syh) *αυτου* O-58-15 318 Sa Syh  
112 *μέλη*] + (\* G Syh) *αυτου* O-15 318 Arab Syh  
112 *κεφαλὴν*] + (\* G Syh) *αυτου* O-58-15-72 129 59 Arab Arm Syh  
114 *δῶρον 1°*] + *αυτου* 29 646<sup>I</sup>  
115 *τὸ αἷμα*] + *αυτου* O-58 118'-537 318 Syh  
116 *τὸν πρόλοβον*] + *αυτου* O-15 19' Sa Syh  
116 *τοῖς περοῖς*] + (\* Syh) *αυτου* O-15 Syh Barh  
117 *τῶν περὺγων*] + *eius* Sa  
22 *τὴν δράκα*] + (\* G Syh) *αυτου* O-58-15 Arm Co Syh  
22 *τῆς σεμιδάλεως*] + (\* G Syh) *αυτης* O-58 Syh  
22 *τῷ ἐλαίῳ*] + \* *αυτης*  $\leftarrow$  G Syh  
32 *τοῦ δώρου*] + (\* G) *αυτου* O-58-15 118'-537 Arab Sa Syh  
38 *τὰς χεῖρας*] + (\* G) *αυτου* O-58 414' 75' 628 Aeth Arab Arm Co Syh  
38 *τὸ αἷμα*] + (\* G) *αυτου* O-58 118'-537 Arab Syh  
313 *τὰς χεῖρας*] + *αυτου* O-15 C'' *d n s t* (-134) 527 319 424 646<sup>I</sup> verss  
313 *τὸ αἷμα*] + (\* G) *αυτου* O-58-15-29 318 Arab Sa Syh  
46 *τὸν δακτύλον*] + *αυτου* O-58-15-618\* 118'-537 458 318 18 426 Arab Arm Co Syh  
411 *τῇ κεφαλῇ*] + (\* G) *αυτου* M<sup>ms</sup> O-29 344<sup>ms</sup> 527 318 416 Arab Syh  
417 *τὸν δακτύλον*] + *αυτου* F<sup>b</sup> O(-G)-15-72 118'-537 *d* (-106) *n t* 68' 426 Arm Co Syh  
419 *στέαρ*] + *αυτου* F<sup>b</sup> M' O''-15 72 118'-537 *dft yz* 18 646 799<sup>Latcodd</sup> 100 104 Arab Sa Syh  
425 *τῷ δακτύλῳ*] + ( $\div$  G mend pro \*) *αυτου* O Sa Syh  
428 *ἡ ἁμαρτία*] + *αυτου* 426<sup>Latcod</sup> 103(vid) Arab Syh  
428 *τῆς ἁμαρτίας*] + *αυτου* O-58-15 318 Cyr I 965 Eus VI 15 Syh  
435 *τῆς ἁμαρτίας*] + (\* G) *αυτου* F<sup>b</sup> O-58-15 118'-537 318 18 Sa Syh  
51 *τὴν ἁμαρτίαν*] + (\* G) *αυτου* F<sup>b</sup> O-15-29 118'-537 129 318 319<sup>LatRuf Lev 3tit</sup> Sa Syh  
56 *τῆς ἁμαρτίας 1°*] + (\* G) *αυτου* O-58-15 *d n* -75 *t* 55 Syh  
58 *σφονδύλου*] + *αυτου* F<sup>a</sup> O-15 318 Co Syh  
62 *τὸν πλησίον 1°*] + (\* G) *αυτου* F<sup>b</sup> O-15-72 318 Eus VI 16 Arab Arm Bo Syh  
62 *τὸν πλησίον 2°*] + (\* G) *αυτου* O-15 318 Arm Bo Syh  
65 *τὸ κεφάλαιον*] + (\* G) *αυτου* O 318 Syh  
615 *τῇ δρακί*] + (\* G Syh) *αυτου* O-15 318 Arm Co Syh  
632 *τὸ αἷμα*] + *αυτου* O-58 319<sup>Latcod</sup> 100 Hes 857 Sa Syh  
78 *τὴν ἁμαρτίαν*] + *eius* Sa  
917 *τὰς χεῖρας*] + *αυτου* F<sup>a</sup> O-15 *b* Aeth Co Syh  
922 *τὰς χεῖρας*] + *αυτου* O-15 *b* 318 Or IX 336 Arm Co Syh; *manum suam* Aeth =  $\mathfrak{M}$   
924 *πρόσωπον*] + *αυτων* O-15 *b d* 54' 343 *t* 509 318 Arm Co Syh =  $\mathfrak{M}$ ; + *αυτου* 75; *faciem suam* <sup>Latcod</sup> 100  
1127 *χειρῶν*] + *αυτου* F<sup>a</sup> O-15 *b* 246 318 126'-628' 646 Arm Sa Syh  
1140 *τὰ ἰμάτια 1°*] + *αυτου* (*εαυτου* G-58) F O C''(-413 422) *b* (-314) 53'-246 85'-321'-730 *t* 318 68' 799 Cyr I 936<sup>Latcod</sup> 100 Co Syh  
1312 *κεφαλῆς*] + *αυτου* 15-376 422 *b* Bo Sa<sup>2 3</sup>  
1328 *κατὰ χώραν*] + *eius* Bo Syh  
1331 *ἡ ὄψις*] + *αυτου* O-15 *b* 318 Co Syh  
1334 *τὰ ἰμάτια*] + *αυτου* O-15 *b* 318 Arab Arm Co Syh  
1341 *πρόσωπον*] + *αυτου* O-15-618 *b* <sup>LatRuf Lev VIII 10</sup> Co Syh

- 14<sub>9</sub> *πάγωνα*] + *αυτου* O-15 C''-500 664 318 Co Syh  
 15<sub>3</sub> *ρύσεως* 1°] + *αυτου* 15-376  
 15<sub>3</sub> *τῆς ῥύσεως* 2°] + *αυτου* 15-376 129 75' 126  
 15<sub>25</sub> *αἵματος*] + *αυτης* O-15 b 767 318 Syh  
 15<sub>27</sub> *τὰ ἱμάτια*] + *αυτου* O'-15 (58) 77 b 53'-246 n-127 x-509 318 126 799 Arm Co Syh  
 16<sub>12</sub> *τὰς χεῖρας*] + *αυτου* O-58-15-381' b d f-129 t 318 Tht Lev 175<sup>te</sup> LatHes 994 Ruf Lev IX 8 Arm Sa<sup>1</sup> Syh  
 16<sub>14</sub> *τῷ δακτύλῳ* 1°] + *αυτου* O b d(-44) n t 318 LatHes 995 Ruf Lev IX 10 Arab Arm Bo Sa<sup>3</sup> Syh  
 19<sub>8</sub> *ἀμαρτίαν*] + *eius* Sa  
 19<sub>11</sub> *τὸν πλησίον*] + *αυτου* 708 b 129 318 LatAug Lev 68<sup>ap</sup> Spec 43 Arm Co  
 19<sub>22</sub> *ἡ ἀμαρτία*] + *αυτου* M' O-15-29 C''(-414' 417) 106 246 s 318 z 18 Bo Sa<sup>2</sup> Syh  
 20<sub>19</sub> *ἀμαρτίαν*] pr *αυτης* 53'; + *αυτων* 376 b d n-458 t 799 Arm Sa  
 21<sub>2</sub> *πατρί*] *μητρι αυτου* O-58 =  $\mathfrak{M}$ ; + *eius* Arab  
 21<sub>2</sub> *μητρί*] *πατρι αυτου* O-58 =  $\mathfrak{M}$ ; + *αυτου* b Arab  
 21<sub>2</sub> *νιοῖς*] + *αυτου* 426 Arab  
 21<sub>2</sub> *θυγατράσιν*] + *αυτου* O-58 Arab  
 21<sub>5</sub> *τοῦ πάγονος*] + *αυτων* O-376 54-75' 318 Bo  
 21<sub>10</sub> *τὴν κεφαλὴν* 1°] + *αυτου* M' b d n t-84 18 LatRuf Lev XII 2 3 Co Syh  
 21<sub>10</sub> *τὴν κεφαλὴν* 2°] + *αυτου* F<sup>a</sup> O-58 b n 318 LatRuf Lev XII 3 Arm Co Syh  
 24<sub>15</sub> *ἀμαρτίαν*] + (✕ G Syh) *αυτου* O-58 Latcodd 91 92 94—96 Sa Syh  
 24<sub>19</sub> *τῷ πλησίον*] + *αυτου* O b 509 318 Anast 488 Arm Co Syh  
 25<sub>14</sub> *τὸν πλησίον*] + *αυτου* O x-509 318 55 Aeth Arm Co Syh; *τον αδελφον αυτου* b =  $\mathfrak{M}$   
 25<sub>17</sub> *τὸν πλησίον*] + *αυτου* O-618 b 318 Latcod 100 Arm Co Syh  
 25<sub>26</sub> *τῇ χειρὶ*] + *αυτου* O b 318 Latcod 100 Co Syh  
 25<sub>28</sub> *ἡ πρᾶσις*] + *αυτου* (-τω 376 458) O-58 b d n t Arm Sa Syh  
 25<sub>35</sub> *ταῖς χερσίν*] + *αυτου* V O-58 b 126'-407-628 Latcod 100 Co Syh  
 25<sub>41</sub> *τὴν πατρικὴν*] + *αυτου* F M' O-15-29-72 b 129 509 68' 18 59 Co Syh  
 25<sub>49</sub> *ταῖς χερσίν*] + *αυτου* (εαυτ. G-376) V O-618\* 16' b 54-75' 318 55 Arm Syh

In none of the above instances is the text of Lev ever in doubt; in fact, many of the added pronouns are actually under the asterisk in G and/or Syh, and in most instances the variant text is supported by all or at least some O witnesses.

There is an equally large number of instances in which the shorter text, though also probably original, is supported by a minority of witnesses. As in the case of the preceding list the longer text represents a text closer to  $\mathfrak{M}$ .

- 11<sub>2</sub> *τὸ στέαρ* A B M' O-15-29-72 b 127 x y-318 18 55 319 Latcodd 91 92 94—96 100 101 Arm Sa] + *αυτου* rell  
 11<sub>5</sub> *τὴν κεφαλὴν* A B 118'-537 x-527 121 55 319 Latcod 101] + *αυτου* rell  
 3<sub>2</sub> *τὰς χεῖρας* A B b x 55 319 426 Cyr I 1025 Latcod 101] + *αυτου* rell  
 4<sub>24</sub> *τὴν χεῖρα* A B 15 19' n-127 x-509 55 319 426 Cyr I 965 Latcodd 100 103] + *αυτου* rell  
 4<sub>29</sub> *τὴν χεῖρα* A B 19' n x y-318 55 319 426 La] + *αυτου* rell  
 4<sub>30</sub> *τῷ δακτύλῳ* A B 19' 127 x y-318 55 319 Latcodd 100 103] + *αυτου* rell  
 4<sub>33</sub> *τὴν χεῖρα* A B 53' n x-509 y-318 55 426 Latcod 100] *τας χειρας* 19' 319; + *αυτου* rell  
 4<sub>34</sub> *τῷ δακτύλῳ* A B 19' n x y-318 55 319 Latcod 100] pr *eius* Latcod 103(vid); + *αυτου* (εαυτ. 58 59) rell  
 5<sub>12</sub> *τὴν δράκα* A B 15 b 127 x y-318 55 319 Phil III 197 200 Latcodd 100 101 103 Arm] + *αυτου* rell  
 5<sub>17</sub> *τὴν ἀμαρτίαν* A B 129 127 x y-318 55 319 Anast 580 Latcodd 100 101 103 Aeth Arm] + *αυτου* rell  
 6<sub>5</sub> *τὸ πέμπτον* (aut *επιπεμπτον*) A B 58-376 d 127 x y-318 55 319 Cyr I 976 La Arm] + *αυτου* (-τω 318) LatAug Lev XX 5 rell  
 7<sub>3</sub> *σωτηρίου* A B b 127 x y-318 55 319 Cyr I 833 Latcodd 100 103 Aeth-CP Arm] > 15; + *αυτου* rell



- 719 σωτηρίου 1° A B 118<sup>mg</sup> d n<sup>-54</sup> 730 t x<sup>-527</sup> γ<sup>-318</sup> 55 319 Latcod 100 Aeth Arm] > 54; + αυτω (εαυτ. 376) 376 16\* 799; + αυτου rell
- 719 του σωτηρίου A B b x<sup>-527</sup> γ<sup>-318</sup> 55 319 Arab Sa] *quod est salutare deo* Latcod 100; + αυτου rell
- 814 τὰς χειρας A B 58 x<sup>-527</sup> 55 319 426 Eus Ps LXVIII 30s] + αυτων (-την 708\*) rell
- 815 τῷ δακτύλῳ A B(mg) 127 71' γ<sup>-318</sup> 55 319 Latcod 100] του θυσιαστηριου 509; + αυτου rell
- 820 μέλη 1° A B b x<sup>-527</sup> γ<sup>-318</sup> 55 319 Latcodd 100 101 Arab Arm Pal] + αυτου rell
- 823 τῆς χειρός A B F M' oI<sup>-15 29</sup> 56-129 x<sup>-527</sup> γ z 18 55 59 426 799 Latcodd 100 101] + αυτου F<sup>a</sup> rell
- 823 του ποδός A B 72 x<sup>-527</sup> γ<sup>-318</sup> 18 55 59 Chr II 912 Latcodd 100 101] + αυτου rell
- 824 των ὀτων A B 381' 529<sup>txt</sup> 106 x<sup>-527</sup> 392 55] + αυτων (αυτω 246) rell
- 98 ἀμαρτίας] + αυτου F<sup>b</sup> O-15 414'-528'-550' b 106 53' n 321'-343-730 527 318 z<sup>-126 630</sup> 426 799 Aeth<sup>P</sup> Arab Arm Sa<sup>2 3</sup> Syh; + το αυτου (εαυτου 72) F M' oI<sup>-15</sup> C<sup>-414'</sup>-57'-73' d<sup>-106</sup> 56'-129 30-85' t 392 126-630 18 59 =  $\text{XX}$
- 99 δάκτυλον A B 127 x γ<sup>-318</sup> 55 319 Latcod 100 Arm<sup>ap</sup>] + αυτου rell
- 1125 τὰ ἱμάτια A B 127 x<sup>(-509)</sup> γ<sup>-318</sup> 55 319 Latcod 100] + αυτου (εαυτ. 15-82-707 407) rell
- 1128 τὰ ἱμάτια A B\* 54' γ<sup>-318</sup> Latcodd 100 104] + αυτου (αυτων 619\*) rell
- 1140 τὰ ἱμάτια 2° A B 15-29-72 n<sup>-458</sup> x<sup>-509</sup> γ<sup>-318</sup> 55 319 Latcodd 100 104] + αυτου rell
- 125 κατὰ τὴν ἀφεδρον A B 127 x γ<sup>-318</sup> 55 319 Latcod 100 Arm] + αυτης rell
- 133 του χρωτός 2° A B n<sup>-54</sup> x γ<sup>-318</sup> 55 319 Cyr I 977 Latcodd 100 104 Hes 929 Arm] > 72; + αυτου rell
- 134 του χρωτός A B<sup>c</sup> 528 x<sup>-509</sup> γ<sup>-318</sup> 55 319 Latcodd 100 104] τ. χρωματος 509; + αυτης B\*; + αυτου rell
- 136 τὰ ἱμάτια A B 381' n x γ<sup>-318</sup> 55 319 Latcod 100] + αυτου rell
- 1311 του χρωτός A B x 121 55 319 Latcod 100] > 72; + αυτου rell
- 1312 ποδῶν A B F 72 53' 127-767 x γ<sup>-318</sup> 55 59 319 Latcod 100 Hes 929 PsHi Ep XXXIV 4 Ruf Lev VIII 5s Arm] + αυτου F<sup>a</sup> rell
- 1313 του χρωτός A B 127-767 x γ<sup>-318</sup> 55 319 Latcod 100 Hes 929 PsHi Ep XXXIV 4 Arm] + αυτου rell
- 1323 (κατὰ) χώραν A B d<sup>-106suplin</sup> 127-767 t x γ<sup>-318</sup> 55 319 Phil II 225 Latcod 100 Arm] την γην 106<sup>suplin</sup>; > 426; + αυτου rell
- 1337 ἐνώπιον A B x γ<sup>-318</sup> 55 319 Latcod 100] post θραῦσμα tr n<sup>-127</sup>; > Aeth Arab Arm; + αυτου rell
- 1355 τὴν ὄψιν A B M' 46<sup>s</sup> d n t x γ<sup>-318</sup> 18 55 319 Arm] tactus Latcod 100; + αυτης rell
- 149 τὰ ἱμάτια A B V 509 121 55 319 Epiph II 485] + αυτου rell
- 1414 τῆς χειρός A B V x 121 55 319 Latcod 100] αυτου χ. 767; + αυτου rell
- 1414 του ποδός A B V x 121 55 319 Latcod 100] + αυτου rell
- 1416 τὸν δάκτυλον (-λιον 392) A B x γ<sup>-318</sup> 55 319 Latcod 100] + αυτου rell
- 1416 τῆς χειρός (-ρας 71') A B V x γ<sup>-318</sup> 55 319 426] + αυτου rell
- 1416 τῷ δακτύλῳ A B V 54'-75 x γ<sup>-392</sup> 55 319 426 Latcod 100] > LatRuf Lev VIII 11 Aeth; + αυτου rell
- 1417 τῇ χειρὶ A B V 19 x γ<sup>-318</sup> 55 Latcodd 100 104] της χειρος 85<sup>mg</sup>-321<sup>mg</sup>; + αυτου rell
- 1417 τῆς χειρός A B V 376 x γ<sup>-318</sup> 55 319 Latcodd 100 104] + αυτου rell
- 1417 του ποδός A B V x γ<sup>-318</sup> 55 319 Latcodd 100 104] + αυτου rell
- 1425 (τῆς) χειρός A B V x γ<sup>-318</sup> 55 319 Latcod 100] pr αυτου 381'; + αυτου rell
- 1425 του ποδός A B V 15-72-381' x<sup>-509</sup> γ<sup>-318</sup> 55 319 Latcod 100] + αυτου rell
- 1427 τῷ δακτύλῳ A B V 15 127-767 x 121 55 319 Latcod 100 Arm] + αυτου rell
- 1432 τῇ χειρὶ A B F V b n x γ<sup>-318</sup> 55 319] > 76 Bo<sup>B</sup>; + αυτου rell
- 157 τὰ ἱμάτια A B 15 54-75-767 x 121 Latcod 104] + αυτου rell
- 158 τὰ ἱμάτια A B 82-707 C<sup>-528 (529)</sup>-417-422 56 n<sup>-767</sup> s 527 121 799 Cyr I 997 Latcod 104] + αυτου rell
- 1511 τὰς χειρας A B V 767 x 392 319] + αυτου rell
- 1511 τὰ ἱμάτια A B F M V 64'-oII<sup>(-72)</sup> 46<sup>s</sup> 56-129 s x<sup>-509</sup> γ<sup>-318</sup> 18 426 799 LatAug Lev 52] + αυτου (-των 370<sup>c</sup>) rell
- 1513 τὸ σῶμα A B 381' x<sup>-509</sup> 121 Cyr I 1000] > 72 246 75' 319; + (+ το 529<sup>c</sup>) αυτου rell
- 1525 τῆς ἀφεδρον 2° A B V x γ<sup>-318</sup> 319 Latcod 100] pr αυτης 19; + αυτης rell
- 1526 τῆς ῥύσεως A B\* 121] + αυτης rell

- 15<sub>26</sub> τῆς ἀφῆδρου 1° A B V 72 *b*<sup>-19</sup> x 121 319 <sup>Lat</sup>cod 100] + αὐτῆς (αὐτου 458) rell  
15<sub>26</sub> τῆς ἀφῆδρου 2° A B V x γ<sup>-318</sup> 319] + αὐτῆς rell  
15<sub>28</sub> τῆς ῥύσεως A B V 127 71\*·509-527 γ<sup>-318</sup> 319 <sup>Lat</sup>cod 100 Arm] > 15; + αὐτῆς (αὐτου 458 426) rell  
16<sub>14</sub> τῷ δακτύλῳ 2° A B V x 392 319 <sup>Lat</sup>cod 100] > 72 75; + αὐτου rell  
16<sub>19</sub> τῷ δακτύλῳ A B V x 392 55 319 <sup>Lat</sup>cod 100] + αὐτου rell  
16<sub>26</sub> τὰ ἰμάτια A B V n x 392 319] + αὐτου rell  
16<sub>27</sub> τὸ αἷμα A B 58 Arm] + αὐτου 53' 458; + αὐτων rell = Ⲙ  
16<sub>28</sub> τὰ ἰμάτια A B 54'-458 x 55 319] + αὐτου rell  
17<sub>13</sub> τὸ αἷμα B V 15-72 127 x γ<sup>-318</sup> 55 319 Cyr I 697 <sup>Lat</sup>cod 100] + αὐτου rell  
17<sub>16</sub> τὸ σῶμα (τω σωματι 71') A B V 15 *b n x* γ<sup>-318</sup> 55 319 <sup>Lat</sup>cod 100] > 618<sup>ext</sup> 246; + αὐτου rell  
19<sub>22</sub> τῆς ἀμαρτίας A B V n x 55 319 Arab Arm] πλημμελείας 610\* 121 Aeth-R; + αὐτῆς 53'; + αὐτου rell  
19<sub>25</sub> τὸν καρπὸν A B V x γ<sup>-318</sup> 55 319 Phil II 152] + αὐτου rell  
20<sub>10</sub> τοῦ πλησίον A B V *b* 53' n x 392 55 319] + αὐτου rell  
20<sub>17</sub> ἀμαρτίαν A B 72 x 55 <sup>Lat</sup>Aug Lev 75<sup>te</sup>] + αὐτων (-τω 54) V 29-376 *b n* 85'<sup>mg</sup>-321'<sup>mg</sup>-344<sup>ms</sup> γ 68' 319 Arm; + αὐτου (εαυτου 417) rell = Ⲙ  
21<sub>3</sub> ἀδελφῆ A B V *d n*<sup>-767</sup> t x 392 55 319 Arm] + αὐτου rell  
21<sub>10</sub> τὰ ἰμάτια 2° A B V x 392 55 319 Phil III 133 Cyr I 813] + αὐτου rell  
21<sub>12</sub> θεοῦ 2°] + αὐτου F M' O'<sup>-72</sup> (426) 618 C'' *f s* z 18 799 Eus VI 336 <sup>Lat</sup>Hi Ep LXIV 5 Ruf Lev XII 2 4 Aeth Co Syh  
21<sub>21</sub> τοῦ θεοῦ A B 15-29-618 131 *b* 44 *n*<sup>-767</sup> t(-84<sup>ext</sup>) x 392 68' 55 Arm] + αὐτου rell  
21<sub>22</sub> τοῦ θεοῦ A B V x(-509) 392 55 319 Arm Sa<sup>1</sup>] + αὐτου rell  
22<sub>13</sub> τὸν πατρικόν A B V 931(vid) 121 319] + αὐτῆς rell  
22<sub>27</sub> τὴν μητέρα A B V 72 *n*<sup>-767</sup> x γ<sup>-318</sup> 55 319 <sup>Lat</sup>cod 103 Arm] + αὐτου rell  
24<sub>15</sub> θεόν] εν αλλω ανθρωπον 319; ανθρωπον x<sup>-509</sup>; + αὐτου F M' O'<sup>-29</sup> *b d f*<sup>-129</sup> 85<sup>c</sup>-343-344<sup>c</sup> t γ<sup>-121</sup> 126'-407-628 18 55<sup>ms</sup> 59 799 Cyr IV 528 VIII 860 <sup>Lat</sup>codd 91 92 94—96 Aug Lev 87 Loc in hept III 59 Aeth-FGH Arab Bo Syh  
25<sub>49</sub> πατρός 1° A V 72 *n x* γ<sup>-318</sup> 55 319 <sup>Lat</sup>cod 100 Arm] + αὐτου rell = Ra  
25<sub>49</sub> πατρός 2° A B V 58 54'-75 509 γ<sup>-318</sup> 55 319 <sup>Lat</sup>cod 100 Arm] + αὐτου rell  
26<sub>37</sub> τὸν ἀδελφόν A B V 29 54'-767 x γ<sup>-318</sup> 68' 55 319 <sup>Lat</sup>cod 100] > 75'; + αὐτου rell  
27<sub>7</sub> ἡ τιμὴ A B V 29 x 121 55] pr αὐτου 319; + του αρσεως 72 <sup>Lat</sup>cod 100; + αὐτου rell: רכך Ⲙ  
27<sub>21</sub> κατᾶσχεσις (-σεις 767 319; -σεως B\*) A B V *n*<sup>-127</sup> x<sup>-619</sup> γ<sup>-318</sup> 55 319 <sup>Lat</sup>cod 100 Arm] + αυτω 53' Bo; + εσται 426; + αὐτου rell  
27<sub>27</sub> τὸ ἐπίπεμπτον] + αὐτου (av 509) F M' O'' C'' *f s* 509\* 318 z 18 59 646 799 Aeth Arab Bo  
27<sub>31</sub> τὸ ἐπίπεμπτον (επιλιμτον V) A B V n x 392 319 Arm] quod adiectum fuerit <sup>Lat</sup>cod 100 Spec 59; > 121<sup>ext</sup>; + αὐτου rell

All but one of the above 84 instances of shorter text are supported by Ra; Ra simply followed the text of B. The exception is 25<sub>49</sub>(1°) where B has αὐτου. If, however αὐτου is secondary for 25<sub>49</sub>(2°) it seems likely to be secondary for the first instance as well. It should be noted that the pattern of support for the shorter text in the two cases is similar, both being supported by A V, most of *n*, mss from *x γ*, as well as by 55 319 <sup>Lat</sup>cod 100 and Arm. The context is also similar, the text reading ἀδελφὸς πατρὸς ἢ υἱὸς ἀδελφοῦ πατρὸς λυτρώσεται αὐτόν.

It should also be noted that codex A supports the shorter text in all but one instance as well (17<sub>13</sub>). When both A and B support a reading, the reading must be taken seriously as probably representing Lev. The pattern of support for Lev in the above list gives us an indication of the degree of textual corruption a text family or a particular ms represents. Of the 84 readings in the above list *x* supports Lev 74

times; *y*, 51 times; *n*, 29 times; *b*, 13; *d* and *t*, 6 each; *O*, 5; *s*, 3; *C*, 2; *z*, 1, and *f*, none. Furthermore possible support obtains for *y* by mss 121 (17 times) and 392 (11 times). It appears that *x* as a B related group, and *y* as an A related group are especially important for recovering the text of Lev, at least as far as the tradition of genitive pronouns is concerned. Also of particular value are the unclassified mss 319 with 68 instances of support, and 55, with 67 instances. Versions supportive of the unrevised text are La as seen in cod 100 with 50 instances, and surprisingly Arm, with 26 instances.

Over against the list of nouns modified by the genitive pronoun, the list of nouns not thus modified (but with third person suffix in the  $\mathfrak{M}$  text) might be instructive as to the translator's point of view. In order to facilitate comparison the number of instances in which the noun is thus modified is given in parentheses. Most frequent is *χείρ* with 23 (21) instances; then there follow in order of frequency: *ἀμαρτία* 15 (14); *ἰμάτιον* 15 (11); *δάκτυλος* 13 (—); *αἶμα* 7 (15); *πλησίον* 7 (—); *κεφαλή* 6 (10); *πούς* 6 (3); *θεός* 4 (7); *ἄφροδος* 4 (6); *ρύσις* 4 (5); *χρῶς* 4 (3); *πατήρ* 3 (11); *ἐπίπεμπτον* 3 (1); *δράξ* and *σωτήριον* 3 (—); *σῶμα* 2 (14); *μήτηρ* 2 (6); *ῥῆσις* 2 (4); *στέαρ* 2 (3); *πρόσωπον* 2 (1); *μέλος*, *πατρικός*, *πάγων* and *χώρα* 2 (—); *υἱός* 1 (34); *δῶρον* 1 (16); *κατάσχεσις* 1 (9); *ἀδελφός* 1 (7); *καρπός* 1 (5); *σάρξ* and *τιμή* 1 (4); *ἀδελφή* and *πρᾶσις* 1 (3); *θυγάτηρ* 1 (2); *ἔλαιον* 1 (1), and 1 (—) for *ἐγκοῖλια*, *ἐνώπιον*, *κεφάλαιον*, *οὖς*, *πρόλοβος*, *πτέρων*, *πτέρυξ*, *σεμίδαλις* and *σφόνδυλος*. Thus words like *καρπός*, *ἀδελφός*, *κατάσχεσις*, *δῶρον* and *υἱός* usually add the genitive, whereas *δάκτυλος* and *πλησίον* never do, probably because the genitive pronoun would be completely otiose. In other words, the translator would certainly add the pronoun if any confusion might be possible, but sometimes omitted it when the reference was clear from the context. Some nouns were apparently almost automatically modified by a genitive pronoun. Thus *υἱός* occurred with a pronoun 34 times but only once without (i. e. for Hebrew noun with suffix). At 21<sub>2</sub> *υἱοῖς* must be Lev, since the variant adding *αυτου* is attested only by 426 Arab, i. e. probably constituting a hex plus. Similarly *δῶρον* is modified 16 times by a genitive pronoun and only at 1<sub>14</sub> does it occur absolutely. The variant text adding *αυτου* is attested only by 29 and 646<sup>1</sup> and must be secondary.

The reverse phenomenon, i. e. Lev having a genitive pronoun modifying a noun which in the  $\mathfrak{M}$  equivalent had no suffix is seldom problematic. The phenomenon occurs only rarely and when it does the omission of the pronoun in the tradition is usually supported only sparsely. The following four instances are less clear.

- 4<sub>3</sub> (*τῆς ἀμαρτίας*) *αὐτοῦ* 2° A B 118'–537 *d f*–129 *t* 509–527 318 55 319 799 Aeth<sup>M</sup> Sa] > rell =  $\mathfrak{M}$
- 8<sub>2</sub> (*τὰς στολάς*) *αὐτοῦ* A B 129 *x* *γ*–318 55 426 Sa] *αυτων* *b d* 53' *n t* 318 Chr II 911 Aeth Arm; > rell =  $\mathfrak{M}$
- 23<sub>37</sub> (*σπονδάς*) *αὐτῶν*] > M' V O'–58–82–707 C'' *d* 129 127 *s t* 318 126'–407–628 18 Aeth<sup>FHM</sup> Arm Co Syh =  $\mathfrak{M}$
- 25<sub>33</sub> (*διάπρασιν*) *αὐτῶν* A B F V *d* 56\* *n t* *x*–(509) 121 55\* 319 799 Cyr I 868 Lat<sup>cod</sup> 100] > rell =  $\mathfrak{M}$

At 4<sub>3</sub> *אתה על* is rendered quite properly by *περὶ τῆς ἀμαρτίας αὐτοῦ*; at the end of the verse the prepositional phrase *אתה על* is rather loosely attached after *ליהוה*; Lev

solved the problem by rendering it by exactly the same phrase used earlier, *περὶ τῆς ἀμαρτίας αὐτοῦ* which was later corrected in the tradition to conform to *ἄ*.

The second instance, 82, is more difficult. Lev reads: “Take Aaron and his sons and his cloaks . . . .” The Byzantine text changes “his cloaks” to “their cloaks,” clearly an *ad sensum* correction. The text of Lev is odd in that it makes Aaron the possessor of the cloaks rather than the sons. Since *ἄ* has *הבגדים* it is a possible interpretation, though unlikely to have been intended by the Hebrew writer. It is, however, the *lectio difficilior*, and should be given preference.

At 23<sup>37</sup> *ἄ* has *ומנחה וזב ונסכים*, for which Lev has *καὶ θυσίας αὐτῶν καὶ σπονδάς αὐτῶν*; apparently its parent text did not have *וזב*. The first *αὐτῶν* is omitted only by mss 121 and 126. Why only the second *αὐτῶν* should have been omitted by the majority tradition is not clear.

In 25<sup>33</sup> the text of *ἄ* is not fully certain; in any event quite a different parent text seems presupposed by Lev, and the strong support of the genitive pronoun suggests that it is original.

Special consideration should be given to one case of *αὐτοῦ* which has been omitted by the oldest Greek witnesses. In 15<sup>13</sup> the second *αὐτοῦ* is omitted only by A B\* (= Ra). The pronoun occurs in the prepositional phrase *εἰς τὸν καθαρισμὸν αὐτοῦ* and is the rendering for *לטהרתו*. The preposition *εἰς* is one of the most common prepositions in Lev (occurring 141 times). Whenever an *εἰς* phrase renders a Hebrew construction: preposition + noun or infinitive + pronominal suffix, that suffix is always represented by a pronoun in Lev. E.g. the phrase *לדרתים* is always rendered in Lev by *εἰς τὰς γενεὰς ὑμῶν*. The following is a complete list of such instances in Lev (excluding cases of *εἰς τὰς γενεὰς ὑμῶν*) with the parallel phrase in *ἄ* given in parentheses.

13 <sup>59</sup> <i>εἰς τὸ καθαρίσαι αὐτό</i> (לטהרתו)	25 <sup>10</sup> <i>εἰς τὴν πατριὰν αὐτοῦ</i> (אל משפחתו)
14 <sup>23</sup> <i>εἰς τὸ καθαρίσαι αὐτόν</i> (לטהרתו)	25 <sup>27 28</sup> <i>εἰς τὴν κατάσχεσιν αὐτοῦ</i> (לאחזתו)
14 <sup>32</sup> <i>εἰς τὸν καθαρισμὸν αὐτοῦ</i> (בטהרתו)	25 <sup>30</sup> <i>εἰς τὰς γενεὰς αὐτοῦ</i> (לדרתיו)
15 <sup>13</sup> <i>εἰς τὸν καθαρισμὸν αὐτοῦ</i> (לטהרתו)	25 <sup>41</sup> <i>εἰς τὴν γενεὰν αὐτοῦ</i> (אל משפחתו)
21 <sup>4</sup> <i>εἰς βεβήλωσιν αὐτοῦ</i> (להחלו)	26 <sup>25</sup> <i>εἰς τὰς πόλεις ὑμῶν</i> (אל עריכם)
25 <sup>10 13</sup> <i>εἰς τὴν κτήσιν αὐτοῦ</i> (אל אחזתו)	26 <sup>36</sup> <i>εἰς τὴν καρδίαν αὐτῶν</i> (בלבבם)

2. 15<sup>22</sup> *ἐφ' ὃ* ] *ου* A B V 15-376 x 121 319 = Ra

The relative clause which the above phrase introduces reads *ἐφ' ὃ ἂν καθίστη ἐπ' αὐτό*, and the variant text is probably the result of attraction to the referent which precedes, *παντὸς σκεύους*. That *ἐφ' ὃ* is likely original is clear from the style of the translator as the following list taken from ch. 15 demonstrates.

v. 4 <i>ἐφ' ὃ ἂν καθίστη ἐπ' αὐτό</i>	v. 24 <i>ἐφ' ἧ ἂν κοιμηθῆ ἐπ' αὐτῆς</i>
v. 9 <i>ἐφ' ὃ ἂν ἐπιβῆ ἐπ' αὐτό</i>	v. 26 <i>ἐφ' ἧν ἂν κοιμηθῆ ἐπ' αὐτῆς</i>
v. 17 <i>ἐφ' ὃ ἂν ἧ ἐπ' αὐτό</i>	v. 26 <i>ἐφ' ὃ ἂν καθίστη ἐπ' αὐτό</i>
v. 20 <i>ἐφ' ὃ ἂν κοιτάζεται ἐπ' αὐτό</i>	

It will be noted that the first and last instance in the above list are identical with the context in v. 22. The variant text may have been influenced by a similar case in v. 23; there *σκεύους* is indeed modified by a *οὗ* clause. The clause reads *οὗ ἂν αὐτῆ*

κάθεται ἐπ' αὐτῶ. Ra reads *ου εαν καθιση επ αυτω*, uniquely read by B, although <sup>Lat</sup>cod 100 and Bo also omit *αὐτή*. The Hebrew parent text shows a different pattern, i. e. a nominal rather than a verbal clause: *אשר הוא ישבת עליו*. The pronoun subject with participle predicate is commonly rendered in the Pentateuch by pronoun plus a verb in present tense, a pattern found here as well, even though the verb is subjunctive because of the *ἄν* particle. This change in pattern may well be responsible for the departure from an expected *ἐφ' ὃ* in favor of *οὐ*. In any event the Ra text is certainly secondary in reading *καθιση* for *αὐτή κάθεται*.

The nominal pattern referred to occurs only seldom in third person in  $\mathfrak{M}$  of Leviticus; besides 15<sub>23</sub>, it also occurs at 31<sub>7</sub> 17<sub>5</sub> 21<sub>6</sub> 8<sub>9</sub> 22<sub>2</sub> 25<sub>16</sub>. Though the usual pattern of translation, pronoun + present indicative, is the most common pattern, Lev is by no means consistent. Thus the subjunctive also occurs in 31<sub>7</sub> (*προσαγάγη*) and 17<sub>5</sub> *σφάξωσιν*, but only in the last-named does the *ἄν* particle occur as well. In 25<sub>16</sub> *הוא מכר* is rendered by *αὐτὸς ἀποδώσεται*, i. e. by a future, and only the five remaining have the common pattern of pronoun + present indicative verb.

The tradition often had difficulty with the pattern. This is particularly apparent at 17<sub>5</sub>. In the clause *ἔσας ἄν αὐτοὶ σφάξωσιν*, the verb form shows considerable variation in the tradition.

*σφάξωσιν*] *σφαζωσιν* M<sup>lat</sup> G-82-426-οI 52'-313-417-528' 129 767 30'-85-343' t<sup>-84</sup> 392; *σφαξουσιν* B b 56' 54 130 527 121 68'-628 319 646 = Ra; *σφαξουσιν* V 29 126'-407-630

Ra's *σφαξουσιν* is rather puzzling in view of the *ἄν* particle; *ἄν* with indicative tenses does occur in later Greek; with the future it is rare: cf LS sub *ἄν*. Whether the aorist or the present subjunctive is original is problematic; both are possible, and the *σφάξωσιν* has been chosen because it is strongly supported, inter alia, by A F.

With first person pronoun as subject the translator followed the usual pattern of using the present tense to represent the participle. The following clauses obtain in Lev.

- 14<sub>34</sub> (ἐγὼ) *δίδωμι*] *δωσω* 426 Arm Bo; *dedi* <sup>Lat</sup>cod 100: *אני נתן*  
 18<sub>3</sub> (ἐγὼ) *εἰσάγω*] *-γαγω* 72 610 344 x<sup>-509</sup> 128 799 Tht Lev 179<sup>ap</sup>: *אני מביא*  
 18<sub>24</sub> (ἐγὼ) *ἐξαποστέλλω*] *-στελω* A V 58-72-82 46-500 19 d 129 30 t 318 59 319 646 799 Arm Co; *αποστ.* 15: *אני משלח*  
 20<sub>22</sub> (ἐγὼ) *εἰσάγω*] *-γαγω* 131 610 53 59 799; *αγω* 318; *προσαγω* 126'-407-628: *אני מביא*  
 20<sub>23</sub> *ἐξαποστέλλω*] *pr εγω* F O<sup>-426</sup>-29 b n 392 68' 319 <sup>Lat</sup>cod 103; *εγω εξαποστελω* 318 59 Arm Bo; *εγω αποστελω* 72; *-στελω* A 82-618 46-73' 130-321-346<sup>c</sup> 126'-407-628 Sa: *אני משלח*  
 23<sub>10</sub> *ἐγὼ δίδωμι*] *om ἐγὼ* 509; *εγω δωσ(ω)* 126 Aeth Arab Co: *אני נתן*  
 25<sub>2</sub> (ἐγὼ) *δίδωμι* 1°] *δωσω* 126 <sup>Lat</sup>Aug Lev 89<sup>ap</sup> Aeth Arab Arm Co: *אני נתן*

Except for 20<sub>23</sub> where apparently the translator forgot to render the *אני* of his parent text Lev is consistent in using the common translation pattern: pronoun + present indicative verb. It is accordingly also clear that the variant future for *ἐξαποστέλλω* need not be considered seriously, since it is the result of haplography (at 18<sub>24</sub> 20<sub>23</sub>). Nominal clauses of this pattern with first plural or second person subjects do not obtain in Leviticus.

3. 15<sup>29</sup> *ἐαυτῆ]* *αυτη* B 72 cI<sup>-761</sup> 19' 53' 767 x 121 319 = Ra; *εν αυτη* 458; > A oI<sup>-15</sup> 126 426

The pronoun must be reflexive in the phrase *λήμψεται ἐαυτῆ*. Were the reading of B taken as Lev it would have to be *αὐτῆ*, and not *αὐτῆ* as in Ra, in any event. Although *αὐτ.* forms are particularly common as opposed to *ἐαντ.* forms in the papyri of the third century B.C. the later (and earlier) preference for the longer forms is standard in the Greek Pentateuch (as it is in the NT); cf Mayser I. 2. 65

16<sub>6</sub> *τὸν ἐαυτοῦ]* *τον αυτου* M' G x<sup>-509</sup>; *αυτου* A B 15 b n<sup>-127</sup> 509 55 799 Lat<sup>cod</sup> 100 = Ra

16<sub>11</sub> *τὸν ἐαυτοῦ 1°]* *τον αυτου* A B V G-15-426 509-527 55 319 = Ra; *αυτου* 72 71'; om *τόν* 19 126 Lat<sup>cod</sup> 100 Aeth; + *και του οικου αυτου (εαυτου V) μονον* (> d t 799) A B V d t x 392 55 799 = Ra

16<sub>11</sub> *τὸν ἐαυτοῦ 2°]* *τον αυτου* A B V G-15-426 b x 318 55 319 = Ra; *αυτου* 799; om *τόν* 381' Lat<sup>cod</sup> 100 Aeth Sa

The immediate context for each of the three instances is exactly the same: *τὸν μόσχον τὸν περὶ τῆς ἁμαρτίας τὸν ἐαυτοῦ*. In each case it is Aaron the priest who acts as officiant for the ritual of atonement. The text of **מ** is also identical in each case: **פ**ר החמאת אשר לו. In the Hebrew text it is ambiguous as to whether the relative clause modifies **פ**ר or החמאת; since in Lev *μόσχον* is masculine and *ἁμαρτίας* is feminine the translator had to make an exegetical decision. The same decision had to be made at v. 15 for **א**ת שעיר החמאת אשר לעם, the phrase which contrasts with the one above, i. e. **ל**עם vs **ל**ו. Here he rendered the Hebrew by *τὸν χίμαρον τὸν περὶ τῆς ἁμαρτίας τὸν περὶ τοῦ λαοῦ*. Incidentally the last prepositional phrase was misinterpreted as *παρα του λαου* in the popular tradition; this was based on v. 5 where it is said that the priest is to take *δύο χιμάρους παρὰ τῆς συναγωγῆς τῶν υἰῶν Ἰσραήλ*, a statement that merely indicates the source of the sacrificial animals. The translator thus intentionally contrasts the *χίμαρον τὸν περὶ τοῦ λαοῦ* with the *μόσχον τὸν ἐαυτοῦ* and accordingly uses the reflexive to emphasize the contrast.

The ancient gloss in v. 11 adding *και του οικου αυτου μονον* is based on the statement in v. 6: *καὶ ἐξιλάσεται περὶ αὐτοῦ καὶ τοῦ οἴκου αὐτοῦ*. The gloss amplifies this by *μονον* which possibly presupposes that the variation from reflexive to personal pronoun had already been made; in any event it also serves to emphasize that *ὁ λαός* is not involved, but only the priest and his family.

22<sub>2</sub> *αὐτά]* *ταυτα* B M' V 931 O<sup>-58</sup>-29-82 C'' d 127-767 s<sup>-30'</sup> t 318 z 18 319 Cyr I 952 Lat<sup>Hes</sup> 1075 Syh = Ra **מ**

The variant text is a Hebraism (for **אלה**) based on a “correction” towards the Hebrew, whereas the text of Lev is the usual recapitulatory pronoun following a verb, and often found throughout Lev. That is, *αὐτά* summarizes pronominally the various blemishes in sacrificial animals which were unacceptable; cf also v. 24. The pattern of support does not clearly indicate the origin of the correction; it is supported by hex witnesses, but Origen usually did not change lexemes; the correction may well be prehexaplaric.

25<sub>27</sub> *αὐτό]* *εαυτον* B 58-72 x<sup>-527</sup> 59 = Ra; *αυτον* A F M' oI<sup>-708c</sup>-29-82 527 121 68' 18 55 319; > O<sup>-58</sup> b f<sup>-129</sup> n 392 126 Aeth Arm Bo Syh = **מ**

The variant represented by the text of B is based on a misunderstanding of the context. The poor man has not sold himself to the creditor who is then to release

him in the jubilee year, but rather is part of his patrimony (*ἀπὸ τῆς κατασχέσεως αὐτοῦ* v. 25); in fact, it is *ὁ ὑπερέχει τῷ ἀνθρώπῳ*. One might object that this would have been rendered obvious by using *αὐτην*, but the translator often uses the neuter when the antecedent is at a distance as a kind of “neutral” pronoun; cf Huber 34 f.

That confusion did exist in the text tradition is clear from the immediately following pronoun *αὐτῷ* (recapitulating and referring to the creditor). Mss A *οΙ*<sup>-708c</sup>-29-72 121 68' have the reflexive *εαυτω*; this means that the writer of 72 must really have been confused in writing (*απεδοτο*) *εαυτον εαυτω*!

4. 242 *σοι*] *μοι* A B F 72 131<sup>c</sup> 121 59 Aeth<sup>C</sup> = Ra

This occurs in a context in which Moses is told: “Order the Israelites and let them take *σοι* (יְלִיךְ) oil . . . .” The passage also occurs in Exod 27<sup>20</sup> where יְלִיךְ is also rendered by *σοι* (only ms 246 has the variant *μοι*). The variant text is probably due to a thoughtless scribe who found the notion that Moses should be the recipient of the oil to be an obvious error for God. The fuller context, of course, makes it clear that Aaron and his sons are the officiants in the tabernacle, and Moses is the mediator for the divine orders. Only *σοι* can be the original text.

2639 *αὐτῶν* 1<sup>o</sup>] *υμων* A B 73' 527 799 = Ra

The pronoun has as antecedent the subject *οἱ καταλειφθέντες ἀφ' ὑμῶν*; it is they who are going to be destroyed because of their (not your) sins as the Hebrew text also states. The variant probably arose under the influence of *ἀφ' ὑμῶν* but it is secondary.

5. 1412 *αὐτό* (*αυτω* 72 118\* 59) A B\* F 72 *b* γ<sup>-318</sup> 55<sup>c</sup> 59 426 Arm] *αυτον* F<sup>b</sup> 55\*(vid); *eum* Lat<sup>c</sup>cod 100; *αυτα* F<sup>a</sup> rell =  $\mathfrak{M}$

The reference in the pronoun must be to *τὸν ἀμνόν* and *τὴν κοτύλην τοῦ ἐλαίου*. The elements in the compound reference are masculine and feminine respectively, and the translator was faced with a difficulty which was resolved by adopting the neuter singular, i.e. a collective reference. The tradition had difficulty with this as well, as the reading of F<sup>b</sup> shows. The majority reading is probably an ad sensum simplification (rather than dependent on the Hebrew) ensuring thereby that both elements are included in the *ἀφόρισμα*.

1451 *αὐτά*] *αυτο* A B 376<sup>c</sup> 121 Cyr II 576 Aeth = Ra

Only *αὐτά* can be correct in view of the plural reference in the next clause, which reads *καὶ περιορανεῖ ἐν αὐτοῖς ἐπὶ τὴν οἰκίαν ἐπτάκις*. The phrase *ἐν αὐτοῖς* is sub obelo in Syh and is not in  $\mathfrak{M}$ ; it is thus part of the translator's interpretation. Since this is plural the pronominal object of *βάψει* must be plural as well; otherwise the liturgete would dip only *τὸ ὀρνίθιον τὸ ζῶν* in the blood and sprinkle with it. The intent of  $\mathfrak{M}$  and of Lev is rather that the *ξύλον*, *κόκκινον*, *ὑσσωπον* and the *ὀρνίθιον* should be engaged in the full rite. The early variant singular reading is a thoughtless error in which only the living bird is dipped in the blood of the slain bird.

205 *αὐτούς*] *αυτον* A B 121 55 = Ra

The singular can hardly be correct in the context, and is due to the influence of the singular references earlier in the verse. The immediately preceding reference is to (αὐτόν) καὶ πάντας τοὺς ὁμονοοῦντας αὐτῷ and the subject of the infinitive ἐκπορευεῖν is therefore plural. Furthermore the infinitive is modified by plural references as well: εἰς τοὺς ἄρχοντας ἐκ τοῦ λαοῦ αὐτῶν, which seem difficult to harmonize with a singular subject. It is far more likely that αὐτον is merely a scribal error.

226 αὐτῶν A B 29 x<sup>(-509)</sup> γ<sup>-318</sup> 68<sup>5</sup> 55 Cyr I 796s Arm<sup>te</sup>] τούτων Cyr I 800; αὐτου rell = 𐤀

The touching of unclean objects makes one unclean and the plural pronoun modifying ἄψηται is ad sensum. After all, the preceding verses had delineated a number of examples of such unclean things or people to be avoided and the plural makes good sense. The variant simply “corrects” towards the Hebrew.

6. 31 αὐτό 1°] αὐτου A B F\*(cprm) O<sup>-58</sup>-15-82 118'-537 53' 75\* 509 121 319 Latcod 100 = Ra; αὐτων 128; αὐτος 19' n<sup>-75°</sup> 318 55 Syh; > Latcod 101 Aeth Arm

The word in question must stand for הוא in the context אם מן הבקר הוא מקריב. Lev has taken it as the object of מקריב and understood its cross referent to be קרבנו. The Lev context reads ἐὰν μὲν ἐκ τῶν βοῶν αὐτὸ προσαγάγη. The variant αὐτος is a “correction” and it becomes the subject of the verb with the referent the same as that of the αὐτοῦ in the phrase τὸ δῶρον αὐτοῦ. The reading of A B+ can hardly have been intended by the translator since it would modify βοῶν which could not represent the Hebrew; it is simply an early thoughtless copyist’s error. It should be noted that in v. 7 the translator also avoided using an expressed pronominal subject in rendering הוא מקריב, probably because of the need for using a subjunctive in an ἐάν construction; i. e. the usual rendering of the nominal construction: pronoun plus participle by pronoun plus present indicative is then impossible.

612 ἐπ' αὐτό 1° A B 509] ἐπ αὐτω 72; supra Latcod 100; ἐπ (απ 54) αὐτου rell  
612 ἐπ' αὐτό 2° A B G-15 127 x 319 Cyr I 820] ἐπ αὐτω 126; supra Latcod 100; ἐπ αὐτου rell

The preposition ἐπί occurs five times within this verse. In two cases it occurs with αὐτοῦ, once with καυθήσεται and once with στοιβάσει; in both cases the genitive is certain. The phrase πῦρ ἐπὶ τὸ θυσιαστήριον is also assured. In the two above cases the support for the accusative consists of only a few mss though in both cases including the oldest witnesses, A and B. The first instance is quite uncertain. Its context is καὶ καύσει ὁ ἱερεὺς ἐπ' αὐτὸ ξύλα. In the preceding clause ἐπ' αὐτοῦ modified καυθήσεται and it might be argued that the translator would have been consistent here. On the other hand, the accusative after ἐπί is far more common in Lev than the genitive (236 times with accusative; 114 with the genitive, and 45 times with the dative), and since there would be no difference in meaning here it would seem best to follow the oldest witnesses. In the second case the accusative must be original. It modifies ἐπιθήσει, a verb which occurs 64 times in Lev. Only three times is it not modified by an ἐπί phrase (7<sup>20</sup> 14<sup>24</sup> 23<sup>20</sup>), and in all the 61 cases where the ἐπί phrase is used it always governs the accusative. It would have been strange indeed for the translator to have used the genitive contrary to his own usage.



87 *αὐτὸν ἐν αὐτῇ* A B 707 x<sup>-509</sup> 121] *αὐτον εν αυτω* 319; *αυτην εαυτω* 58; *αυτην εν* (επ 73'-77\* f<sup>-129</sup> 799 Bo) *αυτω* (*αυτον* 53' 799) *rell*

The context is *καὶ συνέσφιγγεν αὐτὸν ἐν αὐτῇ*; for this  $\mathfrak{M}$  has *ויאפד לו בו*. The text of  $\mathfrak{M}$  is unfortunately ambiguous. The references in the pronouns are Aaron and the ephod, but since both are masculine it is uncertain which is which. The clause could mean "And he tied him with it" or "And he tied it about him," and there is nothing in Hebrew which can determine which was intended. In Greek the choice must be made since *ἐπωμῖς* is feminine and Aaron is, of course, masculine. Since both A and B support *αὐτὸν ἐν αὐτῇ* this has been adopted as Lev.

88 (*ἐπ'*) *αὐτόν*] *αυτην* B M' 707 129 75<sup>c</sup> 509 γ<sup>-121</sup> 18 55 319 = Ra

In the clause *וישם עליו את החשן* the subject is Moses and the antecedent of the pronoun must be Aaron, not the ephod. So too the prepositional phrase in Lev must refer to Aaron not to *ἐπωμῖς*. The feminine pronoun of the variant text was probably due to the influence of *αὐτῇ* at the end of v. 7.

161<sup>9</sup> *ἐπ' αὐτό*] *επ αυτου* A B\* 458 = Ra; *επ αυτω* 58-376 C'' 19' 246 767

It is difficult to determine what case was original after *ἐπί* since all three cases represented above are possible. The verb modified is *ζανεῖ*, and accusative or genitive would be more likely than the dative with its strong locative sense. The verb occurs a number of times in Lev and in 59 8<sup>11</sup> 16<sup>14</sup> 15 is modified by an *ἐπί* phrase. In each of these the case of the governed noun is accusative and accordingly *ἐπ' αὐτό* is taken as original here as well.

183 *ἐπ' αὐτῆς*] *επ αυτη* B\* 707 121 = Ra; *εν αυτη* b d f n t 318 799 Phil III 89<sup>ap</sup> Clem II 137 Tht Lev 179 <sup>Lat</sup>cod 100 Luc Athan I 3

The phrase modifies *κατοκήσατε* and *ἐπ' αὐτῆς* is clearly original text. The *εν αυτη* variant is a correction towards  $\mathfrak{M}$ : *בה*. The verb *κατοικεῖν* is commonly modified by an *εν* phrase to signify place of dwelling. It may, however, also be modified by an *ἐπί* phrase; such a phrase is almost always *ἐπί* with the genitive. Only once in the Pentateuch does *ἐπί* occur in such a context with the dative (Gen 22<sup>19</sup>: *ἐπὶ τῷ φρέατι*), and only once with the accusative (Deut 25<sup>5</sup>: *ἐπὶ τὸ αὐτό*). In all other instances in the Pentateuch the genitive occurs. These are found at Gen 47<sup>27</sup> Lev 20<sup>22</sup> 25<sup>18</sup> 19 26<sup>5</sup> Num 13<sup>29</sup> 33 14<sup>14</sup> 33<sup>55</sup> 35<sup>32</sup> 34 Deut 22<sup>0</sup> 11<sup>30</sup> 12<sup>10</sup> 17<sup>14</sup> 26<sup>1</sup> 30<sup>20</sup>.

7. 25<sup>16</sup> *αὐτός* F\*] *αυτου ουτως* A B 121 = Ra; *αυτης* F<sup>cpr</sup>m(vid) 72 n<sup>-127</sup>; *αυτων* F<sup>b</sup>; *ουτος* 29-376 129 γ<sup>-121</sup> 68'; *ουτως* V G-426 b 130<sup>ms</sup> x 55

Lev normally renders the nominal *הוא* plus participle with *αὐτός* (or *οὗτος*) plus a present tense. Here *הוא מכר* is rendered by *αὐτός* plus a future. That the subject should be a pronoun is clear. The text of A B 121 is a blend of two readings. The *αυτου* is quite unwarranted by the Hebrew; the preceding word is *γεννημάτων* (for *תבואת* in Hebrew). The genitive singular masculine does not fit at all; only a feminine (referring to (*εγ*)*κτησιον*) would be fitting. The *ουτως* is also wrong, a misspelling for *ουτος* which is the synonym here for *αὐτός*.

F) A number of instances involving conjunctions merit brief discussion.

7<sub>6</sub> καὶ ἔάν] καν B O<sup>-58</sup>-15 53' x<sup>-527</sup> Cyr I 697 = Ra

Though crasis with *καὶ* is attested in the papyri (cf Mayser I. 1. 137) it is highly suspicious here. *καὶ ἔάν* occurs elsewhere in Lev 11 times (13<sub>31</sub> 5<sub>6</sub> 15<sub>32</sub> 19<sub>5</sub> 6 20 20<sub>11</sub> 12 24<sub>19</sub> 26<sub>18</sub> 21) and in none of these does crasis obtain in Lev nor in the text tradition. In fact, not one instance of crasis of *καὶ* + *άν* obtains in Lev. Though some instances of elision do obtain particularly with prepositions, no instance of crasis is to be found in Lev except for *κἀγώ* in 26<sub>24</sub> twice, and the variant tradition in 7<sub>6</sub> must be secondary.

8<sub>17</sub> κατέκασεν] pr και A B<sup>txt</sup> 16'-417-529-551 53-129 458 527 γ<sup>-392</sup> 319 Latcod 100 Aeth<sup>C</sup> Syh = Ra; και κατεκαυσαν 18 Latcod 101

Two facts militate against the originality of the *καὶ*. First of all, the support of the *καὶ* is scattered, i. e. individual mss rather than text groups support the conjunction, a fact which is often characteristic of a worthless variant. Secondly, *καὶ* before *κατ*. is easily explained as partial dittography. It should be noted that  $\mathfrak{M}$  does not support the variant. Nor does the introduction of *καὶ* into the text in any way facilitate the understanding of the text. The words *μόσχον*, *βύρσαν*, *κρέα* and *κόπρον* must modify “fire” (cf 4<sub>11</sub> 12), and are simply summarized by a recapitulative pronoun *αὐτά*.

8<sub>35</sub> καὶ φυλάξεσθε] om καὶ A B 15-376 x<sup>-527</sup> γ<sup>-318</sup> 55 319 Cyr I 764 Latcod 100 Spec 47 Bo = Ra

The parent text clearly had a conjunction: ושמרתם, as the future tense of the Greek text makes certain. The omission of the *καὶ* may have been palaeographically inspired since the preceding word is *νύκτα*. It might also be noted that many witnesses, including codex A, read *φυλαξασθε* (aut -σθαι). Since the verb is coordinate to *καθήσεσθε* (for תשבו) and in view of the Hebrew text, this must be a secondary development. When the *καὶ* is also omitted an excellent new text emerges — but it was not Lev!

10<sub>6</sub> οὐ δὲ ἀδελφοὶ ὑμῶν] om δὲ A B 56\*-246 134\* 509 γ<sup>-318</sup> Bo = Ra  
25<sub>46</sub> τῶν δὲ ἀδελφῶν ὑμῶν] om δὲ A B\* 426 C-422 314 53 121 55 = Ra

It is highly doubtful that Lev lacked the particle in these two cases. In both cases the *δὲ* is demanded by the sense of the passage. In 10<sub>6</sub> the sense is “do not mourn for them *but* let your brothers bewail the burning.” In 25<sub>46</sub> the intent of the context is that the Israelites may enslave sojourners *but* not fellow Israelites.  $\mathfrak{M}$  has a conjunction in both passages. The omission of the particle may be due to scribal confusion, a lapsus oculi occasioned by the letters *δε* recurring in *ἀδελφοὶ/φῶν* immediately after the particle.

11<sub>23</sub> πᾶν ἐρπετόν] και παντα πετεινον 707; pr και F M' 58-οΓ<sup>-15</sup> 707 C'' d f s t 392 z 18 59 426 646 799 Latcod 100 Arab Bo =  $\mathfrak{M}^L$ ; pr et iterum Latcod 104; et reptile Aeth  
11<sub>26</sub> καὶ 1° A B 29 761\* d<sup>(-125)</sup> f t x 121 55 319 426 799 Latcod 100 Aeth Co] > rell = Ra  $\mathfrak{M}^L$

In both of the above cases the text of A B is contra  $\mathfrak{M}$ , but in both cases some Hebrew mss support the text of Lev. Since variation in the presence or absence of the conjunction at the beginning of a verse is difficult to argue it seems best to follow the text of the oldest witnesses. It might be added in passing that if the absence of the conjunction in v. 23 against  $\mathfrak{M}$  is followed on the basis of A B, the reverse ought also to obtain in v. 26.

13<sub>21</sub> και ἀφοριεῖ] om και A B 72' f x<sup>-527</sup> γ 126 799 Arm = Ra

In all future conditions within this chapter, whether they be of the  $\mathfrak{M}$  or the  $\mathfrak{N}$  type, the apodosis is introduced with a conjunction in  $\mathfrak{M}$ . In Lev the protasis is in each case shown by *ἐάν* and the subjunctive, and the apodosis is introduced by *καί*. The one exception to this occurs in v. 56 where *ἀπορρήξει* introduces the apodosis without *καί* preceding it; at least one suspects that the introduction of *και* in M<sup>ms</sup> 29-82 d 246 t 318 z 319 416 426 646 is a correction towards the Hebrew on the part of the Byzantine text. It is of course true that  $\mathfrak{M}$  follows  $\mathfrak{N}$  and one might argue for haplography in the parent text. No such a situation obtains in v. 21 where  $\mathfrak{M}$  follows  $\mathfrak{N}$ , and the shorter text must be secondary.

13<sub>42</sub> πυρ(ρ)ίζουσα F 59 Lat<sup>cod</sup> 100] pr η F<sup>a</sup>(vid) rell = Ra

The word preceding *πυριζουσα* is *λευκή* and the popular *η* is a dittograph. In the following verse exactly the same context occurs and the shorter text is supported by B 72 16\* x 121 55 319 and there accepted by Ra as LXX text. In both cases  $\mathfrak{M}$  supports the shorter text, and the intent is to describe the appearance of the skin disorder in a bald spot as being ruddy-white and not as white or ruddy. In similar contexts such alternatives are intended: v. 24 *ὑποπυριζον ἢ ἔκλεσκον*; v. 49 *χλωρίζουσα ἢ πυριζουσα*, and 14<sub>37</sub> *χλωρίζουσας ἢ πυριζούσας*, but in each of these cases the parent text supported the correlative.

18<sub>7</sub> και 2° A B V 58 b 509 392 55 Arab] > rell =  $\mathfrak{M}$

The conjunction occurs here to introduce the clause *οὐκ ἀποκαλύψεις τὴν ἀσχημοσύνην αὐτῆς*, and is quite unexpected. A clause such as this occurs in ch. 18 as a kind of echo to the various forms of incest which were forbidden to the Israelites. These clauses are not introduced in  $\mathfrak{M}$  by a conjunction, nor in Lev except for this instance. In fact, the usual parataxis of Hebrew prose is avoided in the laws on incest almost entirely. It would be difficult to explain how a *και* was introduced in the tradition, since the style of this section would far more easily lead to its excision than to its addition. The evidence of the old uncials is probably to be accepted here.

19<sub>11</sub> οὐ 2° A B F 72 106 458 71 121 59 Phil V 217<sup>ap</sup> Bo Sa<sup>2</sup> Syh<sup>C</sup>] ουδε 44-107' 129 t 318 Lat<sup>cod</sup> 104 Aug Lev 68 Sa<sup>1 3</sup>; pr και Lat<sup>Spec</sup> 43 Syh<sup>T</sup> rell =  $\mathfrak{M}$

19<sub>11</sub> οὐ 3° A B\* 121] pr και 376-οI<sup>-15</sup> 417\*-552<sup>txt</sup> Phil V 217 Sa<sup>2</sup> =  $\mathfrak{M}$ ; ουδε rell

In spite of the sparse nature of the ms support the shorter text is in both cases original. Though  $\mathfrak{M}$  has in both cases  $\mathfrak{N}$  the word follows a second plural imperfect, and haplography may well have created Lev's parent text. The shorter text is reminiscent of the Ten Commandments, and may have influenced the translator. The

introduction of conjunctions is then due to a corrector on the basis of the Hebrew.

20<sub>11</sub> καί] > A B\* = Ra

The καί must be original since it introduces an *ἐάν* protasis. Only three times is an *ἐάν* protasis introduced without a conjunction (13 37 263) and in each case  $\mathfrak{M}$  has א, i. e. is without a conjunction. At 20<sub>11</sub>  $\mathfrak{M}$  has אא.

καὶ ἐάν is much less frequent in Lev (12 times, viz. 76 133<sub>1</sub> 56 153<sub>2</sub> 195 6 20 20<sub>11</sub> 12 24<sub>19</sub> 26<sub>18</sub> 21) than ἐάν δέ which occurs 85 times. In fact, it is almost a formulaic introduction for the protasis in case laws in Lev, whether  $\mathfrak{M}$  has אא, אא, כ, or כ.

22<sub>28</sub> καί 2°] η A B\* O b 129 121 Aeth = Ra  $\mathfrak{M}$

$\mathfrak{M}$  has the coordinate phrase וְשׂוּר אוֹ שֶׁה, whereas Lev has καὶ μόσχον καὶ πρόβατον. Its parent text apparently read וְשׂוּר וְשֶׁה as Sam and  $\mathfrak{M}^{\text{mss}}$ . The basis for the variant text is of course  $\mathfrak{M}$ , a correction possibly due to hex; in any event it is supported by O.

233 καὶ τῆ A B F V 931 58-72-426 x 121 55 59 319 Syh] om καὶ 44 Arm; τῆ δε (δ 126) rell

There is little doubt that Ra was right in accepting the καὶ construction rather than the majority text. The context is ἐξ ἡμέρας ποιήσεις ἔργα καὶ τῆ ἡμέρα τῆ ἐβδόμη σάββατα. Since the language is very familiar the form τῆ δε ἡμερα κ. τ. λ. from Exod 20<sub>10</sub> and Deut 5<sub>14</sub> easily supplanted the text of Lev as the common reading in the majority of mss.

234 καὶ αὐται A B 29 b x 392 68' Arm Sa] om καὶ 106-107' n t; > rell = Ra  $\mathfrak{M}$

It is rather surprising that Ra adopted the shorter text as critical text in view of his strong reliance on the text of B. The shorter text is probably to be understood as a correction towards the Hebrew. The rendering is to be viewed in contrast to v. 2 where κλητὰς ἀγίας modifies αὐτὰς within the ἃς καλέσετε clause. In v. 4, however, κλητὰι ἄγιοι is outside the ἃς καλέσετε clause. In the shorter text these would stand in apposition to ἐορταί in the nominal clause αὐται αἱ ἐορταί. Lev simply clarifies this by placing κλητὰι ἄγιοι in a coordinate nominal clause.

243 καὶ καύσουσιν] om καὶ B\* 417 b = Ra  $\mathfrak{M}$

Since only seven mss support the shorter text it seems likely that it was created by parablepsis due to homoiarchon and is only by coincidence =  $\mathfrak{M}$ , rather than the reverse. The text of  $\mathfrak{M}$  has יער, and it is likely that the parent text read יער, the *wasw* and the *yodh* being scarcely distinguishable in the Hebrew script of the 3rd and 2nd centuries B. C. Furthermore the conjunction is sensible here; by its introduction ἐξῶθεν τοῦ καταπετάσματος ἐν τῆ σκηνῇ τοῦ μαρτυρίου modifies καῦσαι of v. 2, whereas the καύσουσιν clause delineates only the time of the burning.

26<sub>34</sub> πάσας] pr καὶ A B 54-75' 85 121 = Ra

It is difficult to understand why καὶ should have been introduced unless it were to emphasize the following phrase indicating the time span for the verbal action. It seems simply to be a careless error, certainly without textual basis for consideration

as Lev text. Even Sixt does not follow the B text in this matter. The statement that (the land) will enjoy its sabbaths *πάσας τὰς ἡμέρας τῆς ἐρημώσεως αὐτῆς* recurs at the end of the verse and the beginning of v. 35 but of course without a conjunction.

G) Variations in word order are seldom problematic. Usually when doubt concerning word order arises the order which conforms to the Hebrew is a secondary correction.

428 *θήλειαν ἄμωμον*] tr O<sup>-58</sup>-82-707 *dft* 318 426 799 Eus VI 15 Syh =  $\mathfrak{M}$   
2219 *ἄρσενα ἄμωμα*] tr A B F<sup>c</sup> P<sup>m</sup> V 931 O<sup>-58</sup>-29 x<sup>-619</sup> 121 68' 55 319 Cyr I 952 = Ra  $\mathfrak{M}$

Throughout Lev *ἄμωμος* always follows the noun modified (cf also 13<sub>10</sub> 31<sub>6</sub> 43<sub>14</sub> 23 51<sub>5</sub> 18 66 92<sub>3</sub> 126 14<sub>10</sub> 10 23<sub>12</sub> 18 18). In  $\mathfrak{M}$  this is true as well except for 428 and 2219 where  $\mathfrak{M}$  precedes the noun. The variant text is a correction in word order probably due to Origen. That Lev follows the normal order is further emphasized in three cases, 4<sub>14</sub> 126 23<sub>18</sub> (2°), where the adjective is lacking in  $\mathfrak{M}$ , but occurs after the noun in the Greek text.

1123 *ὁμῖν ἐστὶν*] tr B O<sup>(-376)</sup> 392 799 Cyr I 929 L<sup>a</sup>codd 100 103 Aeth Arm Syh = Ra

$\mathfrak{M}$  has  $\text{כּוּחַ הַיּוֹד}$ , and the variant text is a good example of the work of Origen. The nature of the hexapla was such that Origen had to rearrange the word order in the fifth column to conform to the word order of the Hebrew text in columns one and two. The order in B is due to hex influence, and the majority text is Lev.

13<sub>56</sub> *ἡ 1° — δέρματος* A B F O-15-72 *b n x* γ<sup>-392</sup> 55 59 319 Arab Arm Sa Syh] > 413; post *κρόκης* tr rell

The order *δέρματος . . . στήμονος . . . κρόκης* adopted here as Lev is also the order of  $\mathfrak{M}$  and it might be thought that the order is a hex correction. The popular order, however, is the result of the order which has almost become a formula in this chapter. The popular order also occurs in vv. 48, 49, 51, 53, 57, 58 and 59. Since the unusual order already occurs in the oldest uncials it seems likely to be original.

229 *μου/τὰ φυλάγματα*] tr A B M' V O<sup>-15</sup> 58-29 46<sup>s</sup>-550' 509 γ<sup>-392</sup> 68' 18 55 319 Cyr I 796 Arm Syh = Ra  $\mathfrak{M}$

The preposing of the genitive pronoun must have been original, since no scribe would have inverted the common word order in Septuagint Greek in which the pronoun follows the modified noun as in Hebrew. The "correction" of the word order as found in the variant text was made by Origen in his hexapla.

238 *ἡ ἡμέρα ἡ ἑβδόμη*] *η ἑβδομη* (+ *η* 619) *ημερα* A B V 931 x 55 = Ra

Ordinals with *ἡμέρα* between 1st and 10th follow the noun in the Pentateuch. This is true in all cases. Between 11th and 19th as well as for compound ordinals the reverse is the case. What scribal impulse gave rise to the variant text is not clear, but it may have been influenced by the phrase *ἐπὶ ἡμέρας* in the immediate context.

2643 *ἐγκαταλειφθήσεται/ἡ γῆ*] tr B F V O-29-72 *b n x* γ<sup>-392</sup> 68' 55 59 319 Arm Syh = Ra

The reordering to subject-verb is the work of Origen. Since the Hebrew order has **הַאֲרֵץ תְּעוֹב** the hexapla had to reorder the Greek of the fifth column to correspond to the Hebrew of the first two columns. This is a clear case of hex influence on codex B. Apparently the translator did not feel himself bound to the order of the Hebrew, and used the more usual consecution of verb-subject here.

H) Shorter text

1. There is a definite tendency to add prepositions in the tradition, a tendency not always inspired by the Hebrew.

16<sup>15</sup> τοῦ αἵματος (αὐτοῦ)] sanguinem Lat<sup>c</sup>cod 100; pr απο A B\* 381' 628 Cyr II 581 Bo Syh = Ra

The unusual use of the genitive to modify *εἰσοίσει* is the translator's attempt to explain **אֶת דְּמֵי** as partitive in meaning; the variant text simply makes the implicit explicit. The reverse process, i.e. omitting an original *απο*, is far more difficult to understand: it would make a perfectly clear text less clear; the preposition must be secondary.

16<sup>24</sup> τοῦ οἴκου] pr περι B M' 64'-82 44 246 n<sup>-75</sup> t<sup>-84</sup> x 126'-407-630 18 319 Arm Sa Syh = Ra

The verb *ἐξιλιάσεται* is here modified by *περὶ αὐτοῦ καὶ τοῦ οἴκου αὐτοῦ καὶ περὶ τοῦ λαοῦ*. **℣** only has **הַעֲבֹד וּבְעַד הָעָם**, i.e. does not have the second element. When *ἐξιλιάσκειν* is modified by more than one *περὶ* phrase, the second usually lacks the repeated *περὶ* (9<sup>7</sup> 16<sup>6</sup> 11 17); only if there is a third one is the *περὶ* repeated before it as in vv. 17 24. Once, however, this pattern is not followed; in v. 33 *περὶ τῶν ἱερέων καὶ περὶ πάσης συναγωγῆς ἐξιλιάσεται* obtains, but the modifiers there precede the verb.

20<sup>2</sup> τῶν προσγεγεννημένων] pr απο B 376-οI<sup>-15</sup> Lat<sup>c</sup>cod 103 Aeth<sup>-P</sup> Syh = Ra **℣**

For coordinate prepositional phrases in the Hebrew Lev often does not repeat the preposition in the second phrase. Thus *ἀπὸ τῶν υἱῶν Ἰσραὴλ ἢ τῶν προσγεγεννημένων* is precisely what one would expect, and the repetition of the *απο* is likely a correction based on the Hebrew, possibly hex.

21<sup>2</sup> μητρὶ B F V 29-58-72 125 458 x<sup>-509</sup> 68' 55 59 Cyr I 809 Co] *επι πατρι* 106 Lat<sup>Hi</sup> Agg 2; *επι πατρι αυτου* O<sup>-58</sup> = **℣**; pr *επι* rell

21<sup>2</sup> υἱοῖς (υιους 125) B 125 n 392 319 Cyr I 809] pr *επι* rell = **℣**

21<sup>2</sup> θυγατράσιν] pr *επι* A 376 414'-417 44-107' 129 s t<sup>-84</sup> Arm = **℣**

21<sup>3</sup> ἀδελφῆ B\* 376' 59 Lat<sup>Hi</sup> Agg 2 Co] pr *επι* (aut *επι*) rell = Ra **℣**

The text of B is throughout original here. Priests may only allow themselves to be defiled for a near relative; in Lev these are listed as *ἐπὶ πατρὶ καὶ μητρὶ καὶ υἱοῖς καὶ θυγατράσιν, ἐπ' ἀδελφῶ καὶ ἀδελφῆ*. As long as the coordinate nouns are connected by *καὶ* the prepositions are not repeated, though in **℣** they must be; since the last pair is not connected by *καὶ* with the preceding, once again the preposition must precede but it must not occur with the second element.

22<sup>11</sup> τῶν (ἄρτων) 1°] pr *εκ* A B 121 = Ra

The noun occurs in the context: *οὗτος φάγεται τῶν ἄρτων αὐτοῦ*; the same clause occurs in the plural in the second part of the verse, but without any preposition added in the tradition.  $\mathfrak{M}$  has for the first clause *הוא יאכל בו*, and for the second *הם יאכלו בלחמו בו*. Only the second explains what is to be eaten, the first simply having *בו*. Lev solved the problem by using *τῶν ἄρτων αὐτοῦ* for both. The introduction of a preposition in the tradition for the first clause may be due to an attempt to make clear the partitive nature of the genitive. There is, however, no difference between the two clauses and the *ἐκ* must be taken as secondary; cf also for the same usage v. 12, but with *ἀπό* (twice) in v. 13.

24<sub>23</sub> *λίθους*] pr *εν* A B\* b n<sup>-127</sup> 121 Sa<sup>2</sup> = Ra

The preposition is highly suspect here.  $\mathfrak{M}$  has simply *אבן*; the *εν* is a Semitism at best, and only a parent text with *באבן* could excuse the variant text. The same context obtains at 20<sub>2</sub> where indeed  $\mathfrak{M}$  does have *באבן* and *ἐν λίθους* is the text of Lev. The simple dative also obtains at 20<sub>27</sub> (for *באבן*) as well as at 24<sub>16</sub>. The variant could have been palaeographically inspired by the *αὐτόν* in uncial script since it immediately precedes it (as at 20<sub>2</sub> as well).

25<sub>31</sub> *αὐταῖς*] pr *εν* B F 58-72-82-376 b 129 458 318 59 Cyr I 868 = Ra

The context concerns houses in villages which have no walls. Lev renders *ובתי החצרים* adequately by *αἱ δὲ οἰκίαι αἱ ἐν ἐπαύλεσιν*; these *ἐπαύλεσιν* are circumscribed by *αἷς οὐκ ἔστιν αὐταῖς τεῖχος*, a literal rendering of *אשר אין להם חמה*. The introduction of a preposition in the variant text may be due to the influence of the prepositional phrase *ἐν ἐπαύλεσιν*; that it is secondary is evident from the fact that the *τεῖχος* is further described as being *κύκλω*; the wall is not in the villages; it is around them.

2. Only seldom is a problematic longer text inspired by the Hebrew text.

1<sub>15</sub> *προσοίσει*] + *αυτα* n<sup>-127</sup>; + (\* Syh) *αυτο* (-τω 134) B 936 O-15 118'-537 44' 129 127 t 527 Cyr I 1017 Aeth<sup>-CG</sup> Arm Co Syh = Ra  $\mathfrak{M}$

The *αυτο* was added by Origen as the asterisk in Syh shows. Even without this evidence the likelihood that *αυτο* was hex appears from the pattern of support for the longer text, viz., *O d n t*, i. e. hex and the Byzantine texts. It is thus clear that the text of B is not free of hex influence.

8<sub>33</sub> *τελειώσεως*] pr *εως ημερας* t<sup>-370</sup>; + (+ και 125) *εως ημερας πληρωσεως* 107'-125 370; pr *ημερα* (+ της 381'-707-708 527 799) B<sup>c</sup> F M' O''<sup>-72</sup> f<sup>-53</sup> 85'<sup>mg</sup>-321'<sup>mg</sup> x z<sup>-126</sup> 18 59 319 426 799 Chr II 912 Cyr I 764<sup>Lat</sup> cod 100 Arab Co Syh = Ra; pr *ημερων* C'' b n<sup>-75</sup> 30'-85'<sup>txt</sup>-321'<sup>txt</sup>-343 Arm; > 44' 75

The text history of this passage can only be understood in the light of the entire *ἕως* clause; it reads *ἕως ἡμέρα πληρωθῆ τελειώσεως ὑμῶν* "until the time of your ordination is completed." The text of  $\mathfrak{M}$  has *עד יום מלאת ימי מלאיכם*, and it is clear that the addition of a word for "day(s)" before *τελειώσεως* is inspired by the Hebrew since the Greek text reads much better without it. The Byzantine text (here represented by t<sup>-370</sup>) is even further removed from Lev than is the majority text adopted by Ra, since it has *εως ημερας* instead of *ημερα* before *τελειώσεως*. The *εως* is a ditto-

graph based on a variant text *εως ημερας πληρωσεως* based in turn on a misunderstanding of *εως* as a preposition; this involved *ημερα* becoming a genitive, and the verb being changed to a genitive modifier.

13<sup>17</sup> *δψεται*] + *αυτον* O-15-72 *b* 458<sup>LatHes</sup> 929 Aeth Arm Sa Syh =  $\mathfrak{M}$   
 13<sup>36</sup> *δψεται* A B F 72 *x* 59 319 Arm<sup>tc</sup>] + *αυτον* rell =  $\mathfrak{M}$

In both these cases the addition in the tradition of *αυτον* is a correction towards the Hebrew, probably hex in origin. The pattern *και δψεται ο ιερεις και ιδου . . .* occurs at vv. 10 13 20 39 and 14<sub>3</sub> as well; thus the absolute use of *δψεται* is assured. On the other hand, *δψεται αυτον* is the Lev text at 13<sup>6</sup> 43, the *αυτον* representing *אתו* in Hebrew. Problematic is the occurrence of *αυτον* in v. 8. The text follows the pattern of verb plus *αυτον* after it; this is supported by A B F<sup>cpm</sup> M' 15-58-72 *d* 129 *t x y* 18 55 59 319<sup>LatAug</sup> Lev 45s *Loc in hept* III 30 Co, but has no basis in  $\mathfrak{M}$ . In vv. 17 and 36 the text of  $\mathfrak{M}$  does not have *אתו* as in vv. 6 43, but rather a suffixal verb form, i. e. *וראה* rather than *ראה*.

13<sup>20</sup> *λεπρα* (*εστιν*) A B F<sup>a</sup> 15-376 129 *n*<sup>-127</sup> *x*<sup>(-527)</sup> *y*<sup>-392</sup> 55 319 Arm Sa Syh] pr *αφη* F *s*; + *εμμοнос b*; *αφη λεπρας* rell =  $\mathfrak{M}$

The phrase *הוא צרעת הוא* or *נגע צרעת הוא* is common in ch. 13; except for this instance Lev always =  $\mathfrak{M}$ , and if the shorter text is original the parent text probably lacked *נגע*.

The clause follows *και μιανει αυτον ο ιερεις* as it also does in vv. 8 25 27. The text of  $\mathfrak{M}$  in each of the four cases is as follows:

- v. 8 *וממאו הכהן צרעת הוא*
- v. 20 *וממאו הכהן נגע צרעת היא*
- v. 25 *וממא אתו הכהן נגע צרעת הוא*
- v. 27 *וממא הכהן אתו נגע צרעת הוא*

In spite of slight differences in  $\mathfrak{M}$  the first clause is exactly alike in Lev in all four instances; change in Lev is effected only by the presence or absence of *נגע* in the second clause. Since the oldest Greek witnesses do not have *αφη* in v. 20 it would appear that Lev had a parent text without *נגע*.

3. 24 *κλιβάνω*] + *δωρον κυριω* (*κ̄υ* *x*<sup>-527</sup> 392) A B 118'-537 *d f*<sup>-129</sup> *n*<sup>-75</sup> *t x y*<sup>-318</sup> 55 426 799  
 Cyr I 1024 Arm = Ra

The otiose phrase is not based on  $\mathfrak{M}$ , but rather entered the tradition under the influence of v. 1. The phrase serves as subject for the apodosis, which in Lev is not expressed, and was probably introduced to smooth out the Greek text. It should also be noted that the phrase is clearly not attested in ms 802. Though the text of 802 may itself be the product of revision towards the Hebrew, here it simply attests to the original text. As further evidence of an early shorter text, note that the fourth (or fifth) century G also attests to Lev.

3<sub>5</sub> *πυρός*] + *επι του θυσιαστηριου* A B *x* 55 Cyr I 1025 Arab = Ra



There is no basis for the variant text in the Hebrew. It is rather a gloss identifying the holy fire as that on the altar. For the source of the gloss cf 17<sup>s</sup> 12, particularly v. 7 in which the relations of fire, firewood and altar are delineated.

82<sub>1</sub> ἐστίν 1°] pr o A B 15-376 n 730 x γ<sup>-318</sup> Arm<sup>ap</sup> Pal Syh = Ra

A glance at the text of  $\mathfrak{M}$  shows that the variant text cannot be original since the Hebrew text cannot be interpreted in that way. The nominal clause *עלה הוא לריח ניחח* is immediately followed by another nominal *אשה הוא ליהוה*. The text of Lev correctly and literally renders these by *ὀλοκαύτωμά ἐστίν εἰς ὄσμην εὐωδίας* and *κάρπωμά ἐστίν τῷ κυρίῳ*. The variant text was palaeographically conditioned, i. e. the succession of *εσ* in an uncial text occasioned the addition of an *o* before it; it does create a bizarre text which is only defensible if one disregards the Hebrew parent text.

83<sub>5</sub> ἐνετείλατό μοι κύριος] + o θεος A B x<sup>-527</sup> γ<sup>-318</sup> 55 Cyr I 764 = Ra

$\mathfrak{M}$  has *צויתי*, i. e. Pual “I was commanded”; this Lev has interpreted actively and added *κύριος* as the subject. That the text of A B + is secondary is apparently attested by the fact that Origen in the third century did not have the longer text as the presence of a metobelus in G immediately after *κύριος* proves. Origen obviously placed the *κύριος* under the obelus in view of its absence in Hebrew. In fact, the collocation “as the Lord commanded someone” is a formula which occurs 18 times in Lev; it always has *κύριος* and never *κυριος ο θεος* as its subject, and the longer text is clearly secondary.

Also to be considered are 10<sub>13</sub> and 18.  $\mathfrak{M}$  at v. 13 has *כי כן צויתי* (verb vocalized as Pual), and at v. 18 *כאשר צויתי* (vocalized as Piel).

At v. 13 Lev has *οὕτως γὰρ ἐντέταται μοι* without *κυριος* being named; this would have been tautologous in view of the fact that *κυρίου* occurs immediately before the *οὕτως*. *κυριος* was added in the tradition, however, only A B G-15 b 509 121\* 55 Aeth<sup>P</sup> Arab (and omits *μοι*) Sa Syh supporting Lev.

At v. 18 the reverse is true. A simple *ὃν τρόπον μοι συνέταξεν* would have been insufficient and the usual pattern in which the subject *κύριος* is expressly named obtains. Only A B F 72 f x<sup>-619</sup> 121 55 59<sup>Lat</sup> Aug Lev XXXVI 2 Arab Co support Lev, all other witnesses omitting *κύριος* to conform to  $\mathfrak{M}$ .

11<sub>9</sub> ταῦτα 1°] + α A B n<sup>-127</sup> Aeth Arm = Ra

That Ra was wrong in following the text of B is immediately apparent on reading the Hebrew context: *את זה תאכלו* (as *καὶ ταῦτα φάγεσθε*). The variant text is simply a dittograph and should not be taken seriously as Lev. For the same construction cf vv. 13 21 22.

11<sub>19</sub> init F<sup>b</sup>] pr *καὶ γλανκα* (-καν 509; *γαλκα* 15) A B F 15 509 121 Cyr IX 985 = Ra

In spite of the strong uncial support the variant can hardly be original text. It has no support in  $\mathfrak{M}$ ; although one can not be certain in this list of forbidden fowl which Greek noun is meant to equal a corresponding Hebrew one, it does seem clear that *γλανκα* is meant to be taken for *התחמס*. In Deut 14<sub>14</sub> *καὶ γλαῦκα* stands for

וְאֵת הַתַּחֲמֵם, and it comes in the list between *στρουθόν* and *λάρον*, for Hebrew *בַּהֲעֵנָה* and *הַשֶּׁחָה* respectively. Exactly the same thing obtains in our list here in v. 15: *καὶ στρουθὸν καὶ γλαῦκα καὶ λάρον* with the Hebrew text exactly as in Deut. No witness omits *καὶ γλαῦκα* here, so its position in v. 15 is secure. If then it belongs in v. 15 it can hardly be original in v. 19.

1131 *ἀκάθαρτα*] + *εστιν* A F M' 58-οI<sup>-15</sup>72 44 56'-129 54 s t 392 z 18 59 646 799 <sup>Lat</sup>cod 103;  
+ *εσται* C'' 107'-125 664 75' Arm Sa  
2734 *αὐται*] + *εισιν* A B F V 58-72 *d f n t x y* 59 319 799 Aeth Arm Co = Ra

Nominal sentences in which the demonstrative pronouns of nearer definition (*הַ*, *זֶה* and *אֵלֶּה*) occur as subjects are rendered in Lev without the verb *εἶναι* as predicate except at 85 where *τοῦτό ἐστιν τὸ ῥήμα* obtains. Only the above two show variation in the text tradition. Thus *οὗτος ὁ νόμος* occurs at 69 14 25 31 71 27 1146 127 1359 1432 54 57 1532; *τοῦτο τὸ δῶρον* occurs in 620; *αὕτη ἡ χρίσις*, 725; *τοῦτο τὸ ῥήμα*, 96 172; *ταῦτα τὰ κτήνη*, 112; *ταῦτα ὑμῖν ἀκάθαρτα*, 1129; *αὐται αἱ ἐορταί*, 234 37, and 2646 has *ταῦτα τὰ κρίματα*. In view of the near unanimity of the pattern in Lev the shorter text has been adopted as critical text at 1131 and 2734.

1355 *πλῆθῆναι*] + *αυτο* B 56-246<sup>c</sup> 509-527 392<sup>c</sup> = Ra; + *αυτω* 53'-246\* 318-392\* 319 799; + *αυτον* *d n t*; + *αυτου* A F 58-72 *b* 121 59

The context is a *μετά* clause: *μετὰ τὸ πλῆθῆναι τὴν ἀφήν* “after the spot has been washed.” The text of  $\mathfrak{M}$  reads *אחרי הכבס את הנגע*. The following verse has an exact parallel: *אחרי הכבס אתו*. There the text of Lev quite properly has a pronominal subject for the infinitive: *μετὰ τὸ πλῆθῆναι αὐτό* (the text tradition having variants on *αὐτό* : *αυτω*, *αυτον* and *αυτην*). The introduction of a pronominal subject in v. 55 may have been due to the influence of v. 56 or simply due to a misunderstanding of the Greek text. A comparison with the Hebrew text makes it clear that *αυτο* (or some variant on it) is secondary; it is *τὴν ἀφήν* which is the subject of the passive infinitive.

1419 *περὶ 2° (του)*] *του ακαθαρου* B; + *του ακαθαρου* A V 56\* *x* 121 55 = Ra

The context reads “and the priest will atone *περὶ τοῦ καθαρικομένου ἀπὸ τῆς ἀμαρτίας αὐτοῦ*. The equivalent text in  $\mathfrak{M}$  reads *וכפר על המטהר מממאתו*. Thus the Greek adds the subject specially as *ὁ ἱερεύς* and interprets *ממאתו* rather loosely as *ἀμαρτία*.

That *τοῦ καθαρικομένου* should need definition as *του ακαθαρου* is immediately suspect. The concept of “the one who is being purified” is common throughout the chapter. Thus already in v. 4 reference is made to *τῷ κεκαθαρισμένῳ*; cf also v. 7; in v. 8 *ὁ καθαρικοθεὶς* performs acts of ablution; in v. 11 the priest sets *τὸν ἀνθρωπον τὸν καθαρικοθεμενον* at the sanctuary door; *τοῦ καθαρικομένου* has blood placed on his ear lobe in both vv. 14 and 17, and in v. 18 the head *τοῦ καθαρικοθεντος* is mentioned. Then suddenly in v. 19 without Hebrew support “the one who is being cleansed” is defined as “the unclean one.” On the other hand, the phrase *ἀπὸ τῆς ἀμαρτίας αὐτοῦ* is an inadequate rendering of *מממאתו*. The Hebrew noun is commonly rendered by *ἀκαθαρσία*. Could it be that *τοῦ ἀκαθάρτου* represents some marginal correction for *τῆς ἀμαρτίας*? The text of B does occasionally have this kind of correction; cf the

*απαλον* gloss on *νέα* at 2<sub>14</sub> which is the *α' σ'* reading somehow finding its way into the texts of A B\*; cf also the unique gloss *απαλον* on *μοσχάριον* in B\* at 9<sub>2</sub>. In any event, *του ακαθαρτου* cannot be seriously considered as Lev text.

14<sub>39</sub> *ιδού*] + *ου* A B 15-708<sup>c</sup> x y<sup>-318</sup> 426 = Ra

Why Ra should have adopted this variant as critical text is baffling; it is a variant created by dittography and results in a text that says exactly the opposite of what is intended, i.e. that the *ἀφή* has *not* spread throughout the walls. This kind of dittography occurs elsewhere in the A B tradition as well (cf e.g. v. 48) and must be disregarded.

17<sub>3</sub> *Ἰσραήλ*] + *η* (et <sup>Lat</sup>cod 100 Ambr; > 15) *των προσηλυτων* (om τ. *πρ.* Cyr; + *η* A B 121) *των* (τω 799) *προσκειμενων* (-νω 799; *προκ.* 56 767 85') *εν* (> 53' 799 Ambr) *υμιν* (*ημιν* 131; om τ. *πρ.* εν υ. Sa; om εν υ. <sup>Lat</sup>cod 100) A B F M' 58-72-426-οΙ 131<sup>ms</sup> f 127-767 85'<sup>ms</sup>-321'<sup>ms</sup> x<sup>-509</sup> y 18 55 59 799 Cyr I 693 <sup>Lat</sup>cod 100 Ambr *Ep* LXXII 25 Sa<sup>3</sup> = Ra

The variant text has no basis in  $\mathfrak{M}$  and is an early gloss which intruded into the text from later on the chapter; comp vv. 8 10 13 where the immediate context is identical.

17<sub>4</sub> *προσενέγκαι*] *πρ μη* A B 121 Cyr I 693 = Ra

That the negative particle is secondary is clear from the parallel construction earlier in the verse. There *μη ἐνέγκη ὥστε ποιῆσαι αὐτό* reflects an original *לא הביאו לעשות אתו* (as in Sam). That “so as to do it” is negative is dependent on the *μη* in *μη ἐνέγκη* which it modifies, and no negative particle is needed expressly for the infinitive. The situation is similar in the second part of the verse.  $\mathfrak{M}$  has *לא הביאו להקריב* which Lev renders by *μη ἐνέγκη αὐτό ὥστε προσενέγκαι*. The *μη* of the variant constitutes a superfluous double negative which neither the Hebrew nor the Greek demands.

22<sub>18</sub> *τῶν* (*προσηλύτων*)] *πρ* (+ *εκ* 44; + *απο* A 58) *των υιων* A B V 931 58 <sup>d-106</sup> <sup>n-54</sup> t x y 55 319 799 = Ra; *πρ απο* 18 Syh =  $\mathfrak{M}$

“Anyone from the sons of Israel and/or of the proselytes . . .” is a formula which is also found in 17<sub>8</sub> 10 13 20<sub>2</sub>. In each case the  $\mathfrak{M}$  text has *וּמִן הַגֵּר* for “and/or of the proselytes.” Only at 17<sub>8</sub> does Lev have *καὶ ἀπὸ τῶν υἱῶν τῶν προσηλύτων*; the phrase (*απο*) *των υιων* is not otherwise used and is here probably simply a doublet. The fuller context reads *ἄνθρωπος ἄνθρωπος ἀπὸ τῶν υἱῶν Ἰσραὴλ ἢ τῶν προσηλύτων*, and the variant comes ex praec.

22<sub>30</sub> *τῇ ἡμέρᾳ ἐκείνῃ*] *πρ αυτη*(-τοι 376) A B V 29-376' b d n t x y 68' 319 Cyr I 700 = Ra

There is no basis in  $\mathfrak{M}$  for this variant text;  $\mathfrak{M}$  simply has *ביום ההוא* which is adequately rendered by Lev. In spite of the impressive support in the Greek tradition, *αυτη* has no real claim to originality. The word immediately before it is *αὐτό*, and it is followed by *τῇ*; in other words, it is palaeographically inspired as a dittograph from *αυ* and *τη*.

25<sub>10</sub> *ἐκαστος* 1°] *πρ εις* B 56<sup>(ms)\*</sup> x y<sup>-318</sup> 799 Cyr I 865 1125 = Ra; *πρ εις κατ* A

The Hebrew idiom “each to his . . .” is normally rendered by *ἕκαστος εἰς* or *ἕκαστος πρὸς*; nowhere in the LXX does the emphatic *εἰς ἕκαστος* occur and there is no good reason to assume that it was used here, particularly since the phrase occurs twice and in both cases it is rendered by *ἕκαστος εἰς*.

225<sub>25</sub> *ὁ ἔγγιστα* V 29-376 68’] om *ὁ* G-426 x; (+ *ο* 55) *εγγιζων εγγιστα* A B\* 121 55 = Ra; > 77; *ο εγγιζων* rell

225<sub>25</sub> *αὐτοῦ* 2° A B\* x 121-392\*(vid) 55 Arm] + *ad eum* Syh; *αὐτω* rell

*ὁ ἔγγιστα αὐτοῦ* is Lev for *הקרב אליו*, a phrase designating next of kin. The same phrase occurs at 21<sub>2</sub> where Lev has *τῶ ἔγγιστα αὐτῶν*. The popular reading is *ο εγγιζων αὐτω* which may represent an attempt at greater literalism. The loss of the article is due to haplography in the uncial script. Obviously secondary is the doublet reading in A B\* 121 55 which is a blend of the Lev text and the popular variant.

252<sub>8</sub> *ἔτους*] pr *εκτου* A B V 29-58-707 C’-414’ f s-30 x γ-318 68’ 55 646 Bo = Ra; *εκτου* 414’ 30 318

The context speaks of the buyer’s right to retain bought property “until the year of the release (i.e. the jubilee),” *not* of the Sabbatical year. The gloss is not only secondary, it is factually wrong. Property was returned in the fiftieth year, and creditors could keep it legally through year 49, not “to the sixth year.” The gloss is based on a confusion of the year of the jubilee with that of the sabbatical. Furthermore the variant phrase is incorrect as far as Lev usage is concerned. Lev would have had *του ετους του εκτου*. Possibly the gloss was simply a palaeographically conditioned error, i.e. a dittograph — *ετουσετους* could easily be misread as *εκτουετους*.

253<sub>0</sub> *ἐνιαυτός*] pr *αυτη ο* O-376; pr *αυτη d* 54’ t-84txt 318 799 Syh = **Ⲙ**; pr *αυτης* A B F 72 x-509 59 319 Cyr I 868 Arm Sa = Ra

The context concerns the sale of a house in a walled city. The sale is not final *שנה תמימה לו שנה מלאת עד* according to **Ⲙ**. The rendering of Lev is *ἕως ἂν πληρωθῆ ἐνιαυτός ὅλος*, which adequately reproduces the intent of **Ⲙ** but does not render *לו*. This deficiency was taken care of by the hex addition, *αυτη*, of which *αυτης* is a variant (or possibly of *αυτη ο* as in O-376?).

I) A number of instances obtain in which the secondary reading is shorter than Lev.

1. Occasionally the pattern of the free cognate infinitive preceding the finite verb in the Hebrew creates a shorter text in the Greek text tradition by reason of homoiar-chon.

In the list below all instances of this pattern in **Ⲙ** are given with the Greek rendering following in each case. Variants are only given when relevant.

5<sub>19</sub> אשם אשם: *ἐπλημύελησεν . . . πλημύελησιν*

7<sub>8</sub> (18) האכל יאכל: *φαγὼν φάγη*

10<sub>16</sub> דרש דרש: *ζητῶν ἐξεζήτησεν*

10<sub>18</sub> אכול תאכלו: *φάγεσθε*] pr **⊗** *comedendo* ≠ Syh

13<sub>7</sub> פשה תפשה: *μεταβαλοῦσα μεταπέση*] om *μεταβ.* LatAug Loc in hept III 30 Bo

13<sub>12</sub> פרח תפרח: *ἐξανθοῦσα ἐξανθήση*] om *ἐξανθοῦσα* 72 68’-120 LatRuf Lev VIII 6 Aeth

- 13<sup>22</sup> פשה תפשה : διαχύσει διαχέηται ] om διαχύσει A B 15-376 *b n x y* 55 319 426 Phil II 225  
 Latcod 100 Aeth Arm Sa = Ra
- 13<sup>27</sup> פשה תפשה : διαχύσει διαχέηται ] om διαχύσει 125
- 13<sup>35</sup> פשה יפשה : διαχύσει διαχέηται ] om διαχύσει 125
- 13<sup>44</sup> ממתא יממאנו : μιάνσει μιανεί αὐτόν ] om μιάνσει A F<sup>b</sup> 15-376 121 55 Latcod 100
- 15<sup>24</sup> שכב ישכב : κοίτη . . . κοιμηθή ] om κοίτη 29 Aeth
- 19<sup>7</sup> האכל יאכל : βρώσει βρωθή ] om βρώσει Latcod 104(vid) Aeth Arab
- 19<sup>17</sup> תוכיח הוכח תוכיח : ἐλεγμῶ ἐλέγξις ] om ἐλεγμῶ Spec 15<sup>ap</sup>
- 20<sup>2</sup> מות יומת : θανάτω θανατούσθω
- 20<sup>4</sup> העלם יעלימו : ὑπερόψει ὑπερίδωσιν
- 20<sup>9</sup> מות יומת : θανάτω θανατούσθω ] om θανάτω C<sup>417</sup> LatRuf Lev XI 2
- 20<sup>10</sup> מות יומת : θανάτω θανατούσθωσαν
- 20<sup>11</sup> מות יומתו : θανάτω θανατούσθωσαν ] om θανάτω B\* 106
- 20<sup>12</sup> מות יומתו : θανάτω θανατούσθωσαν ] om θανάτω 73' 106 126
- 20<sup>13</sup> מות יומתו : θανάτω θανατούσθωσαν ] om θανάτω A B\* F\* (cpr m) 15-64'-707 106 129 321'  
 392 126 319 LatPsAmbr Lex 5 Arab Sa Syh = Ra
- 20<sup>15</sup> מות יומת : θανάτω θανατούσθω ] om θανάτω 106 129 126
- 20<sup>16</sup> מות יומתו : θανάτω θανατούσθωσαν ] om θανάτω 129
- 20<sup>27</sup> מות יומתו : θανάτω θανατούσθωσαν ] om θανάτω 106
- 24<sup>16</sup> מות יומת : θανάτω θανατούσθω ] om θανάτω 126 Cyr VII 636
- 24<sup>16</sup> רגום ירגמו : λίθοις λιθοβολείτω ] om λίθοις 44'-125
- 24<sup>17</sup> מות יומת : θανάτω θανατούσθω ] om θανάτω 106 527 126 Aeth Arab
- 27<sup>10</sup> המיר ימיר : ἀλλάσων ἀλλάξη ] om ἀλλάσων C Aeth<sup>M</sup>
- 27<sup>13</sup> גאל יגאלנה : λυτρούμενος λυτρώσεται ] om λυτρούμενος Aeth<sup>M</sup>
- 27<sup>19</sup> גאל יגאל : λυτῶται ] pr λυτρουμενος F O-72 131<sup>ms</sup> *b* 767 59 Sa; λυτρουμενος 318
- 27<sup>29</sup> מות יומת : θανάτω θανατωθήσεται ] om θανάτω 72 126 59 Aeth
- 27<sup>31</sup> גאל יגאל : λυτρούμενος λυτῶται ] om λυτρούμενος Arab
- 27<sup>33</sup> המיר ימירנו : ἀλλάσων ἀλλάξης ] om ἀλλάσων Phil II 20

It is clear from the above list that the translator normally rendered the infinitive as well as the verb; in fact, one suspects that the parent text at 10<sup>18</sup> and 27<sup>19</sup> may well have lacked the infinitive. The addition in the tradition is in both cases clearly hex.

It is also of interest to note that in many of the above instances the first word has been accidentally omitted in the tradition. These omissions are obviously not to be taken seriously, even if they occur in A B; they are cases of parablepsis.

2. 3<sup>9</sup> om και τὸ στέαρ τὸ κατακαλύπτον τὴν κοιλίαν A B 320 118'-537 75' 509 = Ra

The shorter text which Ra adopted on the basis of B is the result of parablepsis due to homoioteleuton. The text is present in  $\mathfrak{M}$  and the Qumran text 802 did not omit it; it is clearly original text.

What is not fully certain is whether Lev read παν before τὸ στέαρ. It is not in  $\mathfrak{M}$  but most texts do have it, only G-15-376 19' 127 71' 55 Latcod 100 Arab Arm Sa Syh supporting the shorter text. The introduction of παν is also a problem in the last phrase in the verse: και τὸ στέαρ τὸ ἐπὶ τῆς κοιλίας. Again the majority of witnesses introduce παν before τὸ στέαρ, with only A B 118'-537 *d t* 509 55 426 799 Arab supporting Lev. What makes this text particularly uncertain is the fact that 802 apparently has the longer text. Since  $\mathfrak{M}$  does have the word for "all" in its text the παν is probably a correction towards the Hebrew and not original text.

The τὸ ἐπὶ in this phrase was also omitted by Ra. The evidence for the shorter text is A B 15 118'-537 *x*<sup>-527</sup> 55 Arm. It seems unlikely to have been Lev, however. The

translator was fond of using the article after a noun as a relative pronoun, often in contexts where it was not present in  $\mathfrak{M}$ . Here it is present in  $\mathfrak{M}$ . In fact, the phrase **בְּהַלְבֵּאֵשׁוֹר עַל הַקָּרֶב** (כל) וְאֵת is always rendered by *καὶ (πᾶν) τὸ στέαρ τὸ ἐπὶ τῆς κοιλίας* (or *τῶν ἐνδοσθίων*) wherever it occurs in Lev (33 9 14 48 816 25).

46 *τῷ δακτύλῳ* 802] > A B 118'-537 Cyr I 685 961 Aeth<sup>C</sup> Arab = Ra  $\mathfrak{M}$

The omission of *τῷ δακτύλῳ* is almost certainly a correction based on the Hebrew. It should be noted that in the early part of Leviticus mss 118'-537 have a text with many hebraizing corrections, and the shorter text is highly suspect. It should also be noted that 802 which itself represents a text with corrections towards the Hebrew nonetheless witnesses to the phrase. The phrase accordingly must represent the original text, the parent text of which probably had **בְּאֵצְבָעוֹ** with Sam.

510 *om περι αὐτοῦ* A B 72 121 = Ra

The context in which this phrase occurs is *καὶ ἐξιλιάσεται περι αὐτοῦ ὁ ἱερεὺς περι τῆς ἀμαρτίας αὐτοῦ*. This is the same context as in 56 13; in 435 the same context occurs but without *αὐτοῦ* (2°), and also in 518 with *ἀγνοίας* for *ἀμαρτίας*. The verb also occurs with two *περὶ* phrase modifiers in 1922. In fact, the verb, which occurs frequently in Lev, is commonly modified by a *περι* phrase. The shorter text is probably simply a careless error caused by the fact that the text has two phrases modifying the verb, but in this case both are necessary to render the intent of the parent text.

612 *πρωὶ πρωί*] *semel scr* A B\* 550\* *b* 343 509 121 126 55 <sup>Lat</sup>cod 100 Aug *Lev* 13<sup>ap</sup> Ruf *Lev* IV 6 Arm Sa = Ra

The text of  $\mathfrak{M}$  has **בְּבִקְרָב בְּבִקְרָב**. The repetition of a word or phrase in Hebrew to show distribution is carefully imitated by the Lev translator wherever it occurs, and the variant text in which *πρωί* is written singly must be adjudged the result of haplography.

617 *ἄγια ἁγίων ἐστίν*] *om ἐστίν* A B\* 121 Sa<sup>1</sup> = Ra

The Hebrew text has **הוּא קְדָשִׁים קְדָשִׁים**. This represents a common nominal pattern in its basic form: nominal + independent demonstrative pronoun as an SP sentence. As an independent clause (and including **כִּי** clauses, but excluding clauses in which the nominal is a participle) the pattern occurs 129 times in Leviticus. The translator usually rendered the pronoun in one of two ways: either by *ἐστίν* (or *εἰσίν*) or by a form of *οὗτος*; occasionally he combined the two as at 2542 *οἰκέται μου εἰσίν οὗτοι* for **עַבְדֵי הֵם**. The rendering *ἐστίν* is by far the more popular (89 times), whereas the literalistic *οὗτος* occurs only 19 times. The future form of the verb, *ἔσται*, occurs only 6 times, and these may well be due to a different parent text (e.g. **הוּא יִהְיֶה** for **הוּא**, which would normally be rendered by *ἔσται*). Only twice does Lev fail to have an equivalent for the Hebrew pronoun in  $\mathfrak{M}$ ; at 2327 **הוּא יוֹם הַכַּפְרִים** is rendered by *ἡμέρα ἐξίλασμοῦ* and at 2533 **הוּא אַחֲזֵתֶם**, by *κατάσχεσις αὐτῶν*; in both cases the hex text has filled in the lacuna, in the former, by *εστίν*; in the latter, by *αυτη*. It is accordingly clear that the shorter text at 617 is secondary and should not be adopted.

More problematic is the rendering of **הם במאים** in 11<sup>35</sup>. A B M' 509-527 121 18 have *ἀκάθαρτα ταῦτά ἐστιν*, all other witnesses omitting *ταῦτά*. As the above discussion indicated occasionally both the verb *εἰμί* and the pronoun may combine to render the Hebrew pronoun. The matter is complicated by the remainder of the verse: **וּבַמַּאִים יִהְיוּ לָכֶם**. The text of A B x 121 55 319 has *ταῦτα ὑμῖν ἔσονται* for the last two words, again with an unnecessary *ταῦτα*. The textual tradition is as follows: *ταυτα εσται υμιν b*; *εσται υμιν d 53' n t 799*; *υμιν εστι 72 59*; om *ταυτα F 15* <sup>Lat</sup>codd 100 104 Bo; om *ταυτα ὑμῖν 246*; *εσονται υμιν rell = ℳ*. That the majority reading is a hex correction in word order is obvious, but the source of the *ταῦτα* is not clear unless it be original to Lev. It is probably best to follow the A B+ reading in both cases as being the oldest Greek witnesses.

A similar double rendering obtains at 11<sup>41</sup> where for **הוא** (in **שקץ הוא**) A B M' *b* 509 *γ*<sup>-392</sup> 18 Sa have *τοῦτο ἔσται ὑμῖν*. Mss 71' have *τοῦτο ἔσται*; G-15-376 319 omit *ἔσται*; ms 44 has *εστω* for *ἔσται*, and all others have *εστιν*. Lev, if the text of A B+ be original, must presuppose a somewhat different text from that of ℳ.

7<sup>15</sup> *ἀπ' αὐτῶν*] om *ἀπ' A\* B\* b = Ra*

As a rendering of **ממנה** (referring to **הבהמה = τῶν κτηνῶν**) the preposition is expected. The omission is secondary, probably due to homoiarchon. The verb modified is *προσάξει*, and whenever the source of what is being brought is designated in Lev it is always by means of a prepositional phrase (12 31 3 74 15) and never by a genitive modifier.

9<sup>7</sup> (*ἐντετέλατο κύριος*) *τῷ Μωσῆ* A B F M' 15 *b f*<sup>-246</sup> *x*<sup>-527</sup> *γ*<sup>-318</sup> <sup>Lat</sup>Aug *Loc in hept III 15 Aeth<sup>R</sup> Arm] *τω μωση n*<sup>-458</sup> 55; *τω μωσει Ath II 516*; *τω μωσει 18*; om *τῷ 319*; > *rell = ℳ**

The verb *ἐντέλλομαι* is usually modified by a dative of person (or a complimentary infinitive) in Lev; in fact, the verb occurs absolutely only twice (9<sup>5</sup> 17<sup>2</sup>). This is also true for the synonym *συντάσσω* which occurs absolutely only at 13<sup>54</sup>. On three occasions where **צוה** occurs without modifier (9<sup>7</sup> 21 10<sup>15</sup>) Lev nonetheless adds *τῷ Μωσῆ*. At 9<sup>21</sup> the clause **צוה משה** is rendered by *συνέταξεν κύριος τῷ Μωσῆ*, but in 10<sup>15</sup> ℳ has the same text as 9<sup>7</sup>, **צוה יהוה**, and Lev also adds *τῷ Μωσῆ* (though the verb in 10<sup>15</sup> is *συνέταξεν*).

11<sup>40</sup> *καὶ λούσεται ὕδατι A*<sup>(c)</sup> B F M' 58-*oI b*<sup>-19</sup> *dft x y 18 55 59 319 799 Co*] > *rell = ℳ*

The clause is preceded by *πλυνεῖ τὰ ἰμάτια*, and the entire collocation represents an often recurring text in ℳ: **יִכְבֵּס בַּגְדֵי וְרַחֵץ בַּמַּיִם**. This text, or a close variant of it, often occurs throughout ch. 15 (vv. 5 6 7 8 10 11 13 21 22 27), but cf also 14<sup>9</sup> 16<sup>26</sup> 28 17<sup>15</sup>. It could thus easily enter the tradition *ex par*. In view of the strong support in the oldest text witnesses it seems likely, however, that the parent text had the gloss (*ex par?*), and the shorter tradition in the Greek was a correction towards the Hebrew.

12<sup>7</sup> *αὐτόν F*] *αυτο 376 500 d 321' t z*<sup>-126</sup> 646; *αυτα Eus VI 11* <sup>Lat</sup>Hi C *Pel I 34*; *εαυτην F<sup>b</sup>*; *sacerdos Pal*; > A B *b 246 n x* *γ*<sup>-318</sup> 126 55 319 <sup>Lat</sup>codd 100 104 Aug *Lev XL 2<sup>ap</sup> Aeth<sup>-FH</sup> Arm = Ra*

Either *αὐτόν* or *αὐτο* must be original text; since a sacrifice of a lamb (*ἀμνόν*) is meant, the masculine is to be preferred, though the translator sometimes does use the neuter when the antecedent is at some distance or is uncertain. The shorter text chosen by Ra on the basis of B is almost certainly secondary. The verb *προσφέρω* occurs in Lev 70 times. Once it is modified only by *περὶ ἁμαρτίας* (169) and in two other instances it also occurs without a direct modifier in the accusative; at 115 *προσ-οίσει* has no object and *αὐτο* was added by Origen (sub ast in Syh), and at 28 *προσ-φέρει* similarly occurs without object and *αὐτο* (*αὐτα* 376) is added by hex (sub ast G Syh). In all other instances the verb is used transitively in Lev.

1342 *λέπρα ἐξανθοῦσά ἐστιν*] om *ἐξανθοῦσά* A B 15 x 392 55 319 <sup>Lat</sup>cod 100 = Ra

ℳ has *הוא צרעת פרחת* and Lev renders it literally. The text of the variant has no serious claim for consideration as original text; it is simply a mistake, probably under the influence of the oft-recurring *λέπρα ἐστίν*. The root *פּרַח* is always translated in Lev; in fact, in v. 57 where ℳ simply has *הוא פרחת* Lev has *λέπρα ἐξανθοῦσά ἐστιν*, i.e. exactly the same text as in v. 42. The translator found it necessary to add *λέπρα* in v. 57; he could hardly have omitted the participle here.

1410 (*πρόβατον*) ἔν] *εις* A; (*αμναδα*) *μιαν* 58<sup>c</sup> n; > B V 72-376 x γ<sup>-318</sup> 55 319 426 Sa = Ra

The text adopted by Ra on the basis of B is clearly wrong. Not only does ℳ support the ἔν (*כבשה אחת*), but the next word in the Greek text is *ἐνιαύσιον*; in other words the variant was simply the result of haplography; it is not to be taken seriously at all.

1430 *ἀπό 1°*] > A B V 15-376 *b*<sup>(-19)</sup> n x γ<sup>-318</sup> 55 319 Bo = Ra | *ἀπό 2°*] > 72 106 Bo

ℳ's *היונה או מן בני היונה* is rendered by Lev by *καὶ ποιήσει μίαν ἀπὸ τῶν τρυγόνων ἢ ἀπὸ τῶν νοσσοῶν τῶν περιστερῶν*. Ra omitted the first *ἀπό* but retained the second which creates a peculiar text. It seems unlikely that the translator would have rendered *מן* only in the second instance. Since no Greek witness omits both prepositions, the Hebraism has been retained. The omission by some scribes of the preposition makes better Greek. It was hardly the result of conscious revision, however, since a stylistic revision would surely have excised both prepositions.

156 om *ἐπ' αὐτό* A B V 15-376-708<sup>(ms)</sup> b 53'-129 127 509-527 γ<sup>(-392)</sup> 55 319 Cyr I 997 <sup>Lat</sup>cod 100 = Ra

The questionable phrase occurs in the context of *σκέυους ἐφ' ὃ ἄν καθίστη ἐπ' αὐτό*, for ℳ: *הכלי אשר ישב עליו*. That this is not elegant Greek is indisputable; the variant text is far better Greek. The larger context, however, shows that the translator does use such Hebraisms. In v. 4 Lev has *κοίτη ἐφ' ἣ ἄν κοιμηθῆ ἐπ' αὐτῆς*. Only six mss in the tradition, M' 708 551 18 55, omit *ἐπ' αὐτῆς*. In v. 9 Lev has a similar construction: *ἐπίσαγμα ὄνου ἐφ' ὃ ἄν ἐπιβῆ ἐπ' αὐτό*, with only 84 and <sup>Lat</sup>cod 104 omitting *ἐπ' αὐτό*. In v. 17 no witness omits the recapitulating prepositional phrase from *δέγμα ἐφ' ὃ ἄν ἦ ἐπ' αὐτό*, whereas in v. 20 for *πᾶν ἐφ' ὃ ἄν κοιτάζεται ἐπ' αὐτό*, only ms 500 omits *ἐπ'*



αὐτό, and for *πᾶν ἐφ' ὃ ἂν ἐπικαθήσῃ ἐπ' αὐτό*, only ms 72 omits the phrase. Similar cases obtain in vv. 22 23 24 26 26 within this chapter alone. It would seem obvious that *ἐπ' αὐτό* must represent Lev in v.6 as well.

15<sub>10</sub> ἀπό πάντων] των 550'; > A B 15 x<sup>-509</sup> 121 Bo(vid) = Ra

The omission of *ἀπό πάντων* is simply an early careless error. The phrase modifies *ἀπτόμενος*, and it is in turn modified by *ῥσα*. An examination of the use of the verb *ἄπτεισθαι* in Lev shows that this phrase must be original text. The verb occurs 28 times. Twice it is modified by an *ἀπό* phrase (5<sub>3</sub> as well as here), and in all other instances, directly by a noun or pronoun in the genitive case. The shorter text would mean that *ἀπτόμενος* would be modified by the accusative *ῥσα*, which is contrary to the translator's pattern of usage.

16<sub>8</sub> κλήρου] *sortem clerus* Latcod 100; > A B V 422 f<sup>-129</sup> x 55 319 Cyr II 581 = Ra

The omission of *κλήρου* is likely the result of parablepsis due to homoioteleuton (after *χιμάρους*), since one expects such an object for *ἐπιθήσει* as applying to *ἐπὶ τοὺς δύο χιμάρους*. This is then in turn differentiated by *κλήρον ἕνα τῷ κυρίῳ καὶ κλήρον ἕνα τῷ ἀποπομπαίῳ*. The shorter text can hardly be taken seriously in spite of its support by three of the old uncial texts.

18<sub>10</sub> σὴ ἀσχημοσύνη ἐστίν] om σή A B\* 767 509 121 319

Ra is fully justified in rejecting the A B\* reading as LXX. The lexeme *ἀσχημοσύνη* occurs regularly in Lev as terminus technicus for ערויה. The word occurs absolutely only at v. 6 in a general prohibition; otherwise it is always limited by a modifier. The longer text renders the הנה ערוותך of מ, where the noun is also limited by the second masculine suffix. The variant must have arisen simply as a scribal mistake; it could hardly have been intentional.

18<sub>15</sub> γάρ A B F M' V 58-72 129 767 x y 18 55 59 Latcod 103 Arm Sa] > rell = מ

18<sub>17</sub> γάρ A B 121 Aeth Arm Co Syh] > rell = מ

21<sub>7</sub> om ὅτι A B M' V 426<sup>txt</sup>(cpr m) x 18 55 319 = Ra

In the two cases in ch. 18 *γάρ* occurs in a rendering of a nominal clause with הוא as subject. Such clauses occur throughout ch. 18 in connection with the laws of incest. The translator relates the statement “she is your mother, relative, daughter-in-law, et al” to the particular prohibition causally, whereas this is simply presupposed in מ. Thus Lev adds *γάρ* over against מ in vv. 7 12 13 14 22 and 23 as well; only for v. 8 הוא אביך הוא, v. 11 הוא אחותך and v. 16 ערות אחיך הוא is a causal particle lacking in Lev. In view of the pattern obtaining throughout the chapter the longer text has also been accepted for vv. 15 and 17 with Ra.

Similarly in 21<sub>7</sub> a causal particle has been accepted as original text, but here against Ra. The particle introduces the reason why priests may not marry women who are harlots, defiled or divorced, viz. “because (such a one) is holy to the Lord his god.” Lev tends to introduce such particles to render explicit what is implicit in the Hebrew; certainly when it is explicit in Hebrew as here, Lev was generally careful to render it in Greek either by *γάρ* or *ὅτι*.

19<sub>13</sub> οὐ] + μη A B 121 = Ra

The text of Ra is clearly wrong, since the negative *μή* normally takes the subjunctive, whereas the modified verbal form in this clause is *κοιμηθήσεται*. Theoretically *μή* can occur with the future indicative, but as LS says, this is “a dubious usage,” and the witness of only three mss hardly warrants its adoption.

2531 *αὐται* F Fb] > A B F<sup>a</sup> V G-29-426 *b*<sup>(-19)</sup> *n* x 121 68' 55 319 Cyr I 868 Bo Sa<sup>2</sup> Syh = Ra

Lev simplifies the Hebrew by interpreting the singular inflections in the Hebrew throughout as plural, i.e. as referring to the *בתי* with which the sentence begins; in fact, this is clearly what it must actually mean. The *αὐται* serves to make clear what the subject must be. The houses are to be considered as belonging to open fields (*ἀγρὸν τῆς γῆς*). Lev continues with *λυτρωταὶ διὰ παντός ἔσονται αὐται* “these shall always remain redeemable.” The variant text is the result of parablepsis due to homoioteleuton.

2547 *ἢ ult]* > A B V 54'-767 x 121 55 319 Arm = Ra

The conjunction is Lev as a glance at *Ⲙ* shows. The variant is due to an auditory error. The preceding word used is *σοί* and *σοι η* would be heard as /si i/.

272 *om ἄνθρωπος* A B V 29 127 *x*<sup>-619</sup> *γ*<sup>-318</sup> 68' 55 319 Or II 305 <sup>Lat</sup>cod 100 Arm = Ra

One of the formulae by which casuistic laws are introduced in Leviticus is *כִּי אִישׁ כִּי* (cf also *אִישׁ כִּי* 20<sup>9</sup>) “Should someone . . .” The *כִּי* is usually rendered either by *ἐάν* or by a relative pronoun, whereas *אִישׁ* is rendered by *ἄνθρωπος*, *ἀνὴρ* or by an indefinite pronoun. In the above instance Lev renders the formula by *ἄνθρωπος ὅς* (cf also 15<sup>16</sup> 20<sup>9</sup> 22<sup>14</sup> 21 24<sup>17</sup> 27<sup>14</sup>). If *אִישׁ* is rendered by the indefinite pronoun, then *כִּי* is rendered by *ἐάν* (as *ἐάν τις* 24<sup>19</sup> or as *ἐάν (δέ) τινι* 13<sup>40</sup>). It should be noted that Lev never falls to render *אִישׁ* in some way, and the omission of *ἄνθρωπος* in 27<sub>2</sub> must be taken as being secondary.

## J) Nouns.

1. The word *קרבן* occurs 40 times in Leviticus and is always rendered in Lev by *δῶρον/δῶρα* except at 3<sup>14</sup> where it is omitted and at 7<sub>5</sub> where it is rendered by the finite verbal form *δωρεῖται*. Arbitrary seems to be the choice of number, however, in the rendering throughout. Thus at 9<sub>7</sub> *τὰ δῶρα τοῦ λαοῦ* occurs and the choice of the plural might seem dictated by the collective notion of *τοῦ λαοῦ*. Unfortunately for such an explanation at 9<sup>15</sup> *τὸ δῶρον* occurs with *τοῦ λαοῦ* modifying it. Sometimes a plural context might dictate the use of the plural as at 23<sup>14</sup> in the subordinate clause “until even you (plural) might offer *τὰ δῶρα*,” but at 22<sup>27</sup> it is a singular context, the verb *δεχθήσεται*, that has *εἰς δῶρα* when *εἰς δωρον* might well be expected. On the whole the more literalistic singular occurs much more frequently than the plural, but the Lev translator did not render it slavishly.

Nor is there much variation in the tradition and the critical text is never in doubt, except possibly at 7<sub>3</sub> where A F\*(cpr m) *b* 121 Aeth Arm Bo Sa<sup>2</sup> have *το δωρον* for the plural. Either would be possible in the context and since the majority plural text is also supported by the oldest textual witness it is to be preferred.

The word חַטָּאת can mean either “sin” or “sin offering” and at times it may be unclear which is meant; the same ambiguity is avoided by the translator through the use of an articulated phrase for “sin offering.” The ambiguous phrase לחַטָּאת is consistently rendered in Lev by *περὶ (τῆς) ἁμαρτίας* (e.g. 43 14). This phrase is then articulated to represent other syntactic patterns such as the second element of a bound phrase, direct objects of verbs, or even subjects of verbal clauses. Occasionally the translator omitted the preposition from the construction for the bound phrase pattern as at 48 *τοῦ τῆς ἁμαρτίας* for החַטָּאת (פר), but this seems to be limited to ch. 4.

The only exception to this statement occurs at 625 where the nominal clause ואת החַטָּאת תורת is rendered by *οὗτος ὁ νόμος τῆς ἁμαρτίας*, which is unanimously supported in the tradition. One would have expected החַטָּאת to have been rendered by *ο (περι) τῆς ἁμαρτίας* but the unanimity of the tradition militates against such a conjecture. The word חַטָּאת occurs a second time with this verse. The context in **℣** is החַטָּאת תשחט העלה תשחט אשר במקום אשר תשחט “in the place where the holocaust is slaughtered, the sin offering is to be slaughtered.” Lev has *ἐν τόπῳ οὐ σφάζουσιν τὸ ὀλοκαύτωμα σφάζουσιν τὸ περὶ τῆς ἁμαρτίας*, i.e. the passive verbs are rendered by plural impersonal active verbs, and the subjects become objects of the verb. The text tradition has made substantial inroads on this text. Thus *τὸ ὀλοκαύτωμα* is supported only by A B G-58-72 x<sup>-509</sup> 59 Cyr I 829 <sup>Lat</sup>Ruf Rom II 13 Aeth Arm Co Syh Barh, the majority text reading the plural. Furthermore, all but A B G-15 x<sup>-527</sup> 121 319 Cyr I 829 <sup>Lat</sup>Ruf Rom II 13 Aeth Arab Co Syh Barh insert a *καὶ* before *τό*; this is an attempt to smooth out the text but is hardly original. Lev almost always renders the notion of sin offering by a singular construction. Ra adopted the plural *τα* for *τὸ (περὶ)* here, a reading supported only by B 121 Cyr I 829. It occurs in the plural only two times in Lev. At 630 it is modified by *πάντα* and refers to an obvious plural context, that of sacrifices *τὰ περὶ τῆς ἁμαρτίας* which may not be eaten by the priests. The plural also obtains at 1413 in the context *ἐν τόπῳ οὐ σφάζουσιν τὰ ὀλοκαυτώματα καὶ τὰ περὶ ἁμαρτίας*; the plural was probably conditioned by the plural coordinate noun *τὰ ὀλοκαυτώματα*. At 625, however, the plural is clearly not original; one suspects that it was a careless error on the part of the B scribe in view of his use of the singular noun *τὸ ὀλοκαύτωμα*; in fact, only ms 121 has the plural consistently.

Much more difficult to decide is whether Lev had *περὶ* in this context. Both *τὸ τῆς ἁμαρτίας* and *τὸ περὶ τῆς ἁμαρτίας* are possible renderings for החַטָּאת. The shorter form is the majority reading, whereas only B F 58-72 x γ 55 59 426 Cyr I 829 II 549 (2°) <sup>Lat</sup>Ruf Lev V 2 Rom II 13 Aeth Arm Bo support *περὶ*. It should be said that codex A does not support the majority reading; its reading is the unique *τας ἁμαρτίας*, a clearly impossible text. Since the *περὶ* construction is the more common rendering throughout Lev and is also supported by the oldest witness it seemed wise to follow Ra in adopting the longer text.

1014 *τοῦ σωτηρίου* A B O<sup>-58</sup> b 71-527 γ<sup>-392c</sup> 126 55 319 426 799 Aeth Co Syh] *των θυσιων* 509; > 75; *των σωτηριων* rell = **℣**

The word *σωτήριον* is used consistently in Lev for שלמים. The latter occurs 29 times in **℣** and always as the second element in a bound phrase. It is always in the

plural in  $\mathfrak{M}$ , and always (του) σωτηρίου (i. e. singular) in Lev. Only once is it not rendered (at 7<sub>s</sub>) and the phrase της θυσιας των ειρηνικων αυτου (for זבח שלמיו) was added by Origen under the asterisk, and once (17<sub>a</sub>) σωτήριον occurs without an equivalent in  $\mathfrak{M}$ . There it occurs not as a genitive but as an accusative in a larger context not present in  $\mathfrak{M}$ , though present in Sam.

The correction to the plural only seldom obtains in the tradition. Outside the above instance (at 10<sub>14</sub>) only the following are attested.

7<sub>11</sub> του σωτηρίου] των ειρηνικων b  
 7<sub>19</sub> σωτηρίου] των ειρηνικων 19'-118<sup>ext</sup>.537; + των ειρηνικων 314  
 7<sub>22</sub> του σωτηρίου] των σωτηριων 29 68' Lat<sup>cod</sup> 100 Ruf Lev V 12; των ειρηνικων b  
 23<sub>19</sub> σωτηρίου] ειρηνικων(cvar) d n t Arm

11<sub>10</sub> (έν) τοις ύδασιν] τω υδατι A B G-15-376 x 121 Sa = Ra

11<sub>12</sub> (έν) τοις ύδασιν] τω υδατι A B O-15 509 121 319 426(2°) Lat<sup>cod</sup> 100 = Ra

In both the above instances the prepositional phrase is in the context of fish with or without fins and scales, and therefore permitted or not permitted as food. The plural also occurs twice in v. 9 in the general reference πάντων τών έν τοις ύδασιν and in coordination with και έν ταϊς θαλάσσαις και έν τοις χειμάροισις. The context for v. 10 is similar to the latter, viz., η έν ταϊς θαλάσσαις και έν τοις χειμάροισις, whereas that of v. 12 is similar to the former, viz. τών έν τοις ύδασιν. Contexts for creatures in the "waters" are plural elsewhere in the Pentateuch as well; cf Exod 20<sub>4</sub> Deut 4<sub>18</sub> 5<sub>8</sub> 14<sub>9</sub>. Incidentally old witnesses often offer variants to the plural; at Deut 4<sub>18</sub> ms 963 uniquely has the singular, whereas at 14<sub>9</sub> it is cod B which alone witnesses to the singular. The plural is limited to the plural sense of "waters" as the home of aquatic life; otherwise it is singular — even in Lev 11<sub>10</sub> reference is made to ψυχῆς ζωσης τῆς έν τῷ ύδατι (not εν τοις υδασιν). So too ritual washing is ύδατι, never υδασιν, throughout Lev. In vv. 9—12 the plural occurs quite properly five times (three of these are without singular variants in the tradition); nowhere else in Lev does the plural occur, again quite properly.

Note the following instances of the word ολοκαύτωμα in chapter 23.

23<sub>8</sub> ολοκαυτώματα] -τωμα F 376 52' 108-118\*-314<sup>c</sup>-537 107 246-664 54-75' Aeth<sup>-FH</sup>; cf  $\mathfrak{M}$   
 23<sub>12</sub> ολοκαύτωμα. No plural variants.  
 23<sub>18</sub> ολοκαύτωμα] -ματα 426\* 413-529\* 343' 509 γ<sup>-121</sup> 55 Sa<sup>1</sup>  
 23<sub>25</sub> ολοκαύτωμα] -ματα V 72-376'-oI 417<sup>c</sup>-422-552 b d<sup>(-125)</sup> 53 54-75 321' t γ 55 Cyr I 1104 Bo  
 23<sub>27</sub> ολοκαύτωμα] -ματα M' V 376-oI<sup>-82</sup> 708 52-417-552 b d 56-664 54-75' 730 t 509-527 γ 68' 18 799 Cyr I 1105 Arab Arm Co  
 23<sub>36</sub> ολοκαυτώματα] -τωμα A M' V O-29-82<sup>mg</sup>.707 C<sup>'-52</sup> 417 528 529 552 107'-125 129-246 127 30'-85-343' 18 319 Aeth Syh<sup>T</sup> =  $\mathfrak{M}$   
 23<sub>36</sub> ολοκαύτωμα] -ματα B V O<sup>'-426</sup>.82 52\*(cprm)-77-417-422-528-552 b d<sup>(-106)</sup> 56' 54' 321'\*(cprm) t<sup>(-76)</sup> 509-527 γ 126-628 55 59 319 799 Th<sup>t</sup> Lev 183 Co Syh<sup>B</sup> = Ra  
 23<sub>37</sub> ολοκαυτώματα] -τωμα 426 106

In each of the above instances  $\mathfrak{M}$  has the singular אשה or עלה but of course these can be understood as collectives as well. Within the Greek tradition variation between singular and plural is common; both palaeographically and semantically variation is easily created.

If one analyzes the pattern of variation somewhat more closely one notes that vv. 8 12 and 37 show little variation. Vv. 8 and 37 obviously had the word in the plural, whereas v. 12 just as clearly had the singular. In contrast to vv. 8 and 37 v. 12 specifies the holocaust for a specific day; v. 8 refers to the holocausts for seven days, whereas v. 37 refers to the *έορταί*, i. e. to more than one day's prescription.

Of the remainder all instances specify holocausts for specific days except the first instance in v. 36 which, as in v. 8, refers to sacrifices for seven days. The translator approached the translation in a logical fashion.

25<sup>22</sup> τὰ γενήματα] το γενημα (γενν. 458 509) A B V 376' b n x 121 55 319 Syh = Ra

Ⲙ has התבואה, a word normally rendered by τὰ γενήματα throughout Lev (in 25<sub>3</sub> τὸν καρπὸν occurs, and probably presupposes a different parent text). Outside of 25<sub>3</sub> it is always rendered by the plural except in 25<sub>7</sub> where, however, it is modified by πᾶς (with three s mss and four z mss having παντα τα γενήματα). It should also be noted that except for the instance in question the text tradition is unanimous in supporting Lev's plural noun. In this instance the singular variant is probably due to the singular verb of its predicate, viz. ἔλθη.

27<sup>10</sup> ἅγια] αγιον A F V 58-72'-376-oI-708<sup>c</sup> C b d 53' 767 321<sup>mt</sup>-343 t 59 799 Tht Lev 189<sup>e</sup>  
Lat<sup>c</sup>cod 100 Aeth Arab Arm: cf Ⲙ שדק

The clause reads ἔσται αὐτὸ καὶ τὸ ἄλλαγμα ἅγια. The plural is correct since the subject is compound, i. e. αὐτὸ καὶ τὸ ἄλλαγμα. The popular singular variant is not likely to be due to Hebrew influence, but rather to attraction to τὸ ἄλλαγμα. Either reading is grammatically possible in Greek, but that of Lev makes clear that not only ἄλλαγμα but also αὐτό are holy. The reverse interpretation may be found in v. 33 where exactly the same Hebrew text obtains: יהיה הוא ותמורתו יהיה קדש but the adjective is taken as singular, though the variant tradition of d n t 55 319 799 Phil II 20 Bo is αγια. In v. 33 αὐτό is taken as object of ἀλλάξης and thus only ἄλλαγμα is holy.

2. The gender of ὕσσωπος is obscure. According to Mayser I 2.18 it was feminine in Theophr and Diosc; LS also recognize the word as feminine, but note further that it also occurs as neuter. The word occurs with articulation four times in the Greek OT. In Reg III 4<sup>29</sup> it occurs as feminine (τῆς ὕσσωπου) in all witnesses. The articulated word also occurs three times in Lev 14: in vv. 6 51 in the accusative, and in v. 52 in the dative. Most witnesses attest to the feminine article, but the oldest witnesses do not. For v. 52 τω is attested in A B\* 72-376 552 n x-<sup>509</sup> γ-<sup>318</sup> instead of τη; this could be either neuter or masculine. In the accusatives of vv. 6 and 51, however, witnesses attest to both το and τον. In v. 6 το υσσωπον obtains in mss 15 528 527, and in v. 51, in mss 72 b n, whereas τον υσσωπον is found at v. 6 in A B 376 x-<sup>527</sup> γ-<sup>318</sup> and at v. 51 in A B\* V γ-<sup>318</sup>. For the critical text τόν has been adopted at vv. 6 51 and τῶ at v. 52 solely on the basis of the oldest witnesses, viz. A and B.

3. The phrase ὄσμη ἐνώδιας is the stereotyped rendering for ריח ניחה but its syntax is not always certain. (Excluded from consideration here are the obvious cases of εἰς ὄσμην ἐνώδιας for לריח ניחה, 212 431 821 176, and cf also 174). In 19 13 17 22 9 35 the

phrase occurs in the nominative, occurring as *ὄσμη ἐνώδιας (τῷ) κυρίῳ*, and modifying the noun *θυσία* or *κάρπωμα* immediately preceding it. The Hebrew is in each case the same: אשה ריח ניחה ליהוה. Variants in case for *ὄσμη* are minimal. They comprise the following:

1<sup>13</sup> *οσμης* 75' 509; 1<sup>17</sup> *οσμην* 528; 2<sup>2</sup> *οσμης* n<sup>-127</sup> Aeth; *οσμην* 118'-537 d 127 343 t 646; 2<sup>9</sup> *οσμην* M' 58-οI<sup>-15</sup> 314 d 56'-129 n s t 318 18 646<sup>1</sup> Sa; 3<sup>5</sup> *οσμην* 82 d 129 n 30' t<sup>-84</sup> Lat<sup>cod</sup> 100 Aeth.

The following list presents greater difficulties. In each case the equivalent Hebrew text of **Ⲭ** is given after the variants.

3<sup>11</sup> *ὄσμην (ἐνώδιας κάρπωμα κυρίῳ)*] *οσμη* B F 29-72 53'-129 71' 55 59 Bo Syh = Ra: אשה לח ליהוה

3<sup>16</sup> (*κάρπωμα*) *ὄσμην (ἐνώδιας τῷ κυρίῳ)*] *οσμη* A B F 58-οI<sup>-82</sup> b 53' 392 68'-120' 55 59 319 799 Bo Syh = Ra; *οσμης* 54-75 Aeth<sup>-P</sup>: אשה לריח ניחה לח

6<sup>15</sup> (*κάρπωμα*) *ὄσμην (ἐνώδιας)*] *οσμη* A B 58-72 551 53' 121 55 59 Bo Syh = Ra: ריח ניחה

In each case the syntax of the Greek demands the accusative as object of the verb *ἀνοίσει*. In fact, in 3<sup>11</sup> 16 the verb in **Ⲭ** had a pronominal suffix, *והקמירי* in v. 11 and *והקמיר* in v. 16, which Lev did not render; in 6<sup>15</sup> the verb in **Ⲭ** is used absolutely (*והקמיר*). Thus in all three cases the translator understood *ὄσμην* as the object of *ἀνοίσει*. The variant nominative may well be due to careless transcription, i. e. *η* for *ῆ*.

At 6<sup>11</sup> *εἰς ὄσμην ἐνώδιας κυρίῳ* explicates *θυσίαν* which immediately precedes it. B\* 509 628 Lat<sup>cod</sup> 100 omit *εἰς* which is followed by Ra. The problem is complicated by the fact that the translator rendered his parent text quite freely, **Ⲭ** having *תקריב* for *θυσίαν* (cf *προσοίσει* in *b*). Lev felt it quite unnecessary to render a verb here since earlier in the verse he had rendered *תביאנה* by *ὄψει αὐτήν*; thus by using *θυσίαν* here a *προσοίσει* (as in the variant *b* text) was quite unnecessary. The prepositional phrase now explicates the point of the sacrifice. The omission of the *εἰς* was probably palaeographically conditioned by an uncial text.

The phrase *ריח ניחה* also occurs twice in ch. 23:

v. 13 (*θυσία τῷ κυρίῳ*) *ὄσμη (ἐνώδιας τῷ κυρίῳ)* A B V 931 58 b 53' x<sup>(-509)</sup> 121 55 319 799 Syh] *εἰς* (> 376' 56' n Cyr I 1093 Sa<sup>2</sup>) *οσμην* rell: אשה ליהוה ריח ניחה

v. 18 *θυσία ὄσμη (ἐνώδιας τῷ κυρίῳ)*] *θυσίαν οσμην (οσμης* d<sup>-106</sup> 370) A B V 376' d n t x γ<sup>-318</sup> 319 Aeth<sup>-PR</sup> = Ra; *θυσία οσμην* M' 18: אשה ריח ניחה ליהוה

In v. 13 Rahlfs quite rightly understood *θυσία — κυρίῳ* 2° as a parenthetical nominal statement surrounded by accusatives dependent on *ποιήσετε* of v. 12. In v. 18 it is difficult to understand how an accusative can be justified. The context reads *ἔσονται ὀλοκαύτωμα τῷ κυρίῳ, καὶ αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν, θυσία ὄσμη ἐνώδιας τῷ κυρίῳ*. To suggest that *ἔσονται — αὐτῶν* 2° is parenthetical is overly complex, and apparently Rahlfs did not understand it in that way since he separated *ἔσονται — κυρίῳ* by dashes. For Ra to have been consistent would have required *τας θυσιας* and *τας σπονδας* for *αἱ θυσίαι* and *αἱ σπονδαί* resp.

4<sup>24</sup> *ἁμαρτία* A B F 15-64\*-72-708 f 509-619 318 126-628 55 59 426 Sa] *αμαρτ* 71; *υπερ αμαρτίας* 527 319; *αμαρτίας* F<sup>b</sup> rell

5<sup>9</sup> *ἁμαρτία* F 551 129-246 426 Lat<sup>cod</sup> 100] *περι αμαρτίας* 319; *-τίας* F<sup>b</sup> 802 rell = Ra  
5<sup>12</sup> *ἁμαρτία* A B\* F M 72 129 619 121\*-318 18 59 Cyr I 972] *αμαρτ* 71; *-τίας* F<sup>b</sup> rell

In each of the above cases the majority reading is in the genitive, and the parent text is straightforward: **הוא תאמ**, and one would expect the translator to render it in the same way each time. The word must be in the nominative in the Greek since the context reads *ἀμαρτία (γάρ) ἐστίν*.

76 *εὐχὴν*] *ευχη* A B\* 16<sup>s</sup>(sed hab 16) b 610 121 <sup>L<sup>at</sup>Ruf Lev V 9 = Ra</sup>

The context of the word in question here is *καὶ εἰὰν εὐχὴν ἢ ἐκούσιον θυσιάζει τὸ δῶρον αὐτοῦ*. The phrase *εὐχὴν ἢ ἐκούσιον* is a second accusative modifying the verb, i. e. “and if one should sacrifice one’s offering as a vow or a voluntary sacrifice.” The variant is probably the result of a copyist’s error, i. e. *ευχη* misread as *ευχη*, thereby creating a barely comprehensible nominative.

74 *θηριαλώτων*] *-τον* A F\*(cpr m) 15-29-58-64\*-72 528 b d 53’-129 458 30 t x<sup>-509</sup> y z<sup>-407</sup> 55 59 319 426 799 = Ra; *στεαρ θηριαλωτου* 376 = **ℳ**

Why Ra should have adopted the accusative singular here is difficult to understand. The context is *καὶ στεαρ θνησιμαίων καὶ θηριαλώτων ποιηθήσεται εἰς πᾶν ἔργον*. The text of **ℳ** makes it clear that the genitive alone can be correct: **החלב נבלה לחלב מרפה יעשה לכל מלאכה**. Furthermore, the textual support for the first genitive is almost exactly the same as for the second: B F M’ G-82-376-707-οI<sup>-15</sup> C’<sup>-739</sup> 56’ n<sup>-75</sup> s<sup>-346c</sup> x 407 18 <sup>L<sup>at</sup>cod 100 Aug Lev 21 Ruf Lev V 11 Arm<sup>ap</sup> Bo Syh</sup>. Ra inconsistently adopted the reading of B for the second but not for the first noun. The accusative singular ending is homonymous with the genitive plural (though the stress pattern is different), but only the latter can be correct.

89 (*ἐπὶ*) *τὴν μίτραν* (*μητ.* 15\*-72 53’) A B O<sup>-58</sup>-15-72 53’ 509 121] *της μιτρας* (aut *μητ.*) *rell*

Though the accusative case receives only minority support its originality is assured. The prepositional phrase modifies *ἐπέθηκεν*. The verb *ἐπιτίθημι* occurs 64 times in Lev and in all but three cases (7<sup>20</sup> 14<sup>24</sup> 23<sup>20</sup>) it is modified by an *ἐπὶ* phrase. In all cases the noun or pronoun governed by *ἐπὶ* is in the accusative. How the genitive arose is difficult to reconstruct, particularly in view of the fact that the coordinate clause preceding it has identically the same construction, i. e. *ἐπέθηκεν . . . ἐπὶ τὴν κεφαλὴν . . .*; in any event, it dominates the tradition but is demonstrably secondary.

1120 (*ἐπὶ*) *τεσσάρων*] *τεσσαρα* (-*σερα* A B\* 121) A B x 121 Cyr I 929 = Ra

1121 (*ἐπὶ*) *τεσσάρων*] *τεσσαρα* (-*σερα* A B\* 55 121) A B x 121 55\* Phil III 53<sup>ap</sup> Cyr I 929 = Ra

1127 (*ἐπὶ*) *τεσσάρων*] *τεσσαρα* (-*σερα* A B\* 121) A B 509 121 Cyr I 933 = Ra

1142 (*ἐπὶ*) *τεσσάρων*] *τεσερα* (-*σαρα* 55<sup>c</sup> = Ra) A B\* 121 55

In each of the above cases the prepositional phrase modifies *πορεύεται* and refers to creatures crawling (literally “going”) on fours. In each case **ℳ** has the participle of **הלך** followed by **על ארבע**. Since there is really no distinction semantically between *ἐπὶ* with genitive or accusative after **הלך** one might simply decide to adopt the reading of the oldest witness. There is, however, an indication of the original text in vv. 27 and 42. In v. 27 Lev has *πᾶς ὃς πορεύεται ἐπὶ χειρῶν* in the main clause, and in v. 42 it has *πᾶς ὁ πορευόμενος ἐπὶ κοιλίας* in a coordinate clause. In both these cases

*ἐπί* occurs with the genitive in all witnesses, and it would have been erratic indeed to have varied the expression in this way within single verses.

15<sub>25</sub> ῥύσιν] ρυσει (-ση 707) A B 707 121 = Ra

According to LS the accusative (here the cognate accusative) may occur with the verb *ῥέω*, but “the best writers commonly used the dative” rather than the accusative. LXX translators obviously are not among these best writers since the dative only occurs in Lev 15:19: *ῥέουσα αἵματι*, whereas the accusative is frequently found throughout the Greek OT. Outside the Pentateuch accusatives modifying *ῥέω* are found in I Joel Ier Bar Ez Iob Ps Prov Cant and Sir. The best known usage is the formulaic *γῆν ῥέουσα γάλα καὶ μέλι*.

15<sub>26</sub> πᾶσα κοίτη] πασαν κοιτην A B b = Ra

The phrase *πᾶσα κοίτη* is the subject of the sentence of which the predicate is *κατὰ τὴν κοίτην τῆς ἀφένδρου ἔσται αὐτῆ*. The subject phrase is modified by *ἐφ’ ἣν ἀν κοιμηθῆ ἐπ’ αὐτῆς*. The variant tradition was probably created through the influence of the *ἐφ’ ἣν* construction which immediately followed *πᾶσα κοίτη*. It is, however, incorrect as the coordinate clause also shows: *καὶ πᾶν σκευὸς ἐφ’ ὃ ἄν καθίσῃ ἐπ’ αὐτὸ ἀκάθαρτον ἔσται κατὰ . . .*

20<sub>24</sub> γῆ ἥτις ἐστὶν ῥέουσα] γην (την 55) ρεουσαν (-σα 75) A B V 376’ b n x 318 55 <sup>Lat</sup>cod 103 = Ra

The immediately preceding clause reads *καὶ ἐγὼ δώσω ὑμῖν αὐτὴν ἐν κτήσει* and the Lev text is then a parenthetical statement: “(it is) a land which is flowing with milk and honey.” Grammatically it does not fit its context and the variant text “corrects” this by adopting the accusative phrase so well known from other parts of the Pentateuch, particularly from Deut. One might be tempted to adopt this as critical text were it not for the fact that this leaves unexplained how the majority text arose. Here the *lectio difficilior* is indeed to be preferred.

4. 24<sub>15</sub> (ἄνθρωπος) ἄνθρωπος] ος A B d 75 121 = Ra; > V 29-72 129 x 68’ 319 <sup>Lat</sup>Aug Lev 87<sup>ap</sup> Aeth<sup>MP</sup> Sa; + ος 54’ 74\*-84-134-370 *y*<sup>-121</sup> Cyr VII 636 VIII 860 Tht Lev 184 <sup>Lat</sup>codd 91 92 94-96 Hes 1106 Arm Bo

The introductory formula *ἄνθρωπος ὃς (ἄν)* occurs frequently in Lev but it represents *אִשׁ אִשׁ*, never *אִשׁ אִשׁ*. The latter occurs ten times in **XX** and is rendered by *ἄνθρωπος ἄνθρωπος* eight times (also at 17<sub>3</sub> 8 10 13 18<sub>6</sub> 20<sub>9</sub> 22<sub>18</sub>), uniquely by *τις* at 20<sub>2</sub> and only once by a single *ἄνθρωπος* (22<sub>4</sub>) in Lev. The variant is easily explicable. The word is commonly abbreviated as *ἄνωσ* and the omission of the letters *αν* would produce the variant text. It might just as well have arisen in two stages: haplography creating a single *ἄνθρωπος*, and the addition of *ος* by dittography. In any event the *ος* variant is clearly secondary.

5. 4<sub>18</sub> τοῦ ὄντος F<sup>b</sup>] το ον F<sup>a</sup> O-15 319; των (τω 509) A B x 55 = Ra; > F 72 59

Theoretically the O reading might be possible as the original Lev, but the reading of A B x 55 is clearly a thoughtless scribal error, either an error for the O reading



or simply by attraction to *καρπώσεων* which occurs immediately before it. The context reads *τοῦ θυσιαστηρίου τῶν καρπώσεων τοῦ ὄντος πρὸς τῇ θύρᾳ τῆς σκηνῆς τοῦ μαρτυρίου*. It is of course the altar of fruit offerings, not the fruit offerings themselves, which is at the entrance of the tent of witness.

### K) Verbs.

1. In ch. 13 the translator used the verb *μεταβάλλω* to render the verb *רָפָה* in both Qal and Niphal stems in connection with hair becoming white in leprosy. The verb can indeed be both transitive or intransitive, and the translator used the verb in both senses. That this would create problems in the tradition is not surprising. Of the eight instances of the verb in this context (vv. 3 4 10 13 16 17 20 25) only two were accepted almost unanimously in the tradition: v. 10 *αὕτη μετέβαλεν τρίχα λευκὴν* “this became white hair” and v. 17 *μετέβαλεν ἡ ἀφή εἰς τὸ λευκόν* “the diseased spot became white.” The text of v. 20 is also certain: *ἡ θριξ αὐτῆς μετέβαλεν εἰς λευκὴν*, with only *b* having *λευκη* for *εἰς λευκὴν*. Similarly v. 13: *πᾶν μετέβαλεν λευκόν* is an assured text with only the Byzantine witnesses *d n t* having a different text. The textual confusion is particularly evident for the other four instances.

- v. 3 (*ἡ θριξ ἐν τῇ ἀφῇ μεταβάλλῃ λευκὴ*] (*εἰς*) *λευκην* (-κων 458) M<sup>ms</sup> 82-376-707 C'' 44' 129 n<sup>-127</sup> s t 318 416 426 799 Lat<sup>c</sup>cod 100 Arm Bo Syh  
 v. 4 (*ἡ θριξ αὐτοῦ οὐ μετέβαλεν*) *τρίχα λευκὴν*] *λευκη* F 708<sup>c</sup>-oII C'' f<sup>-129</sup> 127 s 392 z 59 646 799 = **℞**; om *τρίχα* d n<sup>-127</sup> t 426 Lat<sup>c</sup>cod 104 Aug Lev 45 Aeth Arm Bo  
 v. 16 (*μεταβάλλῃ*) *λευκὴ* A B F G-15 f<sup>-129</sup> 509 121 55\* 426 799 Cyr I 984] *λευκην* b x<sup>-509</sup>; *εἰς λευκον* 376 C''<sup>(-417)</sup> d n 85'-321' t 318 319 Lat<sup>c</sup>Hes 929 Arm Bo Syh = **℞**; *λευκον* rell  
 v. 25 (*μετέβαλεν*) *θριξ λευκὴ* (*εἰς τὸ ἀυγάσον*) A B 15-376 b n x 121 319 426 Sa] *λευκον* θριξ 55; *τριχα λευκην* rell

In each of the above instances A B+ support the lectio difficilior. At v. 4 **℞** has *בן הפך לא הערה* and the use of *τρίχα λευκὴν* is puzzling; the omission of *τρίχα* in the tradition must be secondary. The further change of *λευκὴν* to *λευκη* is probably due to the influence of the preceding verse.

The other three instances show the verb used intransitively; i. e. the result of the “change” occurs in the nominative and might well be rendered “appear.” Changes in the tradition to the accusative are occasioned by the basic semantics of the verb, i. e. as “to change to,” and constitute attempts to simplify the Greek texts.

2. 13<sup>55</sup> *ἐστήρικται*] *-ρισται* (-σθαι 54) A B M<sup>xt</sup> G n 509 18 319 = Ra

*στηρίζω* is a verb with palatal stem in Attic Greek and thus forms the perfect passive in *-ται*. So too the aorist forms as *ἐστήριξα* and *-ρίχθην*. By analogy the aorist *ἐστήρισσα* is also found as early as the NT; cf *ἐστήρισεν* in Luke 9<sup>51</sup>. The *sigma* form for the perfect is not attested in NT; nor have I found it in the papyri earlier than the Berlin Genesis; i. e. for *ἐστηριγμένη* at Gen 28<sup>12</sup> 911 has *εστηρισμενη*. Kappler accepted *εστηρισμένος* at Mac II 2<sup>17</sup> and *εστηρίσθη* at 2<sup>49</sup> on the basis of ms S, i. e. a 4th century uncial text, and refers to Thackeray 223. But the latter simply points out some instances of the intrusive sigma forms in the uncial mss. As far as actual evi-

dence for the early occurrence of such forms of the perfect is concerned the NT is the earliest currently known.

3. 9<sub>15</sub> [προσήνεγκεν] -γκαν B 15 n<sup>-127</sup> γ<sup>-392</sup> 55 319 Latcod 100 Arm = Ra

It is hard to understand why Ra should have adopted the plural reading which is so obviously wrong. The subject of the verbs before it and after it is Aaron throughout; the text of **Ⲙ** is singular throughout, and the plural can best be described as the result of a thoughtless scribal error. Or was it possibly due to the influence of *καὶ τὸ ὀλοκαύτωμα προσήνεγκαν αὐτῷ* of v. 13?

9<sub>20</sub> [ἀνήνεγκεν] -γκαν B 376 b 509 Arm = Ra

The text continues in Lev with Aaron as subject, which in **Ⲙ** is interrupted in v. 20a by the plural **וישימו**. Lev, however, has the singular *καὶ ἐπέθηκεν* (as in Sam, which was undoubtedly also the parent text for Lev). Origen apparently followed a corrected text as the reading of the plural verb in O<sup>-58</sup> b Arm Syh implies. This in turn seems to have created the variant text in the next verb. Note that the plural occurs for both verbs in 376 b and Arm. In other words, the plural verb in B may actually be due to a secondary influence of a hex reading earlier in the verse.

22<sub>24</sub> [προσάξετε] -ξεῖς (-ξης 54) B<sup>c</sup> n 59\* Arm = Ra

That the singular reading is wrong is clear not only from **Ⲙ** **תקריבו** but from the context of the verse, the second half of which reads *καὶ ἐπὶ τῆς γῆς ὕμῶν ποιήσετε*. The singular variant is probably due to the influence of the preceding verse where the referent is second person singular. It ought to be noted that v. 25 also continues with the plural. Furthermore the support in the tradition is weak; all the uncials including B\*(vid) support the plural, and of the cursives only 59\* and the n group support the variant text.

4. 1<sub>14</sub> [προσφέρει] -ρης (-ρεις 71' 392) A B 936 15 129 343 x γ<sup>-318</sup> Latcod 101 Sa = Ra

The verb has no counterpart in **Ⲙ** and simply explicates **תקריבו** in the *ἐάν* clause; the apodosis continues with the third person: *καὶ προσοίσει ἀπὸ . . . τὸ δῶρον αὐτοῦ*, rendering the Hebrew word for word. The use of the second person is probably due to scribal error. The third person is used consistently throughout the chapter in pro-tases; in fact, this is also true for apodoses except for v. 2 where *προσοίσετε* occurs following **Ⲙ**: **תקריבו**.

2<sub>4</sub> [προσφέρει] -ρης (-ρεις 82 392 628) A F 58-οΓ' 129 527 γ<sup>-121</sup> z 59 Cyr I 1024 Latcod 101 Aeth Bo Syh

Both readings are possible interpretations of the **תקרב** of **Ⲙ**. Lev understands the subject to be the *ψυχῆ* (**נפש**) of v. 1; the correction interprets the verb as second person. There is nothing inherent in the verse requiring a second person interpretation, and the "correction" is probably due to the influence of v. 5 which can only be taken as second person. But v. 5 introduces a new regulation and it may well have a different subject.

21<sub>8</sub> [ἀγιάσει A B F<sup>c</sup> 15-64\* b 246 127-767 74-76 509 126'-407-628 55 319 LatAug Loc in hept III 51 Arm Syh(vid)] -σεις rell = **Ⲙ**

Lev reads: “and he will sanctify him — this one carries the gifts of the Lord your God — he will be holy because I, the Lord who sanctifies them, am holy.” The “he” is readily identifiable from the context which precedes: “for he is holy to the Lord his God.” Lev thus presents a consistent picture; it is the Lord who sanctifies priests. But this is not what **℞** says. **℞** has: and *thou* shalt sanctify him because the bread of *thy* God he carries; he will be holy to *thee* because I Yahweh who sanctifies *you* am holy. The important differences between **℞** and Lev are in italics; in **℞** the people (the change between second singular and plural is probably not significant) sanctify the priest and God sanctifies the people; in Lev God sanctifies the priest because being himself holy he is the one who sanctifies priests. The variant is thus a partial correction towards **℞**.

23<sup>19</sup> ποιήσετε] -σουσι(ν) A B x 121 55 Cyr I 1097 = Ra

A third person plural verb can only be the result of a careless mistake, since the context demands second person. The variant text probably arose from the *αὐτῶν* in v. 18, i. e. from *αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν*, the antecedents of which are the sacrificial animals. But the animals can hardly be the subject of the verb in v. 19, and it is not clear what Ra intended in adopting the variant reading as his text.

5. 2<sub>8</sub> ποιήση] ποιη (ποιει 509 55) A B 118'-537 509-527 121 55 = Ra

The present subjunctive does occur in Lev, and when it does it calls attention to linear action. Hypotactic clauses containing *ἄν* plus a verb in the subjunctive obtain 123 times in Lev. Ten of these are clauses with *ἦ*. Of the remaining 113 only seven instances of a present subjunctive obtain; these are 2<sub>11</sub> προσφέρητε; 10<sub>9</sub> εἰσπορεύησθε; 15<sub>20</sub> κοιτάζηται; 17<sub>5</sub> φέρωσιν; 22<sub>3</sub> ἀγιάζωσιν; 22<sub>20</sub> ἔχη and 23<sub>12</sub> φέρετε. All others are aorist subjunctives. It should also be noted that the present subjunctive of *ποιέω* is never used, possibly because semantically the verb tends to punctiliar action. This distinction seems to be the case in 26<sub>3</sub>: *ἐὰν τοῖς προστάγμασίν μου πορεύησθε καὶ τὰς ἐντολάς μου φυλάσσησθε καὶ ποιήσητε αὐτάς*. Both the verbs *πορεύομαι* and *φυλάσσομαι* occur here in the present subjunctive and emphasize linear action, i. e. a regular practice; *ποιέω*, however, obtains in the aorist, i. e. an action, a performance, is stressed.

Throughout the book the text tradition rarely introduces the present subjunctives as a variant reading. The only exception of consequence is at 18<sub>30</sub> for the clause *ὅπως μὴ ποιήσητε ἀπὸ πάντων τῶν νομίμων τῶν ἐβδελυγμένων*. For *ποιήσητε* the following have *ποιητε* (cvar): F O<sup>7-29 58 72</sup> C<sup>7</sup> f<sub>5-30'</sub> z<sup>-68'</sup> 319 646 799. The variant text in 2<sub>8</sub> and 18<sub>30</sub> may simply be a case of parablepsis occasioned by the recurring *eta*. In any event, the present subjunctive is not likely to be Lev in view of the usage of the book.

The pattern of usage for this verb is similar for the other books of the Pentateuch. The present subjunctive occurs once in Gen (21<sub>22</sub>) and in Exod (20<sub>25</sub>), and twice in Num (15<sub>6 8</sub>) and Deut (14<sub>28 1518</sub>). In each case the choice is exegetically warranted. The dominant inflection, however, is throughout the aorist.

1345 ἔστω B O-15 b 54'-767 130<sup>ms</sup> x γ<sup>-392</sup> 55 319 426 Cyr I 996] ἐστί(ν) 72 799; ἐσται rell  
 1345 περιβαλλέσθω] -βαλεσθω B F M' 58-72-82 C'' 44'-610 30' t x<sup>-619</sup> γ<sup>-121</sup> 18 59 426 799 Cyr  
 I 996 = Ra; -βαλεται η Βο; προσχεζ -βαλεσθαι (-βαλλ. 53<sup>c</sup>) 53'

That ἔστω rather than the future indicative is original seems assured from the mood of the verb in the coordinate clause. More problematic is the tense of the second verb. The verse refers to the imposed conduct of the individual who has been declared leprous. Inter alia he must „cover his mouth”: *περὶ τὸ στόμα αὐτοῦ περιβαλλέσθω*. Since the reference would seem to be more appropriate as a continuing state rather than as punctiliar action the present would appear preferable. The aorist variant is then the result of haplography.

154(1°) (ἀκάθαρτος) ἔσται οI<sup>-15</sup> d n 85<sup>ms</sup>-321'<sup>ms</sup> t γ<sup>-121</sup> 319 Lat<sup>cod</sup> 100 Arm] ἐστίν rell = Ra  
 154(2°) (ἀκάθαρτον) ἔσται] ἐστίν 376 C'' b 53'-129 x<sup>-509</sup> 126 426 799 Lat<sup>cod</sup> 104 Aeth<sup>-C</sup> Arab  
 Βο

In both the above instances  $\mathfrak{M}$  has  $\text{מממ}$ . The finite verb form of the Qal stem of the root  $\text{מממ}$  occurs 51 times in Leviticus. Three times it is rendered in Lev by a form of *μιαίνειν*, i.e. as presupposing another stem of the root. In all other cases the paraphrastic figure of the adjective *ἀκάθαρτος* plus the future of *εἶναι* is used by Lev. Usually the text is completely or almost completely supported in the tradition. In fact, only occasionally does *ἐστίν* occur as a variant for *ἔσται*. The following is a complete list of occurrences of *ἐστίν* in each instance giving the Greek ms support: 11<sub>24</sub> 82 n<sup>-75</sup>; 11<sub>25</sub> 53'; 11<sub>32</sub>(1°) 416; (2°) 509; 11<sub>34</sub>(1°) C''<sup>-73'</sup> 417 529 s; 11<sub>36</sub> 71'; 13<sub>46</sub> A 54'-458; 14<sub>46</sub> 82 73' b n<sup>-767</sup> 318 799; 15<sub>9</sub> b; 15<sub>11</sub> 246; 15<sub>17</sub> 54-75; 15<sub>24</sub>(2°) V G-376 318; 22<sub>6</sub> C''<sup>-77</sup> 529. From this it appears clear that in spite of the impressive amount of support for *ἐστίν* in 15<sub>4</sub>(1°), Ra was wrong in adopting it as LXX text.

22<sub>13</sub> ἦ] ἦν A B b x 121 = Ra

The context of the verb is an *εἰάν* protasis, i.e. *εἰάν γένηται . . . σπέρμα μὴ ἦ* and only a subjunctive inflection is appropriate. The imperfect must have come in simply as a scribal error. It should be noted that the *b* group also omits *μή* which would then make it possible to take the clause *σπερμα δε ην αυτη* as a parenthetical (or concessive?) statement, but this is in direct contradiction to  $\mathfrak{M}$ .

6. The Hebrew imperfect as well as the neutral tense in an imperfect context (the so-called *waw plus perfect*) is rendered in Lev by the future. This is true throughout for the hundreds of instances for first and third person singular and plural as well as for second person singular. It ought also to be the case for the second plural and commonly is, but in six instances Ra adopted the plural imperative.

The first of these at 9<sub>6</sub> concerns *ποιήσατε* in a context where the imperative would be far more appropriate.  $\mathfrak{M}$  has יהוה תעשו וירא אליכם כבוד יהוה. The word *תעשו* seems odd; *עשו* would be more fitting, and the translator translated it thus. The use of the future would hardly be fitting, and the imperative must be accepted as Lev.

Also problematic is *λιθοβολησατε* in 20<sub>27</sub>. With respect to a man or a woman who practices some form of divination, the penalty is death by stoning;  $\mathfrak{M}$  has מות יומתו באתם באבן ירגמו אתם which in Ra reads *θανάτω θανατούσθωσαν ἀμφοτέροι λίθοις λιθοβολή-*

σατε αὐτούς. The text of  $\mathfrak{M}$  is difficult and ירגמו is unlikely to have been in Lev's parent text. What is uncertain is whether it read רגמו or תרגמו, i.e. imperative or imperfect. Since imperatives in similar contexts in Leviticus are extremely rare whereas the imperfect is common, it seems sensible to presuppose תרגמו in which case λιθοβολήσατε should be taken as original text. This is the reading found (disregarding itacistic spellings) in F V O<sup>72</sup> 426 52'-313-417 537 129-246\* (cprm) s x 392 68'-128-407-628<sup>c</sup> 799 Bo.

The textual evidence for the other five is as follows.

- 1629 ταπεινώσατε] -σατε A B 44' 53' 767 t Aeth Syh = Ra  
 2022 φυλάξεσθε] -ξασθε A B 29-64\*-381'-708 C'' 44-610 53'-246 75' 30-85-344 527 68'-126 59 799 Aeth Arab = Ra  
 2023 πορεύεσθε] πορευεσθε(cvar) A B V 64'\*-82-618-707 77\*-417\* 314 106-107' f 75\*-767 30' 509 68-126 18\* 59<sup>c</sup> 799 = Ra  
 2024 κληρονομήσατε] -σατε(cvar) B 58-82-376 C'' d<sup>106</sup> 767 30'-85 t x<sup>509</sup> 55 319 799 Lat<sup>cod</sup> 103 = Ra  
 2518 φυλάξεσθε] -ξασθε(cvar) A B 29-376 44-610 75' 509 121 68' 55 Aeth = Ra

In none of these cases does  $\mathfrak{M}$  have an imperative; in fact, only a future indicative can have been the original translation in each case in view of the overwhelming evidence of the translator's rendering of Hebrew imperfects. The verb form πορεύεσθε which Ra adopted at 2023 can, of course, be interpreted as a present indicative or imperative. In any event, it is not in accord with the translator's practice; only πορεύεσθε can be the original text.

7. 516 ἀποτείσει] -τισαι A B\* 118'-537 71' 121; -τεισαι Ra.

It is difficult to defend an aorist optative in this context, and it must be a scribal error. Lev uses the future indicative in this kind of context throughout; furthermore, the immediate context demands the future; note that the coordinate clauses contain futures: προσθήσει and δώσει.

More difficult is a decision as to whether the verb was followed by a pronominal object. It is of course quite unnecessary since the preposed object is stated as ὁ ἥμαρτεν ἀπὸ τῶν ἀγίων. This is also clear in  $\mathfrak{M}$ : ואת אשר חטא מן הקדש ישלם. Nor has the verb an otiose suffix in  $\mathfrak{M}$ : ישלם. In the Greek text tradition the majority text follows  $\mathfrak{M}$ , but some texts do have a pronoun: viz. αὐτο (αὐτω 108) A B 19' x 392 Cyr I 973 = Ra; αὐτον 121; αὐτα 118'-537 55; illud Aug Lev 6 and ip[sum] Lat<sup>cod</sup> 103. Of these only αὐτο need be taken seriously, since the pronoun must refer to ὁ. Such recapitulative pronouns do reflect common Hebrew usage rather than Greek, and it might be supposed that the text presupposed a parent ישלמהו. This is, however, strongly suspect; the following coordinate clause contains ἐπ' αὐτό, and the next one has αὐτό as object of the verb. It seems likely that αὐτο entered the text under the influence of the coordinate clauses in the verse. It might also be noted that A B\* 118'-537 121 omit ὁ, thereby joining και ἥμαρτεν to the preceding verse (ἐπλημμέλησεν); this would then make an expressed object, either αὐτο or αὐτα necessary.

8. 93 ἀλάλησον A B G-15 x<sup>527</sup> 121 55 319 Cyr I 765 Lat<sup>cod</sup> 100 Aug Lev XXVI 1 Hi C Pel I 34 Ruf Rom II 13 Aeth Syh] λαλησεις (-σης 54) rell =  $\mathfrak{M}$

The order to speak occurs frequently in Leviticus and usually represents the Hebrew imperative דבר. On two occasions, 9<sub>3</sub> and 24<sub>15</sub>, it represents דבר and in both cases a substantial number of witnesses shows a text corrected towards the Hebrew. To the translator the use of *λάλησον* was almost formulaic, and the future *λάλησεις* was generally avoided; as a matter of fact only at 7<sub>19</sub> 20<sub>2</sub> does it occur in Lev.

10<sub>11</sub> *συμβιβάσεις* A B O<sup>-376</sup> x<sup>-619</sup> γ<sup>-392</sup> 55 Cyr I 841 Aeth Sa Syh] -σει 376; -βιβασον 15; *συμφω-  
τιζειν* 54; *φωτιζειν* 458; -ζειν (-ζην 75; συν. 129-246 127 30) rell =  $\mathfrak{M}$

The majority reading is a correction towards the Hebrew, whereas the text of Lev makes clear that the subject is the *σύ* (התא) referred to in v. 9, i.e. Aaron (cf v. 8). The majority text (and  $\mathfrak{M}$ ) does not make explicit whether Aaron or Aaron and his sons are intended. Incidentally the origin of the correction is not clear at all; it apparently was not Origen since O and Syh support Lev.

10<sub>12</sub> *φάγεσθε*] -γησθε 509; *φαγεται* 82 56' 30 319; *φαγετε* F<sup>b</sup> M' 58-64'-oII<sup>-82</sup> C'' b d 53'-129  
127 s<sup>-30</sup> t 619 392 z 18 59 426 646 799

Here again the freer rendering is original Greek, whereas the majority reading equals  $\mathfrak{M}$ . It is, however, probably not a correction based on the Hebrew but a stylistic leveling to the coordinate imperative, *λάβετε*. Had it been a correction the pronoun *αυτην* would have been added as in F<sup>b</sup> 376 b of which all but 376 read *φαγετε αυτην* which renders exactly the אכלוה of  $\mathfrak{M}$ .

16<sub>32</sub> (δν ἄν) *τελειώσωσιν* F<sup>b</sup>] -σουσιν(cvar) A B\* F V 58-72-82 f 767 30 59 319 799 = Ra

Hypothetical relative clauses with ἄν always take the subjunctive mood in Lev and the variant in spite of strong uncial support is secondary. For usage in pre-Christian Egypt cf Mayser II 1.261–267. The variant would be acceptable as a simple future relative clause but should then lack ἄν; the particle is only omitted by ms 527, which, however, has the subjunctive.

19<sub>23</sub> *καταφυτεύσητε*] -σετε B 77<sup>c</sup> 74'-76-84\* 128-628' = Ra

The clause *καὶ καταφυτεύσητε πᾶν ξύλον βρώσιμον* is coordinate with *εἰσέλθητε εἰς τὴν γῆν*, i.e. these clauses are jointly governed by *ὅταν*. What is meant is “when you enter the land . . . and you plant any fruit trees, then you shall purge their uncleanness — their fruit shall remain uncut for three years.” The indicative of the variant takes the clause as part of the apodosis rather than of the protasis, a possible but not a likely interpretation.

27<sub>12</sub> *τιμήσεται*] -σεται A F M' V 58-376-oI<sup>-72</sup> 52'-73'-313-417-422\*-761\* 19 107'-125 129 n  
30'-130-321' x<sup>-619</sup> γ<sup>-121</sup> 128 18 55 59 319 799 = Ra

27<sub>14</sub> *τιμήσεται*] -σεται A B V 58-426\*-618 52'-131<sup>(m8)</sup>-313-417 53-246 n x<sup>(-509)</sup> γ 628\* 55 319  
799 = Ra

Since the subordinate clauses contain the particle ἄν the subjunctive is to be expected. In the later history of the language the distinction becomes blurred as the scattered nature of the support for the indicative shows.

L) A number of readings which create problems of establishing the original text of Lev involve lexemic variants.

413 ἀγνοήση] ἀμαρτη (-τει 84\*) ακουσιως (εχ. 19' 610) 19' d t; -σουσιν ακουσιως 619; + ακουσιως (εχ. 53') A B 118'-537 f<sup>-129</sup> n 71-509 55 426 799 Cyr IX 165 = Ra

℞ has ושי. The Byzantine text represented by 19' d t seems to be based on an attempt to interpret more precisely what the law intended, i.e. "should the entire congregation of Israel sin inadvertently." The translator had simply used ἀγνοήση. The text of A B+, which Ra adopted, is a secondary conflate of the Byzantine text and that of Lev; the result is a tautology which the translator could hardly have intended.

124 καθεσθήσεται B<sup>c</sup> F M' O<sup>1-376</sup> d<sup>-44</sup> ft 509 γ<sup>-392</sup> 18<sup>c</sup> 59 799] καθησεσθε 44; καθησεται (-τε 75) A oI<sup>-15</sup> C<sup>1-57c</sup> 77 414' 529\* n<sup>-75c</sup> s x<sup>-509</sup> 392 630 18\* 55 319 Cyr I 1005 = Ra; καθαρησθ. 376; καθησεται 529\* 126; καθιεται 68; καθισεται(c var) rell

125 καθεσθήσεται] καθησεσθε (-σθαι 610) 44-610; -σεσθαι 107; καθησεται (καυθ. 126; καθαισ. 75\*; καθισ. 118'-537 426<sup>c</sup> 646) A F G-58-64'-72-381-618(mss) 320 b 129 n x<sup>-509</sup> 392 126-628 55 59 319 426 646

The context in both citations is the same; in both it refers to the time that a woman must sit down *ἐν αἵματι ἀκαθάρτων* after childbirth, i.e. of male child and female child resp. Both *καθέζομαι* or *κάθημαι* would make sense and render adequately תשב of ℞. Since B in v. 5 and B<sup>c</sup> in v. 4 attest to *καθεσθήσεται* (corrected from the obviously incorrect *καθισεται*; for the character of the text of the B corrector cf J. W. Wevers, *The Textual Affinities of the Corrector(s) of B in Numbers*)<sup>1</sup>), the rarer (in LXX) *καθέζομαι* is probably to be preferred in both cases.

153 η̃ 1° 15-82-376 16\* b 319 Arm] ης rell = Ra

153 η̃ 2° A B 15-58-72-82 552(mss) 610 53'-56 458 γ 59 319 426 Cyr I 997 Arm] αις 246 z<sup>(-126)</sup>; ης rell

The majority text is in both cases the result of dittography, the next word being *συνέστηκεν*. That the correct reading is η̃ in the first case can be seen by glancing at the Hebrew text which has וּא. The second case comes from a parent text longer than ℞, probably a close approximation to Sam which has וּא בשרו זב ימי כל הוא ממה הוא כל ימי זב בשרו מוּבוּר הַחֲתִים בִּשְׂרוֹ מוּבוּר immediately before the last two words of ℞; this is rendered in Lev as *אֵתְּ הָאֲכַדְרָסִיָּא אֹתוֹ עַן אֹתָּו פֶּאֶסַי אֵי הֵמֶרַי רֹּשֶׁעַס שָׂמָתוֹס אֹתוֹ הִי סוּנְעִסְתִּי־כֶעַן תֹּו שָׂמָא אֹתוֹ דִּיאַ תְּיִס רֹּשֶׁעַס*. Again וּא is the parent text for η̃. Ra adds to the confusion by adopting η̃ς in the first instance and η̃ in the second, thereby thoroughly burying the intent of the translator. The translator tried to make sense out of a difficult text. In both parts of the expanded verse he distinguishes between running sores (*ἐκ τῆς ῥύσεως/ῥύσεως σώματος αὐτοῦ*) and sores that have dried up, congealed, i.e. *συνέστηκεν τὸ σῶμα αὐτοῦ διὰ τῆς ῥύσεως*. Symmachus interprets similarly

<sup>1</sup>) *Studies in Philology in Honour of Ronald James Williams: A Festschrift* edited by G. E. Kadesh and G. E. Freeman. Toronto, 1982. Pp 139—153.

according to a marginal note in Syh in which the relevant Syriac note probably rendered *ἐν ῥύσει αὐτοῦ ἢ περιπλήγνυται τὸ σῶμα αὐτοῦ ἀπὸ ῥύσεως αὐτοῦ*.

183 *κατωκήσατε* (cvar) A B V 426 *b* x<sup>-509</sup> 121 55\*<sup>etcl</sup> 319 Phil III 89 Clem II 137 Eus VI 165] *παρωκ. rell*

There is no doubt that Ra correctly chose the *κατά* compound rather than the *παρά* one here for the Hebrew *יִשְׁבֹּתָם*. *κατοικεῖν* was the favorite word of the Pentateuch translators as the rendering for *יָשַׁב*, whereas *παροικεῖν* is barely used for this root, it being reserved largely for the root *גּוּר*. The Lev translator, however, does not use *παροικεῖν* at all.

In fact, the Lev translator illustrates a certain virtuosity over against the root *גּוּר*. The root occurs throughout (except at 19<sup>33</sup>) as an attributive participle. Six times *προσκείμενος* is used (16<sup>29</sup> 17<sup>8</sup> 10 12 13 25<sup>6</sup>), once it is *προσγεγνημένος* (18<sup>26</sup>), but *προσγεγεννημένων* at 20<sup>2</sup>; then at 25<sup>45</sup> *ὄντων* obtains, whereas at 19<sup>34</sup> it is *προσπορευόμενος*. The one time that *Ⲙ* offers the root as a finite verb form Lev has *προσέλθη* (19<sup>33</sup>).

The popular variant may well be exegetically rooted. The reference in 18<sup>3</sup> is to the time that Israel spent in Egypt. That stay was always viewed as a temporary sojourn, and the change to *παρωκησατε* could easily be justified in the tradition.

1822 *γυναικός* A B\* F\*] > 121; *γυναικειαν* (cvar) rell

In spite of the sparse support for *γυναικός* Ra was quite correct in adopting it as LXX text. This is clear from 20<sup>13</sup> which also refers to *מִשְׁכַּב־אִשָּׁה* as *κοίτην γυναικός*. The adjective of the variant text occurs only rarely in LXX literature, and was probably intended to clarify the phrase *κοίτην γυναικός*, since it might appear to be a contradiction in terms over against *ἄρσενος*.

19<sup>14</sup> *προθήσεις* A 15<sup>c</sup>-426-707 106-125 56 84 121] -σης 107; *θησεις* 29 68'; *ποιησεις* 129; *προσθησεις* (cvar) rell = Ra

The context clearly demands *προθήσεις* and not *προσθησεις*. One is forbidden to place a stumbling block “before” the blind. Although almost all the mss support the text of B it is an error, probably due to scribal confusion based on the similarity of *sigma* and *theta* in an uncial text.

22<sup>22</sup> *τῷ θεῷ*] *τω* (> *b*) *κῶ* A B F V 931 29-72-376' *b n* 343-344<sup>c</sup> *x y* 68' 55 59 319 <sup>La</sup>codd 91 92 94—96 103 Hes 1075 Arab Arm Sa Syh = Ra *Ⲙ*

It would be difficult indeed to explain a scribal change from *κῶ* to *θεω*, whereas the reverse is a correction towards *Ⲙ*.

25<sup>10</sup> *πατριάν*] *πατριδα* A B F\* (cpr m) 29-58-72 C 68' 59 = Ra

Walters 310f argues quite rightly that *πατριάν* is the correct equivalent for *מִשְׁפַּחָה* (as often in Par I), and that the substitution of the familiar *πατρίς* is a secondary correction (as in Par I 57). The latter really means “fatherland, country,” and is inappropriate as a rendering for *מִשְׁפַּחָה*.

25<sup>28</sup> *εὔρη* (-ρει 75) *n*<sup>-54</sup> *γ*<sup>-392</sup> Aeth Bo Sa<sup>2</sup>] *ευρεθη* A B\* 54 Arm; *εμπορηση* (-σει 53) 53 55; *απορη* 528; *εμπορευθη* 72; *ευπορηθη* (cvar) rell = Ra



The context reads *ἐὰν δὲ μὴ εὔρη ἡ χεὶρ αὐτοῦ τὸ ἱκανόν* which adequately represents  $\mathfrak{M}$ 's *די ידו לא מצאה ואם*. The collocation "the hand finds" is a well-known idiom in Hebrew and occurs a number of times in Leviticus (5<sup>11</sup> 12<sup>8</sup> 14<sup>21</sup> 22<sup>30</sup> 32 25<sup>26</sup> 47). The popular text though strongly supported cannot be correct. The verb is in the passive, and an accusative modifier *τὸ ἱκανόν* is inappropriate to it. In fact ms 54 Aeth Arm Syh have a text which improved on the sense by also changing *ἡ χεὶρ* to *ἐν τῇ χειρὶ*. The popular text is due to the influence of v. 26: *καὶ εὐπορηθῆ τῇ χειρὶ καὶ εὐρεθῆ αὐτῷ τὸ ἱκανόν*. In v. 28 *εὔρη*, though weakly supported in the tradition, must be Lev. 26<sup>11</sup> *σκηνήν*] *διαθηκῆν* A B 29 54-75-767 344<sup>m8</sup> 84\* x y 68' 55 319 <sup>Lat</sup>Hes 1143 Arm Sa = Ra

$\mathfrak{M}$  has *כתוככם ונתתי משכני בתוככם* which Lev correctly rendered by *καὶ θήσω τὴν σκηνήν μου ἐν ὑμῖν*. The variant text is due to the influence of *καὶ στήσω τὴν διαθήκην μου μεθ' ὑμῶν* in v. 9. That this influenced scribes in v. 11 is also apparent from the variant reading *στησω* for *θήσω* found in 376 *b d n t* 799 Arm Sa. 2627 *ἀλλά*] *καὶ* A B V O<sup>-58</sup> x 55 <sup>Lat</sup>cod 100 Syh = Ra  $\mathfrak{M}$

The conjunction introduces *πορεύσθε πρὸς με πλάγιοι* here as it does in v. 23. In v. 23 it contrasted with *μὴ παιδεύθητε*, and here with *μὴ ὑπακούσητέ μου*; cf similarly the use of "sondern" in German. Though the variant appears to be a hex correction, Lev more clearly renders the intent of the parent text, since the variant text could easily be understood with the *μὴ* of the first clause governing the verb of the second clause as well.

M) 1132 *ἐπιπέση*] *πεση* 381' 761\* 56\*  
 1133 *ἐμπέση*] *πεση* A B G-15 528 458 x<sup>-509</sup> 121 55 = Ra  
 1135 *ἐπιπέση* (-σει 619) B<sup>c</sup> G-15-58 *b* 44 56'-129 n<sup>(-75)</sup> t x<sup>(-527)</sup> 318 55 319 <sup>Lat</sup>cod 104]  
*πεση* A B\* 53' 121 = Ra; *πεςεται* 126; *εμπεση* rll  
 1137 *ἐπιπέση*] *εμπεση* C''; *πεση* 126  
 1138 *ἐπιπέση*] *πεση* 126

All the above instances represent the Hebrew verb *נפל*. Three of these occur with little variation in the tradition; *ἐπιπέση* is clearly Lev in vv. 32 37 and 38. The choice of the *επι* compositum was determined by the modifying preposition *על* in Hebrew; in v. 32 *עליו* is rendered by *ἐφ' ὃ*; in vv. 37 38 *ἐπί* also occurs for *על*. Since the same pattern obtains in v. 35 (*ἐπ' αὐτό* for *עליו*) the compositum *ἐπιπέση* must be the original text. In v. 33 the pattern is quite different. Instead of an *על* phrase the verb *יפל* is modified by *אל תוכו*, rendered by the translator as *ἐνδον*. This led him to choose *ἐμπίπτειν* for rendering *יפל*, the only time in which *ἐμπίπτειν* occurs in the entire book. That *ἐμπέση* must be original is also clear from the majority reading in v. 35. That *εμπεση . . . ἐπ' αὐτό* could hardly be original is obvious; how then, one might well ask, did such a reading enter the tradition other than through the influence of v. 33, the only case of *ἐμπέση* in Lev.

1610 *ἐξαποστεῖλαι*] *αποστεῖλαι* A B Cyr X 204 = Ra

$\mathfrak{M}$  has *לשלל* which in the Piel stem is rendered by *ἐξαποπέλλω*, not by *ἀποπέλλω*, in Lev. In fact, the latter verb occurs only twice in Lev, once for *לשלל* at 2622, and

once in the sense of “to order” at 25<sub>21</sub> for צוה. As in Exod שלח is normally rendered by the longer compound in Lev particularly where the emphasis is on the notion of “sending off;” here the context refers to the κληρος τοῦ ἀποπομπῆς which is to be sent off to ἀποπομπήν into the wilderness.

17: ἀν φέρωσιν] αναφερωσιν A B 121 = Ra

That αναφερωσιν should be taken seriously as original text is surprising in view of the text of מ: יביאו. The Hiphil of בוא is never rendered in Lev by ἀναφέρειν, whereas φέρειν renders הביא 21 times according to HR. In Lev ἀναφέρειν is the common rendering for הקמיר (19 times), an equation which seldom occurs elsewhere in LXX literature (only in Exod 29<sub>18</sub> 25 30<sub>20</sub> Num 5<sub>26</sub> 18<sub>17</sub>). The variant is simply a careless scribal error.

25: ἰλασμοῦ A B V x γ<sup>(-318)</sup> 55 319 Cyr I 865 1125] ἐξίλασμου rell

There is no real semantic distinction between the simplex and the compound, and the choice of critical text must be made on other grounds. The simplex does not occur elsewhere in Lev, whereas the compound occurs twice (23<sub>27</sub> 28), also in the collocation “day of atonement.” In the two instances in ch. 23 the tradition is unanimous. The cognate verb is, however, common in Lev, occurring 50 times, and always as a compound. Since the compound is so common, it is easy to understand how scribes would mistakenly copy ἐξίλασμου for the original simplex form; the reverse error would be far more difficult to maintain. Ra is clearly correct in adopting the reading of A B+.

25<sub>16</sub> ἔγκτησιν 2°] κτησιν (κτισιν 319) A B\* b 121 319 = Ra

The variation between ἔγκτησιν and the simplex is unwarranted in this verse. In v. 13 the translator had used κτησιν (αὐτοῦ) to render אהותו. In v. 16 the parent text has מקנתו (twice), and it would be incredible that the translator would have been careless in mixing the two words in such proximity. Since the contrast is between increasing the מקנה and reducing it, it would be important to keep the same word in both contexts. The variant text may well be simply the result of parablepsis of נו 1° to 2° from a parent text reading τηνεγκτησιν.

N) 104 Μισαήλ] μισαδαι A B 58-64<sup>mg</sup>-376-707<sup>mg</sup> C'' 127 30<sup>c</sup>-85<sup>'txt</sup>-321<sup>mg</sup> 1-343-346<sup>txt<sup>c</sup></sup>-730 71-527 γ 18 55\* Arm<sup>tc</sup> Sa<sup>2,3</sup> = Ra

מ reads מישאל as in Exod 622, and there is no ground for questioning the name. The form μισαδαι, which Ra adopted on the basis of B, is an extreme corruption; this is clear from some of the other variant spellings in the text tradition. Note particularly μισαδαιλ, μισαδαηλ and μισαλεηλ. The -αι ending of the B reading may well be derived from a parent μισαδαιλ (by apocopation of the final lambda), itself derived by itacism from μισαδαηλ. The first part of the form (μισαδ-) is again possibly related to an earlier μισαλ- (as in μισαλεηλ). Thus μισαδαι may be the product of a twopronged corruption, i. e. μισαηλ to μισαδ- and -σαηλ to -δαι. In any event, there is no good reason to question a straightforward transcription of μισαηλ for מישאל.

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10	35, 54, 82, 131s	19 <sub>2</sub>	85, 87	20	55
11	55, 96, 96, 104	4	55	21	54, 66, 82
14	99	5	100, 102	24	68, 84, 85
15	96, 99, 104	6	73, 100, 102		
17	85, 87, 104	9	82	22 <sub>2</sub>	85, 95
19	85, 99	11	101, 101	3	125
20	62	13	115s	4	54, 122
21	85	14	130	6	86, 98
22	35	15	55	9	103
23	54	16	53	10	45
24	62, 104	20	74, 100, 102	11	104s
25	77	22	112	12	105
26	113	23	128	13	105, 126
28	113	33	130	14	74, 116
29	127, 130	34	130	18	35, 45, 80, 87, 109,
30	82	35	54		122
32	82, 128	36—24 <sub>9</sub>	9	19	53, 103
33	104	36	54, 55, 55	20	23, 54, 125

21	35, 74, 116	15	122, 128	51	53
22	45, 45, 96, 130	16	86s, 105	53	66
23	45, 68	17	74, 116	54	45
24	96, 124	18	54		
25	55, 124	19	66, 74, 100, 102,	26 <sub>3</sub>	45, 102, 125
27	116		116	6	53
28	102	21	45	9	54, 131
30	109	23	79, 105	11	131
32	55			12	61
		25 <sub>2</sub>	55, 95	18	55, 82, 100, 102
23 <sub>2</sub>	85, 102	3	119	21	45, 100, 102
3	68, 102	5	85	22	131
4	54, 80, 102, 108	6	53, 130	23	23, 131
8	103, 118s	7	119	24	100
10	45, 80, 95	9	132	27	55, 131
12	53, 54, 103, 118s,	10	109s, 130	34	102
	120, 125	11	85	35	55, 102
13	53, 74, 120, 132	13	55	39	55, 97
14	55, 116	15	53	43	45, 103s
16	132	16	54, 68, 95, 99	44	82
17	53	18	53, 54, 127	45	82
18	74, 103twice, 118,	19	54	46—27 <sub>34</sub>	9
	120, 125	21	55, 55, 132	46	55, 108
19	118, 125	22	119		
20	98, 121	23	60	27 <sub>2</sub>	79, 116
25	118	25	68, 97, 110twice	6	45
27	55, 112, 118, 132	26	54, 74, 131	7	54, 55
28	132	27	96s	8	60
36	118twice	28	53, 68, 110, 130s	9	66
37	53, 80, 93s, 108,	29	74	10	35, 119
	118s	30	110	11	76
38	68	31	55, 105, 116	12	128
39	80	33	53, 54, 85, 93s, 112	14	74, 116, 128
41	80	34	53, 54	16—34	9
44	79	38	82	19	111
		40	54	23	45
24 <sub>2</sub>	102	41	55, 62	27	45
3	61, 102	42	112	29	54, 60
7	53, 77	43	60	31	45
8	54, 77, 85	45	130	32	45
9	80	46	53, 100	33	45, 53, 119
11	54	47	53, 53, 116, 131	34	108
14	87	49	62, 92		