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MITTEILUNGEN  
DES SEPTUAGINTA-UNTERNEHMENS (MSU) XIII

# Text History of the Greek Deuteronomy

Von

John William Wevers



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## Chapter 1 The $\alpha$ group

In Genesis the  $\alpha$  group consisted of 4 mss: 31-120-122-407. Prior to ch 24 the group was not fully constituted but divided into two pairs 31-122 and 120—407. In Deut only two of these mss remain in the group, viz. 120-122 and six others have been added: 18-68-83-128-630-669. In Genesis  $\alpha$  was most closely related to  $\gamma$  and these were characterized by some affinity to the Codex A type text. For Deut this is no longer true; in other words it is now an independent textual family, and it was felt necessary to examine both its character as a text and its textual affinities to other groups.

Of the 8 mss in the group 83 is the most aberrant. It is a XVI Century ms extremely closely related to Ald, and in the Apparatus to Deut it is understood that Ald is only cited when it disagrees with 83.

One further peculiarity needs mention. It was observed in the course of noting textual relationships that 630<sup>c</sup> often supported the text of B-Sixt; in fact occasionally only B 630<sup>c</sup> Sixt supported a particular reading. The list below gives all variant readings which are supported by B 630<sup>c</sup> and Sixt and not by  $\alpha$ -630<sup>c</sup>. Other textual support is not cited, but the readings uniquely supported in the Greek by these three witnesses are marked with a star preceding the citation.

2<sub>15</sub> τῆς] pr μεσου; 3<sub>13</sub> om τὴν 2°; 4<sub>10</sub> ὄσας] ας; 4<sub>10</sub> διδαξουσιν; 6<sub>8</sub> ἀσαλευτον; 7<sub>2</sub> ἐλεήσης] -σητε; 7<sub>12</sub> om πάντα; 9<sub>5</sub> Ἰσαάκ] pr τω; 9<sub>5</sub> Ἰακώβ] pr τω; \*9<sub>7</sub> ἔως] και; \*9<sub>14</sub> init] pr και νυν; 9<sub>26</sub> om κύριε 2°; 10<sub>12</sub> πορεύεσθαι] pr και; 10<sub>16</sub> om ἔτι; 11<sub>7</sub> ἑώρων] -ρακαν; 11<sub>8</sub> εἰσέλθητε καὶ] εἰσελθόντες (+ και 630<sup>c</sup>); 11<sub>28</sub> ὄσας] οσα; \*12<sub>1</sub> ἐπὶ τῆς γῆς ἡς] εν τη γη η; 12<sub>2</sub> om τὰ ἔθνη; 13<sub>1</sub> ἐνύπνιον] pr το; \*13<sub>6</sub> om ὁ 4°; \*14<sub>22</sub> om ἐναντι — σου 1°; 15<sub>21</sub> μωμον πονηρον; \*16<sub>7</sub> ἐλευση; 16<sub>21</sub> om κυρίου; 18<sub>11</sub> om καὶ 2°; 18<sub>12</sub> om ὁ θεός σου; \*18<sub>16</sub> ἡμῶν] σου; 19<sub>1</sub> om σου 2°; \*19<sub>1</sub> om αὐτῶν 1°; \*21<sub>19</sub> om αὐτοῦ ult; \*22<sub>21</sub> om οἱ — αὐτῆς 2°; 22<sub>26</sub> om ὅτι; 24<sub>3</sub> ἦ] και; 24<sub>20</sub> ἐλαιολογήσης] -λογης; 25<sub>1</sub> τὸν δίκαιον] το δικ.; 25<sub>3</sub> προσθῶσω] -θης; \*25<sub>3</sub> om αὐτόν 2°; \*25<sub>9</sub> εἰς τό] κατα; \*25<sub>12</sub> om αὐτῆς; \*26<sub>1</sub> ἐπ' αὐτῆς] επ αυτην; \*26<sub>5</sub> ερει; 26<sub>7</sub> om τῶν πατέρων; 26<sub>12</sub> ἐμπλησθήσονται] ευφρανθησονται; 26<sub>17</sub> om αὐτοῦ 2°; 26<sub>18</sub> om πάσας; 27<sub>7</sub> om ἐκεῖ; 27<sub>15</sub> τεχνίτων] -των; 28<sub>7</sub> παραδώη] -δω; 28<sub>12</sub> om αὐτοῦ 2°; \*28<sub>25</sub> om ταῖς; 28<sub>29</sub> ὁ τυφλός] om ὁ; 28<sub>29</sub> om σοι = Π; \*28<sub>32</sub> om καὶ 3°; 28<sub>43</sub> om ἐπὶ σέ; 28<sub>44</sub> εἰς οὐραν] ουρα; \*28<sub>45</sub> om αὐτοῦ 2°; \*28<sub>52</sub> om κύριος—fin; \*28<sub>53</sub> om κύριος; \*28<sub>65</sub> ἀθυμοῦσαν] ετεραν απειθουσαν; 29<sub>18</sub> πορεύεσθαι] πορευθεντες; 30<sub>16</sub> αὐτοῦ 2°∩3°; \*30<sub>20</sub> κατοικεῖν] pr το; 31<sub>7</sub> om αὐτήν.

These corrections in 630 were made on the basis of Sixt and are therefore valueless for text critical purposes. That these were not based on B but on Sixt is clear from 630<sup>c</sup> readings which agree with Sixt against B, as e.g. 3<sub>24</sub> κύριε 2°] θεε 630<sup>c</sup> Sixt (against all other witnesses). Occasionally, however, 630<sup>c</sup> represents an earlier corrector, and accordingly 630<sup>c</sup> has always been cited in the edition.

In the following list the mss of the  $\alpha$  group are the primary and majority Greek witnesses to a variant reading. Readings unique to the  $\alpha$  group are starred.

- 130 *Αἰγύπτῳ*] -πτου 246 W<sup>1</sup>-127 68'-83-120
- \*135 ὄμοσα] pr *εγω* 68'-83-120
- 139 αὐτοῖ] οὔτοι 18'-630' 407
- 139 κληρονομήσουσιν] κατακληρονομησουσιν 426 761 129 68'-83-120
- \*312 Γάδ] γαδδι 68'-83-120
- 314 Ἀργόβ] αρβοκ B\* 19' 68'-120-669<sup>c</sup> Sa; *arḥōk* Arm<sup>te</sup>
- \*320 καὶ κατακληρονομήσουσιν] om καὶ 68'-120-630\*
- 321 ἐφ' ἄς] εφ αις 121<sup>c</sup> z<sup>-630</sup> 55
- 326 προσθήης] προσθήσης (c var) 54-75 18-68'-83-120
- 328 οὔτος] αὐτος 29-376 z<sup>-83</sup> 646 Aeth Sa = M
- 41 ὑμῖν] + εν κληρω 246 z
- 410 ἦν] εν η z 646
- \*410 om πρὸς με 1° 18-68'-120
- \*414 ὑμᾶς αὐτά] ἡμας αὐτα 68'-83-120; ἡμας 18
- 417 ὁμοίωμα 2°] pr και z<sup>-83</sup> Aeth
- 419 om καὶ 1° 18-68'-83-120 646
- \*420 ἔγκληρον] και κληρον 18-68'-83-120
- 420 om ὧς 799 392 18'-68'-120 59 Latcod 100 Spec 44
- \*425 ἔναντι] ενωπιον z = Sixt
- 428 ἀκούσωσιν] -σουσιν 414\* 68'-120-630 59
- 440 τὰ δικαιώματα] et τὰς ἐντολάς tr 57\*(c pr m) z = Sixt
- \*440 ὄσα] οσα z = Sixt
- \*445 μαρτύρια — κρίματα] δικαιώματα και τα κρίματα και τα μαρτυρια z<sup>-83</sup>
- 446 γῆ] pr τη 129 z
- 515 *Αἰγύπτῳ*] αιγυπτου 75' 68'-83-120 = Compl
- 524 ἐλέγετε] ειπατε 246 z<sup>-83</sup> Latcod 100
- 528 σέ] με 18-68'-120 509 Bo
- 528 om ὅσα 2° 413-414 53' 318 z 646 Latcod 100 Arm
- \*529 ἦ αὐτοῖς] αυτοις γενηται z
- 532 οὐδέ] ουτε 58-72 121(mg) z<sup>-18</sup> 59
- 533 σοι ἦ] σοι γενηται (c var) 246 121<sup>c</sup> pr m z
- 61 ὑμεῖς] post εισπορεύεσθε tr A z<sup>-83</sup> Latcod 100
- \*63 om ὁ θεός z<sup>-18</sup> 83
- \*67 πορευόμενος] προπορευομενος 18-68'-83-120
- 614 οὐ πορεύεσθε] ου μη πορευθης (-θεις 246 68'-120\* 646) 246 z 646
- \*615 om προσώπον z<sup>-83</sup> Sa<sup>3</sup>
- \*616 ἐξεπειράσασθε] εξεπειρακατε 68'-83-120
- 618 εισέλθης κα] εισελθων 246 z
- 621 *Αἰγύπτῳ*] αιγυπτου 53' 18-68-83-120-122<sup>c</sup> = Compl
- 810 ἔδωκέν] δεδωκε(ν) 121 z 55 646
- 813 ὄσων] ων 321' z<sup>(-83)</sup>
- 818 om σου 1° z<sup>-83</sup> 630<sup>c</sup> Phil I 225<sup>ap</sup>
- 94 init] pr και z<sup>-83</sup> 646 Latcod 100 Aeth Sa<sup>1</sup> 2 17
- \*95 ἀσέβειαν] + και ανομιαν z
- \*915 ἐκ] απο z<sup>-83</sup> 630<sup>c</sup>
- 922 καὶ 2°∩3° 529 321' 18-68'-120-630
- 929 οὔτοι] οὔτος 58 246 321' mg z<sup>-120</sup> 407' Latcod 100 Bo Sa<sup>2</sup> 3; οὔτως 376 120
- 108 ἐπεύχεσθαι] + και ευλογειν 246 z
- 1011 κληρονομήωσαν] κατακληρονομηωσαν (-μητ. 246) 246 z<sup>-630<sup>c</sup></sup>
- \*115 ὑμῖν] pr εν z<sup>-630<sup>c</sup></sup>
- 118 om εἰς 313\* 318 18-68'-83-120 55 319
- 1110 ἐκπορεύεσθε] εξεπορευθητε 246 z
- 1118 προσκυνήσητε] -σης (c var) 376 18'-120-630'
- 1121 ὑμῶν 2°] σου 321' mg z 407' Latcod 100 Arm Sa<sup>3</sup>
- 1121 αὐτοῖς] σοι z<sup>-83</sup> 407' Latcod 100 Arm Sa<sup>3</sup>
- 1122 om πάσας 619\*(c pr m) z<sup>-83</sup> Arab
- \*121 om ὑμεῖς z<sup>-83</sup> Latcod 100 Bo
- \*1226 αὐτῶ] pr αυτων z
- 1228 καλόν] et ἀρεστόν tr 75 68'-83-120 Sa<sup>1</sup> = Sixt Sam
- 1229 εισπορεύῃ] πορευη (-ει 246) 72 246-664 18-68'-83-120
- \*132 ἦ] επι 18-68'-120
- \*133 om ὑμῶν 1° 18'-120-630'
- 133 καρδίας] et ψυχῆς tr 72 18'-120-630
- \*135 σε 3°∩4° 18-68'-120
- 136 om σου 2° 75 318 68'-120-669 LatLuc Parc 2 Tert Scorpi 2 Arm Co
- 138 μὴ σκεπάσης] σκεπασεις z<sup>-83</sup> 55
- 139 ἀποκτεῖναι] θανατωσαι 85mg-321' mg z<sup>-83</sup> 407'
- \*139 παντός] post λαοῦ tr z<sup>-83</sup>
- 1310 ἐν λίθοις] om ἐν G-72 z<sup>-83</sup>
- 1311 φοβηθήσεται] φοβηθησονται M 30' z<sup>-83</sup> 630<sup>c</sup> 55 407' Latcod 100 Bo = M
- 1318 ἀκούσης] ακουσητε 30' 18'-120-630' 59
- 141 ἐστε] εσεσθε (-σθαι 30) 82 246 30'-321' mg z<sup>-83</sup> Aeth
- 142 ἐξελέξατο] προειλετο (aut -λατο) 85mg-321' mg z<sup>-83</sup> 407'
- 142 θεός σου] om σου z<sup>-83</sup> Sa<sup>1</sup>
- \*142 γενέσθαι — λαόν] λαον ειναι (γενεσθαι 83) αυτω z
- 144 κτήνη] κρεα 246 z<sup>-83</sup>
- \*147 ἀναγόντων] αναγαγοντων 68'-83-120
- \*1420 om σου 1° 68-83-120-122\*
- 1420 δοθήσεται] pr ου 58 318 68-83-120-122\*

- \*14<sub>23</sub> om ἀπό σου 1° z<sup>-83</sup>  
 \*14<sub>28</sub> ἐν 2°] επι z  
 15<sub>6</sub> om σύ 2° B 72 71'-527 z<sup>-83</sup> Latcod  
 100 Co = Π
- \*15<sub>10</sub> δάνειον] δαν(ε)ιζων 68'-83-120  
 15<sub>10</sub> δανειζ] -νεισεις (c var) 75' z<sup>-68</sup>;  
 δανεισει 68  
 15<sub>15</sub> om ποιειν 29-58 z<sup>-83</sup> Aeth<sup>F</sup> Arab  
 = Π  
 15<sub>18</sub> om ἀπό σου 72 z<sup>-83</sup> Bo<sup>A</sup>  
 16<sub>1</sub> ἐξ] εκ γης 246 z<sup>Latcod</sup> 100 Hilm  
 Pasch 11 Aeth Co = Tar<sup>P</sup>
- \*16<sub>10</sub> καθότι 1°] καθως z = Sixt  
 16<sub>10</sub> ισχυει] post σου 2° tr B V z<sup>Latcod</sup>  
 100 = Ra  
 16<sub>10</sub> καθότι 2°] καθα 72-376 z<sup>-83</sup>  
 \*16<sub>14</sub> ἐν 1°] επι 68'-83-120  
 \*17<sub>12</sub> ἀποθανειται] απολειται 18'-120-630'  
 \*17<sub>17</sub> αὐτοῦ ἢ καρδία] την σεαντον (c var)  
 καρδιαν z<sup>-83</sup>  
 17<sub>17</sub> πληθυνει 2°] -νεις 500 18-68'-120  
 17<sub>20</sub> ἀρχῆς] γης 246 68'-120-128-630';  
 + της γης 18  
 18<sub>12</sub> ἐξολεθρευσει] εξωλοθρευσεν (c var)  
 246 18'-120-630'  
 \*18<sub>12</sub> ἀπό] προ 18'-120-630'  
 18<sub>14</sub> οὗς] α 72 18-68'-120  
 19<sub>1</sub> κατακληρονομήσητε] -μησαι V 18'-  
 630'  
 19<sub>1</sub> κατοικήσητε] -κησαι V 18'-630\*-669  
 19<sub>3</sub> τριμερειζ] μεριεις 246 z<sup>-83</sup> 646  
 \*19<sub>4</sub> ὅς ἄν 2°] οταν z<sup>-83</sup>  
 19<sub>5</sub> κόπτοντος] pr του 57-528 68'-83-120  
 19<sub>6</sub> om πρό 2° 730 619\* 18'-120-630' Bo  
 19<sub>12</sub> τῶ ἀγχιστενοντι] των αγχιστενοντων  
 B z<sup>LatLuc</sup> Athan I 7  
 19<sub>13</sub> ἔσται] γενηται 68'-83-120; γενησεται  
 18'-630' 407'  
 20<sub>5</sub> ἐγκαινιει αὐτήν] ευφρανθησεται εξ  
 αντον 246 z<sup>-83</sup>
- \*20<sub>13</sub> om τάς z  
 20<sub>19</sub> ἀλλά] αλλ η B 246 18'-120-630' 646  
 21<sub>2</sub> κύκλω] κυκλοθεν 18'-120-630' 646  
 \*21<sub>4</sub> τὴν δάμαλιν 1°] post τραχειαν tr 18'-  
 120-630'
- \*21<sub>17</sub> ἀπό] αντι 68'-83-120  
 \*22<sub>2</sub> om σου 2° 120-128-630'  
 22<sub>3</sub> τοῦ ἀδελφοῦ] τω αδελφω 730 18'-120-  
 630'  
 22<sub>3</sub> εὔρης] -ρησεις (-σης 18c) z 319  
 \*22<sub>6</sub> παντί] τινι 68'-83-120  
 22<sub>11</sub> κίβδηλον] -λα z<sup>-630c</sup> 407  
 22<sub>11</sub> λίνον] λιουν 130-321' z  
 22<sub>13</sub> om δέ 82 z<sup>-630c</sup> = Π  
 22<sub>21</sub> om ἐν 1° 767 z<sup>-630c</sup>  
 24<sub>1</sub> ἐναντίον] ενωπιον 75 z<sup>-83</sup> = Ald  
 24<sub>8</sub> ἀναγγεῖλωσιν] -γγελουσιν 72 z<sup>-83</sup>
- \*24<sub>8</sub> om ὑμῖν 2° 18'-120-630'  
 24<sub>21</sub> τά] pr εις 53' 120-128-630'  
 25<sub>19</sub> om ἄν 71 18-68'-120  
 26<sub>5</sub> ἐναντι] εναντιον 58-82-376 z<sup>-83</sup> (669<sup>txt</sup>)  
 59  
 \*26<sub>8</sub> μεγάλη] κραταια 18'-120-630'  
 26<sub>12</sub> γενημάτων] + σου και της γης  
 664\*(vid) z<sup>-83</sup> 630<sup>c</sup>  
 26<sub>16</sub> init] pr και 121 68'-83-630 Aeth<sup>CG</sup>  
 26<sub>18</sub> om ταῦτα B 618 30 18'-120-630' 55  
 Sa<sup>16</sup>  
 \*26<sub>18</sub> φυλάσσειν] φυλαττειν z = Sixt  
 27<sub>3</sub> διαβῆτε] -βης 246 18'-120-630' Latcod  
 100 = Π Sam Tar<sup>O</sup>  
 27<sub>3</sub> om τῶν πατέρων 1° 381' 83-120-128-  
 630' = Compl Π  
 27<sub>6</sub> om τὸ θυσιαστήριον 376 246 z<sup>-83</sup>  
 27<sub>14</sub> οἱ Λευῖται] post ἐροῦσαν tr 68'-83-120  
 407 = Sixt  
 \*27<sub>22</sub> om αὐτοῦ 18'-120-630' LatPsAmbr  
 Lex 6 Arm  
 28<sub>8</sub> ἐν 2°] επι B V 376 321\* 18'-120-630'  
 28<sub>8</sub> οὗ] οἰς z<sup>-83</sup> 407  
 \*28<sub>11</sub> πληθυνει] -ναι 18'-630'  
 \*28<sub>12</sub> δανειζ] δανεισεις 120-128-630'  
 28<sub>12</sub> δανιῆ] δανιση (c var) 413<sup>c</sup> 246 120-  
 128-630'  
 28<sub>15</sub> εἰσακουσῆς] ακοη εισακουσητε 18'-  
 630' 407; ακοη ακουσητε 85<sup>ms</sup>.321<sup>ms</sup>  
 120  
 28<sub>15</sub> ἐπὶ σέ] post αῦται tr 18'-120-630' 646  
 28<sub>20</sub> ἐξολεθρευση] et απολεση tr 18'-120-  
 630' 646  
 28<sub>22</sub> ἀπορίᾳ] pr εν B 761 18'-120-630' = Π  
 \*28<sub>22</sub> καταδιώξονται] διωξ. 120-128-630'  
 28<sub>27</sub> ἐν ταῖς ἐδραις] εις τας εδρας 30' z 407'  
 \*28<sub>29</sub> διαρπαζόμενος] αρπαζ. z<sup>-83</sup> 630<sup>c</sup>  
 28<sub>31</sub> ἐναντίον] ενωπιον V z 407'  
 \*28<sub>35</sub> ἕως] pr και 18'-120-630' Aeth<sup>M</sup> = Π  
 28<sub>37</sub> om εἰς 16 z<sup>-83</sup>  
 28<sub>49</sub> ἐπάξει] pr και 318 68'-83-120 646  
 Aeth Arab  
 \*28<sub>49</sub> κύριος] post σέ tr 68'-83-120  
 28<sub>56</sub> om τῷ 2° B 30' z<sup>-18</sup> 83  
 28<sub>83</sub> εἰσπορευέσθε] πορ. (-σθαι 120) F<sup>b</sup> 125  
 18'-120-630'  
 \*28<sub>88</sub> κύριος] + ο θεος z<sup>-83</sup> 630<sup>c</sup> = Ald  
 \*29<sub>17</sub> ἃ] ο 18'-120-630' Arm  
 29<sub>19</sub> πορευόμεναι] πορευομαι 134'-799 18'-  
 120-630' 319 Th<sup>t</sup> Dt<sup>sp</sup>  
 \*29<sub>21</sub> διαστειλει] -στειλαι 120-128-630'  
 30<sub>4</sub> ἀπ'] απο G 120-128-630'  
 \*30<sub>11</sub> ἐντέλλομαι σοι] tr 120-128-630'  
 30<sub>11</sub> ἀπό σου] ad fin tr 127 18'-120-630'  
 30<sub>13</sub> ἡμῖν ποιήσει] tr 767 18'-120-669 407  
 Arm  
 \*30<sub>16</sub> ὁδοῖς] εντολαις 120-128-630'



30 <sub>20</sub> κατοικεῖν] -κησαι 30 18'-120-630* 669 646	33 <sub>19</sub> θύσετε] + εκει A 246 z 646 = Sixt
30 <sub>20</sub> om σε 29-426 30 z <sup>-68'</sup> 646 Lat <sup>codd</sup> 100 104 Arm = Sixt	33 <sub>24</sub> τὸν πόδα] τους ποδας 18'-630' 646 Aeth = Sam
31 <sub>8</sub> om μετὰ σοῦ 82 71 18'-630' 319	33 <sub>25</sub> om καί 2° B 318 18'-120-630' 509 646 Arm
31 <sub>15</sub> ἐπί 2°] παρα B 68'-83-120 509 = Ra	*33 <sub>28</sub> πεποιθώς] -θοτως (c var) 18'-120- 630'
31 <sub>23</sub> κύριος] post αὐτοῖς tr 527 68'-83-120 Arm Bo = Sixt	34 <sub>1</sub> om γῆν z <sup>-83</sup> 509
*31 <sub>29</sub> κυρίον] + του θεου 68'-83-120	34 <sub>4</sub> Ἀβραάμ] pr τω 413 246 799 68'-83- 120 = Sixt
32 <sub>49</sub> εἰς κατάσχεσιν] εν κατασχεσει 18'- 120-630' 55 646	

The z text tradition exhibits a considerable freedom over against the original text with regard to word order. In the above list twenty instances of change in word order occur none of which is due to the influence of  $\mathfrak{N}$ . The z text is also slightly shorter than LXX, i. e. there are more instances of omission than of addition to the text. The genitive pronoun is lacking at 8<sub>18</sub> 13<sub>3</sub> 6 14<sub>2</sub> 20 22<sub>2</sub> and 27<sub>22</sub>; other pronouns, at 12<sub>1</sub> 15<sub>6</sub> 24<sub>8</sub> 26<sub>16</sub> and 30<sub>20</sub>. The addition of a pronoun is attested only twice, of *εγω* at 1<sub>35</sub> and of *αυτον* at 12<sub>26</sub>. A prepositional phrase is omitted four times (4<sub>10</sub> 14<sub>23</sub> 15<sub>18</sub> 31<sub>8</sub>), and is added only once in 4<sub>1</sub>. A preposition is dropped at 11<sub>8</sub> 13<sub>10</sub> 19<sub>6</sub> 22<sub>21</sub> and 28<sub>37</sub>, but added at 11<sub>5</sub> 24<sub>21</sub> and 28<sub>22</sub>. The definite article is lacking over against LXX at 20<sub>13</sub> 28<sub>56</sub> but present at 4<sub>46</sub> 19<sub>5</sub> 34<sub>4</sub>. Parablepsis created a shorter text at 9<sub>22</sub> and 13<sub>5</sub>. The conjunction *και* is added to LXX in six instances (4<sub>17</sub> 20 9<sub>4</sub> 26<sub>16</sub> 28<sub>35</sub> 49) and omitted in four (3<sub>20</sub> 4<sub>19</sub> 6<sub>18</sub> 33<sub>25</sub>). Occasionally a noun or noun phrase is omitted (6<sub>3</sub> 15 27<sub>3</sub> 6 34<sub>1</sub>), or *ὡς* (4<sub>20</sub>), *ὅσα* (5<sub>28</sub>), *δέ* (22<sub>13</sub>), *ἄν* (25<sub>19</sub>), *πάσας* (11<sub>22</sub>), or an infinitive (15<sub>15</sub>).

Over against such minor omissions occasional additions are attested: the noun *ακοη* as cognate modifier at 28<sub>15</sub>, and *εκει* at 33<sub>19</sub>, as well as five instances of doublets, viz., *και ανομιαν* 9<sub>5</sub>, *και ευλογειν* 10<sub>8</sub>, *και της γης σου* 26<sub>12</sub>, *ο θεος* 28<sub>68</sub>, and *του θεου* 31<sub>29</sub>.

In matters of spelling the z tradition is only slightly aberrant. The spelling of proper names is involved only twice (3<sub>12</sub> 14), Attic -ττ- for Hellenistic -σσ- occurs at 26<sub>18</sub> in *φυλαττειν*. At 30<sub>4</sub> the full *απο* occurs for the usual elided form; at 20<sub>19</sub> the conjunction *ἀλλά* becomes *αλλ η*, and at 5<sub>32</sub> *ουτε* occurs for *οὐδέ*. The misspelling of a *σου* as *ου* at 14<sub>20</sub> results in a negative construction: to the sojourner who is in the cities (of you) shall it *not* be given . . .!

Six instances of simplification of a compound formation obtain (4<sub>20</sub> 12<sub>29</sub> 19<sub>3</sub> 28<sub>22</sub> 29 63), but only three cases of a compound for a simplex form (1<sub>39</sub> 6<sub>7</sub> 10<sub>11</sub>).

Inflection of nouns is only slightly affected by the z family. Change in case appears in *αιγυπτου* for the dative at 1<sub>30</sub> 5<sub>15</sub> and 6<sub>21</sub>, whereas the reverse change obtains in *τω αδελφω* (22<sub>3</sub>), as well as the accusative *την καρδιαν* for the nominative at 17<sub>17</sub>. At 19<sub>12</sub> the genitive plural *των αγχιστενοντων* is substituted for the dative singular. Number alone is involved in *κιβδηλα* (22<sub>11</sub>) and *τους ποδας* (33<sub>24</sub>). At 22<sub>11</sub> a noun is changed to its cognate adjective *λιουον*, at 15<sub>10</sub>

to its cognate participle *δανειζων*, and at 21<sub>2</sub> to its cognate adverb *κυκλοθεν*. The pronoun undergoes change similar to the noun in the *z* mss. Case change is involved at 3<sub>21</sub> *αις* for *ας*, at 4<sub>10</sub> *εν η* for *ην*, and at 28<sub>8</sub> *οις* for *οδ* (also involving change in number). Number change alone occurs at 9<sub>29</sub> *ουτος* and 11<sub>21</sub> *σου*, together with person at 11<sub>21</sub> *σοι* for *αυτοις*, and with gender at 29<sub>17</sub> *ο* for *α*. Change from second to first person obtains at 5<sub>28</sub>. Change in gender occurs at 4<sub>40</sub> *οσα* for *οσας*, and 18<sub>14</sub> *α* for *ους*. Pronominal stem change obtains at 13<sub>9</sub> 3<sub>28</sub> 8<sub>13</sub> and 19<sub>4</sub>.

Change in preposition (along with change in case when necessary) occurs thirteen times in the above list. Thus *ενωπιον* is found for *εναντι* at 4<sub>25</sub>, and for *εναντιον* at 24<sub>1</sub> 28<sub>31</sub>, but *εναντιον* for *εναντι* at 26<sub>5</sub>. At 9<sub>15</sub> *απο* occurs for *εκ*, but original *απο* is changed to *προ* at 18<sub>12</sub> and to *αντι* at 21<sub>17</sub>. Original *εν* becomes *επι* at 14<sub>28</sub> 16<sub>14</sub> 28<sub>8</sub>, whereas *παρα* occurs for *επι* at 31<sub>15</sub>. An *εν* phrase becomes an *εις* phrase at 28<sub>27</sub>, and the reverse obtains at 32<sub>49</sub>. At 13<sub>2</sub> *επι* is substituted for the conjunction *η*.

Changes in verbal inflection most often involve tense (eleven instances). Number is involved six times, with the plural obtaining for singular at 13<sub>11</sub> 18 28<sub>15</sub>, and the reverse at 6<sub>14</sub> 11<sub>16</sub> and 27<sub>3</sub>. Change in mood is also attested in the negative construction, *οδ* becoming an *ου μη* construction at 6<sub>14</sub> and the reverse, *οδδε μη* as *ουδε*, at 13<sub>8</sub>. The original indicative occurs as optative at 28<sub>11</sub> and 29<sub>21</sub>, whereas an original subjunctive is changed to indicative at 4<sub>28</sub> 22<sub>3</sub> and 24<sub>8</sub>. A finite verb becomes a participle at 6<sub>18</sub> and an infinitive at 19<sub>1</sub>(twice). Change in tense is attested at 5<sub>24</sub> 22<sub>3</sub> 30<sub>20</sub>, and of person at 17<sub>17</sub>.

Change in lexemes involves verbal stems eight times. In the following list the LXX form is placed in parentheses: 5<sub>29</sub> 33 *γενηται* (*η*), 13<sub>9</sub> *θανατωσαι* (*αποκτειναι*), 14<sub>2</sub> *προειλετο* (*εξελεξατο*), 14<sub>2</sub> *ειναι* (*γενεσθαι*), 17<sub>12</sub> *απολειται* (*αποθανειται*), 19<sub>13</sub> *γενηται* aut *γενησεται* (*εσται*) and 20<sub>5</sub> *ευφρανθησεται* (*εγκαινιει*). Other stem changes are 14<sub>4</sub> *κραα* (*κτηρη*), 16<sub>10</sub> *καθως* (*καθоти 1°*) and *καθα* (*καθotti 2°*), 17<sub>20</sub> *γης* (*αρχης*), 22<sub>6</sub> *τινι* (*παντι*), 26<sub>8</sub> *κραταια* (*μεγαλη*) and 30<sub>16</sub> *εντολαις* (*οδοις*). In most of the above cases the semantic shift is minimal, but cf. 14<sub>4</sub> 17<sub>20</sub> 20<sub>5</sub> 22<sub>6</sub> 26<sub>8</sub> and 30<sub>16</sub>.

In contrast to Genesis the *z* family does not necessarily presuppose an uncial parent text (though cf 14<sub>20</sub>). On the whole the *z* group is much more distinctive as the number of changes in lexical items and changes in simplex/compound forms show.

Not only is the character of the *z* group in Deut different from Genesis but its textual affinities have also changed. In the following list *z* variant readings supported by one or two other textual groups are given. For this last random support, though given, is considered insignificant. The related group support is identified in each case.

17 (OI) λιβα] pr νοτον OI 130-321' 18'-83-669

116 (OC) ἀδελφοῦ] του αδ. αυτου A F M O'-381(1x1) 426 C'-550mg-414-417-422 121 z-120 630 646

- 126 (O y) και 2°] αλλ A F M O' 131<sup>mg</sup> 129-246 121-318-392 z<sup>-630</sup> 55 59 646 Bo Sa<sup>1 17</sup>  
 Syh = Sixt
- 127 (oI y) χειρας] τας χειρας των A F M 29-82-707-oI 129-246 121-318-392 z<sup>-630</sup> 55
- 132 (C s) ενεπιστεύσατε] επιστ. 72 C'' 44 s 18'-630' 28 319 407 646
- 142 (oI s) οὐδὲ μὴ πολεμήσητε] ουδε πολεμησετε (c var) 376'-oI 46'-52'-414'-417 s 18'-630' 28 319 407' 646
- 24 (oI) λαφ̄] + τουτω oI 18'-83-669
- 26 (C s) βρώματα] pr αργυριον A F V 29-72-707<sup>c</sup> C'' s 121 68'-83-120 28 59 319 646 = Sixt (cf + αργυριον B b f<sup>-129</sup> 630 407' = Ra)
- 210 (oI y) πρότεροι] το προτερον A F M V oI' 129-246 121-318-392 z<sup>-630</sup> 55 59 646
- 214 (oII) Ζάρεδ] ζαρεθ F M oII<sup>-72</sup> 85<sup>txt</sup> 68'-83-120 28 Bo
- 215 (b s) αἰτοῖς] αἰτους M<sup>c</sup> 82-376 77 b 246 85-130<sup>mg</sup>.321-346<sup>c</sup> 18'-630' 28 407'
- 215 (O y) ἐξαναλώσαι] pr του A F M V 963(vid) O''<sup>-376</sup> 129-246 121-318-392 z<sup>-630</sup> 55 59 646
- 216 (f y) διέπεσαν] επεσον 381' 417 f<sup>-129</sup> 71'-527 18'-83-630' 319 646 = Compl
- 225 (s) πρόσωπον] -πον V 15 30'-85'<sup>mg</sup>.321<sup>c</sup>.346<sup>mg</sup> 619 18-68'-83-120-630 407 = Compl
- 237 (f y) χειμάρρη] -ρρον (c var) B V 920 618-707 610 f<sup>-129</sup> 54-75' 71'-527 68'-83-120 509 = Ra
- 34 (y) Ἀργόβ] αρβοκ 19 71'-121 68'-120-669<sup>c</sup> 55
- 311 (C s) ὅτι πλήν] tr C'' s<sup>-130</sup> 18'-630' 28 319 407 646 Bo
- 314 (y) Γαργασί] -ση 72-376 46 71'-318-527 68'-83-120 59
- 319 (O n) πολλά κτήνη] tr 963 O<sup>-82</sup> n<sup>-767</sup> 18'-120-122-669 Latcod 100 Arm Syh = III
- 320 (d t) ἑμῶν 1°] ημων 963 72-707\* 52'-550' d 53-664<sup>c</sup> 54'-75 85'-346\* t<sup>-799</sup> 318 68'-83-120-630 28 319 407' 646 Aeth Arm Sa<sup>1 2</sup>
- 321 (d t) οὕτως] ουτω d 53' 54-75' t<sup>-602</sup> 121<sup>mg</sup>.318 18'-68' 646
- 321 (b) πάσας τὰς βασιλείας] πασαις ταις βασιλειαις F 58 b 56' 121<sup>c</sup> z<sup>-630</sup> 55 646 = Compl
- 322 (b) ἑμῶν 2°] ημων 618 46'-73'-77\*.422\*-529 19'-314<sup>c</sup>.537 54-75' 392<sup>c</sup> 18-68-120-122\*.669 407 646
- 328 (C s) και κατίσχυσον αὐτόν] post αὐτόν 2° tr B<sup>c</sup> C'' s z<sup>-83</sup> 669<sup>txt</sup> 28 55 319 407 646
- 328 (C s) αὐτός] ουτος (-τως 646) B<sup>c</sup> C'' s<sup>-30'</sup> z<sup>-83</sup> 28 55 319 407 646 Latcod 100 = Sixt
- 329 (f) Φογώρ] φογορ 963<sup>c</sup> 46-313\*.414-528 108 f<sup>-129</sup> 75 343 68'-83-120 = Compl
- 423 (C) τὴν διαθήκηνη] της διαθηκης M 72 C'' 246 30'-85<sup>mg</sup> 318 z 319
- 428 (oII f) om μὴ 1° 58-72-707<sup>mg</sup> 552 f<sup>-129</sup> 68'-120-128-630' 59 = Compl
- 428 (b) οὐδέ 3°] ουτε B b z 407' = Ra
- 431 (d) οὐδέ] ουδ ου 72 d<sup>-125</sup> z<sup>-18</sup> 407
- 431 (d y) ἐκτρέφη] εκπριφει B M 29-72-381-618<sup>c</sup> 616<sup>c</sup> 106-125-610\* 75 71'-527 18-68'-120 55 407 = Compl Ra
- 443 (n) Βασάν] pr τη n z
- 59 (f) ἀμαρτίας] -τιαν 53'-246 458 18'-68'-83-120-630\*
- 522 (C) τὰ γήματα/ταῦτα] tr C-551 19 54-75' 68'-83-120 55 Aeth Arm = Sixt
- 528 (oI) λόγων 1°∩2° cI<sup>-413<sup>mg</sup></sup>-551 18-68'-120
- 66 (b) ἐν τῇ καρδίᾳ] επι της καρδιας b z Bo = III
- 67 (n) διανιστάμενος] ανισταμενος A V 58-381 46-529 53' n<sup>-127</sup> 619 z Nil 828
- 610 (b) Ισαάκ] pr τω B<sup>c</sup> F 15'-29-58 b 30'-344<sup>mg</sup> 318 z 59 509 = Sixt
- 610 (oII b) Τακόβ] pr τω B<sup>c</sup> F 15'-oII<sup>-707</sup> b 30'-344<sup>mg</sup> 318 z 59 509 = Sixt
- 625 (f) ταύτας] του νομου τουτου F 29-82 f<sup>-129</sup> 321'<sup>mg</sup>.344<sup>mg</sup> z = Compl (cf also + του νομου τουτου V 58 131<sup>mg</sup> 59)
- 71 (O f) ἐξαρεῖ] εξαρη A F M V 963 O<sup>-72</sup> 610 f 121-392 68'-83-120 Latcod 100 Aeth = Sixt
- 71 (s) πολλά 1°] ισχυρα 85<sup>mg</sup>.321'<sup>mg</sup>.344<sup>mg</sup> z<sup>-83</sup> Pal
- 78 (b) διατηρῶν] διατηρηω 73'-413-414-616<sup>c</sup> b W<sup>L</sup>-127-767 130-321' z<sup>-630<sup>c</sup></sup> 646 Latcod 100 Arm
- 78 (C s) κύριος] post ἑμᾶς 2° tr 376-618\* C''<sup>-422</sup> s<sup>-343</sup> 121 z<sup>-128</sup> 28 319 646 Latcod 100 Arm Pal Syh = Sixt
- 78 (y) om σε B\* 71'-121-527 68<sup>mg</sup>.120-122-128-630' 319 509 = Ra
- 711 (y) ταῦτα] sub ÷ Syh; > F<sup>txt</sup> 58 551 71'-527 z<sup>-83</sup> 630<sup>c</sup> 646 Arab Arm = III

- 713 (*f n*) ἔκγονα] εγγονα F\* 963 58<sup>c</sup>-64-72-376-381 *f n*<sup>-54'</sup> 799 318-619 68'-83-120<sup>c</sup>-630-669\* 59 319 509 646
- 719 (*b*) ἡμῶν] νμων B<sup>c</sup> 376 77 *b*<sup>-19</sup> 130<sup>c</sup> 799\* 18'-83-630 407' Latcod 100 Aeth<sup>-M</sup> = Tar<sup>F</sup>
- 720 (*b*) om οἱ 2° *b* 767 *z*
- 723 (*C s*) ἐξολεθρεύσῃ] -λοθρευσητε (c var) B<sup>c</sup> C''(-46' 52') *s* 370 *z* 28 55 407 = Sixt
- 725 (*O y*) οὐκ] pr και A M O'-58-707 129 *y z* Aeth Arm Syh
- 726 (*O I*) τοῦτο] pr και O I 16 246 343' 18'-83-630' 407 Cyr VIII 716 Latcod 100 Aug Ep XLVII 3 Spec 44
- 85 (*d*) οὐτως] οντω 550' *d*<sup>-44</sup> 53' 54-75' 134 *z*<sup>-120</sup> Procop 961 = edd
- 916 (*O I y*) ἐαντοῖς] αντοις A M O I 129 *y z* 55 407 509\* = Sixt
- 916 (*f y*) fin] + ποιειν F M V 15-29 *f*<sup>-129</sup> 71'-527 *z* 55 59 = Sixt
- 921 (*O y*) ἐκ] απο A V O'-707 129 30' *y z* 55
- 1019 (*t*) Αἰγύπτω] -πιτον G 125' 53-664<sup>c</sup> W I-127-767 *t*<sup>-799</sup> 68'-83-120 = Compl
- 114 (*O I*) τὰ ἄρματα] pr και O I 68'-83-630<sup>c</sup> Aeth Sa<sup>3</sup> = Sixt
- 117 (*O I n*) ὑμῖν] pr εν O I W I-54'-75 *z* Latcod 100 Aug Loc in hept V 29 Arm<sup>te</sup> = Sixt
- 1112 (*O I f*) συντελείας] pr της A F M V O I-58-72 77-414-529-761 610 *f*<sup>-129</sup> 458 121 18'-120-630' 59 407 646
- 1114 (*O b*) εἰσοίσεις] συναξεις (-ξης 376) O-58<sup>mg</sup> *b* 85<sup>mg</sup> *z* 407' Bo Pal
- 1115 (*d t*) om ἐν—σου 1° 413 *d t z*<sup>-83</sup>
- 1119 (*b*) διανισταμένους] ανιστ. *b* 130-321' *z*<sup>-83</sup>
- 1121 (*b s*) πολυημερεσίητε] πληθυνθωσι(ν) αι ημεραι νμων *b* 85<sup>mg</sup>-321'<sup>mg</sup>-344<sup>mg</sup> *z* 407' Latcod 91 92 94—96 = III
- 1123 (*O I*) om πάντα O I-15-72 *z* Aeth<sup>-M</sup> Arm<sup>te</sup>
- 1123 (*b*) ισχυρότερα] + νμων 72 *b* 246 134' *z*<sup>-83</sup>
- 1211 (*d t*) τῷ θεῷ] pr κω *d* 246 *t* 619 *z* LatSpec 59 Syh = Sixt (cf τω κω θεω 426)
- 1218 (*O b*) ἐναντι 1°] -ντιον B V O'-15 426 552<sup>txt</sup> *b z* Cyr I 880 Eus VI 13 = Ra
- 1228 (*y*) ἐναντι] εναντιον B V 58-376 71'-527 68'-120-630 59 509 = Ra
- 1229 (*O I f*) om σύ B O I *f*<sup>-129</sup> 392\* 18'-630' Aeth Bo
- 1230 (*y*) κἀγώ] και εγω A M V 58-707 129 71'-121-392 68'-83-120 Cyr I 420
- 1231 (*d*) οὐτως] οντω 707 77-500 *d* 246 54-75' 74'-799 318 *z*<sup>-120</sup> Cyr passim = edd
- 135 (*f y*) τόν] το 376-381' 528-529 19' 53'-246 370-799 71'-527 18'-83-630' 59 509 = edd
- 139 (*b*) om και 1° B *b* 85<sup>mg</sup>(vid) *z*<sup>-83</sup> 407' La Aeth<sup>-CG</sup> Arm<sup>te</sup> = Ra III
- 1311 (*n*) ἔτι] post ποιῆσαι tr 426 *n* 68'-83-120 = Sixt
- 1312 (*O I*) κύριος] pr ο O I-707 54-458 18-68'-120 = Ald
- 1317 (*d t*) οὐδέν] ονθεν *d* W I-127 *t* 18'-120-630'
- 144 (*b*) om ἄ 72 *b* 75' *z*
- 147 (*O y*) om ταῦτα ult A F V O''-72 44 *y z*<sup>-120</sup> 59 Aeth<sup>M</sup> Syh
- 1422 (*b f*) ἄν] εαν 376-707 528 *b f*<sup>-129</sup> 458 134' 68'-83-120 55 Cyr I 880 Tht D<sup>sp</sup> = Sixt
- 1423 (*d t*) γένηται] απεχη (c var) M<sup>mg</sup> V *d t z* 407'
- 1424 (*C s*) fin] + επικληθῆναι το ονομα αυτου εκει B<sup>mg</sup> C'' 56' *s z*<sup>-83</sup> 28 319 407' Cyr I 881
- 156 (*O I*) δανιεῖς] -νεισεις (c var) O I 246 *z*
- 156 (*O I*) δανιῆ] -νειση (c var) O I 246 18'-120-630'
- 158 (*O I*) δανιεῖς] -νεισεις (c var) O I 246 71' *z*
- 1511 (*C*) om και 58-426 C''-417 *z*<sup>-83</sup> 55 59 319 646
- 1515 (*b f*) Αἰγύπτω] αιγυπτον B G-376\* *b* 107\* *f*<sup>-129</sup> W I-127 68'-83-120 319 = Ra
- 1517 (*C s*) θύραν] + επι (> 246) των σταθμων C''-529<sup>c</sup> 246 75 85'-321' *z* 28 319 646
- 1517 (*C s*) ποιήσεις] ad fin tr C'' *s z* 28 319 407' 646 Aeth Arm = Sixt
- 1519 (*s*) τοῖς 1°] ταις B 426 46'-57-414-422-550'-761 *s*<sup>-730</sup> 68'-83-120 28 319 424 509
- 1519 (*b f*) ἐργᾶ] εργαση (-σει 19') *b* 53-246-664<sup>c</sup> *z*<sup>-83</sup> 646
- 162 (*C b*) ἄν] εαν B 82-376 C-16 77 *b* 53' 321' 68'-83-120 Cyr I 1085 = Ra
- 1611 (*C*) ὁ 2°] pr και 72 C 53' 54-75' *z* Aeth Bo = III Tar
- 1611 (*O*) ἄν] εαν B O-<sup>G</sup> 664 127-458 68'-83-120-128-669 = Ra
- 1612 (*n*) Αἰγύπτω] αιγυπτον 15 52 664 W I-54-75 68'-83-120 = Compl; αιγυπ<sup>π</sup> 458
- 1619 (*C s*) οὐκ 2°] ουδ(ε) C''-46<sup>c</sup> 246 *s z* 28 407' 424 646 Cyr I 576 Aeth Arm Bo Syh = Sixt Sam Tar<sup>F</sup>

- 173 (οΙ' f) προσέταξα] + σοι F M V 82-οΙ'-707\* f-129 127 z 55 59 319 Cyr I 421 Aeth  
174 (O t) ἐκζητήσεις] -σης O 77-761 19' 106 664 30-85 74'-76' 18'-83-630c-669 = Sixt  
174 (b) ἀληθῶς] αληθες b 246 z 319 Cyr I 421  
1712 (f) ἐξαρεῖς] ἐξαρευτε (c var) F f-129 318 18'-120-630\*-669 646 LatSpec 34 Aeth-M  
= Compl TarP  
1716 (b) ἀποστρέφαι] επιστρ. 376 b 18'-120-630' 646  
1718 (C s) γράφει] γραφη 82 C''-77c 761 53 s-343 18'-68'-83-630 59c  
182 (b s) αὐτῷ 1°] αυτοις B 82 b W1-458 30'-321'c 18'-120-630' 407' 646 Cyr I 861  
Latcod 100 Aeth Arm Bo = Ra  
182 (b) αὐτοῦ 1°] αυτων B 82 b 458 18'-120-630' 646 Cyr I 861 Aeth Bo = Ra  
183 (C s) om τά 1° 376 C'' 246 30-85txt-130-321'txt-343 120-128-630' 28 424 646 Arab  
Arm = M  
186 (n) ἡ ψυχὴ/αὐτοῦ] tr V 54'-75' z Latcod 100; αυτο η ψυχη W1  
1818 (b) ἀναστήσω αὐτοῖς] post αὐτῶν tr V b 18'-120-630' Eus VI 100 427  
1820 (n) ὄημα] post μον tr B V 54'-75' z Arm Bo = Ra  
192 (b) om σου 82-376-618 528 b 18'-120-630' 319 509 Latcod 100 Arab Arm Co  
193 (n) καταφυγή] post ἐκεῖ tr n z 646 Aeth Arm = Sixt  
198 (n) δῶ] δωη (c var) 58-72 46'-52'-417 54-75'-767 z 59 646  
199 (f) ὁδοῖς] εντολαις 53'-246 18'-120-630'  
204 (f) διασῶσαι] διασωσει M 125 53'-129 z-630c 55 646 LatAug Deut 30 Sa  
208 (O s) ἦ] + (÷ Syh<sup>m</sup> pro ✱) καρδια M<sup>mg</sup> O'-58 30'-85mg-343-344mg-346mg 18'-83-  
630' 646 Syh = M  
2016 (οΙ) om τῶν ἐθνῶν A F M 29-82-707-οΙ-15 56txt 392 z-68' 319 509 LatAug Jos XXI 2  
2018 (d) om πάντα 72 d-106 z-83 630 Sa  
215 (C s) παρεστηκέναι] παραστηται C'' s 18'-120-630' 28 319 407' 646 Cyr II 645  
215 (C s) ἀντιλογία] et ἀφή tr C'' 85'-321' 18'-120-630' 28 55 407' 646 Bo  
2118 (O n) παιδεύσωσιν] -δευσωσιν A F M V O'-376 246 n-75 799 121-392 z-120 646 = Sixt  
223 (f t) οὕτως 2°] ουτω 53'-246 54-75 t-602 z-120 59c 646 = edd  
223 (f t) οὕτως 3°] ουτω 500 106 53-246-664c 54-75' t-602 z-120 59 646 = edd  
224 (C s) οὐκ ὄφη] ουχ υπερωγη (c var) A<sup>c</sup> 77-cl' 108mg 246 30'-85mg-321'mg-344mg z  
55 319 407' 646 Cyr I 561  
226 (C b) νοσσιῶ] -σιαν (c var) F<sup>b2</sup> 72 C''-46' 52' 417 761 b 53' 318-619 68'-83-120 319  
226 (d t) νοσῶν] νεοσσων F<sup>b</sup> 72-82 57'-414'-422-528-616c 44-107' 53' 54-75' t 18c-68'-  
83-120c 55c 319 Cyr I 560 = Ra  
2217 (d t) παρθένια 1°] -νιαν (c var) 72 d-107\* 75'-767 t 619 z-630c 669\*vid 55c 319  
2225 (b s) om τὸν ἄνθρωπον B b 458 30'-343' 18'-120-630' 407' Latcod 100 Aeth  
2230 (b) ἀνακαλύψει] αποκ. (-ψης 509) B 16 b 18'-630' 55 407' = Ra  
2322 (O b) σοι] pr εν A B O 16 b W1 321'mg 18'-120-630' 55 509 LatFulg Ep I 11 Spec 65  
Syh = Ra  
2324 (C) συλλέξεις] συλλέξης 29-72-376' C''-16 46 413 417 761 53\*.664 85txt-730 76\*-602 18'-  
68'-83 28 424 Cyr I 557 Eus VIII 2,225 = Sixt  
241 (d t) ἐξαποστελεῖ] -στειλη d 85 t 392 18'-630' 28  
243 (d t) ἐξαποστελεῖ] -στειλη d t 392 18'-630' Chr V 220 Cyr I 584 Latcod 100 Aeth<sup>c</sup>  
243 (C b) ἦ] + και C''-46' 52' 417 (528) b 56' 18'-120-630\*-669 509 Cyr I 584  
244 (C s) ἐναντι] -ντιον B V 426\* C'' 44 s 799 z-83 28 Cyr I 584 Or VI 333 = Ra  
248 (s) φιλίξεσθε] -ξασθαι 82-381' 46-529'-739\* 53' 75-127-767 30-85'-343 799 18-83-  
120-630\*-669 28 59 319 509 Latcod 100 Arm  
2413 (d t) περι] προς B(mg) d 344mg t z-83 407' LatAmbr Tob 57 69  
2415 (t) αὐτοῦ] αυτω 106 53-664c W1 346c t-799 z 407'  
253 (O d) οὐ προσθήσουσιν] pr και O-58-72 d 121 z-18 120 Aeth Arm Bo Syh  
259 (C s) ἐναντι] εναντιον V C'' 767 s z-83 28 Or VI 685  
2511 (O n) om ἦ B F M V O-29-707 129 n-54 392 18-120-122-630\*-669 59 319 = Ra  
262 (οΙ' f) σοι] + εν κληρω A F M V οΙ'-707 131c f-129 121 z-630c 59 319 Latcod 100 Co  
= Compl  
268 (d) καὶ 2°∩3° 72 44-107' W1 18'-120-630' 59  
268 (C t) om ἐν ult V 72 C-528-550' 19' 106 53 767 t 71 z 319 Latcod 100  
2610 (οΙ f) αὐτά] αυτο F M V 29-72-82-οΙ f 54-75 18'-120-630' 319 Co = Compl Sixt

- 2617 (O) *θεόν* 1° *κυριον* O<sup>-82</sup> 246 767 120-128-630' Phil V 324<sup>ap</sup> Syh = M  
 2717 (b s) *ἐροῦσιν*] *ερε* 72 b 53' 30'-85<sup>mg</sup>.321<sup>txt</sup>.343-344<sup>mg</sup> 18'-120-630' 407' Lat<sup>cod</sup> 100  
 Aeth<sup>F</sup> Arm = M Tar<sup>0</sup>  
 2718 (b s) idem 72 761<sup>(mg)</sup> b<sup>(-537)</sup> 30'-85<sup>mg</sup>.321<sup>mg</sup>.343-344<sup>mg</sup> 18'-120-630' 59 407' Lat<sup>cod</sup>  
 100 Aeth Arm = M Tar<sup>0</sup>  
 2719 (b s) idem V 58-72 b 53' 30'-85<sup>mg</sup>.321<sup>mg</sup>.343-344<sup>mg</sup> 18'-120-630' 59 407' Lat<sup>cod</sup> 100  
 Aeth Arm = M Tar<sup>0</sup>  
 2720 (s) idem V 58 19 106<sup>(mg)</sup> 53' 30'-85<sup>mg</sup>.321<sup>mg</sup>.344<sup>mg</sup> 18'-120-630' 407' Lat<sup>cod</sup> 100  
 Aeth Arm = M Tar<sup>0</sup>  
 2721 (b s) idem F V 57\*(vid) b 127 30'-85<sup>mg</sup>.321<sup>mg</sup>.343-344<sup>mg</sup> 18'-120-630' 407' Lat<sup>cod</sup>  
 100 Aeth Arm = M Tar<sup>0</sup>  
 2723 (b s) idem V 58-82-707<sup>(mg)</sup> 57\*.77 b 53' 30'-85<sup>mg</sup>.321<sup>mg</sup>.343-344<sup>mg</sup> 18'-120-630'  
 407' Gie = M Tar<sup>0</sup>  
 282 (oI) *ἀκούσης*] *εισακουση* M 376-oI<sup>-15</sup> 73-417 56' 30 318-392 18'-120-630\*-669 = Ald  
 Compl  
 284 (C) *τά* 3° pr *και* 618\* C.417 246<sup>c</sup> 74-76' 121 z<sup>-120</sup> 319 646 LatAug C Adim 18 Aeth  
 Arab Co = Sixt  
 2812 (d t) *οὐρανόν*] *-ιον* A M V 376-707 d 246 767 t 121 18'-68'-630\*-669 Phil II 89  
 Epiph III 205 Syh  
 2820 (d) om *ἕως ἄν* 2° d<sup>(-125)</sup> 18'-120-630' 646 Co  
 2822 (d t) *ὠχρα*] *ωχρα* 58-72 130-321 t 121<sup>c</sup> 18'-68-122<sup>c</sup>.630\*-669 646 = Ald; *οχρα*  
 d<sup>(-125)</sup> 83  
 2830 (oI f) *τρηνήσεις*] *μη* *τρηνησης* (aut *-σεις*) A F V oI<sup>-707</sup> f<sup>-129</sup> 85'-321 121 18-68'-83-  
 120 28 59 319 = edd  
 2844 (oI) *δανιεῖ*] *δανεισει* oI 246 18'-83-120-630\*-669 646  
 2844 (oI) *δανιεῖς*] *δανεισεις* (c var) oI 246 18'-83-120-630\*-669 646  
 2855 (O) *ἀν θλίψωσίν*] *θλιψουσιν* O 18'-120-630' Syh  
 2856 (t) om *ἡ* 2° 106 54'-458 t z<sup>-83</sup>  
 2867 (C) om *τό* 2° C.761\* 18'-630' 407  
 2867 (d t) *ἄ*] *ον* 15'-58 414-417<sup>c</sup>.761<sup>txt</sup> d 246 WI-127 t 318 18'-83-630' Aeth Bo =  
 Compl  
 292 (n) *Αἰγύπτω*] *αιγυπτον* (*αιγυπτ* 458) 537 56\*-664 n 68'-83-120 = Compl  
 297 (oI) *πολέμω*] pr *τω* A M oI 46<sup>s</sup> 18'-120-630\*-669  
 298 (b) *τῶ ἡμίσει*] *τοις* *ημισεσι*(v) b 85<sup>mg</sup>.321<sup>mg</sup>(vid) 18'-120-630' 407'  
 2910 (C) *ἐναντι*] *εναντιον* B 29 C'' 68'-83\*-120-630 646 = Ra  
 2913 (f n) om *εἰς* A 53'-246 54-75'-767 71-527 18'-630' 646 Lat<sup>cod</sup> 100 Aeth Arm  
 2914 (C) *διατίθεμαι*] *-θημι* (-μαι 46) C'' 18'-120-630' 407 424 646 Tht Df<sup>ap</sup>  
 2923 (b) *ἄλα*] *αλας* 58 77 b 53' 68'-83-120  
 303 (d) om *σε* 3° 618 77 d 68'-83-120  
 3013 (b) *λήμψεται*] *λαβη* B<sup>(mg)</sup> 963 707 b 85<sup>mg</sup>.321<sup>mg</sup> 18'-120-630' 407' Aeth  
 3110 (oI) *ἀφέσεως*] pr *της* oI 246 18'-83-630' 646  
 3110 (oI f) *σκηροπηγίας*] pr *της* (τη 44\*) oI 44 53'-246 71-527 18'-630' 319 646  
 3119 (oI) *ἐν*] + *τοις* oI 18'-83-630' 55 319 646 (cf *τοις* C'' 44-107' 246 799 527)  
 3120 (oI t) *κορήσουσιν*] *κορεσ*. F<sup>b</sup> 376-oI 46 106 246 130 t<sup>-799</sup> 527 18'-83-120-630\*-669  
 55 59 646  
 3121 (oI) *ποιούσιν*] *ποιησουσιν* (-σασιν 18\*) 72-82-426-oI 127 18'-83-630' 55  
 3128 (oI) om *τε* oI 610 602 18'-630\*-669<sup>i</sup> 508  
 3235 (b f) *ἡμέρα*] pr *η* 72-82 57-761 b 610 f<sup>-56</sup> 458 130-346 121-318 z 319 407 646  
 3244 (d t) *ἐκείνη/τῆ ἡμέρα*] tr V 46 d t z<sup>-83</sup> 646 Arm = Ald Sixt  
 333 (s) *ἔστω*] *εσται* 376 500\*-529 537<sup>c</sup> 44-125 458 30'-85<sup>mg</sup>.344<sup>mg</sup> 120-128-630\*-669 55  
 59 407 Tht Dt Lat<sup>cod</sup> 100 Bo  
 3316 (oI) *τῷ ὀφθέντι*] pr *εν* 376-oI z<sup>-68'</sup> 55 646  
 3328 (b) *γῆς*] pr *της* b 121 z 407  
 341 (C s) *ἐπὶ προσώπου*] *κατα προσωπον* C'' 246 30'-85<sup>txt</sup>.130-343-344<sup>txt</sup>.346<sup>txt</sup>  
 z 28 646  
 346 (f y) *ταφήν*] *τελευτην* A F<sup>c</sup> M<sup>mg</sup> 15-82-426 f 346<sup>mg</sup> 121-318-392 z<sup>-83</sup> 646 Syh<sup>m</sup>  
 Barh 248

In the following table Column A gives the number of instances in which a single group supports a reading attested by  $z$  mss; Column B, two groups supporting a  $z$  reading. No distinction has been made in the table in the  $C$  group, i. e.  $C$  may mean  $C$ ,  $cI$ ,  $cII$  or any combination of these, whereas  $O$  includes  $O$  but may include one or two subgroups, but when an  $O$  reading includes one or both subgroups it is recorded under  $oI$ ,  $oII$ .

	A	B	Total agreements
$O$	3	16	19
$oI, oII$	22	13	35
$C$	10	24	34
$b$	22	20	42
$d$	7	17	24
$f$	6	22	28
$n$	9	6	15
$s$	6	30	36
$t$	3	20	23
$y$	6	14	20

The number of total agreements gives a much more accurate picture of the relations of the  $z$  group to the other textual families due to the close relationship between  $d$  and  $t$  on the one hand and of  $C$  and  $s$  on the other. The order of relationship may thus be quantitatively arranged as follows:  $b$  42,  $s$  36,  $oI$ ,  $oII$  35,  $C$  34,  $f$  28,  $d$  24,  $t$  23,  $y$  20,  $O$  19 and  $n$  15. In contrast to this order, the order of proximity for Genesis 24—50 was as follows:  $y$  43,  $b$  and  $s$  27,  $O$  (including  $oI$ ,  $oII$ ) 24,  $C$  22,  $t$  and  $f$  14,  $d$  13,  $n$  12. In Genesis  $z$  was closely related to  $y$ , i. e. it was one of the Cod. A related groups. In Deut  $y$  is near the bottom end of the order of proximity. In Genesis  $O$  plus  $oI$  ranks fourth in order; in Deut with 54 agreements they rank first. It is now fully evident that both the character and the place in text tradition is quite different from Genesis, and it is an independent text family in Deut.

## Chapter 2 The *n* group

In Genesis *n* consisted of only two mss, 75 and 458, of which the latter lacked 11—518. Furthermore *n* did not exist for chh 34—43. For Deut the family is represented by six mss, W<sup>I</sup>-54-75-127-458-767, and it was thought well to analyze its character as well as its relation to other groups in order to gain a better understanding of it.

I. In the list below *n* is the only family supporting the variant. Random ms support is considered meaningless as long as the number of mss does not exceed the number of *n* mss given in support.

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| <p>1. 13 <i>Μωυση̄ς</i>] <i>μωσης</i> 72-426 <i>n</i><br/>         15 idem 72-426 422 <i>n</i> Tht <i>Dt</i><br/>         18 <i>εἰσελθόντες</i>] <i>πορευθέντες</i> M<sup>mg</sup> 537<br/> <i>n</i><sup>-767</sup> 85<sup>mg</sup> 509<br/>         37 om <i>πάντα n</i><br/>         312 <i>ἔδωκα</i>] <i>δεδ.</i> <i>n</i><sup>-127</sup><br/>         319 <i>ὕμων</i> 2°∩3° M 54'-75'-767 121 Aeth<br/>         43 om <i>πάντα</i> 72 <i>n</i> Latcod 100 Arm<br/>         46 <i>πάντα</i>] post <i>δικαιώματα</i> tr <i>n</i><sup>-75'</sup>;<br/>         post <i>ταῦτα</i> tr 75'<br/>         425 <i>τὸ πονηρόν</i>] <i>τα πονηρα</i> B* V <i>n</i><sup>-127</sup><br/>         427 <i>κύριος</i> 2°] post <i>ὕμᾱς</i> 2° tr 82 <i>n</i><br/>         Latcod 100 Arm<br/>         441 <i>Μωυση̄ς</i>] <i>μωσ.</i> 58-72-426 54'-75'-767<br/>         442 <i>ἄν</i>] <i>εαν</i> <i>n</i> 121<br/>         444 <i>μωσης</i> 58-426 54'-75'-767<br/>         445 idem 426 <i>n</i> 619<br/>         446 idem B 426 <i>n</i><br/>         51 idem 58-72-426 <i>n</i><br/>         514 <i>ὁ</i> 5°] pr <i>και</i> 550' W<sup>I</sup>-54-75'<br/>         522 <i>αὐτά</i>] <i>αυτας</i> <i>n</i><sup>-127</sup> 799 121<br/>         529 <i>αὐτοῖς</i> 1°] <i>εαντοῖς</i> (-των 767) <i>n</i><br/>         611 <i>πάντων</i>] post <i>ἀγαθῶν</i> tr <i>n</i><sup>-767</sup> 134*.<br/>         602<br/>         618 σου 1°] <i>νμων</i> B* 54<sup>c</sup>-127 Latcod 100<br/>         Aeth<sup>FM</sup>; <i>ημων</i> 54*-75'-767<br/>         75 <i>κατακάσσετε</i>] <i>-σεται</i> A V 64* 610<br/> <i>n</i><sup>-54'</sup><br/>         715 <i>αὐτά</i>] <i>αυτας</i> <i>n</i><br/>         715 fin] + <i>και επι παντας τους εχθρους</i><br/> <i>σου</i> 54'-75'<br/>         722 <i>ἐξαναλῶσαι αὐτούς</i>] tr <i>n</i><br/>         1010 <i>κἀγώ</i>] <i>και εγω</i> <i>n</i><br/>         112 <i>οὐδέ</i>] <i>ουτε</i> <i>n</i><sup>(-75)</sup> Sa<sup>3</sup><br/>         1117 <i>τὸν καρπὸν</i>] <i>τα εφορια</i> <i>n</i><br/>         1216 <i>ἐκχεεῖτε</i>] post <i>αὐτὸ</i> tr 537 <i>n</i><sup>-458</sup><br/>         1225 <i>καλόν</i>] et <i>ἀρεστόν</i> tr 551 <i>n</i></p> | <p>1231 <i>κυρίον ἃ ἐμίσησεν</i>] <i>a εμ. κυριος n</i><br/>         Latcod 100 Arm<br/>         138 om <i>και</i> 2° 72 <i>n</i> 55 LatLuc Parc 2<br/>         Tert Scorp 2 Bo<sup>A</sup><br/>         1314 <i>και</i> 1°∩2° B <i>n</i><sup>-75</sup> 318 407' Latcod<br/>         100 Aeth<br/>         1314 <i>και ἐρωτήσεις</i>] + <i>και εκζητησεις</i><br/> <i>n</i><sup>(-75)</sup><br/>         1314 <i>ἐν ὑμῖν</i>] <i>εν ἡλ</i> <i>n</i> Bo<br/>         1315 <i>πάντας</i>] sub ÷ G Syh; &gt; 58 <i>n</i><sup>-127</sup><br/>         Pal<sup>β</sup> = Π<br/>         1316 <i>πάντα</i> 2°] post <i>αὐτῆς</i> 3° tr <i>n</i><br/>         1317 <i>ἔλεος</i>] <i>ελεον</i> 15 <i>n</i><br/>         145 om <i>και</i> 5° B <i>n</i> 407' Latcodd omn Bo<br/>         148 om <i>ὀπλήν</i> A <i>n</i><br/>         1414 <i>πάντα</i>] <i>τον</i> <i>n</i><sup>(-75)</sup> 30 Aeth Arm<br/>         1510 <i>διδούς</i>] + <i>ατω</i> 54-75-458(vid)<br/>         1516 <i>ἐστιν αὐτῶ</i>] tr B <i>n</i><sup>-458</sup><br/>         1523 <i>φάγη</i>] <i>φαγητε</i> (c var) <i>n</i><br/>         169 om σου 54-75' = Π<br/>         175 <i>ἐκείνην</i>] + <i>τους ποιησαντας</i> (του<br/> <i>ποιησαντος</i> pro τ. ποιησ. 458) <i>το ρημα</i><br/> <i>το πονηρον τουτο προς τας πνλας</i><br/> <i>(πολεις 75) σου n</i><br/>         175 <i>ἐν λίθοις</i>] om <i>ἐν</i> V 54-75'<br/>         177 om <i>παντός</i> B 54-75'<br/>         1710 <i>ῥῆμα</i>] <i>προσταγμα</i> W<sup>I</sup>-54' Latcod 100<br/>         Luc Athan I 6 Arm Bo<br/>         1712 om <i>και</i> 2° 72 54-75' LatCyp Ep pas-<br/>         sim Luc Athan I 6 Spec 19 34 77<br/>         Aeth Arm Bo<br/>         1714 (<i>ἐπ'</i>) <i>ἐμαντόν</i>] <i>-τω</i> 54-75' Cyr III 81<br/>         Aeth<br/>         1716 <i>προσθήσετε</i>] <i>προσθεθησεται</i> 54-75'<br/>         183 <i>παρά</i> 2°] pr <i>και</i> 54-75'<br/>         188 om <i>της πράσεως</i> 54-75'<br/>         1812 <i>κύριος</i>] post <i>αὐτούς</i> tr <i>n</i> Aeth Arm</p> |
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- 1812 om *προσώπον* B V n Latcod 100 Hes 5 Ruf *Num* XVI 7 Spec 55 Aeth Arm
- 1813 *τέλειος*] + δε n<sup>-127</sup> Aeth
- 1816 οὐδέ] *ινα* 54-75' Latcod 100 Aeth Arm Co
- 1818 om *ἄν* 72 54-75' 120 Cyr V 332 364
- 1819 *ὁ προφήτης*] sub ÷ G Syh; > 58-72 54-75' Arab = 𐤀
- 1820 *προφήτης* 2°] *ἄνθρωπος* n 121
- 1822 ἀφέξεσθε] *ανεξ.* V n
- 194 *ἄν* 1° 2°] *εαν* n
- 1912 τοῦ *αἵματος*] το *αιμα* n<sup>-767</sup>; > 767
- 1915 καὶ 1°(2° 848(vid) 46'-52' n 646 LatLuc *Athan* I 7 Aeth Sa<sup>3</sup>
- 1920 om *κατά* 848 n Latcod 100 Luc *Athan* I 7 Aeth Bo
- 2017 om *τόν* 2° B 125 54'-75-767
- 2017 om *τόν* 3° B n<sup>-458</sup>
- 2118 *φωνήν* 1° 2°] *φωνη* n
- 221 om *αὐτοῦ* n
- 2215 τῆς *παιδός* 2°] *της γυναικος* n
- 2224 τὴν *νεάνην*] η *νεανις* n Latcod 100 Ambr *Ps duod* XLIII 76.2
- 2224 τὸν *ἄνθρωπον*] ο *ἄνθρωπος* n
- 2227 *ὄκ ἦν*] ad fin tr 73' n Latcod 100
- 2229 *αὐτοῦ*] *αυτω* n<sup>-127</sup> Bo
- 233 *εἰσελεύσεται* 2°] *-σονται* 54'-75' Phil I 131 Latcod 104 Arm Bo
- 236 *εἰρημικά*] post *αὐτοῖς* 1° tr n 392 Arm Bo
- 2325 ὄσον] *οσην* (*οση* 75) 72 n<sup>-767</sup>
- 247 *κλέπτεις*] *κλεψας* n
- 2413 ἔσται *σοι/ἐλεημοσύνη*] tr n (*σου* 127)
- 2414 om *ἐκ* 2° n
- 2421 τῷ *προσηλύτῳ* καὶ τῷ *ὀρφανῷ*] τω *ορφ.* και τω *πτωχῳ* και τω *προσ.* n
- 2422 *Αἰγύπτῳ*] *αιγυπτου* 53' 54'-75'-767 68'-120
- 255 om *αὐτῆς* n
- 2515 ἦς] *ην* 52-528 n<sup>-127</sup> Phil III 37<sup>ap</sup>
- 264 ἀπέναντι] *εναντι* n
- 2614 om *μον* 1° 19 n Arm
- 2615 τοῦ *ἀγίου* / *σου*] tr n
- 279 *μωσῆς* 848 58-72-426 n
- 2711 idem 58-72-426 W1\*-54'-75'-767 Or III 237
- 2721 *ὁ* 1°] pr *πας* 529 W1-54-75' 392 120 LatAug *Loc in hept* V 59
- 2724 comma] post (25) fin tr n
- 281 *ἐάν* — *σου* 1°] *ως* (> 54-75') *εαν* (*αν* W1-767) *διαβητε* (-*ται* 767) *τον ιορδανην* εις *την γην* (+ *υμων* 767) *ην κ̄ς* ο *θ̄ς υμων* (> 767) *διδωσιν* (*διδω* 75) *υμιν* (*υμην* 458) n<sup>-127</sup>
- 281 *φυλάσσεσθαι*] και *φυλαξεσθαι* 19' n<sup>-75'</sup>; και *φυλαξασθαι* 75'
- 287 *παράδῳ*] *-δω* B n<sup>-127</sup> 630<sup>c</sup> 59 319
- 2812 *πάντα*] post *σου* 2° tr W1-54-75'
- 2814 *λατρεύειν*] pr και 376 54-75'-767
- 2820 *διότι*] *οτι* 29 n<sup>-127</sup>
- 2849 *ὡσεὶ*] *ως* n
- 2852 *καθαίρεθῶσιν*] *καθαίρεθη* n
- 2860 ἦν] *ων* n<sup>-127</sup>
- 2868 *εἶπα*] *ειπον* 58 46 n
- 291 *Μωσῆ*] τω *μωση* G n; *μωση* B
- 292 *μωσῆς* (*μωμωσῆς* 75) G-72-426 n
- 295 *ὃ κατετρίβη*] ad fin tr n
- 297 *ἐξῆλθεν*] *ηλθε(ν)* n<sup>-127</sup>
- 2916 *Αἰγύπτῳ*] *αιγυπτου* 54'-75-767 120
- 2917 om *αὐτῶν* 2° n<sup>-127</sup> 71
- 2920 *ἐκκαυθήσεται*] *εγκ.* (*ενκ.* 767) 56' 54-75'-767 343
- 3011 *ἔστιν* 1°] post *μακρὰν* tr W1-54-75' *Tht Dt*
- 3019 om *καὶ* 4° B 46'-52' n<sup>-127</sup> Latcod 104 Bo
- 311 *μωσῆς* G-72-426 n
- 316 οὔτε] *ουδε* 29-707 56' n 59; *ουδε* ou 314
- 317 *μωσῆς* G-72-426 54'-75'-767 Cyr II 672
- 319 idem G-426 54'-75'-767 83 Cyr II 673
- 3110 idem G-58-72-426 320 n Cyr II 673
- 3114 *Μωσῆν*] *μωσην* 426 52' 54'-75'-767 646
- 3114 *Μωσῆς*] *μωσῆς* 58-72-426 54'-75'-767
- 3116 *μωσην* 848 426 52 54'-75'-767
- 3117 *εὐροσάν*] *ευρον* (-*ρων* 767; -*ρω* 458) n 59
- 3122 *μωσῆς* 848 72-426 n
- 3124 *μωσῆς* (-*σεις* 54) 848 72-426 54'-75'-767
- 3130 *μωσῆς* 848(vid) 72-426 54'-75'-767
- 3244 *Μωσῆς* 1°] *μωσ.* B 72 616 54'-75'-767
- 3244 idem 2°] *μωσ.* 72-426 54'-75'-767
- 3245 idem 72-426 52' n
- 3246 *ἄ*] *ους* n 59
- 3248 *μωσην* 246 54'-75'-767
- 331 *μωσῆς* 72-426 54'-75'-767
- 332 *ἐκ Σηὶρ*] post *ἡμῖν* tr V 707 n *Tht Dt* Arm Bo Barh 246
- 334 *μωσῆς* 72-426 n
- 335 om *ἀρχόντων* W1-75-458<sup>txt</sup>-767 59 *Tht Dt*
- 337 *εἰσέλθοις ἄν*] *ελθοιεν* n<sup>-54</sup> 71-527 59 *Tht Dt*<sup>ap</sup>; *ελθοι* 54 *Tht Dt*<sup>te</sup>
- 338 *ἐφ'*] *επι* B V n 318 59 509 Chr I 80 *Tht Dt*
- 3310 om *σου* ult 376 54-75'-767

3318 *ἔλθοισαν*] *ἐλθοι* (c var) *n* 59 <sup>L<sup>at</sup></sup>Ambr  
*Patr* 53 *Ps duod* XLIII 15.2  
3318 *αὐτοῦ*] *αυτων* 847 *n*-<sup>127</sup> 344<sup>m<sup>g</sup></sup> 120 59  
Arm

341 *μωσης* 72-426 54'-75'-767  
342 *om τῆς* 1° 528 125 *n*-<sup>75</sup> 59  
344 *μωσην* 58-426 54'-75'-767  
345 *μωσης* 58-72-426 *n*  
347 *idem* 72'-426 *n* 59

347 *ἐφθάρησαν*] *εφθαρη* (c var) *το προσω-*  
*πον αυτου* F<sup>a</sup> M<sup>m<sup>g</sup></sup> *n* 59 Arab

348 *Μωσσην*] *μωσην* 72'-426 54'-458-767  
59

348 *Μωσση*] *μωση* 426 54'-75'-767

349 *Μωσσης*] *μωσης* 72-426 *n*

349 *Μωσση*] *μωση* 426 54'-75'-767

3410 *μωσης* B 72-426 *n* 59 Eus VI 101 428

3411 *αὐτοῦ* 2°] *αιγυπτου* F<sup>b</sup> *n*-<sup>54</sup> 59

3412 *μωσης* 72-426 *n* 59

The most striking characteristic of ms 54 is the fact that a number of readings from *α' σ' or θ'* have been incorporated into the running text in the latter part of the book together with indication of the source, presumably from the margin of a parent text. Of the other *n* mss only 458 has hex marginal readings. It is doubtful whether the hebraized spelling of Moses' name which is characteristic throughout of the *n* group as a whole (constituting ca 25% of the above list) is hex in origin even though some *O* mss (particularly 426 and the *oII* ms 58) also use the *μωσ.* spelling. The spelling is undoubtedly early, i. e. from the time that copyists were fully familiar with the Hebrew pronunciation of the name. This is now certain in view of the fact that 848 also spelled the name in this way; cf ch 6 below.

The *n* group represents a substantial number (20) of changes in word order. It has many more omissions than additions; it is thus a slightly shorter text. Thus the article is omitted at 20<sub>17</sub>(twice) 34<sub>2</sub> but added only at 29<sub>1</sub>, where the articulation is however widespread. Forms of *παῖς* are omitted at 37 4<sub>3</sub> 13<sub>15</sub> 14<sub>14</sub> (where the article is substituted for *πάντα*), 17<sub>7</sub>, and it is added in 27<sub>21</sub>. The conjunction *καί* is dropped four times in the above list (13<sub>8</sub> 14<sub>5</sub> 17<sub>12</sub> 30<sub>19</sub>) and added four times (5<sub>14</sub> 18<sub>3</sub> 28<sub>1</sub> 14), whereas *δε* is added at 18<sub>13</sub>. The particle *ἄν* in a subordinate clause is omitted at 18<sub>18</sub> and occurs in the later form *εἰν* at 4<sub>42</sub> 19<sub>4</sub>(twice). Pronouns are omitted six times (16<sub>9</sub> 22<sub>1</sub> 25<sub>5</sub> 26<sub>14</sub> 29<sub>17</sub> 33<sub>10</sub>) but added only once (15<sub>10</sub>). A preposition is omitted at 17<sub>5</sub> 19<sub>20</sub> 24<sub>14</sub> but is never added. Occasionally (5 times) a noun or noun phrase is lacking in *n*: 14<sub>8</sub> *ὀπλήν*, 18<sub>8</sub> *τῆς πράσεως*, 18<sub>12</sub> *προσώπου*, 18<sub>19</sub> *ὁ προφήτης* (under the obelus in G Syh), and 33<sub>5</sub> *ἀρχόντων*. Over against this an unexpressed subject is identified in *n* at 34<sub>7</sub>. Three instances of parablepsis due to homoioteleuton are present in the list (3<sub>19</sub> 13<sub>14</sub> 19<sub>15</sub>) and at 28<sub>1</sub> the *ἔάν* clause is reworded (cf. apparatus). Three doublet variants and one explanatory gloss obtain, however, which need a more careful look. At 7<sub>15</sub> Deut states with respect to all the evil plagues of Egypt that God will put them "upon all those hating thee," to which *n* adds *καὶ ἐπι παντας τους εχθρους σου*, a clear doublet. At 13<sub>14</sub> the case is more complicated. It is true as the above list shows that *n* uniquely adds *καὶ ἐκζητησεις* to *καὶ ἐρωτήσεις*, but it is not really a doublet at all since *n* joins a number of other mss including B in omitting *καὶ ἐτάσεις* which immediately precedes *καὶ ἐρωτήσεις*. At 24<sub>21</sub> Deut states concerning the gleanings of vineyards that

they belong "to the proselyte and the orphan and the widow." The *n* group inverts the first two and inserts between them *και τω πτωχω*. At 17<sup>s</sup> the people are ordered with respect to an individual engaging in sun or moon worship to kill "that man or that woman," to which *n* adds the explanatory gloss *τους ποιησαντας το ρημα το πονηρον τουτο προς τας πυλας σου*.

A few cases of simplification of a compound occur in *n*, viz 264 (*απ*)*εναντι*, 28<sub>20</sub> (*δι*)*οτι*, 28<sub>49</sub> *ωσ(ει)* and 297 (*εξ*)*ηλθεν*. No case of the reverse occurs in the above list. Change in compound element obtains only twice: 18<sub>22</sub> *ανεξεσθε* (for *αφεξ.*) and 29<sub>20</sub> *εγκανθησεται* (for *εκκ.*).

Only a few variants obtain in the nominal system. Change in number occurs only at 4<sub>25</sub>, and in case: accusative (for genitive) at 19<sub>12</sub>, dative (for accusative) at 21<sub>18</sub>, genitive (for dative) at 24<sub>22</sub> 29<sub>16</sub>, and nominative (for accusative) twice at 22<sub>24</sub>. There is one instance of a more classical form, viz *ελεον* for *ελεος* at 13<sub>17</sub>. For pronouns change in number occurs at 6<sub>18</sub> 33<sub>18</sub> (and cf also *ων* for *ην* at 28<sub>60</sub>), in case at 17<sub>14</sub> 22<sub>29</sub> and 25<sub>15</sub>, and in gender at 5<sub>22</sub> 7<sub>15</sub> 23<sub>25</sub> and 32<sub>46</sub>. Change in pronominal stem is attested only at 5<sub>29</sub>.

Variants in verbal inflection are also infrequent. Itacism may create a meaningful variant as at 7<sup>s</sup> (and cf 17<sub>16</sub>). Change in the tense of a finite form is only attested at 3<sub>12</sub> and of an infinitive at 28<sub>1</sub>. Variation in number obtains four times, plural for singular (15<sub>23</sub> 23<sub>3</sub>), and the reverse (28<sub>52</sub> 34<sub>7</sub>), in mood at 28<sub>7</sub>, and in person (3rd for 2nd) at 33<sub>7</sub> (cf also v. 16). Two instances of a classical form (2nd Aorist for 1st Aorist endings) obtain in *n*, *ειπον* for *ειπα* at 28<sub>68</sub> and *ευρον* for *ευροσαν* at 31<sub>17</sub>; cf also 33<sub>7</sub>.

Changes in lexemes are infrequent and usually involve synonyms or near-synonyms; the following are attested: 1<sub>8</sub> *πορευθεντες* (*εισελθόντες*), 11<sub>17</sub> *τα εκφορια* (*τον καρπον*), 17<sub>10</sub> *προσταγμα* (*δημα*), 18<sub>20</sub> *ανθρωπος* (*προφήτης*), and 22<sub>15</sub> *γυναικος* (*παιδος*). In two instances the referent of a pronoun is identified: 13<sub>14</sub> *ηλ* for *υμιν* and 34<sub>11</sub> *αγνπτου* for *αυτοϋ*. The change of *ουδε το να* at 18<sub>16</sub> does not really affect the meaning since it is followed by *μη αποθανωμεν*, and the change is stylistically stimulated.

On the whole the analysis of the enlarged *n* group for Deut does not differ substantially from that which was offered for Genesis (cf THGG 101—106), except that in Genesis a substantial number of spelling variants for proper nouns was attested, whereas except for the spelling of Moses none is attested in the above list. That *n* represents the Lucianic text as Rahlfs thought is not made more likely for Deut by the above analysis. The text is shorter rather than longer; only an occasional Lucianic characteristic obtains, viz. two doublets and three instances of a classical for a Hellenistic form. On the whole the *n* group does prefer classical forms throughout even though only three instances are present in the above list as an examination of List 2 would make clear. The possibility of the identification of a Lucianic text will be examined at the end of this chapter.

II. In the following list are presented all variants found in *n* also supported by one or two other groups; random support by other mss is of little consequence, since the purpose of the list is to examine the textual relations of the *n* group to the other groups.

2. 17 (*d t*) ἐπιστρέφητε] + ουν 58-72 118'-537 *d n* 343-344<sup>mg</sup> *t* 59 Latcod 100 Aeth  
 17 (*d f*) ποταμού τοῦ μεγάλου] μεγ. ποτ. 376-618 44-125' *f*<sup>-56\*</sup> W<sup>I</sup>-54-75' 799 71' 55 646  
 19 (*f*) εἶπα] ειπον (-πεν 458 509) 72-376 44 *f*<sup>-129</sup> *n*(75 inc) 509  
 113 (*f y*) om αὐτοῦς B V 707 56'-664 *n*<sup>-127</sup> 71'-527 407' Arm  
 117 (*b*) σκληρόν ἦ] tr A 29-82 77 *b* 106 129 *n*<sup>-75'</sup> 130 799; εἰ (ἡς 458) σκλ. 75'  
 120 (*b*) εἶπα] ειπον 72 *b* 44 *n*  
 124 (*b s*) ἤλθοσαν] ἦλθον 376' *b n* 30'-343' 392 120 509  
 129 (*b*) εἶπα] ειπον 72 *b* 246 *n*  
 141 (*b*) τὰ πολεμικά/αὐτοῦ] tr 58-72-82 *b n*  
 142 (*b*) εἰπόν] ειπε F<sup>b1</sup> 82 *b n*  
 27 (*s*) μεγάλην] πολλήν M<sup>mg</sup> 963 82 *n* 85'<sup>mg</sup>-321'<sup>mg</sup> Latcod 100 Sa  
 218 (*s y*) Ἀροῆ] σηειρ (c var) B K 963 *n*<sup>-767</sup> 85'<sup>mg</sup>-321'<sup>mg</sup> 71'-527 630 407' Latcod 100 Aeth<sup>C</sup> Arm Sa  
 219 (*d t*) νῶν 1°] pr των *d n t*  
 223 (*d t*) ἐκ] απο *d n*<sup>(-458)</sup> *t*  
 32 (*C*) εσσεβων 58 *cI*<sup>-57'</sup>-414' 54'-75' 730 18' 59  
 34 (*f*) αργωβ 58-72-381' 57-551 56'-664 54-75'-767 30-343 799 18-630 28 59 407 Arm<sup>ap</sup>  
 310 (*b y*) om τῆ *b n* 71'-527  
 312 (*b t*) Γαλαάδ] pr τον *b* 106-610 *n*<sup>-767</sup> *t* 318  
 314 (*d t*) Ἀργόβ] ιαβοκ 44'-107 W<sup>I</sup>-54<sup>c</sup>-75-127-767 *t*; ιωβοκ 610(2°); ιαβοκ 125  
 316 (*d t*) μέσον] μεσον 44-125' W<sup>I</sup>-54'-458 74'-76' 83  
 319 (*O z*) πολλά κτήνη] tr 963 O<sup>-82</sup> *n*<sup>-767</sup> 18'-120-122-669 Latcod 100 Arm Syh; τα κτ. π. 71-527  
 322 (*y*) om ἀπ' αὐτῶν B 54'-75'-767 344\* 71'-527 630 407 Latcod 100 Arm Bo  
 327 (*d t*) om καί 5° 376' *d n t*<sup>(-602)</sup> Arm Bo Syh  
 410 (*s*) ἐνώπιον] εναντιον B\* *n* 85'<sup>mg</sup>-321'<sup>mg</sup> 55  
 415 (*C s*) οὐκ εἶδετε] post ὁμοίωμα tr B<sup>c</sup> 963(vid) C'' *n s*<sup>-30'</sup> 28 319 407' 646 CyrHier 549 Arm  
 421 (*b*) σοι] υμιν (υμων W<sup>I</sup>) *b n* Latcod 100 Arab  
 432 (*y*) ἄκρον] pr τον B<sup>c</sup> *n*<sup>(-75)</sup> 458 30-321'<sup>mg</sup> 71-527-619<sup>c</sup> 407  
 438 (*C*) σήμερον] (39) *cI*-551\* *n*<sup>-127</sup> 343  
 443 (*b*) Γαδδί] γαδ 58 414 *b n* 121-619 59 Latcod 100 Arm Syh  
 443 (*z*) Βασάν] pr τη *n z*  
 53 (*b*) ἀλλ' ἦ] ἀλλα 963 426 *b n* Eus VI 24 Tht Dt  
 527 (*O*) ποιήσομεν] ποιησωμεν 82-426\*-oII<sup>-72</sup> 16-73' 537 125 53' *n*<sup>-127</sup> 134-799 619 68'-120 55 59 319 407  
 530 (*b*) εἰπόν] ειπε 551 *b n*  
 531 (*d t*) ἐντολάς] + μου 77 *d n t* 527 Aeth Arab Sa<sup>3</sup>  
 531 (*C*) δικαιώματα] + μου C 54-75'-127\*(c pr m) Aeth Arab  
 532 (*d t*) ἀριστερὰ] ευωνυμα V 963 376' *d n t*  
 533 (*b s*) μακροημερεύητε] -ροι εσεσθε M<sup>mg</sup> *b n* 85<sup>mg</sup>-321'<sup>mg</sup>-344<sup>mg</sup>  
 67 (*z*) διανιστάμενος] ανιστ. A V 58-381 46-529 53' *n*<sup>-127</sup> 619 *z* Nil 828  
 610 (*d t*) om τῷ 963(vid) 376' *d*<sup>-44</sup> *n t*  
 615 (*O y*) θυμῷ] θυμωθη A B\* F M 82-oI<sup>-15</sup> 72 56-129 *n*<sup>(-767)</sup> *y*<sup>-121</sup> 319<sup>c</sup> Syh  
 621 (*d t*) om γῆ 426 414 *d n t* Latcod 100 Arm Syh = III  
 624 (*t*) ἡμῖν κύριος] tr 963(vid) 413 106 *n*<sup>-767</sup> *t*  
 71 (*d t*) ἐὰν δέ] και εσται οταν (c var) *d n t* LatAug Ios XXI 2 Pal  
 71 (*y*) ἀπό] προ V 376 54-75'-127\*-767 71'-527 55 59 407' Cyr III 77  
 79 (*b*) τὴν διαθήκην] om τήν B\* *b n* Tht Dt  
 79 (*b*) τὸ ἔλεος] ἔλεον *b* 54'-75'-767 Tht Dt (cf τον ελεον αυτου *d*<sup>-44</sup> *t*)

- 712 (b t) ἄν] εαν B\* V 29 73' b 106 n<sup>-458</sup> t 121-318  
712 (t) φυλάξῃτε] + αυτα 106 53 n t Aeth<sup>M</sup> Arab Co  
712 (d t) τὸ ἔλεος] τον ελεον (c var) d<sup>(-125)</sup> n t<sup>-799</sup>  
714 (b) εὐλογητός ἔσῃ] ευλογησει (c var) σε b n<sup>(-458)</sup>  
715 (b) ὄσα] οσας 707 52' b n 343' 527 646  
715 (b) om πάντας F b n 407 Aeth<sup>M</sup>  
716 (b) om καί 2° B<sup>c</sup> b n 30' 407'  
721 (t) θεὸς μέγας] ο θεος ο μεγας 106 n t  
87 (C s) εἰσάγει] -γαγει (aut -γη) V 72-82 cI' WI-75'-127 s<sup>-30'</sup> 370 28 319 407'  
89 (C s) om αὐτῆς 2° B V C'' n s 602 28 319 407' Latcod 100  
813 (d t) om σου 2° F V d 54'-75' t Phil I 224 LatTert Ieiunio 6 Marc IV 15 Aeth<sup>M</sup>  
813 (O) ὄσων] οσα oI<sup>-15</sup> 46-52-417-615<sup>c</sup> n<sup>(-767)</sup> 318 59 646 Phil I 224  
92 (O b) οἴσθα] ησθα (ισθα 458) A 15-72\*-82-376-707 16-52'-528 b 106 56 n<sup>-127</sup> 121-392  
Tht D<sup>ap</sup>  
910 (b) ὄρει] + (+ εν b<sup>-108mg</sup> n<sup>-127</sup>) ημερα (-ρας 509) εκκλησιας B b<sup>-108mg</sup> n<sup>-127</sup> 55 407'  
Latcodd 100 104 Aeth Arm Co  
918 (b y) ἔναντι 2°] -ντιον B F V 15-29(1°) b<sup>-19</sup> 54'-458-767 71'-318  
923 (O f) ὑμᾶς κύριος] tr B F V G-426-oII<sup>-707</sup> f<sup>-129</sup> 54'-75'-767 799 55 59; κς̄ ημας WI  
926 (s t) κληρονομίαν] μεριδα B M<sup>mg</sup> V 106 n 85<sup>mg</sup>.321<sup>mg</sup>.344<sup>mg</sup> t 55 Aeth Sa  
103 (O s) ὥσπερ] ως B O n 30'-343' 120-630<sup>c</sup> 509  
103 (b y) ἐπί] εν 707 417 b 246 n 321<sup>mg</sup> 71'-527 407' Aeth Arm Bo = III  
104 (O t) πυρός] + (\* G Syh) εν τη ημερα (ερημω WI) της εκκλησιας M O 108<sup>mg</sup> WI.  
54-75' t Arab Syh = III  
107 (b) Τετράββα] ετεβαθα G b 56-664 n<sup>-767</sup> 509 Sa<sup>17</sup>  
1014 (C s) αὐτῇ] αυτοις C'' n s<sup>-130txt</sup> 28 509 646 PsClem 221 Tht Dt Latcod 100 Arm Sa<sup>3</sup>  
1110 (b) ὑμεῖς εἰσπορεύεσθε] εισπορευη B b n Aeth Sa  
1117 (b) κύριος 2°] ad fin tr b n Latcod 100 Arm  
1121 (d t) πολυημερεύσητε] + και πληθυνθωσω (-νθησονται 44) αι ημεραι υμων d<sup>(-125)</sup> n t 55  
1124 (O b) ἄν] εαν A B O b n  
1129 (C) om εἰς 2° A V 72-376 C'' n<sup>(-767)</sup> 319  
1221 (b) om σου 5° G\*-72-82-381' b n Arm  
1226 (d t) αὐτῶ] αυτον B<sup>c</sup> d 54'-75' 321<sup>mg</sup>.344<sup>mg</sup> t<sup>-370</sup> 121 407'  
1229 (d t) οὗς] α 72 d 129 n<sup>-458</sup> t  
1311 (z) ἔτι] post ποιῆσαι tr 426 n 68'-83-120  
1314 (t) σαφῶς] σαφης 106 n<sup>-127</sup> 321<sup>c</sup> t 392  
147 (b) om ταῦτα 2° B b n 30'-343 407' Latcod 100 Aeth  
1414 (d t) στρουθόν] pr τον 376' 413 d<sup>(-106)</sup> n t = III  
1425 (d t) ἂν ἐπιθυμῇ 1°] επιθυμει d n 30'-343 t 407 Eus VI 13  
1427 (d t) θήσεις] pr και F<sup>c</sup> pr m d n t Tht Dt Latcod 100 Sa = III  
1510 (d t) ἂν ἐπιδέχεται] επιδεεται B 376 d n t 509 Syh  
1512 (O t) τῶ] + (\* Syh) ετει τω O-58 106 n t Cyr VI 685 Aeth<sup>CG</sup> Arm Bo Syh = III  
1513 (O y) ἐξαποστελεῖς] αποστ. M V O<sup>'-82-72'</sup> 129 n y<sup>-619</sup>  
1519 (d t) πρωτότοκον 1°] + αρσενικον d n<sup>-127\*</sup> t  
1521 (d t) θύσεις] -σιασεις d n t 509  
1523 (d t) οὐ] + μη d n<sup>-75</sup> t  
1523 (C s) ἔκχεεῖς] -χεειτε C'' n<sup>-127</sup> 85'-321' 28 319 Aeth Arm<sup>ap</sup> Bo  
1615 (s t) αὐτόν] εν αυτω 106 n<sup>-75</sup> 30'-321<sup>mg</sup> t 509 Arm  
1621 (d t) om ὄ — fin d 53' n 30' t 407 Aeth Bo  
173 (d t) τῶ] pr η d<sup>-125</sup> n t Sa<sup>3</sup>; η 125  
173 (d t) ἄ] ο d n t<sup>-799</sup>  
1710 (t) τό 1°] παν n t  
1716 (C s) om ὑμῖν B C''<sup>-131c</sup> n s 318 407' Latcod 100 Aeth Arm Co  
1718 (b) om τοῦ δίφρου B V b n 407' LatLuc Athan I 7 Aeth Arm Co  
1719 (b) αὐτοῦ 3°] σου B b n 321<sup>mg</sup> 407' Latcod 100 Luc Athan I 7 Arm Sa<sup>3</sup>  
1720 (b) om τοῖς b n  
186 (z) ἡ ψυχὴ/αὐτοῦ] tr V 54'-75' z Latcod 100; αυτω η ψυχη WI  
187 (d t) τῶ ὀνόματι] pr επι d n t

- 18<sub>12</sub> (b) om  $\delta$   $\theta$   $\epsilon$   $\delta$   $\sigma$  σου B 16-422 b n 630<sup>c</sup> 407' Latcod 100 Hes 5 Spec 55 Aeth Arm Co  
18<sub>19</sub> (O b) om τῶν λόγων αὐτοῦ B oI-707 b n 392 407' Cyr VI 768 VII 105 IX 892 Latcod 100 Cyp Quir I 18 Arm Bo  
18<sub>20</sub> (z) ῥῆμα] post μου tr B V 54'-75' z Arm Bo  
18<sub>22</sub> (d t) καὶ μὴ 2°] μηδε d n 74'-76-602; inc 370  
19<sub>1</sub> (d t) ἄ] ὦν (ω 458) V 58 d n<sup>-127<sup>c</sup></sup> 85<sup>mg</sup>.346<sup>mg</sup> t Latcod 100 Arm Bo  
19<sub>1</sub> (C s) κατοικήσητε] κατοικήσετε (c var) C''-414 761 n s<sup>-85<sup>mg</sup></sup> 68'-120 28 407 Latcod 100 Aeth Sa  
19<sub>3</sub> (z) καταφυγή] post ἐκεῖ tr n z 646 Aeth Arm  
19<sub>4</sub> (d t) καὶ 3°] οὐδε 963 d 54'-75'-767 t  
19<sub>8</sub> (z) δῶ] δῶη (c var) 58-72 46'-52'-417 54-75'-767 z 59 646; δῶση W<sup>I</sup>  
19<sub>12</sub> (b d) χεῖρας] pr τας 381' b d<sup>-106</sup> 54-75'-767  
19<sub>12</sub> (b f) τῶ ἀγχιστεύοντι] του ἀγχιστευοντος (c var) 381' 529 b 53'-246 n 344<sup>mg</sup> 407' Arm  
19<sub>17</sub> (b) ἄν] εαν B 82-426 b n<sup>-127<sup>\*</sup></sup> 767 319  
19<sub>18</sub> (t) οἱ κριταί] post ἀκριβῶς tr V 106 54'-75'-767 t 407 LatLuc Athan I 7  
20<sub>15</sub> (d t) om σφόδρα d<sup>-106</sup> n t Sa  
20<sub>15</sub> (t) fin] + (c var) ὡν ᾧς ο  $\theta$   $\xi$  σου διδῶσι σοι κληρονομειν την γην αυτων n<sup>-767</sup> 74-76'-799  
20<sub>20</sub> (d t) ξέλων] + το (> 75') εν τω αγρω d<sup>-44</sup> n t; το εν τω αγρω 44  
21<sub>5</sub> (t) παρεστηκέναι] -σταναι 106 n t 55  
21<sub>7</sub> (d t) fin] + αυτο d n t  
21<sub>13</sub> (O t) πατέρα] + (✱ Syh<sup>m</sup>) αυτης A V O-15 19 106 n t 319 407 Aeth Arab Co Syh Barh 234 =  $\aleph$   
21<sub>16</sub> (d t) ἦ ἂν ἡμέρα] τη ημερα η αν (c var) d n t 407 Phil I 209  
21<sub>21</sub> (b s) οἱ 2° — fin] πας ἠλ̄ ακουσας (c var) φοβηθησεται (c var; + και ουκ ασεβησουσιν b) b n 85<sup>mg</sup>.321<sup>mg</sup>.344<sup>mg</sup> 407' Latcod 100 Aeth Arab Bo: cf  $\aleph$   
21<sub>23</sub> (O) θάψετε] θαφεται O-426.707 19-118 44 56 n<sup>-54'</sup> 30-344 370\* 646  
21<sub>23</sub> (O t) σου] υμων O n<sup>-75</sup> t<sup>-76<sup>\*</sup></sup> 799 Aeth<sup>M</sup> Syh; ημων 106 75  
22<sub>19</sub> (O b) ἅπαντα] παντα oI b n 55  
22<sub>24</sub> (d t) αὐτῶν 1°] εκεινης V d n t Latcod 100 Hi Helv 4 Aeth Arab =  $\aleph$   
22<sub>24</sub> (d) ὅτι 2°] διοτι d<sup>(-125)</sup> n<sup>-54</sup> 74'-602 Or Cels I 170  
23<sub>6</sub> (d t) εἰς τὸν αἰῶνα] pr εως d n<sup>-458</sup> t<sup>-799</sup> Arm; εως του αιωνος 458; εως εις τους αιωνας 799  
23<sub>9</sub> (d t) παρεμβαλεῖν] + εις (> 75) πολεμον A<sup>c</sup> 82<sup>mg</sup> d n t 55 509 Cyr II 661 Sa<sup>3</sup> Syh  
23<sub>14</sub> (b) οὐκ ὀφθήσεται] ουχ ευρεθησεται b n Tht Dt Sa<sup>3</sup>  
23<sub>18</sub> (d t) εὐχὴν] + σου 82<sup>c</sup> pr<sup>m</sup> d n t  
23<sub>19</sub> (d t) ἐκδανείσης] + (÷ Syh<sup>m</sup>) τω αδελφω (c var) σου M 82-426 d n t LatAmbr Tob 48 Co Syh  
24<sub>5</sub> (d t) ἔσται] + και καθησεται (aut καθισ.) F<sup>a</sup> M<sup>mg</sup> d n t Aeth<sup>M</sup>  
24<sub>8</sub> (d t) ἄν] εαν B V d n<sup>-75</sup> t  
24<sub>11</sub> (C s) om σοι 618\* cI<sup>(-528)</sup> 19 n<sup>-75</sup> s 128-669 28 Arm  
24<sub>13</sub> (t) ἀποδόσει] -διδους 106 n t Latcod 100 Spec 10  
24<sub>18</sub> (f) Αἰγύπτω] αιγυπτον 58 414 f<sup>-129</sup> W<sup>I</sup>-54'-75 30'-321<sup>c</sup> 68'-120  
24<sub>20</sub> (f t) τῶ 1°] pr τω πτωχω και f<sup>-129</sup> n<sup>(-767)</sup> t<sup>(-602)</sup> Arab Bo Syh<sup>m</sup><sup>mg</sup>  
25<sub>2</sub> (d t) om καὶ 2° B 72 d 53-664<sup>c</sup> n t LatAug Deut 45 Arm Bo  
25<sub>9</sub> (C s) ἐμπύσεται] -σει 72 C'' 129 n s 28 319  
25<sub>11</sub> (O z) om ἡ B F M V O-29-707 129 n<sup>-54</sup> 392 18-120-122-630\*-669 59 319  
25<sub>13</sub> (d) στάθμιον 1°∩2° 72 d 53' 75'-127-767 71 120 407 Cyr I 521 LatHi Mic II 6 Spec 64 Aeth  
26<sub>2</sub> (d t) κάρταλλον] pr τον d n t  
26<sub>10</sub> (t) γῆν ῥέουσιν] γης (της W<sup>I</sup>) ρεουσης 106 n<sup>-458</sup> t<sup>(-799)</sup>  
26<sub>16</sub> (f) ποιήσετε] -ται 82-376 f<sup>-129</sup> n<sup>-54'</sup> 83  
26<sub>18</sub> (d t) φυλάσσειν] + σε d<sup>-125</sup> n<sup>-458</sup> t  
26<sub>19</sub> (O t) εἶναι 2°] pr και O-58 n t Sa Syh =  $\aleph$   
27<sub>1</sub> (d t) φυλάσσεσθε] + ποιειν 82 d n t Tht Dt Aeth Syh  
27<sub>3</sub> (C s) εἴπεν] + σοι (σε 30) 376 C'' 106 n s 28 Aeth Sa  
27<sub>3</sub> (C s) om σοι 2° 376 cI<sup>(-73)</sup> 106 n s 318-392 28 55 Latcod 100 Aeth Sa  
27<sub>6</sub> (d t) ὀλοκαντώματα] pr τα B d<sup>(-44)</sup> n<sup>(-75')</sup> t

- 27<sub>9</sub> (*d t*) οὐ 2°] *pr* και A 414-528 *d n*<sup>-54</sup> *t*<sup>-370</sup> 83-120 Arm Sa  
27<sub>22</sub> (*O t*) πατρός] + αυτου V O 106 *n t*<sup>-799</sup> 121 68'-83 Gie Aeth Bo Syh = III  
27<sub>23</sub> (*f*) *fin*] + (c var) επικαταρατος ο κοιμωμενος μετα αδελφης γυναικος αυτου και ερονουσι πας ο λαος γενοιτο B *f*<sup>-129</sup> 54'-75'-767<sup>Latcod</sup> 100 PsAmbr *Lex* 6 Syh  
28<sub>1</sub> (*b*) om και 2° 848 *b n* Aeth = III  
28<sub>7</sub> (*t*) ἀπό] *προ n*<sup>-458</sup> *t* = III  
28<sub>11</sub> (*t*) σοι] αυτοις 106 *n t*  
28<sub>12</sub> (*d t*) δοῦναι] + σοι *d n t* LatLuc *Conven* 2 Aeth  
28<sub>13</sub> (*b*) οὐκ ἔση] ουχ (ουχι 767) 761\* *b n* 319 Tht *Dt* LatAmbr *Tob* 62 Luc *Conven* 2 Arm Bo  
28<sub>13</sub> (*t*) φυλάσσειν] -σσεσθαι (c var) 106 *n t*  
28<sub>15</sub> (*d*) εισακούσης] ακουσητε (c var) 376 *d*<sup>(-106ixt)</sup> *n*<sup>-767</sup> 509  
28<sub>20</sub> (*C*) ἄν 2°] εαν A V 707 *C*<sup>'-414</sup> 616 *n* 85 28 319 646<sup>c</sup>  
28<sub>29</sub> (*d t*) εδοδώσει] + τοτε *d*<sup>(-125)</sup> *n t*  
28<sub>34</sub> (*t*) βλέψη] ογη 963 106 *n t*  
28<sub>36</sub> (*b*) κήρύξ] post σε tr *b n* Arm  
28<sub>38</sub> (*d t*) εισοίσεις] συναξεις *d n t* Arm  
28<sub>40</sub> (*f*) om σοι F 29-707 414 *f*<sup>-129</sup> *n* 318-527 59 Latcod 100 Arm Sa  
28<sub>42</sub> (*b f*) τὰ ξύλινά] τα ξυλα F<sup>b</sup> 58 16-417 *b f*<sup>-129</sup> *n* 71-527 319 Bo  
28<sub>43</sub> (*t*) ὄς] οστις 106 *n t* 509 Tht *Dt*<sup>te</sup>  
28<sub>44</sub> (*C s*) εἰς κεφαλὴν] κεφαλη B 707 *C*<sup>'</sup> *n s* 630<sup>c</sup> 28 407' Latcodd 100 103 Ambr *Tob* 66 Ruf  
*Rom* II 13 Arm  
28<sub>52</sub> (*d t*) σου 1°] + αις εδοκε(v) σοι κς ο θς σου (> Syh) *d n t* 55 Syh  
28<sub>52</sub> (*d t*) θλίψει] εκθλ. (c var) 376 *d n t* 71-527  
28<sub>53</sub> (*t*) ἔκγονα] εγγονα (c var) 376-707 529 246 *n*<sup>-127</sup> *t*<sup>-602</sup> 71-527 83\*-120 59  
28<sub>53</sub> (*t*) ἦ] *pr en* 106 *n t*  
28<sub>57</sub> (*O t*) θλίψει 1°] + σου B G-58-376 106 *n*<sup>-127\*</sup> *t* Latcod 103 Co  
29<sub>1</sub> (*O t*) οὔς] οσα F<sup>b</sup> O<sup>'-29</sup> 72 376 106 *n*<sup>-127</sup> *t* 407 Syh(vid)  
29<sub>2</sub> (*z*) Αἰγύπτω] αιγυπτου (αιγυπτ 458) 537 56\*-664 *n* 68'-83-120  
29<sub>6</sub> (*d t*) οὔτος] + εστι(v) *d*<sup>-610</sup> *n t*  
29<sub>9</sub> (*d t*) πάντα — *fin*] εν πασιν οις εαν ποιησητε (c var) *d n t*  
29<sub>13</sub> (*f z*) om εἰς A 53'-246 54-75'-767 71-527 18'-630' 646 Latcod 100 Aeth Arm  
29<sub>18</sub> (*d t*) φυλή] + η (ει 58) 58-72 *d*<sup>(-125)</sup> *n* 30 *t*<sup>(-799)</sup> Aeth  
29<sub>18</sub> (*d*) λατρεύειν] *pr και d*<sup>(-125)</sup> *n t*<sup>(-799)</sup> 509 Latcod 100  
29<sub>21</sub> (*t*) διαθήκης] + (÷ Syh<sup>m</sup>) ταυτης 82-707 106 *n t* Latcod 100 Aeth Syh  
29<sub>22</sub> (*b*) ἄν] εαν 376 *b*<sup>-19</sup> 53' *n* 134'-799  
29<sub>25</sub> (*b*) ὅτε] οτι 72 414 *b* 125-610 53 54-75'-767 30-343 134\*  
30<sub>2</sub> (*b*) ὑπακούσῃ] επακ. 848 707 *b n* 407'  
30<sub>11</sub> (*d*) om ἔστιν 2° B 72-376 *d*<sup>-106</sup> W<sup>I</sup>-54-75' Tht *Dt* Arm  
30<sub>14</sub> (*d t*) *init*] *pr οτι M*<sup>mg</sup> *d* 53' *n*<sup>-127</sup> *t* Aeth Syh = III  
30<sub>16</sub> (*d t*) om δέ B 376 *d n t* 71 55 319 Aeth  
31<sub>4</sub> (*O y*) om τοῖς A F M O'-29 129 *n y*<sup>-71</sup> 83-630<sup>c</sup> 59 319  
31<sub>5</sub> (*b*) ἐνώπιον ὄμων] υμων (υμων 75) B 707 *b n* 344<sup>mg</sup> 630<sup>c</sup> 407' Latcod 100 Aeth  
31<sub>7</sub> (*d t*) ἡμῶν] αυτων A *d n t* = III  
31<sub>16</sub> (*d t*) εἰς αὐτήν] κληρονομησαι αυτην *d n t* 59 Sa  
31<sub>17</sub> (*O b*) om ἐν 2° V O<sup>-376</sup>-707 *b* 54'-75'-767 318 59 509 Iust *Dial* LXXIV 1  
Latcod 100  
31<sub>21</sub> (*b*) εισαγαγεῖν με] tr 963 29 *b*<sup>-314</sup> *n* 59; μη εισαγαγειν 314  
31<sub>29</sub> (*b s*) ἔσχατον 2°] επ εσχατων F<sup>a</sup>(vid) 707 *b* 246 *n*<sup>-458</sup> *s* 68'-83-120 59 319 407'  
32<sub>43</sub> (*O*) ἀντὶ 3°] αυτους A\* F 376-707-οI<sup>-15c</sup> 56 *n*<sup>-458</sup> 30-344<sup>mg2</sup> 59 Eus VI 54 Tht *Dt*<sup>te</sup>  
LatHil Ps LXXVII 4 Ruf *Cant* 3 Bo Sa<sup>5 16</sup> Syh  
33<sub>3</sub> (*d t*) ἐφείσατο] + κυριος *d* W<sup>I</sup>-54'-458<sup>c</sup>-767 *t* 59 Sa<sup>3 16</sup>  
33<sub>19</sub> (*d t*) επικαλέσασθε] επικαλεσονται *d n t* 59 Tht *Dt* = III  
33<sub>19</sub> (*d t*) θύσετε] -σουσι(v) *d n t* 59 Tht *Dt* = III  
33<sub>24</sub> (*O b*) εὐλογημένος] ευλογητος (ευλογ 458; -τον 75) B 58-376'-707 *b*<sup>-537</sup> *n* 318 59 509  
34<sub>7</sub> (*f*) ἦν] ων 376' *f*<sup>-129</sup> 54-75'-767 346<sup>mg</sup> Latcod 100  
34<sub>8</sub> (*d t*) ἐπί] εν τω περαν *d*<sup>(-125)</sup> *n t* 59  
34<sub>12</sub> (*b s*) om και 1° B 707 *b n* 30'-343' 59 319 407' Aeth Arm Bo

Expressed quantitatively in tabular form the textual relations to other text groups are as follows:

<i>Group</i>	<i>with one group</i>	<i>with two groups</i>	<i>Total</i>
<i>O</i> (including sub groups)	4	21	25
<i>C</i> (including sub groups)	5	12	17
<i>b</i>	35	19	54
<i>d</i>	5	65	70
<i>f</i>	7	7	14
<i>s</i>	2	21	23
<i>t</i>	18	76	94
<i>y</i>	3	8	11
<i>z</i>	8	3	11

Since *d* and *t* are very closely related neither one would appear closely related singly to the *n* group; it is therefore significant that *t* ranks second in this column, second only to *b*. The more important indication of ranking is to be found in the final column with *t* (94) closest to *n*, followed by *d* (70) and *b* (54), *O* (25) and *s* (23). The remainder is insignificant, the order being *C* (17), *f* (14), *z* (11) and *y* (11). The order for Genesis was somewhat different, probably mainly due to *t* not having fully emerged as an independent group (cf THGG 136f), with the order of relation as follows: *d b O f C t y s z*. Again the *d* (+*t*) group heads the list with *b* following. The *s* group is somewhat closer to *n* in Deut than in Genesis. In the main the relationships in Deut are similar to those in Genesis.

III. In Rahlfs' Genesis edition of 1926 the *n* group (ms 75) had been identified as the chief witness to the Lucianic text. In THGG ch 10 it was seen that this identification could not be based on the evidence of the Chr and Tht quotations in Genesis since those fathers attested to a mixed text. It was thought fitting to present the evidence for Deut as well to see whether any particularly close relationship obtained between the text of the Antiochian Fathers and the *n* text.

In the list below only the relevant variants have been given. Unique readings of Chr and Tht have not been given, nor have the variant readings of Tht *Dt* been listed since these have all been judged to be secondary by the editors, Natalio Marcos Fernández and Angel y Sáenz-Badillos. Only variant readings attested by no more than three text families have been thus identified within parentheses.

3. 13 ἐνδεκάτῳ] δεκατω V 73'-77-528-529-739 129 128 Tht *Dt*<sup>e</sup>  
 14 Ἀμορραίων] πρ τῶν A F 72'-426 *C*' b 246 *n s* 370 121-392 68'-83-120 28 55 59 319  
 646 Tht *Dt* = M



- 14 (*O b z*)  $\Omega\gamma$ ] pr τον A 426-*oI* 417 *b*<sup>-108</sup> 246 121 18'-83-669 55 646 Tht *Dt*  
15 (*n*) *Μωυσης*] *μωσης* 72-426 422 *n* Tht *Dt*  
311 om *κλίνη* 2° 529 53' 68'-120 Tht I 404 Aeth<sup>M</sup> Arab Bo  
41 *Ἰσραὴλ ἄκουε*] tr 376 Tht *Dt*<sup>te</sup> Arm<sup>ap</sup>  
47 (*O b f*) om *ἄν* 963 58-72-82-376 *b* 53'-56 55 59 Chr IX 481 (sed non Tht *Dt*)  
419 *καὶ* 4° $\wedge$ 5° 610 Or III 56 VI 234 Tht *Dt*  
419 *αὐτοῖς* 1° $\wedge$ 2° 963\* 56<sup>txt</sup> 85 28 59 319 Cyr IX 656 Tht *Dt*<sup>te</sup> Bo  
421 *κύριος* 1°] + *ο θεος* B<sup>mg</sup> 376 *C*' 246 458 *s* 134' 71'-527 *z* 28 319 407' Chr I 478  
Lat<sup>cod</sup> 100 Bo  
422 *διαβαίνετε*] -*βησεσθε* Chr I 478 Lat<sup>cod</sup> 100 Bo  
424 *σου*] *ημων* Hebr 1229 Chr XIV 559 Cyr passim Sev 474; > 71 28 Chr X 334  
432 *ἄνθρωπον*] pr τον A 73'-414 19 Tht *Dt*  
432 *τοῦ οὐρανοῦ* 1° $\wedge$ 2° F<sup>txt</sup> 963 72 19-314 75 18-669 59 Tht *Dt*<sup>te</sup> Aeth<sup>M</sup>  
432 (*d*) om τὸ μέγα 72-376<sup>txt</sup> 528<sup>c</sup> *d* Tht *Dt* Aeth  
432 (*b f*) *ἠκουσται*] -*σατε* 29-58 *b* 53'-56 392 55 59 509 Tht *Dt*<sup>te</sup>  
432 *τοιούτου*] -*τον* 58-72-376-*oI*<sup>-15</sup> *C*'<sup>-551</sup> 616 *b*<sup>-108</sup> 118 *d* *f*<sup>-129</sup> 54-75 30-85'-321' *t*<sup>-74</sup> 76  
71'-527 68'-83-128-669 28 59 319 407 Tht *Dt*<sup>te</sup>  
439 (*b y*) om *ἔτι* 58 46\*-57-413\*-529\* *b* 767 134' 71'-527 Tht *Dt*  
52 (*d n*) *ύμων*] *ημων* 82 46-77\*-551<sup>c</sup> 19 *d*<sup>-125</sup> 53' *n*<sup>-127</sup> 321'-730 74'-602 318-392 122  
55 59 319 Tht *Dt*<sup>te</sup> Arab Arm Sa<sup>2</sup> 3 =  $\aleph$   
53 (*b n*) *ἀλλ' ἤ*] *αλλα* 963 426 *b n* Eus VI 24 Tht *Dt*  
514 *σου* 11°] + *και* (> *cI*<sup>-414</sup> 550' 615 319) *το υποζυγιον σου* B<sup>c</sup> *oI*<sup>-15</sup> *cI*' *b d n*<sup>-127</sup> *s t* 83  
28 55 319 407' Tht *Dt*  
515 *γῆ*] *τη* 58 Tht *Dt*<sup>te</sup>  
515 om *ὁ θεός σου* 1° Tht *Dt*<sup>te</sup> Aeth<sup>M</sup>  
515 *φυλάσσεσθαι*] *φυλαττεσθαι* 619 Tht *Dt*  
529 *οὐτως*] *ουτω* *d* 53'-246<sup>c</sup> *t* 18'-83-630' Chr I 301  
529 *ἡμέρας*] + *αυτων* Chr I 301 Sa  
64 *ἡμών*] *σου* 376 318 Chr passim Tht *Dt*<sup>te</sup> mult patr gr et lat Aeth<sup>C</sup> Bo Pal Sa<sup>17</sup>  
65 *διανοίας* B M<sup>mg</sup> 963 108<sup>mg</sup> *f*<sup>-129</sup> *n*<sup>-458</sup> 85<sup>mg</sup>-321'<sup>mg</sup>-344<sup>mg</sup> *z*<sup>-18</sup> 83 509 Tht *Dt*<sup>ap</sup> Bo]  
*ψυχης* Cyr X 716; *καρδιας* Tht *Dt*<sup>te</sup> rell  
613 *φοβηθήσῃ*] *προσκυνησεις* A 82 Matth 410 Luc 4s Chr II 738 XI 212 Clem I 9 *Prot* 147  
Cyr passim Iust *Dial* 244 Or *Cels* IV 302 La  
613 *αὐτῶ*] + *μονω* A F<sup>a</sup> V 963 376-*oI*<sup>-15</sup> *C*'<sup>-551</sup> *b d f*<sup>-56\*</sup> *n s t* 71'-121-527 68'-83-120<sup>c</sup> 28  
319 424 646 Matth 410 Luc 4s Chr II 738 XI 212 Cyr passim Eus VIII 2.216 Tht  
*Dt* La Arm<sup>te</sup> Co Syh  
620 *ὅταν*] *εαν* 121 Tht I 249  
79 (*b*) om *ὁ θεός ὁ b* Tht *Dt*  
79 (*b*) om *ὁ* 4° *b* W<sup>I</sup> 71' 509<sup>c</sup> Tht *Dt*  
79 (*b n*) om *τήν* B\* *b n* Tht *Dt*  
79 (*b n*) τὸ ἔλεος] *ελεον* *b n* Tht *Dt*  
82 *ἐν τῇ ἐρήμῳ*] pr (✱ G Syh) *τουτο* (> Tht; + *το* 74-76') *τεσσαρακοστον ετος* (*ετους*  
108) O 108<sup>mg</sup> *d*<sup>-44</sup> *f*<sup>-56<sup>txt</sup></sup> 767 85<sup>mg</sup> *t* 128-630' Procop 961 Tht I 240 Arab Sa Syh  
Barh 228 =  $\aleph$   
82 om *ἄν* A 761 129 Tht I 240  
83 om *σε* 1° 767 Tht *Dt*<sup>te</sup>  
83 om *ὁ* 1° O<sup>'</sup><sup>-29</sup> 426 *C*'<sup>-417<sup>c</sup></sup> 615 *b*<sup>-118'</sup> 44 54-75'-767 30-85'-321' *t*<sup>-799</sup> *y*<sup>-121</sup> 392 *z*<sup>-120</sup> 630  
28 55 319 407 646 Tht *Dt*<sup>te</sup>  
83 (*C*) *ἐπί*] *εν* 72 *C*'<sup>-(52')</sup> 551\* 44 458 30' 59 319 Phil I 151<sup>ap</sup> III 107 Chr XVII 531  
Tht *Dt*<sup>ap</sup> IV 752 Lat<sup>cod</sup> 100  
83 om *τῶ* A F 29-72-82-376-*oI* *C*'<sup>-46'</sup>(52') 417 *b* 44 *f*<sup>-129</sup> W<sup>I</sup>-75'-767 799 121-318-392 83  
55 319 Matth 44 Phil I 151 III 107 Chr II 800 XVII 531 Tht IV 752 *Dt*  
86 (*f y*) *φυλάξῃ*] *φυλαξεις* 72 53'-246 71'-527 Tht I 413  
94 *πρὸ* 2°] *απο* M<sup>mg</sup> V *oI* 46<sup>c</sup> *b d n t* 71'-318-527 83 Tht *Dt* Lat<sup>cod</sup> 104 Ambr *Cain*  
I 28 Hi *C Pel* I 36 Arm =  $\aleph$   
97 *μή*] pr *και* Tht *Dt* Lat<sup>cod</sup> 100 Aeth Sa  
1012 om *σου* 1° 19 134<sup>txt</sup> 527 Anast 329 Chr I 301 Tht *Dt*<sup>te</sup>

- 10<sub>12</sub> (*O b f*) αἰτεῖται] αἰτει F 29-72-82-376 b 44 f<sup>-129</sup> 59 Anast 329 Chr I 301 Cyr II 453 Or III 551 *Cels* III 322 *Tht Dt*
- 10<sub>12</sub> πορεύεσθαι] pr και B 72 53' 630<sup>c</sup> Anast 332 Chr I 301 Clem III 324 *Tht Dt* Latcod 100 Spec 4 Aeth Arm
- 10<sub>14</sub> (*C n s*) ἀτῆ] αυτοῖς C'' n s<sup>-130txt</sup> 28 509 646 PsClem 221 *Tht Dt* Latcod 100 Arm Sa<sup>3</sup>
- 10<sub>15</sub> προείλατο] προειλετο οΙ d 53'-246 54-75' 130<sup>mg</sup>-321-346<sup>c</sup> t z<sup>-630<sup>c</sup></sup> 55<sup>c</sup> 319 646 *Tht Dt*<sup>te</sup>
- 10<sub>16</sub> (*d t*) τὴν σκληροκαρδίαν] τὴν ακροβυστιαν τῆς καρδίας (τ. κ. post ὁμῶν 1° tr Chr) d<sup>-610</sup> t Chr XVIII 824
- 11<sub>14</sub> δώσει] + σοι Chr V 297 Cyr I 485 Pal
- 11<sub>14</sub> om τὸν 552 Chr V 297
- 12<sub>11</sub> (*n*) τὸ ὄνομα αὐτοῦ] post ἐκεῖ 1° tr 422 n *Tht Dt*
- 12<sub>15</sub> φάγεται] -τε A M\*(vid) 963\* G 246\* 75' 130-346\* 76<sup>c</sup>-799 *Tht Dt*
- 13<sub>1</sub> ἐν σοί] post προφήτης tr 392 Chr II 854(εν νμυ) 935
- 13<sub>1</sub> (*C y*) om ἡ 1° V 72 C-551-761\* 54(vid) 71'-527 Chr II 854 Cyr X 677 *Tht Dt*<sup>te</sup> Sa<sup>1</sup>
- 13<sub>1</sub> (*n*) δῶ σοί] δώσει 72-82-618 44 W<sup>1</sup>-54-75' 527 509 Or *Cels* I 410<sup>ap</sup> *Tht Dt*
- 13<sub>1</sub> δῶ σοί] om σοι 53 602 Chr II 854 935 Latcod 100 Luc *Parc* 2 Aeth<sup>-C</sup>
- 13<sub>1</sub> ἡ 2°] και 15-72 Chr II 935 Arab
- 13<sub>2</sub> (*d t*) λέγων] και ειπη (+ σοι 59 *Tht Dt*<sup>ap</sup>) d W<sup>1</sup>-127 t 59 Anast 529 *Tht Dt* Arm (cf also πρὸς σέ λέγων] pr και ειπη Chr II 854; και ειπη Chr II 935)
- 13<sub>3</sub> om τῶν λόγων 414 246 Anast 529 Chr II 935 PsClem 224 *Tht Dt*
- 13<sub>3</sub> om ἐκείνον Chr II 854 Pal
- 13<sub>3</sub> πειράζει] + σε Chr II 854 Arm<sup>te</sup>
- 13<sub>3</sub> ὁ θεός οΙ-58-707 129 n<sup>-54</sup> 71'-318-392 18'-630' 55 407 Chr II 935 Cyr X 677 724 *Tht Dt*<sup>ap</sup> Latcod 100 Luc *Parc* 2 Arm Pal] > 120 LatRuf *Cant* II 45.8; + ιδειν 30'; + σον B 509 Chr II 854 Cyr I 420; + (\* G 85 Syh) νμων (aut ημ.) *Tht Dt*<sup>te</sup> rell = M
- 13<sub>3</sub> om ὑμᾶς M 72 54 Chr II 854 *Tht Dt*<sup>te</sup> LatAug *Deut* 13 Tert *Scorp* 2 Arm<sup>ap</sup>
- 13<sub>3</sub> εἰδέναί] του (> 407 Chr) ιδειν 85<sup>mg</sup>-321'<sup>mg</sup> 407 Chr II 854 Latcod 100 Luc *Parc* 2 Ruf *Cant* II 45.8 Aeth Bo; > Anast 529 Chr II 935 *Tht Dt*
- 13<sub>3</sub> κύριον — ὑμῶν 1°] αυτων 72 125 71' Chr II 854 Bo
- 13<sub>3</sub> ὑμῶν 2°] σον B Chr II 855
- 13<sub>3</sub> ψυχῆς] διανοίας Anast 529 *Tht Dt*
- 14<sub>1</sub> οὐκ ἐπιθήσετε] pr και O<sup>-82</sup> 414 d 246 n<sup>-75</sup> t 128-630' *Tht Dt* Aeth Arm Pal Syh = M
- 14<sub>22</sub> ἐναντι] εναντιον 52 630(\*) Cyr I 880 Eus VI 13 *Tht Dt*
- 14<sub>25</sub> ἐναντι] εναντιον B 73'-414-528 44 630 Cyr I 881 Eus VI 13 *Tht Dt*<sup>te</sup>
- 14<sub>26</sub> οὐδὲ κληροσ] ad fin tr *Tht Dt*<sup>te</sup> Sa
- 14<sub>27</sub> (*d n t*) θήσεις] pr και F<sup>c</sup> d n t *Tht Dt* Latcod 100 Sa = M
- 14<sub>28</sub> ἡ 2°] οι 44 54-458 *Tht Dt*<sup>te</sup>
- 16<sub>3</sub> om ἐπ' αὐτοῦ 2° 246 *Tht Dt* Sa
- 16<sub>3</sub> om ἄζυμα 509 *Tht Dt*
- 16<sub>5</sub> θῦσαι] ποιησαι 527(et post πάσχα tr) Chr II 865 *Tht* II 1744 LatIub XLVIII 21
- 16<sub>6</sub> (*b*) ἄν] εαν B 376' b Chr II 866
- 16<sub>6</sub> ἐκλέξεται — ἐπικληθῆναι] επικληθη 72 Chr II 866
- 16<sub>20</sub> διώξῃ] -ξετε *Tht Dt*<sup>te</sup> Latcod 100 Spec 10
- 17<sub>8</sub> om αἶμα V G\*-381' 129 127\* 318 59 *Tht Dt*<sup>te</sup>
- 17<sub>8</sub> om κρίσις 72 *Tht Dt*<sup>te</sup>
- 17<sub>8</sub> om ἀφή 129 *Tht Dt*<sup>te</sup>
- 19<sub>15</sub> (*d*) om μαρτύρων 1° d<sup>-106</sup> 75-767 Anast 309 Eus VI 123 Sev 503 *Tht* II 353 III 821 Arm
- 19<sub>15</sub> (*b d*) om ἐπὶ στόματος 2° 72-381' b d<sup>-106</sup> 53' 75-767 799 319 Matth 18<sub>16</sub> Cor II 13<sub>1</sub> Anast 309 Chr X 335 Eus VI 123 Sev 503 LatLuc *Athan* I 7 Arm Syh (om στόματος *Tht* II 353 III 821)
- 19<sub>15</sub> (*b*) om μαρτύρων 2° 72 b 53' 799 319 Matth 18<sub>16</sub> Cor II 13<sub>1</sub> Chr X 335
- 21<sub>23</sub> πᾶς] sub ÷ Syh; > Phil II 6 Chr IX 188 Latcodd 91 92 94—96 Aeth<sup>-M</sup> Arm<sup>ap</sup> = M
- 21<sub>23</sub> κρεμάμενος] pr ο V 15-72-82-376 d 246 n 30'-343 t 318 18'-120-630\*-669 646 Gal 3<sub>13</sub> Chr passim Cyr I 915 II 549 DialAZ 41 Procop 928 Sev 501

- 22<sub>5</sub> om *μή* 55 Chr XV 216  
 22<sub>25</sub> *πεδίω*] pr *τω* V 72 392 Procop 1964 Tht *Quaest* 46  
 22<sub>25</sub> (*O t*) *βιασάμενος*] + (÷ Syh<sup>m</sup> mend pro ✱) *αντην* O-15-58 106 *t* Or *Cels* I 170 Tht  
*Quaest* 46 Aeth Bo Syh =  $\aleph$   
 22<sub>25</sub> *άνθρωπον*] *ανδρα* 610 Tht *Quaest* 46  
 23<sub>3</sub> (*C*) om *καί* 2° 82 *C''* Procop 2101 2113 Tht I 180 Latcod 104 Arm Sa  
 23<sub>14</sub> om *σον* 1° 72 18-120 424 Tht *Dt<sup>te</sup>*  
 23<sub>14</sub> (*b n*) *οὐκ ὀφθήσεται*] *ουχ ευρεθησεται b n* Tht *Dt* Sa<sup>3</sup>  
 23<sub>21</sub> om *έν* 407 Tht *Dt* Arm Bo  
 23<sub>22</sub> *ἔστιν*] *εσται* O 528-739\* *b d* 53' *n*<sup>(-75')</sup> 321<sup>mg</sup> *t* 121-392 18'-83\*-120-630' 55 509  
 Tht *Dt* Latcod 100 Arm Syh  
 24<sub>1</sub> (*O*) *τις λάβη*] tr O<sup>-376</sup> 106 Chr V 220 Or VI 327 Latcod 100 Arm Syh =  $\aleph$   
 24<sub>1</sub> *ἄσχημον*] *ασχημοσυνης* (-*ηην* 509) 127\*(vid) 319 509 Chr V 220  
 24<sub>1</sub> om *καί* 3° Chr V 220 Cyr I 584 Aeth Arm Bo  
 24<sub>1</sub> *δώσει*] + *αντη* 413 Chr V 220  
 24<sub>3</sub> (*O d t*) *γραφεῖ*] *γραφη* F M V O<sup>-426</sup> 46-77-414'-529<sup>c</sup> *d* 246\* 127 85 *t*<sup>-799</sup> 18'-83-669  
 28 319 509 Chr V 220 Cyr I 584 Latcod 100 Aeth  
 24<sub>3</sub> *δώσει*] -*ση* 106 75 85 28 Chr V 220 Cyr I 584 Latcod 100 Aeth  
 24<sub>3</sub> (*d t*) *ἐξαποστειλεῖ*] *εξαποστειλη d t* 392 18'-630' Chr V 220 Cyr I 584 Latcod 100 Aeth<sup>C</sup>  
 24<sub>4</sub> om *ὁ* 3° B 767 59 319 Chr V 220  
 24<sub>4</sub> (*f*) *ἐπαναστρέφας*] *επαναστρεφαι* (-*ψε* 246) 53'-246 799 71-527 407 Chr V 220 =  $\aleph$   
 24<sub>16</sub> *καί*] *ουδε* 528 Gie Cyr I 412 Or *Cels* IV 260 Tht *Dt<sup>te</sup>*; *ουτε* Chr VII 269 Cyr VII  
 788 Tht *Dt<sup>ap</sup>*  
 24<sub>16</sub> *ἐαντοῦ ἁμαρτία*] *ιδια αμαρτια* 319 509 Tht *Dt<sup>te</sup>*; *αμ. αντων* 376 44 Tht I 268  
 25<sub>3</sub> (*d*) om *ὑπέρο* — *πληγὰς d*<sup>-106</sup> Tht *Dt*  
 25<sub>3</sub> om *πλείους* Tht *Dt* Bo  
 26<sub>12</sub> *γενημάτων*] + *της γης* A F M V O<sup>-58</sup> 72 *C''* *b d f*<sup>-664\*</sup> *n s t y* 83 28 59 319 407' Tht  
*Dt* Aeth<sup>M</sup> Arab Co Syh  
 27<sub>1</sub> (*n*) *Μουσηῆς*] *μωσης* 15\*-72-426 54'-75'-767 Cyr II 665 Tht *Dt*  
 27<sub>1</sub> *λέγων*] -*γοντες* *C''* *d n* 30'-321<sup>mg</sup>-344<sup>mg</sup> *t* Tht *Dt* Latcod 100 Arm  
 27<sub>1</sub> (*d n t*) *φυλάσσεσθε*] + *ποιων* 82 *d n t* Tht *Dt* Aeth Syh  
 27<sub>26</sub> om *πᾶς ἄνθρωπος* 426 Chr IX 188 Cyr VII 649 Epiph I 331 Eus VI 14 =  $\aleph$   
 27<sub>26</sub> *ὄστις*] *ος* B F V 426-οI<sup>-64</sup> *C''* *b* 44 *s* 318-392 18 28 59 407' 646 Gal 310 Chr et Cyr  
 passim Epiph I 331 Eus VI passim Iust *Dial* XCV 1 Procop 944 Tht II 572  
 27<sub>26</sub> (*z*) om *έν* 15' 528 18'-83-630' Gal 310 Chr IX 188 X 335 Cyr VII 649 X 965 Epiph  
 I 331 Eus VI 14 Tht II 572 Bo  
 28<sub>9</sub> *εἰσακούσῃς*] -*ση* F 29 73'-413-417 53' 318 59 319 646 Tht *Dt<sup>te</sup>*  
 28<sub>13</sub> (*b n*) *οὐκ ἔση*] *ουχ* (*ουχι* 767) 761\* *b n* 319 Tht *Dt* LatAmbr *Tob* 62 Luc *Conven* 2  
 Arm Bo  
 28<sub>16</sub> om *καί* 376 Chr IX 261 LatLuc *Athan* I 8 Bo  
 28<sub>16</sub> om *σύ* 2° Chr IX 261 LatHi *Ep* XCVI 5 Arm  
 28<sub>30</sub> *οἰκήσεις*] *ενοικησεις* V 509 Tht *Dt<sup>te</sup>*  
 28<sub>43</sub> (*n t*) *ὄς*] *οστις* 106 *n t* 509 Tht *Dt<sup>te</sup>*  
 28<sub>43</sub> (*d*) om *ἄνω* 2° 963° 16-528 *d*<sup>-106</sup> 53' 318 Tht *Dt* Latcodd 100 103 Ruf *Rom* II 13  
 28<sub>43</sub> (*d*) om *κάτω* 2° 963° *d*<sup>-106</sup> 53' 68 Tht *Dt* Latcod 103 Ambr *Tob* 66 Ruf *Rom* II 13  
 Aeth Sa<sup>17</sup>  
 28<sub>53</sub> *κύριος*] + *ο θεος σου* (> 19 28 *Dt<sup>ap</sup>*) A F M O<sup>-707</sup> *C''* 19 *d f n s t y z*<sup>-630c</sup> 28 55  
 59 319 407' 646 Tht *Dt* Aeth<sup>C</sup> Bo Syh =  $\aleph$   
 28<sub>56</sub> *τυφροτότητα*] *et ἀπαλότητα* tr 963 G-707 *C''* *b n s*<sup>-30'</sup> 28 407' 646 Chr II 892 Latcodd  
 100 103 Aeth  
 28<sub>56</sub> om *διά* 2° O C-52-414 *b* 106 53'-246 *t* 392 128 Chr II 892 Latcod 103 Aug *Leg* I 50  
 Arm Bo Syh  
 29<sub>1</sub> (*n*) *Μουσηῆ*] *μωση* (-*σει* 72-426) B G-72-426 *n* Tht *Dt*  
 29<sub>4</sub> *ὁ θεός*] sub ÷ G Syh; > 426 54-75' 55 Tht *Dt<sup>te</sup>*(2°) Aeth<sup>CM</sup> Arab =  $\aleph$   
 29<sub>15</sub> (*b*) *ᾧδε οὖσιν*] *οδευουσι(v)* 72' *b* 59 407 Tht *Dt<sup>te</sup>*  
 29<sub>15</sub> *ἡμῶν* 1°] *υμων* A 963 O<sup>-29</sup>-381\* 52'-77-413\*-414-417-528-550'-616-761\* *b* 44-107  
 53' *n*<sup>-458</sup> *t* 120-630c-669 59 319 407 Tht *Dt<sup>te</sup>* Latcod 100 Aeth Co Syh

- 29<sub>18</sub> ῥίζα] + πικρίας A F Chr XVII 213  
 29<sub>18</sub> ἐν χολῆ] ενοχλη (c var) A B\* F\*(c pr m) 29-72-82 54-75' 121-318 68'-120\* 59 319  
 Chr XVII 213  
 29<sub>19</sub> ἀκούση] pr τις 77 Tht Dt  
 29<sub>29</sub> ἡμῶν 1°] υμων B 376 320-414 44-106\*-107 53' n<sup>-458</sup> 30'-344<sup>mg</sup> t<sup>-134</sup> 68'-83-120 55  
 509 Tht Dt<sup>te</sup> Latcod 100  
 29<sub>29</sub> ἡμῶν] υμων B 848 72'-376-618 C'' b d<sup>(-125)</sup> 53' n 30'-130c-344<sup>mg</sup> t 71 120-128-630'  
 55 59 509 646 Tht Dt Latcod 100 Ruf Rom IV 1  
 29<sub>29</sub> ἡμῶν 2°] υμων B 72-376-618 C'' b d<sup>(-125)</sup> 53c-664 n 30'-130c-344<sup>mg</sup> t 71 18'-120-  
 122\*-630' 55 59 509 646 Tht Dt Latcod 100 Bo  
 30<sub>11</sub> (n) ἐστιν 1°] post μακράν tr W<sup>I</sup>-54-75' Tht Dt  
 30<sub>11</sub> (d n) om ἐστιν 2° B 72-376 d<sup>-106</sup> W<sup>I</sup>-54-75' Tht Dt Arm  
 30<sub>12</sub> om ἡμῶν 1° 246 767 55 Rom 10s Tht Dt LatAug Loc in hept V 66 Perf 22 Tert Marc  
 IV 35 Arab Bo  
 30<sub>13</sub> om ἐστίν 72 71 Tht Dt  
 30<sub>13</sub> (b) om ἡμῶν 1° b Tht Dt Latcod 100 Aug Perf 22 Arab Arm  
 30<sub>14</sub> init] pr ἀλλ Tht Dt Sa<sup>3</sup>  
 30<sub>14</sub> ἐστιν] post ῥήμα tr 29 320-552 55 Rom 10s Chr XVI 39 Or II 356; sub ÷ G Syh;  
 > 58-72 761\* 53' 75 Tht Dt = M  
 30<sub>19</sub> om τε 376 19 53' 130-321 Anast 609 Chr II 855 X 336  
 32<sub>1</sub> πρόσχε] ἀκουε Chr III 340 XVIII 102 Latcod 250 Sa<sup>3</sup>  
 32<sub>1</sub> om καὶ λαλήσω Chr III 340 Aeth<sup>F</sup>  
 32<sub>8</sub> ὡς] οὐς (οὐς 707\*) A V 72' 19' d 56'-129 W<sup>I</sup>-75' 30'-85-343-344<sup>txt</sup> t 71 28 319 509  
 Cyr III 380 Tht I 81<sup>ap</sup> IV 472  
 32<sub>8</sub> κατά] κατ 58-426 Tht I 1916  
 32<sub>10</sub> αὐτόν 4°] αὐτοὺς 417-761 Tht I 1609 Aeth<sup>M</sup>  
 32<sub>11</sub> (b d f) αὐτοῦ 1°] εαυτον 15-58-82 320 b d 53'-129 75' 59 319 Cyr I 736 Tht I 1609  
 32<sub>15</sub> ἐπαχύνθη] pr και Chr XV 346 Latcod 372 Cant<sup>Gall</sup> Mil Sin Ambr Ios 38 Luc Parc 23  
 Aeth Bo Syh<sup>b</sup>  
 32<sub>15</sub> ἐπλατύνθη] pr και 707 550' 130 Chr XV 346 Latcodd 372 419 Cant<sup>Gall</sup> Mil Ambr  
 Ios 38 Tert Ieiunio 6 Aeth Arm Bo  
 32<sub>21</sub> κάρῳ] ἐγω Rom 10<sub>19</sub> Cyr VI 940 Tht Dt<sup>te</sup> Aeth<sup>F</sup>  
 32<sub>25</sub> (b) ταμείων] ταμειων 426-707 b<sup>-19</sup> 246 71 59c 509 Tht II 768  
 32<sub>25</sub> (O) πρεσβύτου] -τερον A F M 64-376'-oII<sup>-58</sup> 56 54 344-730 121 68'-83 55 509 Tht II  
 781  
 32<sub>32</sub> αὐτοῖς] αὐτων O-58 C-528'-551 b d f<sup>-56</sup> 75 t 392 68'-120-669\* 55c 59 319 407 Cyr I  
 1044 Meth 154 Tht II 509 LatPsAmbr Serm Se III 9  
 32<sub>41</sub> (O) ἐχθροῖς] + μου F<sup>b</sup> 58-376'-707 414 246 54'-75\* 83\* 59 407 Tht II 1464 Latcod  
 100 Cant<sup>R</sup> Aeth Arab Arm Co Syh = M  
 32<sub>43</sub> (O n) αὐτῷ 3°] αὐτοὺς A\* F 376-707-oI<sup>-15c</sup> 56 n<sup>-458</sup> 30-344<sup>mg2</sup> 59 Eus VI 54 Tht  
 Dt<sup>te</sup> LatHil Ps LXVII 4 Ruf Cant 3 Bo Sa<sup>5,16</sup> Syh  
 32<sub>43</sub> (O) ἐχθροῖς] + αὐτων A F M V 29-58-376' 56 W<sup>I</sup>-54' 121 68' Tht Dt<sup>te</sup> Aeth Sa<sup>4</sup>  
 Syh = M  
 32<sub>43</sub> μισοῦσιν] + αὐτων F<sup>b</sup> 58-82-381' C'' b d f<sup>(-53)</sup> 75' 318 18-68'-83-120 59 319 407  
 424 646 Iust Dial CXXX 1 Tht Dt<sup>te</sup> Latcodd 325 372c 419 Cant<sup>Verec</sup> Aeth Co = Q  
 33<sub>2</sub> (n) ἐκ Σηίρ] post ἡμῶν tr V 707 n Tht Dt Arm Bo Barh 246  
 33<sub>2</sub> Σηίρ] σιειρ 15-376 616 75-767 407 Tht Dt<sup>te</sup>  
 33<sub>2</sub> κατέσπευσεν] κατεπασεν 72 53-664c 85<sup>mg</sup>.344<sup>mg</sup> 318 18 55 407' Tht Dt<sup>te</sup> Aeth Bo  
 33<sub>3</sub> om οἱ 246 75 730 Tht Dt  
 33<sub>3</sub> σου] αὐτον b d n t 59 Tht Dt Bo  
 33<sub>5</sub> (n) om ἀρχόντων W<sup>I</sup>-75-458<sup>txt</sup>.767 59 Tht Dt  
 33<sub>6</sub> (z) ῥουβήν] ρουβη 426 107' 56-129 130-346 74'-76 527 18'-630' Tht Dt<sup>te</sup> Sa<sup>16</sup>  
 33<sub>6</sub> (s z) ἔστω] εσται 82-376 500\*-529 537c 44-125 458 30'-85<sup>mg</sup>.344<sup>mg</sup> 120-128-630\*-  
 669 55 59 407 Tht Dt Latcod 100 Bo  
 33<sub>7</sub> εἰσέλθοις ἄν] ελθοι 54 Tht Dt<sup>te</sup> (cf App et etiam ad (16) ἔλθοισαν)  
 33<sub>8</sub> αὐτοῦ 1°] αὐτω F<sup>b</sup> 72' 19 75 730 646 Tht Dt<sup>te</sup> Bo  
 33<sub>8</sub> (n) ἐφ' ] ἐπι B V n 318 59 509 Chr I 80 Tht Dt

- 33<sub>9</sub> ἐπέγνω] εγνω A 616 53' Chr XI 407  
 33<sub>9</sub> (O) om και 3° — ἀπέγνω 72-82<sup>txt</sup>-οΙ 56<sup>txt</sup> 71-527 68'-83 55 319 Chr I 80 Isid 489  
 Tht Dt<sup>te</sup>  
 33<sub>10</sub> ἐπιθήσουσιν] -θησει 85<sup>mg</sup>-344<sup>mg</sup> 55 59 Chr I 80  
 33<sub>11</sub> κατάξον] πατ. F<sup>b1</sup> 108<sup>mg</sup> 799 318 83 Chr I 80  
 33<sub>11</sub> ἐπανεστηκότων] post ἐχθρῶν tr B 85<sup>mg</sup>-344<sup>mg</sup>-346<sup>mg</sup> 318 407' Chr I 80  
 33<sub>11</sub> αὐτοῦ 3°] αὐτω B 58-426 85<sup>mg</sup>-344<sup>mg</sup>-346<sup>mg</sup> 318 407' Chr I 80  
 33<sub>13</sub> (b) ἀπ' ἐπ B 376 529-551\*-552 118'-537 44 129 W<sup>I</sup>-75-458<sup>c</sup> 343' 318-392 120 55  
 319 407' Chr I 80 Tht Dt<sup>sp</sup>  
 33<sub>13</sub> (d) ὠρῶν] ορων 52'-77-417-422-528 d 53' 54-75 318 83 59 319 646<sup>c</sup> Chr I 80 Latcod 100  
 33<sub>14</sub> (d) γεννημάτων] -τα V 707 d 127 74'-76 Tht Dt<sup>te</sup>; γενν. 376 77 53 602 527 Chr I 80  
 33<sub>15</sub> (C b s) om και 1° B 707 C'' b s 28 407' Chr I 80 Arm<sup>te</sup> Bo Sa<sup>17</sup>  
 33<sub>15</sub> ἀενάων] αενναων F<sup>b</sup> O'-64 426.72' C''-57 131 500' 528 616 19-537 d 53'-129\* 54-75'-767  
 30'-346 134'-799 71-318-527 18'-83-669 319 407\* 646 Iust Dial XCI 1 Tht Dt  
 33<sub>17</sub> (b d) γῆς] pr της A F 72-381' 414 b d 53 767 392 83 55 319 Chr I 80 Iust Dial  
 XCI 1s  
 33<sub>19</sub> (d n t) ἐπικαλέσασθε] -σονται d n t 59 Tht Dt = M  
 33<sub>19</sub> (d n t) θύσετε] -σουσι(v) d n t 59 Tht Dt = M  
 33<sub>19</sub> ἐμπόρια] -ριαν V 46'-529\* 53 767 59 Tht Dt  
 33<sub>19</sub> (O C s) παράλιον] -λιαν 58-376'-707<sup>c</sup> C''-528 W<sup>I</sup>-127 s-85<sup>mg</sup> 28 59 Tht Dt  
 33<sub>25</sub> init] pr και Tht Dt Aeth Arm  
 33<sub>29</sub> σίτων] pr γης O-82-58-707 d n t 59 Tht Dt Aeth Sa Syh<sup>m</sup> = M  
 33<sub>28</sub> ἀντῶ] σοι B 376'-707 b d n t 59 Tht Dt Latcod 100 Ambr Patr 40 Aeth Sa

The fact that both *n* and Tht spell Moses' name as *μωσης* does not mean that *n* is the Lucianic text. Out of the 65 instances where a Chr or Tht citation is supported by one to three groups (disregarding scattered support) *n* is represented 22 times, *b* 22 times, *d* 20, *O* 12, *t* 10, *C* 6, *f* 6, *s* 4, *z* 4 and *y* 3 times. Admittedly Deut is not cited often enough to make a definitive statement on the kind of text the Antiochian Fathers used, but the evidence supports the same conclusion that the prolific Genesis materials showed, namely that Chr and Tht used a mixed text, a text which in Deut contained slightly more *n* readings than readings from other groups.

### Chapter 3 The Hexaplaric Recension

Evidence for the hexaplaric signs is largely confined to G and Syh and to a much smaller extent to 344. List no. 1 contains all instances of readings for which an asterisk is extant in the text tradition. Possible sources for Origen's plusses as contained in the Apparatus II is given in parentheses at the end of a reading.

#### List 1

- 1<sub>1</sub> Τόφολ] (\* Syh) και ανα μεσον τοφολ (c var) F<sup>b</sup> O<sup>-82-58</sup> 44-107' 246 t 18'-669 646 Arab Syh Barh 224 = M
- 1<sub>3</sub> πρὸς αὐτούς] sub \* 344 Syh
- 1<sub>4</sub> πατάξαι A B V oI-707 19' f y z<sup>-120 630</sup> 55 509 Arm] + (\* 344 Syh) αυτων rell = M ✓
- 1<sub>15</sub> ἔλαβον] + (\* Syh) τους αρχιφυλους (-φιλ. 799) O<sup>-82</sup> 108<sup>mg</sup> d t Arm Syh = M
- 1<sub>25</sub> ἡμάς] + (\* Syh) και επιστρεψαν (απ. 15) ημιν (> 44) ρημα O<sup>-82-15</sup> d t<sup>-370</sup> Arab Arm Syh = M
- 1<sub>30</sub> Αἰγύπτῳ] + (\* Syh) κατ οφθαλμους νμων (ημ. 44 Arm<sup>sp</sup>; αυτων A) A<sup>c</sup> O<sup>-82-15-58</sup> d t 121 Arm Syh = M
- 1<sub>35</sub> τούτων] + (\* Syh) η γενεα η πονηρα αυτη (> M 108) M<sup>mg</sup> O<sup>-82</sup> 108<sup>mg</sup> d 767 t Syh = M
- 1<sub>36</sub> ἐπέβη] + (\* Syh) εν (επ 376) αυτη O<sup>-82-15</sup> Syh = M
- 1<sub>39</sub> init] pr (c var; \* M 85-344) και τα παιδια νμων α ειπατε εν διαρπαγη εσεσθαι A F M V O<sup>-82 707</sup> C'' b d 127 s t 121 z<sup>-128 630'</sup> 28 59 319 646 Lat<sup>codd</sup> 91 92 94—96 Aeth Arab Arm Bo Sa<sup>1</sup> Syh (cf init] pr a' \* και τὰ παιδία ὑμῶν ἃ εἶπετε ἐν διαρπαγῇ ἔσεσθαι M<sup>txt</sup>) ✓
- 2<sub>2</sub> fin] + (\* Syh) λεγων O<sup>-82</sup> 108<sup>mg</sup> d t Syh = M
- 2<sub>5</sub> βῆμα] + (\* Syh) ιχνους O<sup>-82</sup> 108<sup>mg</sup> Syh Barh 224 = M
- 2<sub>6</sub> παρ' αὐτῶν 1°] + (\* Syh) αργυριον O<sup>-82</sup> Lat<sup>cod</sup> 100 Aeth Bo Syh = M
- 2<sub>15</sub> τῆς] pr (\* 344 Syh) μεσον B O<sup>-82</sup> C'' b 106 f<sup>-129</sup> s<sup>-344txt</sup> t 630<sup>c</sup> 28 319 509 Aeth Arab Syh = M
- 2<sub>25</sub> τοῦ] pr (\* Syh) παντος O<sup>-82</sup> d t Syh = M
- 2<sub>34</sub> πόλεων Lat<sup>cod</sup> 100] + (\* Syh) αυτων (αυτων 527 Bo) rell = Ra M
- 3<sub>11</sub> ἀπό] + (\* Syh) λειμματος (c var) O<sup>-82-58</sup> Syh = M
- 4<sub>11</sub> εως] + (\* G Syh) καρδιας O<sup>-82</sup> Syh = M
- 4<sub>15</sub> ὁμοίωμα] pr (\* G Syh) παν (παρ 537) O<sup>-82-58</sup> b d f<sup>-129</sup> t 318 z Syh = M
- 4<sub>19</sub> μή] + (\* G Syh) ποτε (-ται 376) O<sup>-82-15-58</sup> 108<sup>c</sup> d f<sup>-129</sup> t 318 z 646 Or Cels III 36 Aeth(vid) Syh = M
- 4<sub>19</sub> τοῦ 2°] pr (\* G Syh) παντος O<sup>-82</sup> d t<sup>-134'</sup> Or Cels III 36 Syh = M (τοῦ 2°] pr a' θ' παντός M 85'-321(nom absce)-346; pr a' παντός C'')
- 4<sub>21</sub> γῆν] + (\* G Syh) την αγαθην (+ ταυτην 246 799) O<sup>-82-15</sup> d f<sup>-129</sup> t 128-630' Arab Syh = M Sam Tar<sup>o</sup>
- 4<sub>21</sub> ὁ θεός] + (\* G Syh) σου B M O<sup>-82-15</sup> 417 106-107' 129 t<sup>(-799)</sup> 527 407 Arm Bo Syh = M Sam Tar<sup>o</sup>
- 4<sub>23</sub> ἐαντοῖς] (\* G Syh) αυτοις A F M V O<sup>'-58 72</sup> f y z 55 59 Syh
- 4<sub>26</sub> ἀπολείσθαι] + (\* G<sup>c</sup> Syh; ÷ G\*) ταχν O<sup>-82-58</sup> 108<sup>mg</sup> f<sup>-129</sup> 767 128-630' Syh = M
- 4<sub>34</sub> ἐποίησεν] + (\* 344 Syh; + in La) νμιν F M V O<sup>'-82 707</sup> 52'-77-417-551-616\* 53' s<sup>-30'</sup> 28 59 Lat<sup>cod</sup> 100 Syh = M
- 4<sub>49</sub> ἡλίον] + (\* Syh) και (> 15 Arm) εως θαλασσης της αραβα O<sup>-82-15</sup> Arm Syh; και εως θαλασσης της αραβα 58 85<sup>(mg)</sup> 28 = M
- 5<sub>3</sub> ὑμεῖς] + (\* Syh) αυτοι O<sup>-82-15-58</sup> Syh = M

- 53 πάντες] + (\* Syh) υμεις O<sup>-82</sup> Syh: cf M  
55 ὑμῶν] pr (\* 344 Syh) ανα μεσον F M<sup>ms</sup> O<sup>-82-15-29-72</sup> C'' 108<sup>ms</sup> d f<sup>-120</sup> s t z 28 59  
319 Latcod 100 Aeth Arab Sa Syh = M  
56 ἐγώ B\* 963 58 392 Latcod 100 = M] + (\* 344 Syh) ειμι rell = Tar<sup>P</sup>  
514 προσήλυτος] + (\* Syh) σου O<sup>-82</sup> 54-75' LatAug C Adim 16 Syh = M  
522 ἔδωκέν] + (\* Syh) αυτας O<sup>-82</sup> d t Co Syh = M  
524 δόξαν αὐτοῦ] + (\* Syh) και την μεγαλωσνην αυτου O<sup>-82-58</sup> 108<sup>ms</sup> 106 767 85<sup>ms</sup>  
t 28 Arab Arm Syh = M  
526 σάξ] pr (\* Syh) πασα O<sup>-82-58</sup> 108<sup>ms</sup> 767 CyrHier 740 Syh = M  
527 ὅσα 1<sup>o</sup>] pr (\* 344 Syh) παντα B<sup>ms</sup> O<sup>-82-15-58</sup> C''<sup>(-16 422)</sup> b d s t 71'-121-527 28 55  
319 407' 646 LatPsMaxT Tr 3 Aeth Arab Co Syh = M  
529 τὰς ἐντολάς] pr (\* Syh) πασας O-15-58 106 t<sup>-799</sup> Arm<sup>ap</sup> Syh = M  
531 τὰς ἐντολάς] pr (\* Syh) πασας O<sup>-82-15</sup> d t Arab Syh = M  
615 μὴ] + (\* Syh) ποτε 58 106 246 t<sup>(-799)</sup> 128-630' Sa<sup>2 3</sup> Syh = M  
619 ἐλάλησεν A F M 82-οII<sup>-58</sup> f<sup>-246</sup> 121-318-392 18-68'-120 59 Latcod 100 Arm<sup>te</sup> Sa<sup>2 3</sup>] + (\* 344 Syh) נָס rell = M  
710 πρόσωπον 1<sup>o</sup>] + (\* Syh) αυτου 15-58-376' Sa<sup>2</sup> Syh = M  
710 μισοῦσιν 2<sup>o</sup>] + (\* Syh) αυτου M 15-426 106 t Latcod 100 Co Syh = M  
710 πρόσωπον 2<sup>o</sup>] + (\* Syh) αυτου 58-426 Syh = M  
711 ποιεῖν] + (\* Syh) αυτα O<sup>-82-58</sup> d t Aeth<sup>CG</sup> Bo Syh = M  
715 ἐπιθήσει 1<sup>o</sup>] + (\* G Syh) αυτα O<sup>-82-58</sup> 108<sup>ms</sup> d<sup>(-125)</sup> 30 t Arab Arm Bo Syh = M (cf a' (a' θ' 344) + αὐτά 85-321'-344)  
725 μὴ] + (\* G) ποτε (-ται 376) O<sup>-82</sup> 108<sup>ms</sup> d<sup>(-125)</sup> 246 t z Syh = M (cf a' + ποτε 344-346)  
726 προσοχθιεύς] + (\* G Syh) αυτο O d t Syh = M  
726 βδελύξη] + (\* G Syh) αυτο O-58 d t LatSpec 44 Aeth Syh = M  
82 ἐν τῇ ἐρήμῳ] pr (\* G Syh) τουτο (> Tht; + το 74-76') τεσσαρακοστον ετος (ετους 108) O 108<sup>ms</sup> d<sup>-44</sup> f<sup>-56txt</sup> 767 85<sup>ms</sup> t 128-630' Procop 961 Tht I 240 Arab Sa Syh Barh 228 = M  
83 μάννα] + (\* G) ο ουκ ηδεις O 767 Arm Syh = M  
89 φάγη] + (\* G Syh) εν αυτη O<sup>-82</sup> 108<sup>ms</sup> Syh = M  
811 μὴ 1<sup>o</sup>] + (\* G Syh) ποτε O-58 108<sup>c</sup> d 246 t 128-630\*-669 Syh = M  
811 κοίματα] + (\* G Syh) αυτου V O 422 108<sup>c</sup> d<sup>-125</sup> W<sup>I</sup>-127-767 t Aeth Arab Bo Sa<sup>2 17</sup> Syh = M  
812 μὴ] + (\* G Syh) ποτε O'-58 108<sup>ms</sup> d 246 t 83-128-630' Aeth Syh = M  
910 ὄρει] + (\* M G 85-344 Syh; e var) εκ μεσον τον πυρος ημερα εκκλησιας A<sup>c</sup> F M V O-72 C''<sup>-16</sup> 108<sup>ms</sup> d<sup>-44</sup> 127 s t 318 28 59 319 646 CyrHier 1045 Latcodd 91 92 94—96 Arab Syh = M  
915 πλάκες] + (\* G) της διαθηκης O<sup>-82</sup> 108<sup>ms</sup> d t Syh = M  
916 παρέβητε B V 58 n 509 Latcod 100 104 Aeth Arm Co] + (\* G<sup>c</sup>; ÷ G\*) ταχv rell = M  
921 κοινοτρόν] + (\* G Syh) αυτου O<sup>-426-15-58</sup> 108<sup>c</sup> d<sup>-125</sup> t = M  
923 ἀποκτείναι] + (\* G Syh) αυτους B O Aeth Arm Bo Syh = M  
104 πρὸς] + (\* G Syh) εν τη ημερα (ερημω W<sup>I</sup>) της εκκλησιας M O 108<sup>ms</sup> n<sup>-127 767</sup> t Arab Syh = M  
108 λειτουργεῖν] + (\* G) αυτω O-58 d t Syh = M  
109 εἶπεν] + (\* G) נָס ο θς σου (> 610) O d t = M  
1010 ὄρει] + (\* G) ως (+ αι d t) ημεραι αι πρωται O-58 108<sup>ms</sup> d 767 85<sup>ms</sup> t Arab Syh = M  
1021 τὰ 2<sup>o</sup>] sub \* G  
112 χεῖρα] + (\* G) αυτου O-15-58 d 75' t Co Syh = M  
112 βραχίονα] + (\* G) αυτου O-15-58 d t Co Syh = M  
1110 σπύρον] + (\* G Syh) σου O<sup>-82</sup> Syh = M (σ' (a' Syh) + σου 321' Syh)  
1110 ποσίν] + (\* G Syh) σου G-426 Syh = M (σ' (a' Syh) + σου 321' Syh)  
1111 ἦν] + (\* G Syh) υμεις O d t Arab Arm Pal Syh = M (θ' ἦν υμεις 344)  
1118 ὄγματα] + (\* G Syh) μον O Syh = M  
1119 τὰ τέκνα] pr (\* G Syh) αυτα (ταυτα 72 414) A B F M V O''<sup>-58</sup> C''<sup>-417txt</sup> b d f s t y z 55 59 319 407 LatHi Pach CXLIH 26 Spec 70 Aeth Arab Co Syh = M

- 1119 καθημένους] + (\* G) σου G-58; -νου σου B O-G Pal Syh = M
- 1119 πορευομένους] + \* σου G; -νου σου B O-G-58 Pal Syh = M
- 1119 κοιταζομένους] + \* σου G; -νου σου O-G-58 Syh = M
- 1119 διανισταμένους] + \* σου G; -νου σου B O-G-58 Pal Syh = M
- 1122 ποιῶν] + (\* G Syh) αυτας του O-15 d t Bo Syh = M
- 1124 ὕμων 1°] + (\* G Syh) εν αυτω O Syh = M
- 122 δένδρου] pr (\* G Syh) παντος F<sup>c</sup> O-15-58 b d 246 n t z<sup>-83 630<sup>c</sup></sup> Bo Sa<sup>17</sup> Syh = M
- 123 ἐκκόψετε] + (\* G) πυρι G Syh: cf M
- 126 ὕμων 2°] + (\* G) και τας δεκατας (δεκτ. 426\*) υμων (ημ. 108) O-58 108<sup>(mg)</sup> 85<sup>mg</sup> 28 Arab Arm Syh = M
- 126 ἀπαρχάς] + (\* G) των χειρων O-58 85<sup>mg</sup> 28 Arab Syh: cf M Tar
- 127 χείρας] + (\* G) υμων (ημ. 75) F M V O-15-29-72-707<sup>c</sup> C'' b d f<sup>-129</sup> n s<sup>-321<sup>mg</sup> 344<sup>mg</sup></sup> t 71'-318-392\*-527 83 28 55 59 319 Aeth Arab Arm Co Syh = M
- 1211 ὕμων 1°] + (\* G) εν αυτω O-15 d t Eus VI 12 Syh = M
- 1213 μῆ] + (\* G Syh) ποτε O-58 d t Eus VI 12 Syh = M
- 1215 ἐπιθυμία] + (\* G Syh; + της 55) ψυχης (-χη 82) O 55 Procop 908 Syh = M
- 1215 πόλει] + (\* G Syh) σου O d t Sa Syh = M Sam Tar<sup>o</sup>
- 1217 εὐχάς] + (\* G) σου O C'' s t 28 319 509 Eus VI 13 Pal Syh = M Sam Tar<sup>o</sup> (cf ο' οί λ' + σου 344)
- 1219 μῆ] + (\* G Syh) ποτε (-ται 376) O d t Syh = M
- 1221 τῆν] pr (\* G) πασαν O 106 t Arab Syh = M; πασαν d<sup>-106</sup>
- 1222 ἔδεται] + (\* G) αυτο (-τω 82 417\* 106) O-15 C''(-57' 73' 528 550<sup>txt</sup> 551) b d 246 n s t 18'-120-630' 28 55 319 509 Aeth Syh = M
- 1224 οὐ φάγεσθε] sub ÷ Syh(mend); + (\* G; ÷ Syh) αυτο O d 246 130-321' t z<sup>-630<sup>c</sup></sup> Aeth<sup>M</sup> Co Syh = M
- 1228 λόγους] + (\* G) τουτους O-58 d t Bo Syh = M
- 1228 σου 1°] + (\* G Syh) μετα σε (σου 458) O d W<sup>1</sup>-458 t Syh = M
- 1230 μῆ 1°] + (\* G Syh) ποτε (ποτε 376) O d t Syh = M
- 1230 μῆ 2°] + (\* G Syh) ποτε O d<sup>(-106)</sup> t Syh = M
- 1230 ποιήσω] + (\* G) οντω(ς) O-58 d t Syh = M
- 132 καὶ λατρεύσωμεν] (\* G Syh; + και Or) ακολουθησωμεν O Or Cels 410 Syh; > V d t = M
- 133 θεός] + (\* G 85 Syh) υμων (aut ημων) A F M V O-29-72 C'' b d f<sup>-129</sup> 54 s<sup>-30'</sup> t 121-527 68'-83 28 59 319 LatAug et Cyp passim Aeth Arab Co Syh = M
- 133 εἶ] + (\* G Syh) υμεις O-376 Syh = M
- 138 αὐτόν] pr (\* G) επ O-82-58 730(1°) Syh = M
- 1312 πόλεων] + (\* G) σου A B O<sup>-707</sup> b d 129 t 392 55 319 407 Aeth<sup>M</sup> Arab Arm<sup>ad</sup> Sa Syh = M
- 1315 αὐτῆ] + (\* G; c var) και τα κτηνη αυτης εν στοματι μαζαιρας O d t Arab Arm Syh = M
- 1413 καὶ 1°] pr (\* G Syh; c var) και τον εξον O-82-15-58 54-75' Syh = M Tar
- 1420 φάγεται] + (\* G) αυτο (-τω 82 610\*) O-58 d t Sa<sup>1 3</sup> Syh = M
- 1426 σου] + (\* G Syh) ονκ εγκαταλειψεις (c var) αυτον (αυτους 76') F<sup>a</sup> O-58 d t Arab Arm Syh = M
- 1428 ἔργοις] + (\* G) των χειρων σου O-58 b d t Syh: cf M
- 152 ὁ πλησίον] sub ÷ G; + (\* G Syh) σου O-58 d t Cyr I 504 Aeth Arab Arm Co Syh: cf M
- 152 ἀπειθήσεις] + (\* G) τον πλησιον σου (> Arm) O d<sup>-44</sup> t Arab Arm = M
- 157 τῶν ἀδελφῶν σου B 54'-75' 509] > Arab; pr (\* G; ÷ Syh mend) εκ rell = M
- 158 init] pr (\* G) οτι O-376-58 d t Syh = M
- 158 αὐτῶ 2°] + (\* G Syh) ικανον O-58 d<sup>-44</sup> t Syh = M
- 159 μῆ] + (\* G Syh) ποτε (ποτε μεηποται 376) O-58 b d 246 t 128-630\*-669 Cyr I 568 Or II 320 Syh = M
- 1511 πένητι] + (\* Syh; ÷ G mend) σου O-58 Syh = M
- 1511 ἐπιδοεμένη] + (\* G Syh) σου O<sup>(-G<sup>txt</sup>)</sup>-15-58 Aeth Syh = M
- 1512 τῶ] sub \* G; + (\* Syh) ετει (c var) τω O-58 106 n t Cyr VI 685 Aeth<sup>C<sup>G</sup></sup> Arm Bo Syh = M



- 15<sub>15</sub> fin] + (※ G Syh) *σημερον* O<sup>-376</sup>-15-58 *d t* Aeth<sup>M</sup> Arab Syh = M̄  
16<sub>15</sub> ἔση] + (※ G<sup>c</sup> Syh; ÷ G\* mend) *πλην* O<sup>-82</sup> Syh = M̄ (σ' + *omnino* Syh)  
17<sub>4</sub> σοι] + (※ G; c var) *και ακουσης* O-15-58 *d t* Syh = M̄  
17<sub>5</sub> ἐκείνην] + (※ G; c var) *οι εποησαν το ρημα το πονηρον τουτο προς πλαις σου τον ανδρα η την γυναικα* O 106 *t* Arab Syh = M̄; + (※ 85; c var) *οιτινες εποησαν το πραγμα το πονηρον τουτο επι την πυλην* A F M V oP<sup>-58 72</sup> C'' *b f s y z* 55 59 319 646 Bo<sup>B</sup>  
17<sub>8</sub> σου 2°] + (※ G) *εν (> Sa) αυτω* O *d t* Sa Syh = M̄ Tar  
17<sub>11</sub> νόμον] + (※ G Syh<sup>m</sup>; c var) *ον φωτισου σοι* O *d* 246 *t* 128-630' Arab Syh = M̄  
18<sub>3</sub> αὐτη] + (※ Syh<sup>m</sup>) *εσται* O<sup>-82</sup> Syh = M̄  
18<sub>6</sub> παροικεῖ] + (※ Syh) *εκει (> Arm) και ελευσεται* O Arm Syh = M̄  
18<sub>15</sub> προφήτην] + (※ G) *εκ (※ Syh) μεσον σου* O Syh Barh 234 = M̄  
18<sub>16</sub> ἀκούσαι] pr (※ G Syh) του G-376 Syh: cf M̄  
19<sub>2</sub> ὁ θεός 381-707 75 730 59] > 58; + (※ Syh) σου *rell* = M̄  
19<sub>2</sub> fin] + (※ G Syh) του *κληρονομησαι αυτην* O-15-58 *d*<sup>(-125)</sup> *t* Arab Syh = M̄  
19<sub>15</sub> ῥήμα] pr ※ M(mend)  
20<sub>8</sub> ἦ] + (÷ Syh<sup>m</sup> mend pro ※) *καρδια* M<sup>ms</sup> O'-58 30'-85<sup>ms</sup>.343-344<sup>ms</sup>.346<sup>ms</sup> 18'-83-630' 646 Syh = M̄  
20<sub>15</sub> fin] + (※ Syh<sup>m</sup>) *εισι(ν)* O-58 318 Arm Syh = M̄  
21<sub>1</sub> πατάξαντα] + (÷ Syh<sup>m</sup> mend pro ※) *αυτον* O *d f*<sup>-56\*</sup> *t* Arm Co Syh = M̄  
21<sub>6</sub> χειρας] + (※ Syh<sup>m</sup>) *αυτων* O-58 *d*<sup>-610</sup> *t* Aeth Arab Arm Co Syh = M̄  
21<sub>13</sub> πατέρα] + (※ Syh<sup>m</sup>) *αυτης* A V O-15 19 106 *n t* 319 407 Aeth Arab Co Syh Barh 234 = M̄  
21<sub>13</sub> μητέρα] + (※ Syh<sup>m</sup>) *αυτης* V O-15-58 *d* 54-75' *t* 319 Aeth Arm Co Syh Barh 234 = M̄  
21<sub>15</sub> αὐτῶ] + (※ Syh<sup>m</sup>) *υιους* O-15-58 *d* 767 *t* LatAmbr *Cain* I 13 Arm Syh = M̄  
21<sub>21</sub> οἱ 1°] pr (※ Syh) *παντες* O-15-58 *d t* Arab Syh = M̄  
22<sub>15</sub> γεροσῖαν] + (÷ Syh<sup>m</sup> mend pro ※) *της πολεως (+ εκεινης d t)* O-58 *d* 85<sup>(ms)</sup> *t* 28 Arab Syh = M̄  
22<sub>25</sub> βιασάμενος] + (÷ Syh<sup>m</sup> mend pro ※) *αυτην ο ανθρωπος* O-15-58 Or *Cels* I 170 Syh = M̄  
23<sub>2</sub> κυρίου] + (※ Syh) *και γενεα δεκατη ουκ εισελευσεται εις εκκλησιαν*  $\overline{\kappa\upsilon}$  O<sup>(-376)</sup> 630' Arab Syh = M̄  
23<sub>5</sub> σου 2°] + (※ Syh) σοι O<sup>-376</sup> 246 128-630\*-669 Syh = M̄  
23<sub>16</sub> τόπω] + (c var) *ου αν εκλεξηται (sub ※ Syh<sup>m</sup>) εν μια των πυλων σου* O<sup>-82xt</sup> C'' *d* 85<sup>ms</sup> *t* 424 Syh = M̄ (cf οἱ λ' ἐν μιᾷ τῶν πυλῶν σου Procop 933)  
24<sub>2</sub> init] pr (÷ Syh<sup>m</sup> mend pro ※; c var) *και εξελθη εκ της οικιας αυτου* O *t* Arab Syh = M̄  
24<sub>7</sub> ἀποδῶται] + (÷ Syh<sup>m</sup> mend pro ※) *αυτον* O *d t* Aeth Bo Syh = M̄  
24<sub>10</sub> ἐνέχυρον] + (÷ Syh<sup>m</sup> mend pro ※) *αυτον* B O *d t* Bo Syh = M̄  
24<sub>15</sub> ἐπίδα] + (÷ Syh<sup>m</sup> mend pro ※) *αυτον* O-15-58 Bo Sa<sup>3</sup> Syh = M̄  
25<sub>1</sub> κρίνωσά] + (※ Syh) *αυτους* O-15-58 *d t* Sa<sup>3</sup> Syh = M̄  
25<sub>8</sub> τοῦ τετελευτηκότος] pr (※ Syh) του *αδελφου αυτου* O 106 *t* LatOr *Matth* XVII 30 Syh Barh 240 = M̄ (σ' α' σ' θ' pr τοῦ ἀδελφοῦ αὐτοῦ 344)  
25<sub>7</sub> γυνή] + (÷ Syh<sup>m</sup> mend pro ※) του *αδελφου αυτου* O<sup>-82</sup>-58 106 *t* Gie Or VI 678s 685 Syh = M̄  
25<sub>18</sub> τούς] pr (※ Syh<sup>m</sup>) *παντας* O *d t* 128-630\*-669 LatRuf *Num* XIX 1 Syh = M̄  
26<sub>2</sub> τῶν καρπῶν] pr (÷ Syh<sup>m</sup> mend pro ※) *παντων* O Syh = M̄  
28<sub>15</sub> αὐτοῦ] + (※ G) *και τα ηκριβασμενα αυτου (> 15)* O-15 Syh = M̄  
28<sub>19</sub> σε 1° 2°] sub ※ G  
28<sub>26</sub> τοῖς 1°] pr *πασι d t* 121 Syh = M̄; + (※ G) *πασι(ν) (+ τοις 376)* O<sup>-426</sup>  
28<sub>32</sub> αὐτά] + (※ G; ÷ Syh<sup>m</sup> mend; c var) *ολην την ημεραν* O 106 *t* Arab Syh = M̄  
28<sub>33</sub> ἔση] + (※ G) *τοτε* O-58 *d t* Latcod 100 Syh = M̄  
28<sub>48</sub> ἐπαποστελεῖ] + (※ G Syh) *αυτους* O 106 *t* Syh = M̄  
28<sub>48</sub> κύριος] sub ※ G Syh  
28<sub>48</sub> ἐπὶ σέ] sub ※ Syh

- 28<sub>51</sub> σου 2<sup>o</sup>] sub ÷ Syh: contra M; + (※ G; ÷ Syh<sup>m</sup> mend) εως αν (> G-82) εκτριψη  
(c var) σε O-58 106 t Arab Syh = M
- 28<sub>52</sub> σου 4<sup>o</sup>] + (※ G) εν παση τη (> G-82) γη σου O-58 106 t Arab = M
- 28<sub>54</sub> init] pr (※ G; ÷ Syh<sup>m</sup> mend) ο (> 58) ανηρ (+ ο ανηρ 376) O-58 Arab Sa Syh  
= M
- 28<sub>63</sub> εξολεθρευσαι] pr (※ G) του F<sup>b</sup> O-15-58: cf M
- 28<sub>63</sub> εξολεθρευσαι υμας] sub ※ G Syh; + (※ G Syh) και του (> d<sup>(-125)</sup> t) εκτριψαι υμας  
F<sup>b</sup> O-15-58 d<sup>(-125)</sup> t Syh = M
- 28<sub>66</sub> κρεμαμένη] + (※ Syh) σοι G\*-376' Or VI 144 = M (ο' α' σ' θ' + σοι 344)
- 29<sub>1</sub> Μωνση] sub ※ Syh; pr (※ G) τω A F<sup>b</sup> M 963 O<sup>'-82</sup> 707 b d f n 730 t y z<sup>-83</sup> 55  
59 319 407 646
- 29<sub>5</sub> υμων 1<sup>o</sup>] + (※ G; ÷ Syh<sup>m</sup> mend) επανωθεν (επανω 125) υμων F<sup>b</sup> O-15-58 d t  
Arab Syh = M
- 29<sub>11</sub> προσήλυτος] + (※ G; ÷ Syh<sup>m</sup> mend) υμων O Syh: cf M
- 29<sub>13</sub> σε] + (※ G Syh) σημερον O 106 t Syh = M
- 29<sub>13</sub> εαντω εις λαον] sub ※ G(mend)
- 29<sub>15</sub> ημων 1<sup>o</sup>] + (※ G) εστωσι O<sup>-82</sup> Syh = M
- 29<sub>15</sub> σημερον 1<sup>o</sup>] sub ※ G(mend)
- 29<sub>18</sub> διανοια] + (※ G) αυτου O d<sup>(-125)</sup> t<sup>(-799)</sup> Arm Syh = M
- 29<sub>18</sub> εξελκωεν] + (※ G; ÷ Syh<sup>m</sup> mend) σημερον O-58 106 t<sup>(-799)</sup> Syh = M
- 29<sub>26</sub> αυτοις] + (※ G Syh) θεοις (θεους 82) O-58 Syh = M
- 30<sub>2</sub> σημερον] + (※ G; ÷ Syh<sup>m</sup> mend; c var) συ και οι υιοι σου O d 767 t Arab Syh = M
- 30<sub>7</sub> τας αρας ταυτας] sub ※ G; pr (※ G Syh) πασας O-426<sup>txt</sup>-58 Bo Syh = M
- 30<sub>8</sub> τας] pr (※ G; ÷ Syh<sup>m</sup> mend) πασας O d t 128 <sup>Lat</sup>cod 100 Aeth<sup>M</sup> Syh = M
- 30<sub>9</sub> οτι] pr (※ G Syh) εις αγαθον (-θην 376) O-58 d t Syh = M
- 30<sub>12</sub> ποιησομεν] + (※ G<sup>c</sup>; ÷ G\* Syh<sup>m</sup> mend) αυτην O d t <sup>Lat</sup>Ruf Rom VIII 2 Aeth  
Syh = M
- 30<sub>13</sub> ποιησομεν] + (※ G Syh) αυτην O d t <sup>Lat</sup>Ruf Rom VIII 2 Aeth Bo Syh = M
- 30<sub>18</sub> Ιορδανην] + (※ G Syh) εισελθειν (-θην 376) O-15-58 d<sup>(-125)</sup> t Sa Syh = M
- 31<sub>2</sub> εκατον] pr (※ M) υς M<sup>ms</sup> 426 = M
- 31<sub>5</sub> καθοτι] sub ÷ G; + (※ G) κατα πασαν την εντολην ην (την G\*) O<sup>-82</sup>; κατα πασαν  
την εντολην ην 58 d t = M
- 31<sub>8</sub> κυριος] + (※ G Syh) αυτος O-58 Syh = M
- 31<sub>8</sub> μετα σου] (※ Syh) αυτος (> 58 125; sub ※ G) εσται (> 767; + σου 610) μετα  
σου O<sup>-82</sup>-58 d 767 t Syh = M
- 31<sub>9</sub> εδωκεν] + (※ G) αυτον G-82\*-426; + (※ M vid; ÷ Syh<sup>m</sup> mend) αυτο (aut αυτω)  
F M<sup>ms</sup> V 29-72-82<sup>c</sup>-376 C<sup>'</sup> d<sup>-125</sup> 53'-56-246<sup>c</sup> s t 71-527 319 646 Arab Arm Co Syh  
= M
- 31<sub>15</sub> κυριος] + (÷ Syh mend pro ※) εν τη σκηνη O-58 d<sup>(-106<sup>txt</sup>)</sup> t Syh = M
- 31<sub>19</sub> γραψατε] + (÷ Syh<sup>m</sup> mend pro ※) εαντοις (αυτοις 426\*) O-58 d t Syh: cf M
- 31<sub>21</sub> init] pr (※ 56 344 Syh; c var) και εσται οταν ευρωσω αυτον κακα πολλα και  
θλιψεις A F O-29-72 C<sup>'</sup> b d<sup>(-125)</sup> f<sup>-129</sup> 127 s t 71-121-527 18 319 646 Arab Bo Syh  
= M (cf α' ※ και εσται οταν ευρωσω αυτον κακα πολλα και θλιψης M)
- 32<sub>10</sub> οφθαλμου] + (※ Syh<sup>b</sup>) αυτου 376-618\* Syh<sup>b</sup> = M (ο' α' σ' θ' + αυτοσ 344)
- 32<sub>25</sub> νεανισκος] pr (※ Syh) και γε 376 Arm<sup>ap</sup> Syh = M
- 32<sub>27</sub> υπεραντιοι] + (※ Syh) ημων 426 Syh; + υμων 376; + eorum <sup>Lat</sup>cod 330 Cant<sup>R</sup> Verec  
Sa = M
- 32<sub>52</sub> εισελευση] + (※ Syh; c var) προς την γην ην εγω διδομι τοις υιοις υηλ O<sup>-82</sup> d 767  
85<sup>ms</sup> t 28 Syh<sup>m</sup> = M
- 33<sub>16</sub> πληρωσεως] + (÷ Syh<sup>m</sup> mend pro ※) αυτης (αυ<sup>t</sup> 458) O<sup>-82</sup>-58 d n<sup>-75</sup> t<sup>-799</sup> 59  
Syh<sup>m</sup> = M
- 34<sub>7</sub> εφθαρσαν] + (※ M 85-344-346) τα χελυια (c var) αυτου A F M<sup>txt</sup> V O<sup>'-82</sup> 707  
C<sup>'</sup> b d f<sup>-56\*</sup> s t 71-121-527 z 28 319 407 646 Arm = M (οι λ' + τα χελυια αυτοσ  
344)

In the above list of 187 passages sub ast ten are simply errors and are to be discounted. Syh with 136 and G with 110 constitute our best witnesses to the hexaplaric asterisk traditions almost all of which in the nature of the case =  $\aleph$ . Scattered witnesses containing asterisks are 344 with 11, 85 with 5, M with 4, and 108 56 346 with 1 each.

All but two of the hexaplaric plusses are attested in *O* mss., the two exceptions being attested in the *t* group. In 59 instances no other text group but *O* witnesses to the plus. When two or three groups witness to the hexaplaric text in the above list (93 instances) *d* and *t* are almost always present: *t* 90 times and *d* 74 times. Other support is minimal; they are *n* 3, *f* 2 and *s* *z* 1 each. It is thus clear that the *d* and *t* groups which are themselves closely related to each other as in Genesis constitute in Deut excellent witnesses to the hexaplaric text.

This conclusion is substantiated by list 2 which contains all the instances of plusses attested by Greek witnesses which correspond to  $\aleph$  but for which no asterisk is extant. It is presumed that many of these may well be the result of hexaplaric activity for which the asterisk has been omitted in the course of textual transmission. Since all of these instances correspond to  $\aleph$  this fact will not be noted. As in the case of List 1 when a possible source for the reading is recorded as extant in Apparatus II this will be placed in parenthesis at the end of the citation.

*List 2*

- 11 ἐρυνθράς] + θαλασσης M<sup>mg</sup> 58-64<sup>mg</sup>-72-376-381' b<sup>-108\*</sup> d f t 59 Lat<sup>codd</sup> 91 92 94 95 100 Aeth Arm Co Syh (a' σ' + θαλάσσης C''<sup>cat</sup>)
- 14 Ἀμορραίων] pr των A F 72'-426 C'' b 246 n s 370 121-392 68'-83-120 28 55 59 319 646 Th<sup>t</sup> Dt
- 17 περιοίκους] + αυτων O<sup>-82</sup> Syh(vid)
- 17 παραλίαν] + θαλασσης 58-376' d t
- 122 πάντες] + υμεις 15-58-376' b d 246 t 128-669 Sa<sup>1</sup> 2<sup>17</sup> Syh
- 135 ὄμοσα] + (+ του 426) δονναι O<sup>-82</sup> 767 Arm Syh
- 140 ἐπιστραφέντες] + εαυτοις O<sup>-82</sup> d t Syh
- 214 τῆς] pr μεσου O<sup>-82</sup>-58 d t Aeth Syh
- 220 κατόκων] + εν αυτη O<sup>-82</sup> Syh
- 221 κατεκληρονόμησαν] + αυτους (-τοις 610\*) O<sup>-82</sup>-58 d f<sup>-56\*</sup> t Syh
- 222 idem A F M V O'<sup>(-72 618<sup>ixt</sup>)</sup> 131<sup>(mg)</sup> d<sup>(-44)</sup> f t<sup>(-602)</sup> 121-318-392 z<sup>-630</sup> 55 59 646 Aeth Arab Syh
- 231 ἔναρξαι] + κληρονομια O<sup>-82</sup> Syh
- 235 ἐπρονομεύσαμεν] + εαυτοις (-τους 707; αυτοις A 58 53'-56\*; εν εαντ. F<sup>c</sup> D<sup>r</sup> M; εν αυτ. F\*) A F M O'<sup>-72</sup> 108<sup>c</sup> d f t 121-318-392 z<sup>-630</sup> 55 59 646 Aeth Syh
- 235 πόλεων] + ων O<sup>-82</sup> 128-669 Aeth Arm Syh
- 35 πάσαι] + αυται O<sup>-82</sup>-15 f<sup>-129</sup> Syh
- 38 Ἀερμών] pr ορους F M<sup>mg</sup> O'<sup>-82</sup> 707-15 d f<sup>-129</sup> 767 85'<sup>mg</sup>-321'<sup>mg</sup> t 121 83-128-669 59 Lat<sup>Cassiod</sup> P<sup>s</sup> XLI Arab Bo Syh
- 311 Βασάν] pr της 426 d<sup>-44</sup> t; pr την 44
- 314 ἐπινόμεασεν] pr και 767 Lat<sup>cod</sup> 100 Arm
- 324 χεῖρα] + σου F<sup>b</sup> O<sup>-82</sup>-58 f<sup>-129</sup> 54-75' 71'-527 Aeth Bo Sa<sup>1</sup> Syh
- 326 λαλήσαι] + προς με 58-376' 56' Syh
- 327 Λελαξυμένον] pr του A F M V O' b f y z<sup>-120</sup> 59 646
- 327 ὀφθαλμοῖς 1° A B M 963 82 129 n 121-318-392 509] + σου rell

- 45 *κύριος*] + *ο θεος μου* (ημων 246  $z^{-83}$ ; > Bo) A F M V O' *b d f* 343-344<sup>c</sup> *t y z* 59 Arab Bo Syh
- 46 *άνεσις*] + *υμων* O<sup>-82</sup>-15-58 *d f*<sup>-129</sup> *t* Co Syh
- 49 *συμβιβάσεις*] + *αυτα* 85<sup>mg</sup>-321<sup>mg</sup>
- 411 *θύελλα*] pr και 318 Bo
- 419 *πλανηθείς*] pr και 414 Arm
- 423 *μή*] + *ποτε* O<sup>-82</sup>-58 *d f*<sup>-129</sup> *t z* (*ο' οι λ' μήποτε* 344)
- 435 *θεός* 2°] pr ο 509
- 439 *διανοία*] + *σου* O<sup>-82</sup>-58-707 414 Cyr IX 901 Co Syh
- 442 *πλησίον*] + *αυτου* O<sup>-82</sup>-29-58 *d* 767 *t* 407 Latcod 100 Aeth Arm Bo Sa<sup>17</sup> Syh
- 51 *πάντα*] pr προς 426
- 514 *ό παίς* 1°] pr και 54-75' Arab Arm
- 521 *οὐκ* 2°] pr και 767 Latcod 100 Aeth Arm Sa<sup>2</sup>
- 522 *θύελλα*] pr και 72 Latcod 100 Aeth Arab Arm Co
- 67 *οἴκω*] + *σου* 963 O<sup>-82</sup>-58 414 *b* Nil 828 LatSpec 4 Arab Co Pal Syh (*οί λ' + σου* 344-346)
- 611 *οίκιας*] pr και O<sup>-82</sup> Aeth Arm Bo Pal
- 612 *μή*] + *ποτε* 426 *d* 85<sup>mg</sup>-321<sup>mg</sup> *t* (*ο' οι λ' μήποτε* 344)
- 617 *δικαιώματα*] + *αυτου* F 376'-381' 73' *b* 106 53' *t z* Aeth Pal Sa Syh
- 622 *τῷ οἴκω*] pr ολω O<sup>-82</sup>-58 106 *t*<sup>-370</sup> Syh
- 71 *εἰσπορεύη*] pr sv (*σου* 799) 426 *d t* Arm Pal Syh
- 71 *κληρονομήσαι*] + *αυτην* A F M V O' *d f t y z* 55 59 Latcod 100 Aeth Arab Arm<sup>ap</sup> Co Syh
- 710 *μισούσω* 1°] + *αυτου* O<sup>-82</sup>-58 83 Latcod 100 Arm Bo Sa<sup>17</sup> Syh
- 719 *τὰ σημεῖα*] pr και G-58-426 52 246 Aeth Arab Bo Syh
- 719 *τήν* 1°] pr και 963 O<sup>-82</sup>-58 Latcod 100 Pal Sa<sup>2 3</sup> Syh
- 720 *σοῦ*] pr προσωπον O<sup>-82</sup> *d t* 509 Pal Syh (*οί λ' (θ' 108; ο' οι λ' 344) προσώπου σου* 108 85-321'(s nom)-344)
- 88 *σκαί*] pr και F V C'' *d*<sup>(-125)</sup> *s t* 318 28 319 407 646 Aeth Co
- 88 *ῥόαι*] pr και B<sup>c</sup> V C'' 118'-537 *d*<sup>(-125)</sup> Wl-127-767 *s t* 318 28 319 407' 646 Latcod 100 Aeth Arm Bo
- 813 *ἀγγυρίου*] pr και 72 *b*<sup>(-19)</sup> Phil I 224 Latcod 100 Tert *Ieiunio* 6 Marc IV 15 Syh
- 816 *ἐκπειράση*] pr να (*ιν* 58) A F M V oI' *f*<sup>-129\*</sup> 121-318-392 *z* 59 646
- 93 *σου* 3°] + *και* (> Bo) *εξολοθρευσει* (c var) *αυτους* (> 71') A F M O'<sup>-376</sup>-29 *f* 730 *t*<sup>-799</sup> *y*<sup>-318</sup> *z* 55 59 646 Aeth Arab Arm Bo Sa<sup>16 2 17</sup> Syh
- 95 *κύριος* 1°] + *ο θεος σου* O<sup>-376</sup> Latcod 104 Arm Sa<sup>16</sup> Syh (*ο' οι λ' + ο θς σου* 344)
- 96 *κληρονομήσαι*] + *αυτην* *b* Latcodd 100 104 Hi C Pel I 36 Bo Sa<sup>2 13</sup>
- 927 *ἀσεβήματα*] + *αυτου* O *d t* Syh
- 119 init] pr και *d t*
- 1119 *οἴκω*] + *σου* O Syh (*ο' (> 346) α' σ' θ' + σου* 85-321(s nom)-344-346)
- 1128 *ὄμιν* 2°] + *σημερον* O 44'-107 *t* 128-630' Aeth Arab Syh (*α' + σημερον* 344)
- 128 *πάντα*] pr κατα *b d f*<sup>-129</sup> 85<sup>mg</sup>-321<sup>mg</sup>-344<sup>mg</sup> *t z*<sup>-83</sup> 407' Arab Bo
- 1212 *οί παῖδες*] pr και O-381' 129 71' *z* Latcod 100 Aeth Arm Sa Syh
- 1217 *τά*] pr και V 72 529 Latcod 100 Aeth Arab
- 1218 *ἀντῷ*] pr εν *b d n t*
- 1218 *ό παίς*] pr και 426 Cyr I 880 Latcod 100 Aeth Arab Pal Sa<sup>1</sup>
- 1219 *χρόνον*] + *σου* *d t* Arm Barh 228
- 1219 *γῆς*] + *σου* 707 C''-(550<sup>text</sup>) 552 *d s t* 28 319 424
- 1231 *τά*] παντα O *d t* 128-630' Syh
- 1231 *ἔτι*] + *και* F M V O'<sup>(-72)</sup> *b*<sup>-19</sup> *f y*<sup>-71'</sup> *z* 59 Cyr I 420 IX 696 Latcod 100 Aug *Iudic* XLIX 2
- 132 *οἴδατε*] + *και* λατρευσωμεν αυτοις (*αυτους* 125) O *d t* Or *Cels* I 410
- 135 *ἐκ τῆς* 1°] *εξ* οικον 106 85<sup>mg</sup>-346<sup>mg</sup> *t* 71'-318-527 Latcod 100 Pal
- 136 *φιλος*] + *σου* F O-58 C''-551 *b d* 53'-129\*-246\* Wl 321' *t* 71' 68'-83 319 LatCyp *Fortun* 5 Aeth Bo Pal Sa<sup>1</sup> Syh
- 138 *οὐκ* 2°] pr και O-58-618 313 Cyr VI 969 Latcod 100 Luc *Parc* 2 Arm Pal Sa Syh
- 1317 init] pr και B Aeth Arab Arm Pal<sup>α</sup>

- 14<sub>1</sub> οὐκ ἐπιθήσετε] pr και O<sup>-82</sup> 414 d 246 n<sup>-75</sup> t 128-630' Tht Dt Aeth Arm Pal Syh  
 14<sub>6</sub> πᾶν κτήνος] pr και O 129-246 128-630\*-669 Aeth Arm Sa<sup>1</sup> Syh  
 14<sub>7</sub> δασύποδα] pr τον 58-376' d 246 30 t 121-318 z 55  
 14<sub>7</sub> χοιρογούλιον] pr τον 58-426 44' 246  
 14<sub>14</sub> στρουθόν] pr τον 376' 413 d<sup>(-106)</sup> n t  
 14<sub>14</sub> γλαῦκα] pr τον 376' 44 Bo  
 14<sub>14</sub> λάρων] pr τον 376' 44  
 14<sub>14</sub> ἱέρακα] pr τον 376'  
 14<sub>15</sub> ἐρωδιόν et κόκνον] pr τον 426  
 14<sub>16</sub> νυκτικόρακα] pr τον 426 44  
 14<sub>18</sub> init] pr και 58-82-376 b d n 343 t Arm  
 14<sub>27</sub> θήσεις] pr και F<sup>c</sup> d n t Tht Dt Latcod 100 Sa  
 15<sub>9</sub> τῷ ἀδελφῷ] pr εν b  
 15<sub>12</sub> δουλεύσει] pr και 71'  
 15<sub>23</sub> αἴμα] + αυτου F M<sup>mg</sup> V O<sup>-707</sup> C'' d f<sup>-129</sup> s t 28 59 319 646 Arab Syh  
 16<sub>1</sub> ἐξηλθεις] ἐξηγαγε(v) σε ζς ο θς σου d t  
 16<sub>3</sub> ἐξ] εκ γης (της b<sup>-19</sup>) C''<sup>-413</sup> b 129 30'-85<sup>txt</sup>-130-321<sup>txt</sup>-343 28 319 646 Latcod 100 Arab Co  
 16<sub>4</sub> οὐκ] pr και C'' b s 28 319 407' 646 Aeth Arm  
 16<sub>11</sub> ὁ 2°] pr και 72 C 53' 54-75' z Aeth Bo  
 16<sub>14</sub> σου 3°] + και 77-422 Latcod 100 Aeth Arab Bo Sa<sup>17</sup>  
 16<sub>18</sub> φυλάς] + σου O-58 Bo Sa<sup>3</sup> Syh  
 17<sub>10</sub> τόπου] + εκεινον O-58 d t LatLuc Athan I 6 Syh  
 17<sub>14</sub> ὁ θεός 848 707 52 319] > Bo; + σου rell  
 17<sub>15</sub> ὁ θεός B 848] > Bo<sup>A</sup>; + σου rell  
 17<sub>20</sub> αὐτοῦ 4°] + μετ αυτου A<sup>c</sup> M V oI cI' b d<sup>-125</sup> 246 n<sup>-75</sup> s<sup>-30'</sup> t 18'-83-630' 28 407' 646 Co  
 18<sub>4</sub> τοῦ οἴνου 125] + σου rell  
 18<sub>4</sub> ἐλαίου] + σου omn  
 18<sub>4</sub> τῶν προβάτων 848 29 414 56\*] > V; + σου rell  
 18<sub>5</sub> κύριος B 848 Cyr I 861 Latcod 100 Arm] + ο θεος σου (noster Aeth<sup>F</sup>) rell  
 18<sub>8</sub> πράσεως] + αυτου V O-58 d f<sup>-129</sup> t 319 Cyr I 877 Syh (α' + αὐτοῦ 85)  
 18<sub>9</sub> δέ] + σν O Syh  
 18<sub>16</sub> τῆ] εν Cyr VI 816 IX 892  
 18<sub>22</sub> ἐλάλησεν 1°] + αυτο (αυτω 44') d t<sup>(-799)</sup>  
 18<sub>22</sub> ἐλάλησεν 2°] + αυτο (αυτω 376 106 799) O-58 d t Syh  
 19<sub>1</sub> ὁ θεός 2°] pr κυριος O d<sup>-106</sup> n 85<sup>mg</sup>-346<sup>mg</sup> t z<sup>-630c</sup> Arm Syh  
 19<sub>4</sub> πλησίον] + αυτου A B F M V O'' d f W<sup>1</sup> t y z 59 319 Aeth Arab Arm Co Syh  
 19<sub>5</sub> πλησίον 1° B 848 C'' b n s z<sup>-83</sup> 28 407' 646 Latcod 100] > Arab; + αυτου rell  
 19<sub>5</sub> πλησίον 2°] + αυτου O d t 319 Aeth Bo Syh  
 19<sub>6</sub> καρδίᾳ] + αυτου A F M V O'' d f t y 68'-83 59 319 Aeth Arab Arm Co Syh  
 19<sub>8</sub> ὁ θεός] + σου A B F K M V O''<sup>-58</sup> 72-64 C''<sup>-552</sup> d f n s t<sup>-799</sup> y z 28 59 407' 646 Latcod 100 Arab Arm Co Syh  
 19<sub>9</sub> ἄς] pr αυτας O Syh  
 19<sub>14</sub> πλησίον B 319 Phil II 19 V 242] > Arab; + σου rell (α' + tui Syh<sup>m</sup>)  
 19<sub>14</sub> κληρονομία B] + σου rell  
 19<sub>14</sub> κληρονομήσαι] + αυτην A<sup>c</sup> M O'-707 C'' s 18-83 28 319 407 424 646 Bo Syh  
 20<sub>11</sub> ἐάν] pr και 552<sup>txt</sup> 125 Aeth; pr και εσται A<sup>c</sup> C''<sup>-552</sup><sup>txt</sup> b d<sup>-125</sup> s t z<sup>-83</sup> 630c 28 407' 646 Arm = Π  
 20<sub>11</sub> ἔσται] pr και 610 Latcod 100  
 20<sub>12</sub> περικαθιείς] pr και C'' b 246 458\* s 18'-120-630' 28 407' 646 LatAug Ios XXI 2  
 20<sub>14</sub> ἀπαρτίαν] + αυτης O d t<sup>-799</sup> Syh (σ' θ' + eius Syh)  
 21 κληρονομήσαι] + αυτην O d t Aeth Bo Syh  
 21<sub>2</sub> γερονσία F 848(vid) 376 19' 44-610 458 30' 74-76' 68] + σου (vestra Aeth) rell  
 21<sub>2</sub> κριταί 848(vid) 30' 407] + σου (σοι 68; vestri Aeth) rell  
 21<sub>3</sub> εἰργασται] + εν αυτη d t  
 21<sub>5</sub> ὁ θεός B 848(vid) 246 71'-527 630c 319 Latcod 100] > Aeth; + σου rell  
 21<sub>16</sub> τοῖς υἱοῖς 848(vid) Phil II 220 LatAmbr Cain I 13] > 343; + αυτου rell

- 2118 πατρός B 381' C'' b n s<sup>-30'</sup> 28 407' 424 Arm] + αυτου rell (ο' α' θ' + αὐτοῦ 344)
- 2118 μητρός] + αυτου A M V O'' 106 f<sup>(-53')</sup> 30' t y<sup>-71'</sup> z<sup>-630c</sup> 319 646 Aeth Arab Arm Co Syh (ο' α' θ' + αὐτοῦ 344)
- 223 οὕτως 1°] και οὕτω 458
- 2215 μήτηρ] + αυτης O Aeth Co Syh
- 2224 ἐξάξετε] pr και O 417 Or Cels I 170
- 2224 νεάνω] + επι λογον O<sup>-376txt-15</sup> Or Cels I 170 Syh
- 2224 ἀνθρωπων] + επι λογον O-15 Or Cels I 170 Syh
- 2224 πλησίον] + αυτου A F M V O'' d<sup>(-125)</sup> f t y z<sup>-83</sup> 55 59 319 Aeth Arab Arm Co Syh (α' σ' θ' ο' + αὐτοῦ 344)
- 2226 πλησίον B 848(vid) C'' n s 128-630c-669 28 407' Latcod 100] + αυτου rell (α' σ' θ' ο' + αὐτοῦ 344)
- 2228 βιασάμενος] + αυτην A F M V O'' d f t y<sup>-318</sup> z 55 59 319 Aeth Arab Co Syh
- 2229 fin] + αυτου O-58 d t Arm Bo Syh
- 234 Μεσοποταμίας] + συριας f<sup>-56\*</sup> Sa (α' Φαθοῦρ (c var) Συρίας M 85(s nom)-321(s nom)-344-346 Syh<sup>m</sup>)
- 238 εισελεύονται] + αυτοις (-τοι 58-82-426) O-58
- 2315 κυρίω B 848(vid) Phil I 156] + αυτου rell
- 2320 εισπορεύη] pr συ (σοι 799) O-58 d t 55 Syh
- 2321 ἐκζητήσει] + αυτην O d t<sup>-799</sup> Bo Syh
- 2325 φάγη] pr και C'' d s t 83 28 407' 424 Cyr I 557 Did Ps 53.7
- 244 ὁ ἀνήρ] + αυτης C''<sup>(-551)</sup> b 458 85 28
- 244 αὐτήν 2°] + του εναι O 106 t Or VI 333 335 Syh
- 247 ἀποδῶται] pr και b
- 247 ἀποθανεῖται] pr και b
- 249 θεός] + σου A B F M V O'' 52' b d 56<sup>txt-246</sup> n<sup>-458</sup> 85<sup>mg-130-321'</sup> t<sup>-602</sup> y z 28 59 319 509 Latcod 100 Aeth<sup>M</sup> Arm Co Syh (ο' α' θ' σ' + σου 344)
- 2410 πλησίον 848] + σου rell (σ' + tuo Syh<sup>m</sup>)
- 2413 ἀποδώσεις] + αὐτω F M V O'' 528 d 56'-129 767 t y 83 59 319 La Aeth Bo Sa<sup>3</sup> Syh
- 2414 ἐν] pr εν τη γη σου O Syh
- 2415 ἔχει] pr αυτος O-15 106 t Syh
- 2419 ἀμητόν] + σου A F M V O''<sup>-72</sup> b f y 68'-83 59 319 Cyr I 565 Eus VIII 2. 256 Syh
- 259 αὐτοῦ 1°] + προς αυτον A F M V O'' d f 54-458 t<sup>(-799)</sup> y z 59 319 Co Syh
- 2511 χεῖρα] + αυτης O C'' b d s t z<sup>-630c</sup> 28 407' Procop 940 Co Syh
- 2513 ἔσται] + σοι B Aeth
- 2514 idem 426 Aeth
- 2516 κυρίω 848 Phil III 37 Latcod 100 Spec 64 Arab] + τω θεω σου rell
- 2519 κατακληρονομήσαι] + αυτην O<sup>-72'</sup> C'' 106 246 767 s t<sup>(-799)</sup> z<sup>-630c</sup> 28 407' Aeth Arab Co Syh
- 262 ἦς] pr οσα αν (αὐτ εαν) ενεγκης απο της (> 58) γης σου O-58 d<sup>-106</sup> t Sa Syh (cf θ' ο' ὅσα ἐὰν ἐνέγκης ἀπὸ γῆς σου ἦν 344; α' ὅσα οἴσεις ἀπὸ γῆς σου σ' οὐ ἐὰν εἰσενέγκης ἀπὸ τῆς γῆς σου 85-321'-344)
- 265 πολὺ] pr και d t<sup>-799</sup> 128-669
- 2611 καὶ 3°] pr συ (σοι 82) O-58 Arm Syh
- 2613 ἐντολάς] + σου F M O''<sup>-58</sup> 381' C''<sup>-417</sup> f 85'-321 121-392 z<sup>-630c</sup> 28 59 319 Aeth Arab Syh
- 2614 οὐκ 2°] pr και 376 18 Aeth Arm Sa
- 2614 ἐποίησα] + παντα O<sup>-82-58</sup> d<sup>-125</sup> t Syh
- 2617 δικαιώματα] + αυτου V O d<sup>(-125)</sup> 53' W<sup>I-54-75'</sup> t 319 Aeth Co Syh
- 2619 εἶναί 2°] pr και O-58 n t Sa Syh
- 271 Ἰσραήλ] + τω λαω O-58 d t<sup>-76'</sup> Arab Syh
- 2712 Λευί] pr και A Aeth
- 2713 Ζαβουλών] pr και 376 630 Aeth Arab
- 2714 Ἰσραήλ] pr ανδρι 58-82-426<sup>mg</sup> Latcod 100 Sa Syh (cf ο' pr ανδρι α' σ' pr ανδρα 344)
- 2717 πλησίον] + αυτου O 106-107<sup>(mg)</sup> t Arm Bo Syh
- 2722 ἀδελφῆς] + αυτου F O-58 d t Gie LatPsAmbr Lex 6 Arm Syh
- 2722 πατρός] + αυτου V O 106 n t<sup>-799</sup> 121 68'-83 Gie Aeth Bo Syh

- 63 η σοι A F V 58-72 C' f s<sup>-30'</sup> y 28 55 59 319 407 646 Arm  
618 γενηται (γενν. 376) σοι 376' Latcod 100 Syh  
815 ἐκ πέτρας ἀκροτόμου] ad fin tr O Syh  
818 δίδωσιν σοι 426 529 118'-537 318 Arm Syh  
927 Ἀβραάμ—Τακώβ] post σου tr O 44 Syh  
108 ἐκείνῳ] post καιρῶ tr O Syh  
1013 η σοι O Or III 551 Latcod 100 Hil Ps II 15 CXVIII dalet Arm Syh  
111 τὰς ἐντολάς] et τὰς κρίσεις tr O 407 Arab Syh  
114 τὰ ἄρματα] et τὴν ἵππον tr O d t Syh Barh 228  
1117 ἔδωκεν] post κύριος 2° tr O'-64 426 83 Syh  
121 κύριος—ὑμῶν/δίδωσιν] tr O  
122 τοῖς θεοῖς αὐτῶν] post αὐτούς tr O-82 Syh  
1225 γενηται σοι O Arm Bo Syh  
1226 γενηται (-νωται Eus) σοι B O 551 b d n t-370 z 407' Eus VI 13 Arm Syh  
1228 idem O-376 Arm Syh  
135 τὸ ἐπύπνιον/ἐνυπνιαζόμενος] tr O Syh  
1316 τὴν πόλιν] post πῦρι tr O Arm Syh  
1420 πᾶν θνησιμαῖον] post φάγεσθε tr O d t Syh  
1511 ἐντελλομαι σοι O 422 d-106 LatSpec 24 Syh  
1515 idem O-58 b d-106 n 83 Latcod 100 Arm Syh  
176 μαρτυρι ἐνι O d t  
1717 αὐτοῦ/ἡ καρδιά] tr O-72 LatAug Deut 27 Arm Syh  
197 σοι] post ἐντέλλομαι tr B V O 422 Arm Bo Syh  
199 ποιῆν] post τὰντας 1° tr O Syh  
1920 ἔτι] post ποιῆσαι tr O Syh  
2014 κύριος—σου 2°] post δίδωσίν tr O-376  
2118 η τι 82 Arm Syh  
227 γενηται σοι O-376 Arm Syh  
2213 λαβη τις O d t z-630c Arm Syh  
2227 ὁ βοηθήσω] post ἦν tr B O CyrHier 753 Arm Bo Syh  
2228 τις] post εἶρη tr O d t LatAug Deut 34 Arm  
23 δεκάτης] post γενεάς tr O d t(-799) Syh  
2324 comma] post (25) fin tr O-82 Arab Syh  
2324 ἐν—σου 2°] post στάχυν tr O 121 Eus VIII 2. 225 Aeth Bo Syh  
241 λαβη τις O-376 106 Chr V 220 Or VI 327 Latcod 100 Arm Syh  
245 idem O-426 Arm Syh  
2415 ὁ ἥλιος] post αὐτῶ 1° tr O Syh  
2416 ἐαντοῦ ἁμαρτίᾳ] tr O-376 Or Cels IV 260 Arm Syh; αμ. αὐτον 376 44 Tht I 268  
2418 σοι] post ἐντέλλομαι tr O-72 LatSpec 11 Arm Syh  
2422 ἐντελλομαι σοι 82(\*).376' b 319 Latcod 100 Pel Vita 8 Arm Syh  
2519 σε] post σου 1° tr O-376 Syh  
2812 κυριος σοι O-376 30' Syh  
2844 τούτῳ οὐ δαμιεῖς] οὐκ ἐκδ. τουτω (c var) O LatAmbr Tob 66 Aeth Arm Syh  
2852 σοι] ad fin tr O-376 Syh  
2864 ξύλοις καὶ λίθοις] ad fin tr O Syh  
2865 σοι] post κύριος tr O Syh  
2866 ἡμέρας] et νυκτός tr O Mel 94 Arab Arm Syh  
292 ἐν γῆ Αἰγύπτῳ/ἐνώπιον ὑμῶν] tr O Syh  
2915 τοῖς οὐσιν ὠδε O d t Aeth Syh  
2919 γενοιτο μοι 426 Arm  
305 σε ποιήσει 1°] tr O d t Syh  
305 σε ποιήσει 2°] tr O Arm Syh  
309 καί 2°—σου 4°] post σου 5° tr A F M O''-707 C'' d f 30' t y 68'-83 55 59 319 646 Arab  
Bo Syh  
3011 οὐδὲ μακράν] post σοῦ tr O-376 Syh  
3012 ἡμῖν 2°] post αὐτὴν 1° tr B O d t LatAug Perf 22 Ruf Rom VIII 2 Syh  
3013 ἡμῖν 2°] post αὐτὴν 1° tr O-58 d t LatAug Perf 22 Tert Marc IV 35 Syh

- 30<sup>15</sup> τὸν — ἀγαθὸν] το αγ. και τον θανατον G-426 Syh  
 30<sup>16</sup> τὰ δικαιώματα] et τὰς ἐντολάς 2° tr A O 57\*(vid) Latcod 104 Arab Bo Syh  
 31<sup>2</sup> εἰσπορεύεσθαι] et ἐκπορεύεσθαι tr 426 Latcod 100 Arm Syh  
 31<sup>6</sup> ανη σε O<sup>-82</sup> Arm Syh  
 31<sup>6</sup> σε 2°] ad fin tr O Latcod 100 Syh  
 31<sup>14</sup> τοῦ θανάτου] post σου tr O Syh  
 31<sup>22</sup> ἐκείνη] post ἡμέρα tr O C' 646 Syh  
 32<sup>6</sup> σου] post πατήρ tr 426 LatIren IV 31.2 Arm<sup>ap</sup> Syh  
 32<sup>27</sup> ταῦτα πάντα] tr F 29-376'-707 56 W<sup>1</sup>-54 Latcod 250 Arm Syh  
 32<sup>39</sup> ἐξελεῖται] ad fin tr 376 Syh  
 34<sup>8</sup> πένθους κλανθμοῦ] tr 376'; κλ. του πενθ. d<sup>-610</sup> t  
 34<sup>10</sup> ἔτι] post προφήτης tr 426  
 34<sup>10</sup> αυτον κυριος O<sup>-82</sup> d t 120 Phil III 60

That these instances constitute hex activity is clear from the fact that in all but one of them (5<sup>16</sup>) *O* mss are always involved. Again *d* (13) and *t* (11) are usually attested when one or two other groups also witness to the reading.

Two observations about textual relationships which might be made concern 106 and 82. Ms 106 has been assigned to *d* although in the latter part of Deut it is actually much closer to *t*. Ms 82 is not really *O* in chh 1—7 but joins *O* for the rest of the book.

One question which remains is that of possible post-hex activity. The obelus as is well known designates passages which Origen found in the Greek but not in his Hebrew text. What is to be examined in list 4 is the possibility of later copyists who realize the meaning of the obelus omitting such passages. Only passages for which the obelus tradition is extant are here listed. All instances =  $\text{M}$ .

List 4

- |                                                                                     |                                                                                                                                       |
|-------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------|
| 2 <sup>6</sup> μέτρον] sub ÷ Syh; > 58 73'                                          | 4 <sup>19</sup> καί 5°] sub ÷ G; > Or <i>Cels</i> II 262 III 28 36 Syh                                                                |
| 2 <sup>7</sup> καί τὴν φοβερὰν] sub ÷ Syh; > 58                                     | 4 <sup>19</sup> τοῖς 2°] sub ÷ G Syh; > 58 Or <i>Cels</i> III 36                                                                      |
| 2 <sup>13</sup> καὶ ἀπάρατε ὑμεῖς] sub ÷ Syh; > 58-426 458 Arab                     | 4 <sup>22</sup> τοῦτον] sub ÷ G Syh; > B <sup>txt</sup> 58-72 b d 53' n t <sup>(-799)</sup> Latcod 100 Aeth Arm Bo Sa <sup>1 17</sup> |
| 2 <sup>34</sup> αὐτῶν 1°] sub ÷ Syh; > 58-72 b Arab Bo                              | 4 <sup>25</sup> σου] sub ÷ G Syh; > Arab                                                                                              |
| 3 <sup>25</sup> ταύτην] sub ÷ Syh; > 58 125 Arm                                     | 4 <sup>33</sup> ζῶντος] sub ÷ Syh; > Arab                                                                                             |
| 4 <sup>1</sup> σήμερον] sub ÷ Syh; > 58                                             | 4 <sup>37</sup> ὑμᾶς] sub ÷ Syh; > 58 Bo                                                                                              |
| 4 <sup>2</sup> σήμερον] sub ÷ Syh; > F <sup>b</sup> vid 58 125' Latcod 100 Arab Arm | 5 <sup>14</sup> ἐν αὐτῇ] sub ÷ Syh; > 58 LatAug C Adim 16                                                                             |
| 4 <sup>3</sup> ὁ θεὸς ἡμῶν] sub ÷ Syh; > 58 Latcod 100 Arm                          | 5 <sup>15</sup> καὶ ἀγιάζειν αὐτήν] sub ÷ Syh; > 58-426 Arab                                                                          |
| 4 <sup>7</sup> ἐστιν] sub ÷ Syh; > 58                                               | 6 <sup>1</sup> οὕτως] sub ÷ Syh; > 318 Aeth Arab                                                                                      |
| 4 <sup>9</sup> πάντα] sub ÷ Syh; > 58 761* Procop 613 Arab                          | 6 <sup>2</sup> σήμερον] sub ÷ Syh; > 58 Latcod 100                                                                                    |
| 4 <sup>10</sup> τῆ — ἐκκλησίας] sub ÷ Syh; > 58-426                                 | 6 <sup>4</sup> init — Αἰγύπτου] pr ÷ Syh; > 381'-426 d <sup>-106</sup> Arab                                                           |
| 4 <sup>15</sup> ἐν τῷ ὄρει] sub ÷ G Syh; > 58 LatSpec 4 Arab                        | 6 <sup>6</sup> καὶ 2° — fin] sub ÷ Syh; > 58 b                                                                                        |
| 4 <sup>18</sup> ὁ ἔρπει] sub ÷ G Syh; > 58 Latcod 100 Spec 44                       | 6 <sup>12</sup> τοῦ θεοῦ σου] sub ÷ Syh; > 58                                                                                         |
| 4 <sup>18</sup> ὅσα ἐστὶν] ἐστὶν sub ÷ G Syh = $\text{M}$ ; > 58                    |                                                                                                                                       |



- 613 *καί* 2° — *κολληθήσῃ*] sub ÷ Syh; > 58 107'-125 Arab Barh 228
- 620 *ἔσται*] sub ÷ Syh; > 58 Aeth Arab
- 623 *δοῦναι* 2°] sub ÷ Syh; > C'' 610 53' s 28 319 407 646 Bo
- 78 *καί* 2° — *ὑψηλῶ*] sub ÷ Syh; > B<sup>txt</sup> 58-426 Arab
- 711 *ταῦτα*] sub ÷ Syh; > F<sup>txt</sup>(cprm) 58 551 71'-527 z<sup>-83</sup> 630<sup>c</sup> 646 Arab Arm
- 712 *πάντα*] sub ÷ Syh; > B V 58-72 C'' 106 n s t 630<sup>c</sup> 28 319 509 Latcod 100 Aeth Arab Bo
- 713 *κύριος*] sub ÷ G(vid) Syh; > C''<sup>-46'</sup> 52' 417 Arab
- 717 *ἔτι*] sub ÷ G; > 55 Aeth
- 719 *τὰ μεγάλα ἐκεῖνα*] sub ÷ G Syh; > B\* Arab
- 722 *γένηται — καί* 2°] sub ÷ G; > Arab Barh 228
- 83 *ῥήματι*] sub ÷ G Syh; > 426\* 127
- 85 *οὕτως*] sub ÷ G Syh; > Phil III 255
- 87 *καί πολλήν*] sub ÷ G Syh; > 58 Arab
- 89 *σου*] sub ÷ G Syh; > Latcod 100
- 812 *ἐν αὐταῖς*] sub ÷ G Syh; > Phil I 224
- 813 *σοι* 1°] sub ÷ G Syh; > B\* 58-82 Arm
- 813 *σοι* ult] sub ÷ G Syh; > B<sup>c</sup> V 72 b 610 68' 407' Phil I 224 Arm Sa<sup>1</sup> 2
- 815 *ἐκείνης*] sub ÷ G Syh; > V 58 Arm
- 817 *τὴν μεγάλην*] sub ÷ G Syh; > 426<sup>txt</sup> 767 321\* Phil I 224 Arab
- 820 *λοιπά*] sub ÷ G; > 58 Aeth<sup>M</sup> Arab Arm
- 92 *καί πολύν*] sub ÷ G Syh; > Aeth<sup>F</sup> Arab
- 93 *ἐστίν*] sub ÷ G Syh; > 58
- 94 *τὴν ἀγαθήν*] sub ÷ G Syh; > 58-426-707 125 La Arab
- 96 *σήμερον*] sub ÷ G Syh; > A Arab
- 97 *τά*] sub ~ Syh; > G-426
- 910 *ἐγγραπτο*] sub ÷ G Syh; > 58 Arab
- 912 *ἐκ γῆς*] *γῆς* sub ÷ G; *ἐξ οἱ* 83 Arab
- 913 *λελάληκα — δῖς*] pr ÷ Syh; sub ÷ G; > 58 Arab
- 918 *δύτερον*] sub ÷ G Syh; > 619\* Aeth<sup>M</sup>
- 918 *τοῦ θεοῦ ὑμῶν*] sub ÷ Syh; *τοῦ θεοῦ* sub ÷ G; > Arab Bo
- 921 *αὐτόν* 1°] sub ÷ G Syh; > 77 b Arm
- 921 *καί ἐγενήθη*] sub ÷ G; > 58 d<sup>-106</sup> Arm
- 926 *βασιλεῦ τῶν θεῶν*] pr ÷ Syh; sub ÷ G; > 58 Arab
- 926 *τῇ μεγάλῃ* 1°] sub ÷ G; > Arab
- 926 *ἐν* 2° — *καί* 4°] sub ÷ G; > 72 b 54-75' Arab
- 926 *σου τῇ* 3°] sub ÷ G Syh; > 72-82 Arm
- 926 *καί* ult — fin] sub ÷ G Syh; > 44 Arab
- 928 *λέγοντες*] sub ÷ G; > 426 Aeth Bo
- 929 *ἐκ γῆς Αἰγύπτου*] sub ÷ G; *γῆς Αἰγ.* sub ÷ Syh; > 58 Arab
- 1011 *τούτων*] sub ÷ G; > 58-376 Arab
- 1013 *τοῦ θεοῦ σου*] sub ÷ G Syh; > 58
- 1018 *προσηλύτω καί*] sub ÷ G Syh; > PsClem 221 Arab
- 116 *αὐτῶν* 3°] sub ÷ G; > 58 44 56<sup>c</sup>-129 54-75' 30' 55 Bo
- 117 *ὑμῖν σήμερον*] sub ÷ G; > Aeth Arab
- 118 *αὐτοῦ*] sub ÷ G; > Arab
- 118 *τὸν Ἰορδάνην*] sub ÷ G Syh; > 58-72 Arab
- 119 *μετ' αὐτούς*] sub ÷ G Syh; > 58 Arab
- 1113 *τῆς* 1°] sub ÷ G; > 82
- 1113 *τῆς* 2°] sub ÷ G; > 82 75
- 1128 *ὄσας — ὑμῖν* 1°] sub ÷ G Syh; > 58-426 44'-107
- 1131 *ἐν* 1° — *ἡμέρας*] sub ÷ G Syh; > 426 Arab
- 1132 *ταῦτα*] sub ÷ G Syh; > 58-82 Arab
- 1132 *ταύτας*] sub ÷ G Syh; > 58
- 1211 *σήμερον*] sub ÷ G Syh; > Arab
- 1211 *καί* 5° — *ὑμῶν* 6°] sub ÷ G Syh; > B 426 529 83 Tht I 416<sup>ad</sup> LatSpec 59 Arab Sa
- 1214 *ὁ — αὐτόν*] sub ÷ G; > 58
- 1214 *σήμερον*] sub ÷ G Syh; > 426 Latcod 100 Arab
- 1215 *ἐν σοί*] sub ÷ G Syh; > 58-426 Aeth Arab
- 1215 *ἐπὶ τὸ αὐτό*] sub ÷ G Syh; > 426
- 1222 *ἐν σοί*] sub ÷ G Syh; > 58
- 1225 *τὸ καλὸν καί*] pr ÷ Syh; sub ÷ G; > 58-426
- 1225 *τοῦ θεοῦ σου*] sub ÷ G; > 72 528
- 1226 *ὁ — fin*] sub ÷ G Syh; > 426 Arab
- 1228 *καί ποιήσεις*] sub ÷ G; > 426 Aeth
- 1232 *σήμερον*] sub ÷ G Syh; > 58 Anast 661 Arab
- 1313 *πάντας*] sub ÷ G; > 407 Arab
- 1315 *πάντας*] sub ÷ G Syh; > 58 n<sup>-127</sup> Pal<sup>β</sup>
- 1315 *ἀναθέματι*] sub ÷ G Syh; > 58 246 75' 392 Bo
- 1317 *κύριος* 2°] sub ÷ G Syh; > B 58-72 125 Latcod 100 Arab Bo
- 1318 *τὸ καλὸν καί*] sub ÷ G; > 426 Arab
- 142 *ὁ θεός σου*] sub ÷ G Syh; > 75
- 147 *ὄνυχιστήρας*] sub ÷ G Syh; > 58

- 14<sub>8</sub> *καί* 2° — *μηρυνκισμὸν*] sub ÷ Syh; > 58; *ὄνυχίζει* — *μηρυνκισμὸν* sub ÷ G; om *ὄνυχίζει* — *μηρυνκισμὸν* 426 = M
- 14<sub>18</sub> *ταῦτά*] sub ÷ G Syh; > B F 72-82 C'' b 54-75' s-30' z-83 28 319 407' Latcod 100 Aeth Arab Arm Co: cf M
- 14<sub>21</sub> *σου* 2°] sub ÷ G Syh; > 55
- 14<sub>22</sub> *κύριος* — *σου* 2°] sub ÷ G Syh; > 58-72 71' Bo
- 14<sub>24</sub> *αὐτά*] sub ÷ G; > 376 56\* Sa
- 14<sub>27</sub> *αὐτό*] sub ÷ G; > 58
- 15<sub>2</sub> *τῷ θεῷ σου*] sub ÷ G Syh; > Arab Bo
- 15<sub>4</sub> *ὁ θεός σου* 1°] sub ÷ G Syh; > 58
- 15<sub>6</sub> *σύ* 2°] sub ÷ G Syh; > B 72 71'-527 z-83 Latcod 100 Co
- 15<sub>9</sub> *κρυπτόν*] sub ÷ G; > 58 Aeth Arab
- 15<sub>9</sub> *μεγάλη*] sub ÷ G Syh; > 58 Aeth-M Arab
- 15<sub>10</sub> *καί* 1° — *ἐπιδέηται*] sub ÷ G; > 58-426
- 15<sub>11</sub> *ποιεῖν* — *τοῦτο* 2°] sub ÷ G; > 426 d-106
- 15<sub>15</sub> *ἐκεῖθεν*] sub ÷ G Syh; > 58-426 Arab
- 15<sub>15</sub> *ποιεῖν*] sub ÷ G; > 29-58 z-83 Aeth<sup>F</sup> Arab
- 15<sub>20</sub> *ὁ θεός σου*] sub ÷ G Syh; > Arab Bo
- 15<sub>22</sub> *ἐν σοί*] sub ÷ G Syh; > 58 16 Aeth
- 15<sub>22</sub> *φάγεται*] sub ÷ G; > 72-426
- 16<sub>2</sub> *ὁ* — *αὐτόν*] sub ÷ G = M; *ὁ θεός σου* sub ÷ Syh; om *ὁ θεός σου* Arab; om *αὐτόν* 58-426 b 75' 318 Latcod 100 Aeth Arm
- 16<sub>7</sub> *καὶ ὀπτήσεις*] sub ÷ G; > 58 Eus VI 14 Arab
- 16<sub>8</sub> *πλήν* — *fin*] sub ÷ G Syh; > 426
- 16<sub>9</sub> *ὀλοκλήρους*] sub ÷ G Syh; > B 58 Latcod 100 Aeth Arm
- 16<sub>11</sub> *αὐτόν*] ÷ *αντω* G Syh; > B 58-82-426 321' ms Latcod 100 Aeth Arab Arm Bo
- 16<sub>12</sub> *γῆ*] sub ÷ G Syh; > 618\* 414 d-106
- 16<sub>14</sub> *ἡ οἶσα*] sub ÷ Syh; *οἶσα* sub ÷ G; > 58; om *οἶσα* 106 53' n t Arm Bo = M
- 16<sub>15</sub> *ὁ* 1° — *αὐτόν*] sub ÷ G; *ὁ θεός σου* sub ÷ Syh; > Arab
- 16<sub>16</sub> *κύριος*] sub ÷ G; > Arab
- 16<sub>16</sub> *τοῦ θεοῦ σου* 2°] sub ÷ G Syh; > 58 Bo
- 16<sub>20</sub> *εἰσελθόντες*] sub ÷ G Syh; > Bo
- 17<sub>8</sub> *καί* 3° — *ἀντιλογίας*] sub ÷ G Syh; > d-106
- 17<sub>8</sub> *ἐπικληθῆναι* — *fin*] sub ÷ G; > 426 Arab Bo<sup>A</sup>
- 17<sub>10</sub> *ὁ* — *ἐκεῖ*] sub ÷ G; *τό* — *ἐκεῖ* sub ÷ Syh; > 426 Arab
- 17<sub>10</sub> *σφόδρα*] sub ÷ G Syh; > A B V 707 129 121-318 68'-630<sup>c</sup>(vid) Cyr I 881 Latcod 100 Aeth Arab Bo
- 17<sub>12</sub> *ὅς* 2° — *ἐκείναις*] sub ÷ G; ῆ — *ἐκείναις* sub ÷ Syh; > 426 Arab
- 18<sub>5</sub> *ἐναντι* — *σου* 2°] sub ÷ Syh; > 58-72-426
- 18<sub>5</sub> *καὶ ἐλόγειν*] sub ÷ Syh; > 426 85 28 Arab
- 18<sub>12</sub> *τῷ θεῷ σου*] sub ÷ G Syh; > 58 Latcod 100 Hi C Pel I 36 Ruf Num XVI 7 Aeth Arm Bo
- 18<sub>14</sub> *οὔτοι*] sub ÷ G Syh; > LatHi C Pel I 36 Spec 55 Co
- 18<sub>17</sub> *πάντα*] sub ÷ G Syh; > 58
- 18<sub>19</sub> *ὁ προφήτης*] sub ÷ G Syh; > 58-72 54-75' Arab
- 18<sub>22</sub> *ἐκεῖνος*] sub ÷ Syh<sup>mg</sup>; > A\* F K M V O''-82 d f-246 458 t y-121 59 319 Cyr I 432 Arm Syh<sup>txt</sup>
- 19<sub>6</sub> *καὶ ἀποθήνη*] sub ÷ Syh; > B 58-426 C''-131<sup>ms</sup> 537 s-321<sup>ms</sup> 28 407' Latcod 100 Aeth Arm
- 19<sub>7</sub> *τὸ ῥῆμα τοῦτο*] sub ÷ Syh; > 58 Aeth<sup>M</sup>
- 19<sub>15</sub> *πάν* 2°] sub ÷ Syh; > 58
- 19<sub>17</sub> *ἐναντι* 3°] sub ÷ Syh<sup>m</sup>; > 58 106-125
- 19<sub>21</sub> *ἐπ' αὐτῶ*] sub ÷ Syh; > 58
- 20<sub>14</sub> *πάντα* 1°] sub ÷ Syh; > 58
- 20<sub>14</sub> *πάσαν* 2°] sub ÷ Syh<sup>m</sup>; > 58
- 20<sub>16</sub> *τὴν γῆν αὐτῶν*] sub ÷ Syh<sup>m</sup>; > 426 Latcod 100
- 20<sub>16</sub> *ἀπ' αὐτῶν*] sub ÷ Syh; > B 58 b 630<sup>c</sup> Latcodd omn Aug *Ios* XXI 2 Aeth-C Bo
- 20<sub>17</sub> *καὶ τὸν Γεργεσαίων*] sub ÷ Syh<sup>m</sup>; > B<sup>txt</sup> 58 422 Arab
- 21<sub>9</sub> *τοῦ* — *fin*] sub ÷ Syh; > 58
- 21<sub>15</sub> *αὐτῶν* 1°] sub ÷ Syh; > 58-72 Aeth
- 21<sub>15</sub> *αὐτῶν* 2°] sub ÷ Syh; > 58 46 d-106 799 Phil I 209<sup>ap</sup> LatAmbr *Cain* I 13 Aeth Arm Sa<sup>3</sup>
- 22<sub>5</sub> *ἐστιν*] sub ÷ Syh; > 53'-246 527 55 Aeth
- 22<sub>8</sub> *δέ*] sub ÷ Syh<sup>m</sup>; > B O b W<sup>I</sup> Cyr I 585 Latcod 100
- 22<sub>16</sub> *ταύτην*] sub ÷ Syh<sup>m</sup>; > 58-72 Arab
- 22<sub>17</sub> *αὐτῆ*] sub ÷ Syh<sup>m</sup>; > 707 Arm
- 22<sub>18</sub> *ἐκείνον*] sub ÷ Syh; > 58 55
- 22<sub>29</sub> *δίδραγμα*] sub ÷ Syh<sup>m</sup>; > 58
- 23<sub>11</sub> *τὸ σῶμα αὐτοῦ*] sub ÷ Syh<sup>m</sup>; > 58
- 23<sub>13</sub> *ἐν αὐτῷ* 2°] sub ÷ Syh<sup>m</sup>; > B 58-707\*(vid) Latcod 100 Aeth Arm

- 23<sup>16</sup> κατοικήσει 2°] sub ÷ Syh<sup>m</sup>; > b<sup>-19</sup>  
d<sup>-106</sup>
- 23<sup>17</sup> ὀνκ 3° — fin] sub ÷ Syh; > 58-426  
417\* 130 799 527 Arab
- 23<sup>18</sup> ἔστω] sub ÷ Syh; > 54-75'
- 24<sup>17</sup> καὶ χήρας] sub ÷ Syh; > 426
- 24<sup>18</sup> γῆ] sub ÷ Syh<sup>m</sup>; > 44 458 18
- 25<sup>9</sup> τὸ ἐν] pr ÷ Syh; > 426 LatOr  
Matth XVII 30 Bo
- 25<sup>15</sup> ἐν κλήρω] sub ÷ Syh<sup>m</sup>; > 58
- 26<sup>8</sup> αὐτός] sub ÷ Syh; > 72 b 44-107'  
75-127 71 Arab Bo Sa<sup>3</sup>
- 27<sup>7</sup> σωτηρίου] sub ÷ Syh; > 58 53\*  
799 407
- 27<sup>26</sup> πᾶς ἀνθρώπος] πᾶς sub ÷ Syh; >  
426 Chr IX 188 Cyr VII 649 Epiph  
I 331 Eus VI 14 = M; om πᾶς  
72-376 76' 59
- 28<sup>7</sup> ὁ θεός σου] sub ÷ Syh; > 58 30  
Aeth<sup>M</sup> Arab
- 28<sup>11</sup> ὁ θεός σου] ὁ θεός sub ÷ et om σου  
Syh; > 58
- 28<sup>11</sup> ἐπὶ τῆς γῆς] sub ÷ Syh: contra M;  
> 58-72 551
- 28<sup>12</sup> καὶ 2° — fin] pr ÷ Syh; sub ÷ G;  
> B<sup>txt</sup> 58-426 Latcodd 100 104
- 28<sup>13</sup> ὁ θεός σου] sub ÷ G Syh; > 58  
Aeth Arab Barh 240
- 28<sup>24</sup> καὶ 2° — fin] sub ÷ G; > 58-426  
Latcodd 104 Arab
- 28<sup>27</sup> ἀγρία] sub ÷ G; > 58
- 28<sup>29</sup> σοι] sub ÷ G Syh<sup>m</sup>; > B 707 615\*  
246 730 318 630<sup>c</sup>
- 28<sup>37</sup> ἐκεῖ 1°] sub ÷ G Syh<sup>m</sup>; > Arm
- 28<sup>39</sup> ἐξ αὐτοῦ] sub ÷ G; > 707
- 28<sup>45</sup> καὶ 4° — σε 4°] sub ÷ G Syh<sup>m</sup>;  
> 426 d<sup>-106</sup> 246 458 669<sup>txt</sup> Arab Sa
- 28<sup>50</sup> ὅστις] sub ÷ G; > 58: cf M
- 28<sup>53</sup> σου 4°] sub ÷ G; > 58
- 28<sup>53</sup> σου 5°] sub ÷ G; > oI-58 83 Sa
- 28<sup>55</sup> σου 1°] sub ÷ G Syh<sup>m</sup>; > 58-707  
C'' b d n s t 28 59 407' 646 Aeth  
Arab Arm Bo
- 28<sup>56</sup> αὐτῆς 3°] sub ÷ G; > 58 Arm
- 28<sup>60</sup> τὴν πονηράν] sub ÷ G Syh<sup>m</sup>; > 426
- 28<sup>64</sup> ὁ θεός σου] sub ÷ G Syh; > Aeth<sup>-M</sup>
- 29<sup>4</sup> ὁ θεός] sub ÷ G Syh; > 426 54-75'  
55 Tht Dt<sup>te</sup>(2°) Aeth<sup>-CM</sup> Arab
- 29<sup>9</sup> πάντας] sub ÷ G Syh; > 426 407
- 29<sup>18</sup> ἄνω] sub ÷ G Syh; > 58 LatPsPhil  
XXV 5
- 29<sup>20</sup> τῆς διαθήκης ταύτης] sub ÷ G; > 58  
Arab
- 29<sup>20</sup> τοῦ νόμου] sub ÷ G Syh; > B 58  
630<sup>c</sup> Arab
- 29<sup>28</sup> σφόδρα] sub ÷ G Syh<sup>m</sup>; > 58 55
- 30<sup>9</sup> ὁ θεός σου 2°] sub ÷ G; > 58
- 30<sup>10</sup> καὶ 1° — αὐτοῦ 2°] sub ÷ G Syh;  
> 44-107' 343 Latcodd 100
- 30<sup>14</sup> ἔστω] sub ÷ G Syh; > 58-72 761\*  
53' 75 Tht Dt
- 30<sup>14</sup> καὶ 2° — σου 3°] sub ÷ G Syh<sup>m</sup>;  
> 426 417 120
- 30<sup>16</sup> init — σου 1°] sub ÷ G; > 426 Arab
- 30<sup>16</sup> πάση] sub ÷ G Syh; > 58 125 Arab
- 31<sup>4</sup> δυνάμ] sub ÷ G Syh; > Pal
- 31<sup>4</sup> οἷ — Ἰορδάνου] sub ÷ Syh<sup>m</sup>; πέραν  
τ. Ἰορδ. sub ÷ Syh<sup>T</sup>; > 58-426 Arab  
Pal
- 31<sup>9</sup> εἰς βιβλίον] sub ÷ G Syh; > 58 18  
Arab
- 31<sup>10</sup> ἐν 1° — ἐκεῖνη] sub ÷ G Syh; > 58  
125 246 Arab
- 31<sup>11</sup> κύριος] sub ÷ G Syh<sup>m</sup>; > Latcodd 103  
Luc Athan I 9 Aeth<sup>-C</sup>
- 31<sup>14</sup> εἰς — μαρτυρίου 2°] sub ÷ Syh;  
> 58-426 75' Pal
- 31<sup>15</sup> καὶ 2° — μαρτυρίου] sub ÷ Syh;  
> V O-376
- 31<sup>20</sup> τὴν ἀγαθήν] sub ÷ Syh<sup>m</sup>; > 125  
767 Aeth<sup>C</sup> Arab
- 31<sup>21</sup> τοῖς — fin] sub \* 56 (mend pro ÷);  
> 426
- 31<sup>28</sup> πάντας] sub ÷ Syh; > 58 Aeth<sup>M</sup>  
Pal(vid)
- 32<sup>19</sup> καὶ ἐξήλωσεν] sub ÷ Syh<sup>m</sup>; ἐζ. sub  
÷ Syh<sup>b</sup>; > 58<sup>txt</sup>: cf M
- 32<sup>25</sup> αὐτούς] sub ÷ Syh<sup>b</sup>; > 58 Barh 246
- 32<sup>40</sup> καὶ 1° — μου 2°] sub ÷ Syh; > F<sup>b</sup>  
58<sup>txt</sup>
- 34<sup>8</sup> ἐπὶ — Ἰεριχώ] sub \* Syh<sup>m</sup> ms(mend  
pro ÷); > 426 Syh<sup>m</sup> txt

In the above list of passages three witnesses recur again and again. For Hebrew influence on Arab cf J W Wevers, *Textual Affinities*. Mss 58 and 426 show post-hex activity, the former witnessing to the omission of a passage sub ob 121 times; the latter, 53 times. In fact, 58 actually omits one passage which is wrongly under the obelus (28<sup>11</sup>). That 58, and to a lesser extent 426, witness to post-hex activity is confirmed by the following list of passages in which 58 and/or 426 omit a passage absent in M but present in Deut for which an obelus is not extant in the textual tradition.

List 5

- |                                                                                                                  |                                                  |
|------------------------------------------------------------------------------------------------------------------|--------------------------------------------------|
| 130 om γῆ 376' 73'-551* 55 Syh                                                                                   | 199 om πάσαις 58 Arab                            |
| 135 om ταύτην V 58 C'' 767 s-343 344 <sup>ms</sup><br>71'-527 630 28 319 407 646 Aeth<br>Arm Bo Sa <sup>17</sup> | 1914 om σου 1° 58                                |
| 224 om νῦν οὖν 426                                                                                               | 216 om τὴν κεφαλὴν 58 Arab Arm <sup>ap</sup>     |
| 231 om βασιλέα — Ἀμορραίων 58                                                                                    | 2319 om καὶ 1° 58                                |
| 320 om ὁ θεὸς ὑμῶν 1° 58 730 Arab                                                                                | 2615 om δοῦναι ἡμῖν 426 Arab                     |
| 435 om ὁ θεὸς σου 58 Arm <sup>te</sup>                                                                           | 277 om καὶ ἐμπλησθήσῃ 58                         |
| 435 om ἐστὶν 58                                                                                                  | 2710 om πάσας 58 71 Aeth <sup>M</sup> Arab       |
| 439 om ὁ θεὸς σου 58                                                                                             | 2726 om πᾶσιν 58 Aeth Sa                         |
| 445 ἐκ γῆς] ἐξ 426 Arab                                                                                          | 292 om τοὺς υἱούς 426                            |
| 620 om ἐστὶν 58 C'' 30'-85-343' 28 319<br>407' Arm <sup>ap</sup>                                                 | 3020 om καὶ 3° 58 C-16 125 246-664<br>Latcod 104 |
| 621 om γῆ 426 414 d n t Latcod 100 Arm<br>Syh                                                                    | 319 om τῶν υἱῶν 58 LatLuc Athan I<br>9 Bo        |
| 623 om ταύτην 58 129 799                                                                                         | 3117 om κύριος 58 Barh 246                       |
| 71 om μεγάλη καὶ 58 Arab                                                                                         | 3124 om πάντας 58 71 Aeth                        |
| 716 om ἐστὶν O-82                                                                                                | 3244 om καὶ 1° — Ἰσραήλ 426 Arab                 |
| 1812 om γὰρ 2° 426 52' 527 646 LatHes 5<br>Hi C Pel I 36                                                         | 3246 om τούτους 58                               |
|                                                                                                                  | 333 om αὐτοῦ 1° 58                               |
|                                                                                                                  | 3311 om ἐχθρῶν 58                                |
|                                                                                                                  | 342 om τὴν γῆν 1° 58                             |

It seems likely that most of the instances in the last list were originally under the obelus and that their omission in 58 and/or 426 is the result of post-hex activity.

## Chapter 4 Codex B

When Rahlfs prepared his edition Codex B was the oldest available witness to him and he relied heavily on its authority. Since we now have extensive earlier witnesses, principally 963 from the 2nd century A. D. and 848 from the 1st century B. C., the textual value of B can be more properly assessed. This assessment is made in chapters 5 to 7 in this study. This chapter is limited to a few indications of B's weaknesses as a witness to Deut.

Though a number of weakly supported B readings have now been vindicated as original through the support of earlier witnesses, the reverse is far more often the case. Readings solely supported by B are seldom to be taken seriously. The B copyist was careless indeed as the following list of unique B readings shows.

<p>117 <i>αὐτό</i> 2°] <i>υμων</i> B            144 <i>om καί</i> 3° B*            21 <i>om ἔρημον</i> B*            28 <i>ὀδὸν ἔρημον</i>] <i>tr</i> B*            29 <i>ὕμῳ</i>] <i>post αὐτῶν tr</i> B            220 <i>Ζομζομῖν</i>] <i>ζοχομειν</i> B*            224 <i>om καὶ παρέλθατε</i> B*: <i>homoiot</i>            234 <i>ζωργίαν</i>] <i>ζωρρεαν</i> B*            237 <i>εἰς γῆν</i>] <i>εργνυς</i> B            31 <i>ἐπιστραφέντες</i>] <i>στραφεντες</i> B*            31 <i>ᾠγ</i>] <i>γωγ</i> B*            34 <i>περίχωρα</i>] <i>pr συνκυρουντα</i> B*: <i>ex</i> 237            39 <i>τό</i> <i>αυτο</i> B            311 <i>ἀπό</i> <i>υπο</i> B*            313 <i>ᾠγ</i>] <i>γωγ</i> B*            313 <i>τὴν Βασάν</i> 2°] <i>γην βασαν</i> B            314 <i>om τὴν</i> 1° B*            314 <i>Γαργασί</i>] <i>γαρτασει</i> B*            314 <i>Βασάν</i>] <i>βασσεμαθ</i> B*            320 <i>αὐτοῖς</i>] <i>ημυ</i> B*(<i>vid</i>)            323 <i>κυρίου</i>] <i>pr εναντιον</i> B*            42 <i>ὕμῳ</i> 2°] <i>σοι</i> B*</p>	<p>412 <i>ῥημάτων</i>] + <i>ην</i> B            414 <i>ἐμοί</i>] <i>μοι</i> B            420 <i>ὕμᾶς</i> 2°] <i>ημας εκ γης αιγυπτου</i> B            420 <i>ἔγκληρον</i>] <i>ενκληρον</i> B*            434 <i>om καί</i> 6° — <i>μεγάλοις</i> B<sup>txt</sup>: <i>homoiar</i>            435 <i>εἰδέναι</i>] <i>ειδησαι</i> B = Ra            442 <i>καὶ</i> 2°] <i>ονδε</i> B*            447 <i>ᾠγ</i>] <i>γωγ</i> B*            514 <i>om καί</i> 6° B*            514 <i>ἵνα</i>] <i>pr εν γαρ εξ ημεραις εποιησεν ᾧς τον τε ουρανον και την γην και την θαλασσαν και παντα τα εν αυτοις</i> B*: <i>ex</i> Exod 20<sup>11</sup>            533 <i>μακροσημερεύσητε</i>] <i>-ρευεσηστε</i> B*            61 <i>om κύριος</i> B*            614 <i>τῶν</i> 1°∧2° B*            623 <i>ἦν</i>] <i>bis ser</i> B            713 <i>σε</i> 1°] + <i>ᾧς</i> B*            719 <i>αὐτῶν</i> ∩(21) B<sup>txt</sup>            725 <i>κατακαύσετε</i>] <i>καυσετε</i> B            726 <i>ἀνάθεμα</i>] <i>αναθημα</i> B = Ra            726 <i>ἀνάθεμά</i>] <i>αναθημα</i> B = Ra</p>
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The above list has been limited to the first seven chapters which is quite sufficient to illustrate the carelessness of the scribe. B is also notorious for its itacastic spellings, and its authority for homophonous variants must be discounted. Thus for chapter one alone the following variants involving the homonymous 2nd versus 1st person plural pronouns may be noted: 1<sub>21</sub> *ὕμῶν* 1°] *ημων*; 1<sub>21</sub> *ὕμῶν* 3°] *ημων*; 1<sub>26</sub> *ὕμῶν*] *ημων*; 1<sub>28</sub> *ἡμῶν* 2°] *υμων*; 1<sub>28</sub> *ἡμῶν* 3°] *υμων*, and 1<sub>30</sub> *ὕμῳ*] *ημυ*.

Of more importance is the fact that there are some traces of recensional activity to be found in B. The list below gives the instances where B's text

corresponds to  $\aleph$ . Not all instances are necessarily recensional. Thus the omission of an article, probably simply due to carelessness, before a noun which is a bound form in  $\aleph$  and therefore unarticulated, is also included since formally B's reading does correspond to the Hebrew text. I give the reading of  $\aleph$  in each case for comparison.

- 215 (ἐκ) τῆς παρεμβολῆς] pr (※ 344 Syh) μεσον B O<sup>-82</sup> C' b 106 f<sup>-129</sup> s<sup>-344<sup>ix</sup></sup> t 630<sup>c</sup> 28 319 509 Aeth Arab Syh = מקרב המחנה
- 237 Ἀμμάν] αμμων (αμμω 616) B\* 376-707<sup>mg</sup> C' 19' 44 53'-56 s 134-370\* 318 68'-120-630 28 319 407 Latcod 100 Bo Syh = עמון
- 39 ἐπωνόμασαν] επονομαζουσιν A B\* F M O' b f y 18'-83-630' 55 59 407 646 Aeth Co Syh = יקראו
- 311 Ἀμμάν] αμμων B\* 376-707<sup>mg-oI</sup> C' d<sup>-125</sup> f<sup>-129</sup> s t 318\* 18'-630' 28 59 319 407 Latcod 100 Bo Syh = עמון
- 421 ὁ θεός] + (※ G Syh) σου B M O<sup>-82</sup>-15 417 106-107' 129 t<sup>(-799)</sup> 527 407 Arm Bo Syh = אלהיך
- 422 (τὸν Τοῦδάνην) τοῦτον] sub ÷ G Syh; > B<sup>txt</sup> 58-72 b d 53' n t<sup>(-799)</sup> Latcod 100 Aeth Arm Bo Sa<sup>1</sup> 17 = (את הירדן)
- 446 Μωσῆς] μωσης B 426 n = משה
- 524 ὁ θεός 2°] om ὁ B\* 767 = אלהים
- 532 ἐκκληνεῖς] εκκληνειτε (c var) B V 707\* b 55 Latcod 100 Or Matth 33<sup>te</sup> = תסרו
- 61 κληρονομήσαι] + αυτην B\* O'<sup>-82</sup> b d t 83-630<sup>c</sup> Aeth Bo Syh = לרשתה
- 619 ἐλάλησεν A F M 82-oII<sup>-58</sup> f<sup>-246</sup> 121-318-392 18-68'-120 59 Latcod 100 Arm<sup>te</sup> Sa<sup>2</sup> 3] + (※ 344 Syh) κυριος rell = דבר יהוה
- 78 (κραταιᾶ) καί — ὑψηλῶ] sub ÷ Syh; > B<sup>txt</sup> 58-426 Arab = (חוקה)
- 712 πάντα (τὰ δικαιώματα)] sub ÷ Syh; > B V 58-72 C' 106 n s t 630<sup>c</sup> 28 319 509 Latcod 100 Aeth Arab Bo = (את המשפטים)
- 719 (καὶ τὰ τέρατα) τὰ μέγала ἐκεῖνα] sub ÷ G Syh; > B\* Arab = (והמפתים)
- 725 πρὸ] pr εν B\* 767 Bo = באש
- 81 (ἐντέλλομαι) ὑμῖν] σοι B\* V O b 54-75' 55 Syh = מצוך
- 813 (πληθυνθέντων) σοι 1°] sub ÷ G Syh; > B\* 58-82 Arm = (ירבין)
- 923 ὑμᾶς κύριος] tr B F V G-426-oII<sup>-707</sup> f<sup>-129</sup> 54'-75'-767 799 55 59 = יהוה אתכם
- 928 ἀποκτείναι] + (※ G Syh) αυτους B O Aeth Arm Bo Syh = להמתם
- 1110 ὑμεῖς εισπορεύεσθε = Q] συ εισπορευη Procop 904 = אתה בא; εισπορευη (aut -ει) B b n Aeth Sa
- 1110 ἡ γῆ 2°] om ἡ B = ארץ
- 1119 αὐτά] εν αυτοις B Latcod 100 Hi Pach CXLIII 26 Aeth Pal = במ
- 1119 καθημένους] -νου G\*; -μενον σου B O<sup>-G</sup> Pal Syh = בשבתך; + (※ G) σου G-58
- 1119 (καὶ) πορευομένους] -μενον σου B O<sup>-G</sup>-58 Pal Syh = ובלכתך; -νου G\*; + ※ σου G
- 1119 (καὶ) κοιταζομένους] -μενον σου O<sup>-G</sup>-58 Syh = ובשכבך; καθευδοντος σου B Pal; -νου G\*; + ※ σου G
- 1119 (καὶ) διανισταμένους] -μενον σου B O<sup>-G</sup>-58 Pal Syh = ובקומך; -νου G\*; + ※ σου G
- 121 ἐπὶ τῆς γῆς ἧς] εν τη γη η (in quam La) B 630<sup>c</sup> Latcod 100 Aeth(vid) Arm Bo = בארץ אשר
- 1211 καὶ τὰ δόματα ὑμῶν (καὶ πάν)] sub ÷ G Syh; > B 426 529 83 Tht I 416<sup>ap</sup> LatSpec 59 Arab Sa = (וכל)
- 1211 (τῶ θεῶ) ὑμῶν] > B Latcod 100 Arab: cf ליהוה
- 1217 (τῶν χειρῶν) ὑμῶν] σου B 618 Latcod 100 = דך
- 1218 (φάγη) αὐτά] αυτο B 610 Cyr I 880 Aeth Arab Arm = תאכלנו
- 1221 δῶ σοι (ὁ θεός) σου] δω (ο θεος) σοι B 44'-107<sup>c</sup>-125 t<sup>-799</sup> Latcod 100 = נתן יהוה לך
- 1226 σοι γένηται] tr B O 551 b d n t<sup>-370</sup> z 407' Arm Syh; γενοται σοι Eus VI 13 = יהיו לך
- 1232 σοι] νμν B Aeth<sup>M</sup> Arab = אתכם
- 136 ὁ φίλος] om ὁ B 15 d<sup>-106</sup> Or VI 247: cf רעך
- 139 καὶ (αἱ χεῖρές σου)] > B b 85<sup>mg</sup>(vid) z<sup>-83</sup> 407' Latcod 100 Cyp Fortun 5 FirmMat Err XXIX 1 Luc Parc 2 Tert Scorp 2 Aeth<sup>-CG</sup> Arm<sup>te</sup> = (ידך)
- 1317 οὐ] pr και B Aeth Arab Arm Pal<sup>a</sup> = ולא

- 13<sub>17</sub> (*ἄμωσεν κήριος*] sub ÷ G Syh; > B 58-72 125 Latcod 100 Arab Bo = (נשבע)  
 14<sub>20</sub> *καὶ (πᾶν θνησιμαίων οὐ φάγεσθε)*] > B O d n t Latcod 100 Bo Syh = (לא תאכלו)  
 (כל נבלה)  
 15<sub>6</sub> (*καὶ ἄρξεις* σὺ] sub ÷ G Syh; > B 72 71'-527 z<sup>-83</sup> Latcod 100 Co = (ומשלח)  
 16<sub>9</sub> (*ἐβδομάδας*) *ὀλοκλήρους*] sub ÷ G Syh; > B 58 Latcod 100 Aeth Arm = (שבעת)  
 16<sub>11</sub> (*ὁ θεός σου*) *αὐτόν*] (÷ G Syh) *αὐτω* G-376 761 Eus VI 14 Syh; > B 58-82-426  
 321' mg Latcod 100 Aeth Arab Arm Bo = (אלהיך)  
 16<sub>15</sub> *τοῖς (γενήμασίν σου)*] > B = (תבואתך)  
 16<sub>19</sub> *δῶρα* 1°] *δωρον* B 29 d 54'-75 321' mg t 407' = שחד  
 17<sub>14</sub> *ὁ θεός* 848 707 52 319] > Bo; + *σου* rell = אלהיך  
 18<sub>4</sub> *τοῦ σίτου* 848 29-72 46-550' 125 246\*(vid)] + *σου* rell = דגך  
 18<sub>4</sub> *τοῦ οἴνου* 125] + *σου* rell = תירשך  
 18<sub>4</sub> *καὶ τοῦ ἐλαίου* We.] + *σου* omn = ויצהרך  
 18<sub>4</sub> *τῶν προβάτων* 848 29 414 56\*] > V; + *σου* rell = צאנך  
 18<sub>10</sub> ἦ (*τὴν θυγατέρα αὐτοῦ*)] *καὶ* B Cyr I 425 = ובתו  
 18<sub>18</sub> *τὸ ἔθμα* (μουν)] *τα ῥηματα* B Cyr II 1029 Latcod 100 Arm = דברי (plur)  
 18<sub>20</sub> *ἐπ'* (ὀνόματι) *εν* B Latcod 100 Aeth Arm Bo = בשם  
 19<sub>2</sub> *ὁ θεός* 381-707 75 730 59] > 58; + (\* Syh) *σου* rell = אלהיך  
 19<sub>4</sub> *τὸν πλησίον* (πληριον 458\*) 848 C' b 54'-75'-767 s 28 407' 646 Latcod 100] + *αυτου*  
*rell* = את רעהו  
 19<sub>6</sub> (*τὴν ψυχὴν*) *καὶ ἀποθάνη*] sub ÷ Syh; > B 58-426 C''-131mg 537 s-321'mg 28 407'  
 Latcod 100 Aeth Arm = (נפש)  
 19<sub>7</sub> *σοὶ ἐντέλλομαι*] tr B V O 422 Arm Bo Syh = מצוך  
 19<sub>8</sub> *ὁ θεός* 848(vid) oI<sup>-64</sup>-58-72 552 b 799 319] > Aeth; + *σου* rell = אלהיך  
 20<sub>16</sub> (*ζωοργήσετε*) *ἀπ' αὐτῶν*] sub ÷ Syh; > B 58 b 630<sup>c</sup> Latcodd 91 92 94-96 100  
 Aug Ios XXI 2 Aeth<sup>c</sup> Bo = (תחיה)  
 20<sub>17</sub> (*καὶ τὸν Ἰεβουσαϊον*) *καὶ τὸν Γεργεσαϊον*] sub ÷ Syh<sup>m</sup>; > B<sup>txt</sup> 58 422 Arab = (והיבוסים)  
 21<sub>2</sub> ἡ *γερονσία* F 848(vid) 376 19' 44-610 458 30' 74-76' 68] + *vestra* Aeth; + *σου*  
*rell* = זקניך  
 21<sub>2</sub> *καὶ οἱ κριταί* 848(vid) 30' 407] + *vestri* Aeth; + *σοὶ* 68; + *σου* rell = ושפטריך  
 21<sub>16</sub> *τοῖς νίοις* 848(vid) Phil II 220 LatAmbr Cain I 13] > 343; + *αυτου* rell = את בניו  
 22<sub>2</sub> (*συνάξεις*) *αὐτά*] *αυτον* (*αὐτω* 129) B 129\* 509 Arm<sup>ap</sup>(vid) = ואספתו  
 22<sub>8</sub> (*ἐὰν*) *δέ*] sub ÷ Syh<sup>m</sup>; > B O b W<sup>I</sup> Cyr I 585 Latcod 100 = (כי)  
 22<sub>7</sub> *ὁ βοηθήσων* / *οὐκ ἔη*] tr B O CyrHier 753 Arm Bo Syh = אין מושיע  
 23<sub>5</sub> (*εἰς*) *εὐλογίας*] *ευλογων* (evlog 767) B 82 C''(-52') n<sup>-127</sup> 730 799 Phil II 290 Cyr I 893  
 Aeth Bo = לברכה  
 23<sub>13</sub> (*τὴν ἀσχημοσύνην σου*) *ἐν αὐτῷ*] sub ÷ Syh<sup>m</sup>; > B 58-707\*(vid; e pr m) Latcod 100  
 Aeth Arm = (את צאתך)  
 23<sub>22</sub> *σοὶ*] pr *εν* A B O 16 b W<sup>I</sup> 321' mg 18'-120-630' 55 509 LatFulg Ep I 11 Spec 65  
 Syh = כך  
 24<sub>9</sub> *ὁ θεός* 848(vid) C''-52' 53'-56mg-129 458 30'-85txt-343' 602 407] > Aeth<sup>M</sup>; + *vester*  
 Arab; + *σου* rell = אלהיך  
 24<sub>10</sub> (*ἐὰν*) *δέ*] > A B 82\*(e pr m)-376'-707 550' b 129 54'-75'-767 121-318-392 z<sup>-83</sup> 319  
 407' 424 La Syh = (כי)  
 24<sub>10</sub> *ἐν τῷ πλησίον* 848] + *σου* rell = ברעך  
 24<sub>10</sub> *τὸ ἐνέχρον*] + (÷ Syh<sup>m</sup> mend pro \*) *αυτου* B O d t Bo Syh = עבטו  
 25<sub>11</sub> ἡ (*γυνή*)] > B F M V O-29-707 129 n<sup>-54</sup> 392 18-120-122-630\*-669 59 319 = (אשת)  
 25<sub>13</sub> *ἔσται*] + *σοὶ* B Aeth = יהיה לך  
 26<sub>5</sub> (*μέγα καὶ πληθος πολλὸν*) *καὶ μέγα*] sub ÷ Syh; > B 72 529 b d W<sup>I</sup>-75-127-767 t 71-  
 318-392 630<sup>c</sup> 509 Latcod 100 = (גדול עצום ורב)  
 27<sub>12</sub> *Ἰουδάς*] *ιουδα* B 426 Latcod 100: cf יהודה  
 27<sub>24</sub> *τὸν πλησίον*] + *αυτου* B V O-58-72-618 529 d 54-75' t 318-527 319 Aeth Bo Syh  
 = רעהו  
 28<sub>11</sub> *ἐπὶ* (τοῖς ἐκγόνοις) 1°] *εν* B b = בפרי  
 28<sub>12</sub> (*δανιή*) *καὶ* — fin] sub ÷ G; > B<sup>txt</sup> 58-426 Latcodd 100 104 = (תלוה)  
 28<sub>22</sub> *ἀπορία*] pr *εν* B 761 18'-120-630' = בשחפת  
 28<sub>25</sub> *ταῖς* (βασιλείαις)] > B 630<sup>c</sup> = (ממלכות)

- 28<sub>29</sub> (καὶ οὐκ ἔσται σοὶ] sub ÷ G Syh<sup>m</sup>; > B 707 615\* 246 730 318 630<sup>c</sup> = (ואין)  
 28<sub>56</sub> τῶ (κόλπῳ ἀτῆς)] > B 30' z<sup>-18 83</sup> = (חיקה)  
 28<sub>62</sub> εἰσηκούσατε] εἰσηκουσας B = שמעת  
 28<sub>62</sub> (τοῦ θεοῦ) ὑμῶν] σου B B0 = אלהיך  
 28<sub>63</sub> εἰσπορεύεσθε] εἰσπορευη B: cf אתה בא  
 29<sub>1</sub> Μωσῆ] μωση B; τω μωση (-σει 72-426) G-72-426 n = את משה  
 29<sub>6</sub> οὗτος κύριος ὁ θεὸς ὑμῶν] κυριος ο θεος υμων εγω B; εγω κ. ο θ. υμων 426-707 Aeth  
 Arm = אני יהוה אלהיכם  
 29<sub>20</sub> (ἐν τῷ βιβλίῳ) τοῦ νόμου τούτου] τουτω B 58 Arab = (בספר) הזה  
 29<sub>21</sub> τῶν (νιῶν)] > B 707 19' 127: cf שבטי  
 30<sub>12</sub> (καὶ λήμψεται) ἡμῖν ἀτῆν] tr B O d t LatAug Perf 22 Ruf Rom VIII 2 Syh = ויקחה לנו  
 32<sub>27</sub> καὶ (ἵνα μή)] > B 426-707 Latcodd 100 104 Cant<sup>Gall</sup> R Sin = (פן)  
 32<sub>32</sub> ἡ (σταφυλή ἀτῶν)] > B = (ענבמו)  
 34<sub>10</sub> (ὡς) Μωσῆς] μωσης B 72-426 n 59 Eus VI 101 428 = כמשה

Not all the above instances are evidence for recensional activity, but there are far too many that can only be explained as due to Hebrew influence to be coincidence. The B text has been influenced somewhat by hex, and though it remains an old and important witness with many original readings, its text must not be used uncritically.



## Chapter 5 Papyrus 963

The publication of this second century A. D. papyrus codex containing substantial parts of the text of Numbers & Deuteronomy in 1935 was particularly important since, in the words of F. G. Kenyon the editor, it was "the earliest extant manuscript of any part of the Bible, and the earliest example of the codex form of manuscript." Although earlier remains of Biblical texts have since been found—witness the Qumran discoveries, and for Deut of ch 6 below—963 does represent an extremely important text, being copied at least two centuries earlier than the famous Codex B. Instead of our earliest extant ms witness to the Septuagint text of Deut being dated ca 550 years after the original Deut was made, we now have a text probably copied somewhat less than 350 years after that time.

I. Even when the 963 text is secondary (my list of variants taken from Apparatus I numbers 254) it is an important witness to the antiquity of many readings. On the other hand the copyist was guilty of a number of careless errors as the following examples indicate.

- 128 *μεγαλας . . . τετειχισμενας* 963 71'-527 630 407  
 Only nominative attributives are correct in the context.
- 130 *γῆ (Αἰγύπτω)*] *τη* 963 707
- 21 *ερυθρον* 963, modifying the feminine *θάλασσαν*.
- 26 *επισθε* 963, with mistaken augment.
- 27 *κύριος* 2°] *pr o* 963. *Κύριος* referring to the deity is not normally articulated in Deut.
- 221 *κατοιμισθησαν* 963, without augment.
- 222 *αντ'*] *απ* 963, the variant is senseless after *κατωκισθησαν*, probably due to confusion of *NT* and *II*.
- 314 *Ἀργόβ]* *αρβοη* 963. Probably a corruption of *αρβοκ*, the reading of B\* 19' 68'-120-669<sup>e</sup> Sa.
- 317 *ἦ]* *ην* 963. This is probably a dittograph (*ηη*)
- 43 *ἐξέτριψεν]* *εξετριψεν* 963
- 419 *ἀπένειμεν]* *απανειμεν* 963  
 The last two variants are due to assimilation.
- 443 *ἐν τῇ* 2°] *αυτη* 963
- 443 *Γαυλών]* *γανρων* 963. The phonetic confusion of *λ/ρ* betrays the Egyptian habitat of the scribe.
- 511 *λαμβάνοντα]* + *μον* 963. A senseless variant
- 512 *τα σαββατα* and 515 *την σαββατα* 963. Both of these variants are for a genitive context. Cf A. Pelletier, *Transcription Grecque de l'Arameen*, *Vetus Testamentum* XXII (1972) 436 ff.
- 514 *τῆ* 2°] *bis scr* 963
- 521 *om σα* 963. In a context where a relative is necessary.
- 74 *ὀργισθήσεται]* *οργιθη*[. . . 963
- 75 *τῶν θεῶν]* *των λιθων*. The reference is to carved images of their gods.
- 78 *Φαραώ]* *post βασιλέως tr* 963. The word order is not impossible, but it is certainly wrong.

- 7<sub>9</sub> τους φυλα[.]σοντας 963. In a dative context.  
 7<sub>12</sub> ὄμοσεν] -σα 963. The third person referent is κύριος, and 963's text would make it Moses.  
 11<sub>32</sub> τὰ] bis scr 963\*  
 29<sub>27</sub> κύριος] και 963. The scribe must have intended κς.  
 30<sub>13</sub> πέραν 2<sup>o</sup>] περα 963  
 30<sub>13</sub> αὐτήν 1<sup>o</sup> et 2<sup>o</sup>] αὐτον 963. The referent is ἐντολή of v. 11; 963's referent becomes τὸν οὐρανόν which is nonsensical.

II. Reference should also be made to the substantiation of popular readings by the early witness of 963, of much more importance than careless mistakes. The most common of such is the itacistic interchange *v/η* in the 1st/2nd person plural pronoun in contexts where either makes sense. Since palaeographic confusion in such cases is not possible in Hebrew the original text can easily be determined. 963 witnesses to the following popular errors: *ημων* 1<sub>26</sub> 1<sub>30</sub> 3<sub>18</sub> 3<sub>20</sub>(twice) 3<sub>21</sub> 4<sub>1</sub> 4<sub>2</sub> 4<sub>3</sub> 4<sub>4</sub> 4<sub>10</sub> 4<sub>34</sub> 6<sub>2</sub>; *υμων* 1<sub>28</sub> 2<sub>9</sub><sub>18</sub>. Since 2nd person contexts are far more common in Deut, it is but natural that the variant *ημων* should be more frequent than *υμων*.

The list below contains the popular variants which 963 supports. By "popular variant" is meant a variant text supported by a large number of witnesses and representing at least four text groups.

- 1<sub>28</sub> οἷ] + δε A F M V 963 82-οI'-618\* b d f 54-458-767 344<sup>c</sup> t y z 55 59 407 Aeth Arm Bo Sa<sup>1 2</sup> Syh = edd Sam  
 1<sub>31</sub> ἐτροφοφόρησέν] ετροποφο. (-ρυσεν 537) M<sup>c</sup> 963 29-376' b d-<sup>106</sup> 56\* n 130<sup>mg</sup>.321' <sup>mg</sup>.730 71'-527 630 509 Did Ps 152.23 Or VI 594 635 Cels II 360  
 1<sub>31</sub> τροφοφορήσαι] τροποφορησαι 963 29-376' b 610 56 W<sup>I</sup>-54-767 130<sup>mg</sup>.321' <sup>mg</sup> 71' 509 Or VI passim Cels II 360  
 1<sub>41</sub> πολεμήσωμεν] -σομεν (-μσ. 376) B F V 963 O'-<sup>64</sup>.72 52-57-77-414-528' b-<sup>314</sup> 53 127 130-321'-343-730 76' 318 128-630' 646 = Ra  
 2<sub>5</sub> τῷ (Hσαύ)] τοις (> B\*) υιοις A B F M V 963 426-οI' C'' d 129-246 s t 121-318-392 z 28 55 59 319 407' 646 Lat<sup>cod</sup> 100 Arab Co Syh = Ra  
 2<sub>9</sub> Ἀροήρ] σηρ (c var) B 963 82-376-707 d-<sup>106c</sup> W<sup>I</sup>-127-767 85' <sup>mg</sup>.321' <sup>mg</sup> t-<sup>370mg</sup> 799 71'-527 630 55 407' Lat<sup>cod</sup> 100 Aeth-<sup>C</sup> Sa = Ra  
 2<sub>15</sub> ἐξαναλωσαι] pr του A F M V 963(vid) O''-<sup>376</sup> 129-246 121-318-392 z-<sup>630</sup> 55 59 646  
 2<sub>18</sub> Ἀροήρ] σηρ (c var) B K 963 n-<sup>767</sup> 85' <sup>mg</sup>.321' <sup>mg</sup> 71'-527 630 407' Lat<sup>cod</sup> 100 Aeth-<sup>C</sup> Arm Sa = Ra  
 2<sub>19</sub> καὶ μή] μηδε B<sup>c</sup> K(vid) 963 C'' d f-<sup>129</sup> n s(-<sup>30</sup>) t 630 28 319 407' = Compl Sixt  
 3<sub>17</sub> ὑπό] απο M V 963 58-376' 413-422-551-552 537 d f n 30 t 527 68'-120 Aeth Arm Sa Syh = Compl  
 3<sub>17</sub> Φασγά] φαραγγα (-γγαν 59) F M<sup>mg</sup> 963 376-οII-<sup>707</sup> b 53'-56 318 630 59 407  
 4<sub>1</sub> ζήτε] + και πολυπλασιασθητε (c var) B 963 58 C'' b d f-<sup>129</sup> s t 71'-527 28 319 407' 646 Aeth Co = Ra  
 4<sub>5</sub> κληρονομειν] -μησαι F 963 O''-<sup>376</sup> 707 77 b d f-<sup>129</sup> n t 318 z 55 59  
 4<sub>45</sub> ἐξεληθόντων] pr εν τη ερημου A F M V 963 O''-<sup>58</sup> 707 b d f n t y-<sup>392</sup> z 55 59 Lat<sup>cod</sup> 100 Aeth Co Syh = Ra  
 5<sub>27</sub> ἄν 2<sup>o</sup>] εαν A M V 963 O'-<sup>376</sup>.707 C''-<sup>16</sup> (413) 528 616 739 129 s 121-392 128-630' 28 319 646  
 5<sub>33</sub> κληρονομήσετε] κληρονομησητε (c var) F V 963 O-72' C''-<sup>77</sup> 414 550' 761 19' d n s-<sup>30</sup> (343) 134-799 71'-392 28 55 59 319 407  
 6<sub>2</sub> φυλάσσεσθαι] -σθε (c var) A B F 963 οI-707 C''-<sup>528</sup> 19 d 53'-56c-129 54'-75 30'-85-344 799 71'-121-318 18-68'-83-120-630<sup>c</sup> 28 55 59 319 646  
 6<sub>2</sub> ὄσα] ας A B<sup>c</sup> F M 963 O''-<sup>376</sup> C'' 56'-129 s(-<sup>343</sup>) y-<sup>392</sup> z 28 55 59 319 407' 646

- 613 ἀτῶ] + μονω (-νο 120) A F<sup>a</sup> V 963 376-οΙ<sup>-15</sup> C'' b d f<sup>-56\*</sup> n s t 71'-121-527 68'-83-120<sup>c</sup> 28 319 424 646 Matth 4<sub>10</sub> Luc 4<sub>8</sub> graec patr mult La Arm<sup>te</sup> Co Syh = Sixt
- 624 φοβείσθαι] -σθε A B\*(vid) 963\* 72'-82 46-52<sup>c</sup>-616\* 19' d 56' 54-75 85 74' 28 319 509 Latcod 100
- 625 ἡμῖν 2°] + κρωος B 963 C'' b d<sup>(-125)</sup> n s<sup>-30</sup> t 28 407' 646 Aeth Co = Ra
- 71 ἐξαρει] -ρη A F M V 963 O<sup>-72</sup> 610 f 121-392 68'-83-120 Latcod 100 Aeth = Sixt
- 281 ἐπὶ πάντα τὰ ἔθνη B 848] παντων (> 71) των (> M 19') εθνων 963 rell = Ra
- 285<sup>b</sup> τρωφερότητα] et ἀπαλότητα tr 963 G-707 C'' b n s<sup>-30'</sup> 28 407' 646 Chr II 892 Latcodd 100 103 Aeth
- 285<sup>7</sup> ἄν B οΙ<sup>-58</sup> C''<sup>-528</sup> s 28 407' 646 = Compl] εαν 963 rell
- 285<sup>7</sup> γάρ] παρ 963 C'' 106 W<sup>1</sup>-127 30'-85'-321-344\* t 121 68' 28 55 646 Arm Sa
- 286<sup>2</sup> εἰς (absc 848) πληθος 848] τω πληθει (c var) A B 963 O-707 b d n 85<sup>mg</sup>-321<sup>mg</sup> t 71 18 55 407' = Ra
- 301<sup>7</sup> προσκνήσης] -σεις (-σις 528 W<sup>1</sup> 55) A F V 963 15-82-376-οΙ<sup>-707</sup> 16-46\*-73'-131\*-313-413-414\*-417-528-529-551-552-615 b d 129-246 n<sup>-458</sup> 30-130-344 121-392' 83-120-122\* 55 59 319 407' 646
- 318 ἐγκαταλίπη] post σε 2° tr 963 707 d<sup>(-125)</sup> n t 318 z 55 59 Latcod 100 = Sixt
- 312<sup>1</sup> om μή 963 O C''<sup>-131<sup>mg</sup></sup> d<sup>(-125)</sup> n s t 59 407'
- 312<sup>1</sup> ἐπιλησθή] -σθησεται (c var) 963 376' C''<sup>-131<sup>mg</sup></sup> d<sup>(-125)</sup> n s t 71-527 59 407'
- 321<sup>8</sup> ἐγκατέλιπες] εγκατελειπες (c var) A F M V 963 376-οΙ<sup>-58</sup> 54' 30-85-343' 121-318 28 55 319 407'

The text of 963 as seen from its variant readings shows no particularly close relationship either to that of the old uncials A B F M V or to any text group. Of the 254 variants of 963 listed in the apparatus of Deut the uncials share variants in the following number of occasions: V 30, B 29, F 28, A 24 and M 23. This yields no startling conclusion. For the text families the number of agreements are: *n* 50, *d* and *t* 45 each, *O* and/or its sub-groups 44, *s* 42, *b* 41, *C* and/or its sub-groups 36, *f* 34, *z* 30 and *y* 12. Since for *y* only variants supported by at least 4 of the 6 *y* mss. were included, and 71'-527 often oppose 121-318-392 the number is low. Again the differences in the numbers are not great enough to show any close relationship between the old text of 963 and any of the later text groups.

III. The witness of 963 is of far greater importance in helping to determine the critical text. In a number of instances it has confirmed the judgement of Ra as to the forms of the text. Thus the older spelling of the root *√εξολεθρευ* as adopted throughout by Ra and in Gen is followed by 963 in *ἐξολεθρευσαι* 127. At 126 Ra had followed B in reading the more Hebraic *καί* 2° after "and you did not wish to go up," where A F M O' 131<sup>mg</sup> 129-246 121-318-392 *z*<sup>-630</sup> 55 59 646 Bo Sa<sup>1</sup> 17 Syh = Sixt witness to the smoother *αλλ* in the clause "and (but) you disobeyed the word of the Lord . . ." 963 now confirms Ra's judgement as having been correct.

A. In the following instances of readings 963 confirms Ra's choice of a minority reading based on its presence in B.

- 133 προπορεύεται (προπορορ. 118) B 963 426 118'-537 56 83 = edd
- 220 ὀνομάζουσιν B\* 963 376' 57\* b 53'-56 n
- 446 οὐς B\* 963 426 d<sup>(-125)</sup> n t(370 inc) Arm Bo Sa<sup>2</sup> Syh
- 56 ἐγώ B\* 963 58 392 Latcod 100

At 133  $\gamma\lambda\eta\eta$  is followed by  $\text{לפניכם}$ , which Deut renders by  $\text{προπορεύεται}$   $\text{πρότερος ὑμῶν}$ . The majority reading for the verb is the simplex form but the use of  $\text{πρότερος}$  makes the  $\text{προ}$  compound appropriate. The compound verb does occur more often and then usually with  $\text{πρό}$ , the positive form of the preposition; cf 130 318 93 313(twice).

At 220 the majority reading is  $\text{επονομαζουσιν}$ . There is really no semantic difference between the two words, and only the text tradition can decide. The compound verb occurs four times in Deut, and the simplex only here, which might seem decisive for this passage as well. On the other hand the pressure of the use of the compound in v. 11 may have been responsible for the majority reading. Since the two forms are synonymous the occurrence of the simplex form in both B and 963 as the oldest witnesses to the text must be decisive.

At 446  $\text{οὓς}$ , though the minority reading, is clearly original. The clause  $\text{ἐπάταξεν Μωσῆς καὶ οἱ υἱοὶ Ἰσραὴλ}$  refers to the Amorites, whereas the singular pronoun of the majority text would refer only to their king Sihon. The singular probably intruded due to the influence of the intervening relative clause  $\text{ὃς κατόκει ἐν Ἐσεβῶν}$  which must of course refer to Sihon.

At 56 the text has been amplified by an  $\text{εἰμι}$  through Origen. This reading became the text throughout almost the entire text tradition, only two mss besides B\* and 963 witnessing to Deut. Since  $\aleph$  has the long form of the 1st personal pronoun  $\text{אני}$ , Origen in line with later translation technique felt it should be rendered by  $\text{εγω εἰμι}$ . The hex character of  $\text{εἰμι}$  is shown by the presence of the asterisk in 344 and Syh.

B. The early witness of 963 helps one to decide against a longer text over against the shorter original in a number of instances.

145  $\text{κρίον 963]} + \text{τον θεον υμων (aut ημων) B C'' b f}^{129} \text{s 71'-527 630 28 319 407' 646}$   
 2853  $\text{κρίσιος 963 707 b}^{19} \text{Lat}^c \text{cod 100 Arab Arm Sa]} > \text{B 630}^c \text{Aeth}^{-C} = \text{Sam}; + \text{o θεος}$   
 $\text{σου (> 19 28 Tht D}^{ap}) \text{rell} = \text{Ra } \aleph \text{ Tar}$

In the former the shorter text represents  $\aleph$ , and the plus is ex par as Ra also realized, even though the plus was supported by B. The second case is much more difficult. It occurs in the relative clause  $\text{ὅσα ἔδωκέν σοι κρίσιος}$ . At the end of the preceding verse the similar clause  $\text{αἷς ἔδωκέν σοι κρίσιος ὁ θεός σου}$  occurs. In both verses  $\aleph$  has the identical clause equalling the longer text. On the other hand  $\text{κρίσιος}$  is omitted entirely by B, but is substantiated by 963, only the later witnesses supporting the longer text. If as is here argued  $\text{o θεος σου}$  in v. 53 is secondary the plus need not be dependent on later Hebrew influence at all, but rather be due to the influence of the preceding line. The textual tradition on the whole tends to add to rather than shorten a text.

26  $\text{βρώματα 963]} \text{pr αργυριον A F V 29-72-707}^c \text{C'' s 121 68'-83-120 28 59 319 646}$   
 $= \text{Sixt}; + \text{αργυριον B b f}^{129} \text{630 407'} = \text{Ra} | \text{παρ' αὐτῶν 1}^\circ \text{963]} \text{pr αργυριον}$   
 $\text{15 18'-669}; + (\ast \text{Syh}) \text{αργυριον O}^{-82} \text{Lat}^c \text{cod 100 Aeth Bo Syh} = \aleph$

There is no doubt about the secondary character of *αργυριον*. Had Origen had *αργυριον* present in his text either before or after *βρώματα* he would have transposed it after *αὐτῶν* 1°; cf chap 3. The fact that he added it there subast demonstrates that he did not have it. The evidence of 963 now confirms this judgment.

214 *πολεμιστῶν* 963] + *αποθνησκοντες* A<sup>c</sup> B<sup>r</sup> M B C'' b f-129 s 630 28 319 407' 646 Aeth<sup>-M</sup> = Ra; + *αποθνησκοντων* d t

The early gloss on *πολεμιστῶν* has intruded here from v. 16 where it was original as M shows. In v. 14 *ἀνδρῶν πολ.* represents *הַמַּלְחָמָה אֲנֹשֵׁי*. This phrase recurs in v. 16 but with *לְמֹות* following it.

221 *δυνατώτερον* 963] + *νμων* (*ημων* 19 630 407) B 376 C'' b f-129 s 68'-120-630 28 319 407' = Ra

532 *ἐνετείλατο* 963 376'-707 321 799 527 509 Syh] + *σοι* (*mihī* Aeth) rell = Ra

61 *κληρονομήσαι* 963] + *αυτην* B\* O'-82 b d t 83-630<sup>c</sup> Aeth Bo Syh = Sixt Ra M

617 *κυρίου τοῦ θεοῦ* 963 376] *αυτου* 72; + *vestri* Lat<sup>c</sup>cod 100 Arab = M; + *σου* rell = Ra

The rendering of Hebrew pronouns in Deut is not fully consistent and the translator in accordance with a better Greek style sometimes omitted them. In the first instance, however M does not have the pronoun of the B text at all and its introduction is secondary. The remainder have pronouns in M. In general it is difficult to see why the early text tradition would have shortened the text by omitting the pronoun whereas ex par would easily explain their addition. Actually at 532 and 617 the number of the pronoun is not the same as in the Greek variant tradition. For 61 cf ch 4.

232 *Σηὼν* 963] + *βασιλευς εσεβων* (c var) A B F M V O'-72 376' C'' b f s 121-318-392 z 28 55 59 319 407' 646 Arm = Ra

411 *θύελλα* 963] + (+ et Bo) *φωνη μεγαλη* (> B\*) B 64<sup>mg</sup>-381' C'' b d s-343 t 71'-527 83 28 55 319 407' 646 Bo = Ra

533 *πορεύεσθαι* 963] + *εν αυτη* B V C'' b d f-129 s t 121<sup>mg</sup> z 28 55 319 407' 646 Aeth Co = Ra

282 *ἐάν* 848(vid) 963 58 n-127 Lat<sup>c</sup>cod 104 Aeth Arm Sa] + *αζοη* rell = Ra

In each of these four instances Deut = M. In each case it is easy to recognize the source of the secondary text. The appositive "king of Heshbon" commonly modifies Sihon, and the phrase is ex par. For 411 the source of *φωνη μεγαλη* is 522 where the phrase is original in a similar context. The phrase *εν αυτη* often follows the verb *πορεύειν* in Deut, and is introduced in 533 ex par. The evidence of both 848 and 963 at 282 is certainly decisive. The cognate noun crept into the text under the influence of the preceding verse.

At 3s 963 witnesses to *ἕως* to which B V 920 C'' b d n s t 68'-83-120-630 28 319 407' Aeth Co have prefixed *και* = Ra Sam and a few Hebrew mss. The majority M tradition has simply *עַד*. *ἕως* is the normal Greek rendering for *עַד* and occurs frequently in Deut (for exceptions cf 12s 9i 297), and occasionally for *עַד* (316 432 137 2864). The rendering *και ἕως* occurs normally for *עַד* but never for *עַד*.

In view of 963's witness *ἕως* was probably the parent text for Deut here.

C. Only seldom does 963 correctly witness to a longer text than a widely accepted variant in Codex B (= Ra).

- 4<sub>23</sub> σοι 963] > B\* b d 54-75' t 318-392-527\* 509 = Ra  
 7<sub>8</sub> ἐλυτρώσατό σε 963] om σε B\* 71'-121-527 68<sup>mg</sup>-120-122-128-630' 319 509 = Ra  
 18<sub>22</sub> ἀπ' αὐτοῦ 963] om ἀπ' B K V b d n 30'-343 t-<sup>370</sup> 407' Latcod 100 Arm Syh<sup>mg</sup> = Ra  
 19<sub>6</sub> καὶ ἀποθάνῃ 963] sub ÷ Syh; > B 58-426 C''-<sup>131</sup>mg 537 s-<sup>321</sup>mg 28 407' Latcod 100  
 Aeth Arm = M  
 28<sub>29</sub> σοι 963] sub ÷ G Syh<sup>m</sup>; > B 707 615\* 246 730 318 630<sup>c</sup> = M  
 28<sub>47</sub> ἐν 2° 963] > A<sup>txt</sup> B 29-426<sup>txt</sup> 73'-528'-551 b d 53'-246 343 t 527 128 407' Latcodd 100  
 103 Bo = Ra

In two instances (19<sub>6</sub> 28<sub>29</sub>) the text in question is under the obelus, and since the text is not present in M there is no compelling reason to suspect it as a preOrigenian gloss. Both are therefore original. All the others are = M. It would of course be possible to suggest Hebrew influence on 963, but since there is little basis for this elsewhere it seems unnecessary to posit it here. The omission of σοι in 4<sub>23</sub> may have been due to the unusual *συνέταξέν* chosen by Deut, instead of the expected *ενετειλατο*. The choice of verb was however exegetically founded; after all the more usual verb might have led to the interpretation that God had actually ordered the making of images. The omission of σε in 7<sub>8</sub> represents an attempt to render the text more logical grammatically. In the first half of the verse the pronouns are plural. At v. 8b the pronouns switch to the singular which Deut dutifully represented faithfully. The ἀπ' of 18<sub>22</sub> is almost certainly original. The prepositional phrase modifies ἀφέξεσθε, and Deut tends to use the prepositional element of the compound in the modifier as well. That ἐν 2° in 28<sub>47</sub> is original is rendered likely by the context. Vv. 46—48 contain eight instances of ἐν phrases, and it would be most unlikely that one in the row would omit the preposition.

D. In a number of instances the new evidence of 963 helps to decide the original text for nouns and pronouns. Change in number is involved in the following instances:

- 4<sub>25</sub> τὸ πονηρόν 963] τα πονηρα B\* V n-<sup>127</sup> = Ra  
 4<sub>30</sub> ἐσχάτω B 963\*] -των (-τον 246\*) V 963<sup>c</sup> 15-376'-707 414 d-<sup>125</sup> 53'-246 n 30-130<sup>mg</sup>-  
 321'<sup>mg</sup> t 527 z; -του rell  
 5<sub>14</sub> ὁ νόος 963] οἱ νοιοι B\* 376'-707 767 y 59 509 = Ra  
 6<sub>18</sub> σοι 1° 963] νμων (ημ. 54\*-75'-767) B\* 54'-75'-767 Latcod 100 Aeth<sup>FM</sup> = Ra  
 31<sub>12</sub> σοι 963] νμων (ημων 134' 59) B M<sup>mg</sup> 58-707 b d n-<sup>75</sup> 85<sup>mg</sup> t 120 59 407' Latcodd  
 100 103 Luc Athan I 9 Arm = Ra

Whenever the substantive *πονηρός/-ρόν* is used in Deut it is in the singular as M: הַרַע, and the plural is secondary in B in 4<sub>25</sub> (as well as in 31<sub>29</sub>). Presumably the B tradition is the result of thinking of "evil" as evil actions rather than of the concept of evil. At 4<sub>30</sub> the plural genitive is probably based on misreading the original dative singular. After ἐπ' the genitive could be read as well as the dative but is unlikely to be original in view of באהריה of M. The two oldest witnesses here are the sole witnesses to Deut. The variant

plural of 5<sub>14</sub> cannot be original in spite of its presence in B; it is not only not supported in M; it is also odd in the row of singulars “thy son and thy daughter, thy servant and thy maid . . .” It is a careless mistake based on the often recurring phrase “thou and thy sons.” For the variant plurals for σου of Deut of ch 7. At 6<sub>18</sub> the verse is consistently singular for the 2nd person in both M and Deut and the plural must be secondary. In 31<sub>12</sub> Deut renders M exactly; the variant plural simply makes the number consistent within the verse.

Change of case is involved in the following instances:

2<sub>37</sub> χεῖμάροω 963] -ορον (c var) B V 920 618-707(vid) 610 f<sup>-129</sup> 54-75' 71'-527 68'-83-120 509 = Ra  
 28<sub>49</sub> οῦ 963] ο B 58-64\*-82-376-707 b 246 54-75' y<sup>-71</sup> z<sup>-83</sup> 55 59 319 407<sup>(mg)</sup> = Ra  
 29<sub>23</sub> ἀντῆς 2° 963] ἀντην B F 58-72 C'' 85'-321 71-527 28 59<sup>c</sup> = Ra

The case of χεῖμάροω at 2<sub>37</sub> is difficult to determine on the basis of Septuagint usage since it modifies σνγκυροῦντα, a rare word in LXX. In classical usage the dative is normal rather than genitive (or accusative) whenever contiguity is being expressed as here, and the witness of 963 is decisive here. The case of the relative pronoun at 28<sub>49</sub> must be genitive to agree with the φωνῆς following as in 963. The variant in the B tradition has changed it to the accusative by attraction to the preceding ἔθνος, the kind of attraction of which Deut is in fact often guilty. The last instance in the list can only be decided on text traditional grounds. The immediate context is οὐδὲ μὴ ἀναβῆ ἔπ' ἀντῆς; both the accusative and the genitive are equally possible and general usage in Deut is ambivalent. Since the majority reading is shared by 963 as the oldest witness it seemed wise to adopt it as the critical text.

11<sub>32</sub> ταῦτα 963 376' Sa] sub ÷ G Syh; > 58-82 Arab = M; μου A 767 121; αὐτου rell = Ra

The immediate context is τὰ προστάγματα ταῦτα καὶ τὰς κρίσεις ταύτας with both ταῦτα and ταύτας under the obelus in G Syh. For ταύτας the following substitute αὐτου as well: A F M V oI<sup>-58</sup> C'' d<sup>-106</sup> f 30'-85<sup>txt.</sup> 130-321<sup>txt.</sup> 343' y z 28 59 319 Aeth. The text of B supports ταύτας but for ταῦτα has αὐτου, a peculiar combination which Ra accepted. M represents neither ταῦτα nor ταύτας, but Deut, as the obeli make apparent, did modify both nouns with a pronominal modifier. The ταῦτα . . . ταύτας combination is clearly to be preferred.

There are two instances where the form of the relative to be adopted is present in 963. The discussion of Deut usage is to be found in chap. 7. These are

4<sub>2</sub> ὄσας 963] οσα A B\* 376-707 C''-(16 528) 761<sup>c</sup> b 458-767 799 71'-121 68'-83-120-630 59 319 Cyr IX 992 = Ra  
 4<sub>10</sub> ὄσας 963] ας B\* F oI<sup>-707</sup> f<sup>-129</sup> 30' 318 630<sup>c</sup> 59 = Compl Sixt Ra

At 6<sub>15</sub> 963\* has omitted σοί 1°∧2° but in the correction supports θυμῶ rather than the θυμωθη of A B\* F M 82-oI<sup>-15</sup> 72 56-129 n<sup>(-767)</sup> y<sup>-121</sup> 319<sup>c</sup> Syh =

Compl Ra. The context for the reading is  $\mu\eta\ \delta\omicron\rho\gamma\iota\sigma\theta\epsilon\iota\varsigma\ \theta\nu\mu\tilde{\omega}\ \dots\ \acute{\epsilon}\xi\omicron\lambda\epsilon\theta\rho\acute{\epsilon}\sigma\eta$ . Furthermore all but B V 963 C''<sup>-52</sup> b s 121 z<sup>-83</sup> 28 55 319 407' 646 Arm have added *και* before the last word. The addition of *και* becomes necessary once  $\theta\nu\mu\tilde{\omega}$  is changed to  $\theta\nu\mu\omega\theta\eta$ . The original text is clearly the participle modified by the dative noun subordinate to  $\acute{\epsilon}\xi\omicron\lambda\epsilon\theta\rho\acute{\epsilon}\sigma\eta$ .

Articulation is involved in the following instances

- 71  $\tau\acute{\omicron}\nu$  (*Γεργεσαίων*) 963] > B V = Ra  
 $\tau\acute{\omicron}\nu$  (*Ἀμορραίων*) 963] > B V 344 509 = Ra  
 $\tau\acute{\omicron}\nu$  (*Χανααίων*) > A B V 15-82-426-707 b<sup>-19</sup> 56-129<sup>c</sup> 54'-75'-767 343' 121-392' 407' = Compl Ra  
 $\tau\acute{\omicron}\nu$  (*Φερεζαίων*) 963(vid)] > A B V 15'-82 b<sup>-19</sup> f<sup>-246</sup> n 30'-343' y<sup>-71'</sup> 120-128-630' 407' = Compl Ra  
 $\tau\acute{\omicron}\nu$  (*Εδαίων*) 963(vid)] > A B V b 129 n 30'-343' 121 z 407' = Ra  
 $\tau\acute{\omicron}\nu$  (*Ιεβουσαίων*) 963(vid)] > B V b n 30'-343' z 407' = Ra  
11<sub>32</sub>  $\pi\omicron\iota\epsilon\iota\nu$  963 O-72 b 56\* n 602 318 18'-630' 407'] pr *τουτο* 799; pr *του* rell = Ra  
27<sub>15</sub>  $\delta$  1° 963] > B 848 72-376 414 d 129 54'-75-767 t 318 68'-83-120-630<sup>c</sup> = Ra

At 71 there is a list of seven nations which the Lord will destroy. The text of B has omitted the article on nations two through seven retaining the article of the first,  $\tau\acute{\omicron}\nu$  *Χετταίων*, which tradition Ra follows. B\* 392 also omit *και* *πολλά* which Ra adopts, and transpose *και* ( $\tau\acute{\omicron}\nu$ ) *Γεργεσαίων* after *Ἀμορραίων* which he does not accept. All seven gentilics are articulated in  $\aleph$ , and it would seem that 963 originally had the article throughout as well. The B text represents an abbreviated text and that of 963 represents the original text of Deut.

For 11<sub>32</sub> the articulation of the infinitive in Deut of chap 7. The absence of the article before  $\acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$  in 27<sub>15</sub> cannot be original even though it was already omitted in 848; in fact its omission is probably due to haplography due to confusion with the preceding *sigma*. V. 15 is the first in a list of curses. In each case the predicate is the predicate adjective  $\acute{\epsilon}\pi\iota\kappa\alpha\tau\acute{\alpha}\rho\alpha\tau\omicron\varsigma$ , and when the subject is a noun it is never unarticulated except the final one which is modified by  $\pi\acute{\alpha}\varsigma$ .  $\acute{\epsilon}\pi\iota\kappa\alpha\tau\acute{\alpha}\rho\alpha\tau\omicron\varsigma\ \delta\ \acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$  is certainly Deut in v. 15.

- 65  $\delta\iota\alpha\nu\omicron\iota\varsigma$  B M<sup>mg</sup> 963 108<sup>mg</sup> f<sup>-129</sup> n<sup>-458</sup> 85<sup>mg</sup>.321' mg.344<sup>mg</sup> z<sup>-18</sup> 83 509 Tht *De*<sup>ap</sup> Bo] *ψυχης* Cyr X 716; *καρδιας* rell = Ra

*καρδια* is the common rendering of  $\text{לבב}$  not only in Deut but throughout the OT, whereas *διάνοια* occurs only infrequently (five times in Deut). The collocation "with thy whole heart and with thy whole soul" is a common one in Deut (cf chap 7) and *καρδια* is used in all cases but this one. Here, however, a third element is added, viz. *και*  $\acute{\epsilon}\xi\ \acute{\omicron}\lambda\eta\varsigma\ \tau\eta\varsigma\ \delta\upsilon\nu\acute{\alpha}\mu\epsilon\omega\varsigma\ \sigma\omicron\nu$ . In v. 6 only two members are cited and Deut reverts to the use of the more common *καρδια*. Deut intentionally chose *διανοιας* here and the variant reading is ex par.

- 28<sub>50</sub>  $\pi\rho\epsilon\sigma\beta\upsilon\tau\epsilon\rho\omicron\nu$  963] -*βυτων* B G<sup>c</sup>.426 d 129-246 n 30' t 318-392 = Ra

$\pi\rho\epsilon\sigma\beta\upsilon\tau\eta\varsigma$  occurs only once in Deut (32<sub>25</sub>) where it does not render  $\text{קָן}$ .  $\text{קָן}$  is normally rendered by *πρεσβύτερος* or *γερονσία* in Deut. The text of 963 is here Deut.



E. There are a number of instances where the text of 963 gives the original tense of a verbal form.

- 1<sub>27</sub> διεγογγύσατε 963] -γγυζετε (c var) B 376<sup>c</sup>-426 b 30' 630 407' = Ra  
 2<sub>18</sub> παραπορεύη 963] -ρευση (c var) B 72 C'' 19' 44-610 f-<sup>129</sup> 75-767 85'-321' 799 630'  
 28 59 319 407 646 = Ra  
 3<sub>9</sub> ἐπωνόμασαν 963] επονομαζουσιν A B\* F M O' b f y 18'-83-630' 55 59 407 646 Aeth  
 Co Syh = Ra  
 3<sub>16</sub> ἔδωκα 963] δεδωκα B\* οΙ 246 54-75' 30'-130-321' 18'-669 = Ra

The verb in 1<sub>27</sub> cannot possibly be a present tense since the context paratactically ordered is ἠθελήσατε . . . ἠπειθήσατε . . . διεγογγύσατε . . . εἶπατε. The aorist form is original. At 2<sub>18</sub> it is the present tense form which is the original text. Deut usually renders the nominal clause: personal pronoun + participle by personal pronoun followed by a present tense form. On the other hand the aorist is the correct form at 3<sub>9</sub> as the verb in the second clause indicates. The two halves of the verse are strictly parallel: "The Phoenicians named (not "name") Haermon Sanior, and the Amorite named it Sanir."

The confusion between ἔδωκα and δέδωκα occurs regularly wherever either form occurs. That ἔδωκα is the original text in 3<sub>16</sub> is again clear from the context. V. 15 is paratactically joined to v. 16 and its verb form is ἔδωκα. V. 18 with κύριος as subject has ἔδωκεν as predicate, and v. 19 in a subordinate clause refers to cities which ἔδωκα ὑμῖν.

- 4<sub>31</sub> ἐκτίρη (τρηιρη 963) 963] -ρηι B M 29-72-381-618<sup>c</sup> 616<sup>c</sup> 106-125-610\* 75 71'-527  
 18-68'-120 55 407 = Compl Ra

For Deut only the subjunctive mood can be correct here since it is introduced by οὐδέ μῆ. It is difficult to understand why Ra adopted εκτριρηι.

- 5<sub>32</sub> ἐκκλησεῖς 963] -ρευιτε (c var) B V 707\* b 55 <sup>Lat</sup>cod 100 Or Matth 33<sup>te</sup> = Ra M

The number pattern is somewhat confusing in the context, but Deut tends with some notable exceptions in stylized formulae to keep number consistent with the basic clause structure. Since the preceding relative clause uses the singular 2nd person σου, Deut continued with the singular through v. 33 σοι ᾗ before returning to the plural to end the verse. M is consistent in the use of the plural throughout the two verses.

- 12<sub>3</sub> ἀπολείτε 963] -ται B F M V 29-82-376<sup>c</sup>-707 551 53-129 W1-767 799 55 509 = Ra

The variant text is based on itacistic spelling and only by coincidence results in an intelligent text. The verse consists of five paratactic clauses each with a 2nd plural verb as in M. It is mere coincidence that the direct modifier τὸ ὄνομα being neuter could be understood as the subject of ἀπολείται. The Hebrew text is decisive; the reading of 963 is original Deut.

- 12<sub>5</sub> ἔλαβον 963] ελαβοσαν B eI'-<sup>552</sup>xt 56 s-<sup>30'</sup> 343 370 120 28 319 = Ra

Since this is the only instance of a 3rd plural aorist active of *λαμβάνειν* in Deut, usage is no help. For other verbs the Hellenistic tendency to use first aorist inflections with second stems for the 1st singular and the 3rd plural forms is occasionally attested in Deut. This became more and more the practice in the later centuries and particularly in Byzantine times, and wherever the forms obtained the variant Hellenistic forms are to be found in the mss. Since the 2nd century 963 has the classical form it is likely that it is original.

F. The evidence of 963 is also helpful in a number of instances in determining Deut usage concerning prepositions and prepositional phrases. A number of instances concern the three prepositions meaning "before, in front of," viz. *ἐναντι*, *ἐναντίον* and *ἐνώπιον*. Since these are fully discussed in chap 7 the original text in each case supported by 963 is simply given, with the variant text placed in parentheses: 4<sub>10</sub> *ἐνώπιον* (*εναντιον*), 4<sub>25</sub> 6<sub>18</sub> 6<sub>25</sub> 29<sub>10</sub> *ἐναντι* (*εναντιον*).

2<sub>3</sub> *ἐπί* 963] *προς* A 72-82-οΙ C'' s 71' 18'-630' 28 319 407 646 <sup>Latcod</sup> 100 Syh: cf M  
2<sub>21</sub> *ἀπό* 963] *πρo* B C'' b-314\* s 71'-527 630 28 319 407' = Ra

In both of these cases the prepositional phrase in question modifies a compound verb with the prepositional element cognate to the preposition governing the phrase. Deut prefers where possible to use cognate prepositions and since 963 supports these they are probably original.

3<sub>115</sub> (*ἔστη*) *ἐπί* 1°] *παρά* B<sup>(c)</sup> W<sup>I</sup> 120 55 509 = Ra  
3<sub>115</sub> *idem* 2° 963] *παρά* B 68'-83-120 509 = Ra

The parent text of B probably had *παρά* for the first instance as well, B\* having omitted (14) *καί* 3°—(15) *μαρτυρίον* by parablepsis. Similarly it is likely that 963 had *ἐπί* in both instances but the papyrus text for 1° is not extant. The clause containing *ἐπί* 1° has no equivalent in M; both clauses have *ἔστη* as predicate which = *עמד* in M. The preposition in M is *על* literally rendered by *ἐπί*. The B reading represents an attempt to interpret the text more exactly with respect to where the cloud, i. e. the pillar, stood with respect to the tent of testimony.

5<sub>32</sub> *δεξιά* 963] *pr εις* B F M οΙ-72 55 59 319 509 <sup>LatHi</sup> Is 16 *Mal* 2 *Opt App* 1 Or *Matth* 33 *PsHi Brev* 26 *Ruf Ex* VI 14 *Num* III 2 *Arm Bo* = Ra Tar | *ἀριστερά*] *pr εις* (+ *τα* 72) A B F M οΙ-58-72 55 59 319 <sup>LatHi</sup> Is 16 *Mal* 2 *Opt App* 1 Or *Matth* 33 *PsHi Brev* 26 *Ruf Ex* VI 14 *Num* III 2 *Arm Bo* = Ra Tar

The phrase "right nor/or left" also occurs at 2<sub>27</sub> 17<sub>11</sub> 17<sub>20</sub> and 28<sub>14</sub> but never in an *εις* construction in Deut. It is however common with *εις* in other parts of LXX. The *εις* is in both instances secondary.

28<sub>44</sub> *εις κεφαλῆν* 963] *κεφαλη* (*καψ.* 54\*-75) B 707 C'' n s 630<sup>c</sup> 28 407' <sup>Latcodd</sup> 100 103 *Ambr Tob* 66 *Ruf Rom* II 13 *Arm* = Ra  
*εις οὐράν* 963] *ουρα* B 707 C'' b n s 630<sup>c</sup> 28 407' <sup>Latcodd</sup> 100 103 *Ambr Tob* 66 *Ruf Rom* II 13 *Arm* = Ra

The construction in  $\aleph$  is in both cases the verb  $\eta\eta$  together with the preposition  $\lambda$  in the sense of "to become." The variant reading changes the *εἰς* construction to a predicate nominative which makes good sense but is not what the parent text says. The variant text probably arose out of an attempt to improve the Greek style since *εἶναι* can govern a nominative. The *εἰς* construction though somewhat Hebraic is common LXX Greek and is here original.

G. The spelling of *οὐδέ/οὔτε* for the negative correlative is inconsistent in Deut but with a decided preference for *οὐδέ*. 963 further substantiates this generalization.

428 *οὐδέ* 2° 963] *οὔτε* B b 407' = Ra  
*οὐδέ* 3° 963] *οὔτε* B b z 407' = Ra

In neither case is the B reading to be preferred. For the priority of *οὐδέ* cf chap 7, Sect. F.

At 3210 *κόρη* = 963 is spelled *κοραν* in B\* F\*(c pr m) 56 = Ra. The *-av* spelling is a dialect spelling only occasionally found in the papyri. Since 963 already spelled it in the more usual way it is probably original.

321 *Ἰησοῦ* 963] *ἡσοι* B 129<sup>mg</sup> = Ra  
 328 *Ἰησοῦ* 963] *ἡσοι* A B 129 = Ra; *-sv* 85'<sup>mg</sup>-346<sup>mg</sup>; *-ση* 321<sup>mg</sup>  
 3123 *Ἰησοῦ* 963(vid)] *ἡσοι* B = Ra

*Ἰησοῦς* declines on the  $\sqrt{\eta\sigma\omicron\nu}$  adding *-ς* and *-ν* for the nom. and acc. resp.; cf. J. H. Moulton, *A Grammar of New Testament Greek I. Prolegomena* (2nd edition: Edinburgh, 1906) p. 49. The unusual dative attested by B was probably formed on the false analogy of such words as *νοῦς*, *βοῦς*, etc.

232 *Ἰάσα* 963] *ιασσα* A B F M V O''-72' 376 C''-528 b-537 d-106 56'-129 n-458 s t 121-392 z-18<sup>83</sup> 28 55 319 407' 646 Aeth Bo = Ra

The Hebrew form is  $\eta\zeta\eta$  with the directive *-ā*, the entire word being transliterated. The doubling of the sigma cannot possibly be original since this would have demanded a full vowel before it. A Greek interpretation involving double sigma would probably have produced *ιαασσα*. The 963 reading is certainly original.

219 *Ἀμμάν* 1° 963] *αμμων* (*αμων* 343; *amon* Arm) F<sup>b</sup> K 58-72<sup>c</sup>(vid) C'' b 125 53' s-321' 370<sup>c</sup> 121-318 68' 28 319 Latcod 100 Arm Syh =  $\aleph$   
 219 *Ἀμμάν* 2° 963] *αμμων* (*αμων* 19\*; *amon* Arm) F<sup>b</sup> 58-82 C'' 19'-537 53' 54 30'-85-130\*-343' 121-318 68' 28 59 319 Latcod 100 Arm Syh =  $\aleph$   
 237 *Ἀμμάν* 963] *αμμων* (*αμμω* 616; *αμων* 59; *amon* Arm) B\* 376-707<sup>mg</sup> C'' 19' 44 53'-56 s 134-370\* 318 68'-120-630 28 59\* 319 407 Latcod 100 Arm Bo Syh = Compl Ra  $\aleph$   
 311 *Ἀμμάν*] *αμμων* (*αμων* 125; *amon* Arm) B\* 376-707<sup>mg</sup>-oI C'' d f-129 s t 318\* 18'-630' 28 59 319 407 Latcod 100 Arm Bo Syh = Ra  $\aleph$   
 316 *Ἀμμάν* 963] *αμμων* (*amon* Arm) 376 53'-56 318\* Latcod 100 Arm Bo Syh = Compl  $\aleph$

Ra has throughout followed B adopting *αμμων* at 237 311 but *αμμων* in the other instances. The variant spelling is undoubtedly a correction based on the Hebrew, *Ἀμμάν* is consistently attested in 963 and is original.

317 Μαχαράραθ 963 426  $d t^{-76^* 370}$ ] -ραεθ B 509 Bo = Ra. Others witness 26 further variant spellings for which see the edition. מ has מכורת, i. e. "from Kinereth", but the phrase was fully transliterated. A subsequent correction attested in many witnesses added *απο* before the name. B witnesses to some uncertainty with respect to the last two letters since the last two letters are sup ras. The *epsilon* of B 509 and Bo is probably simply an attempt at dissimilation and the form attested in 963 is to be preferred.

## Chapter 6 The Text Character of 848

The discovery of P. Fouad, Inv. 266, of which 848 is the major part, marks one of the most important discoveries of Septuagint texts in this century. 848 is a ms dating from the middle of the first century B. C. and contains substantial amounts of text from the second half of Deuteronomy (from 17<sup>14</sup> to 33<sup>29</sup>). Only Rylands P. Gr. 458 (= Rahlfs 957) is older, but it is small and fragmentary.

Its importance is enhanced by the fact that it is a lineal descendant of Deut with very little revisionary influence apparent in its text form. The few instances of possible direct influence of the Hebrew will be discussed under A below. It presents a text which lacks a number of expansions (largely due to the influence of parallel passages) which were already present in the time of Origen; i. e. a number of words or phrases under the obelus are not attested by 848. It must be remembered that this text is approximately 250 years older than 963, and over 400 years older than codex B. It was copied about 150 years after the time of Deut itself. Its early provenance alone makes it advisable to treat it in detail.

A few general remarks about the idiosyncrasies of the text are first of all in order. Though the Egyptian provenance of 848 is known, the occasional spelling of *gamma* for *kappa* in the preposition *εκ* further emphasizes the fact. Thus there occur 18<sup>6</sup> and 21<sup>3</sup> *εγ*, 28<sup>65</sup> *εγλειποντας* for *ἐκλ.*, and 31<sup>21</sup> *εγλιπηι* for *εκλιπηι*. Also unique to 848 is the spelling *βυβλιον* for *βιβλιον* in references to the law book (28<sup>58 61</sup> 31<sup>26</sup>). Also found in 848 is the poetic short penultimate form [χ]ερον in 26<sup>4</sup>.

The scribe also regularly employed the classical spelling for the future of *λαμβάνειν* (21<sup>3</sup> *ληπονται*, 22<sup>6 7</sup> 26<sup>2</sup> *ληψη*) rather than the Hellenistic forms with infixed *mu* adopted throughout the Göttingen LXX as critical text. The forms with infixed *mu* are well-attested for the 3rd century B. C. in the papyri (cf. Crönert 65 ff. and Mayser I 1. 194 f.) as well as the classical forms. Apparently either spelling was used, and the preference for the classical spelling by the scribe of 848 is not a compelling reason for adopting it for Deut.

More problematic is the spelling *μωσης* for *Μωνσῆς* throughout 848 (27<sup>9</sup> 31<sup>16</sup> 22 24 30). This spelling is usually shared by a majority of the *n* group and 72-426. Its occurrence in the *O* recension may be due to Origen and thus purely coincidental. The spelling of 848 is certainly nearer *Μ*, and may be due to the bilingual scribe's undoubted knowledge of the Hebrew name. It can hardly be Deut, however, since no early scribe would have changed an original *μωσης* to the strange *Μωνσῆς*.

A. In spite of its early provenance 848 is itself the product of a long textual history as the numerous variants to Deut which it contains amply demonstrate. The scribe was often guilty of parablepsis as 19<sup>15</sup> *καί 1°∧2°*, 22<sup>22</sup> *καί 1°∧2°*, 27<sup>9</sup> *οἱ 1°∧2°*, 30<sup>16</sup> *αὐτοῦ 2°∧3°*, 31<sup>26</sup> *τῆς 1°∧2°*, and 32<sup>6</sup> *σε 2°∧3°*. Parablepsis due to the recurrence of a letter or syllable may also explain *προφαστικους* for *προφασιστικούς* in 22<sup>14</sup>, the omission of *ἐκεῖνης* after *πόλεως* in 21<sup>3</sup>, of *εἰς* after *σφακελίζοντες* in 28<sup>32</sup>, of *σοι* after *δώσει* in 28<sup>65</sup>, of *τοῖς* after *Λεβίταις* in 31<sup>25</sup>, and the occurrence of *σννοικη* for *σννοικήση* in 24<sup>1</sup>, of *επαγει[γ]* for *ἐπαγαγεῖν* in 29<sup>27</sup>, of *πορευ[ομενος]* for *προπορευόμενος* in 31<sup>6</sup>, and of *απ[ο-διδοτε]* for *ἀνταποδίδοτε* in 32<sup>6</sup>. The apparent omission of *αὐτὰ ἔνδον* in 22<sup>2</sup> may have in part been induced palaeographically by its immediate context *συνάξεις αὐτὰ ἔνδον εἰς*, though this is less likely. Only three clear cases of itacisms occur, viz., 17<sup>15</sup> *δννησει* for *δννήση*, 22<sup>7</sup> *εσει* for *ἔση*, and 24<sup>11</sup> *στησει* for *στήση*.

The ms has a number of unique or almost unique variants which scarcely need comment: 19<sup>5</sup> *ζήσεται* ζω[. . . (either ζωσει or ζωωσει?), 19<sup>20</sup> *προσθήσουσιν* προσθησο[γ]ται; 20<sup>5</sup> om (*ἐνεκαίνισεν*) *αὐτήν*; 21<sup>6</sup> *νίφονται* pr και; 22<sup>3</sup> *οὕτως 1°* ου\*(c pr m); 22<sup>21</sup> om (*λιθοβολήσουσιν*) *αὐτήν*; 23<sup>21</sup> om *ἐν σοί*; 25<sup>8</sup> *αὐτῶ* sup ras; 27<sup>24</sup> om *δὲλω* (vid); 28<sup>8</sup> *ἐπιβάλλης* -λλης (|); 28<sup>65</sup> *τοῦ ποδός σου* . . .]σων (an uncertain reading); 31<sup>21</sup> *ἐπιλησθῆ]* *εγλιπη* (cf 15<sup>11</sup>); 31<sup>29</sup> *γὰρ ὅτι* [. . .]; 32<sup>3</sup> *μεγαλωσύνην* μεγαλωσ[. . .

Also easily identifiable as scribal error with little or no support among other witnesses are: 17<sup>14</sup> *εἰσέλθης*] . . .]λθητε 848 Bo. This is clearly wrong since the entire verse has a singular referent throughout. 26<sup>12</sup> *πᾶν τὸ ἐπιδέκατον*] . . .]ντων επ[. . . Possibly *παντων επιδεκατων* was intended. In any event, it is an error. 26<sup>16</sup> *ὑμῶν 1°*] σου = Μ. The equation with Μ seems to be mere coincidence since the plural context is assured in 848 as well. 27<sup>18</sup> comma post (24) fin tr vid. This is quite uncertain. The curses in ch. 27 are differently ordered here and the reconstruction seems to fit the fragment. It does not have any claim to validity however. 27<sup>25</sup> om *αἵματος* (vid). The next word is *ἀθῶον* and it may simply be parablepsis due to homoiarchon. The unique omission of *κύριος ὁ θεός σου* in 28<sup>13</sup> as subject of the optative verb is also patently a mistake. The entire list of blessings has the divine subject expressed (cf vv. 7, 8, 9, 11 and 12). The omission of *ἐκεῖ* in v. 65 is also a scribal mistake. The word follows *κύριος* in Deut for which the scribe in writing left a space later to be filled in by the tetragrammaton and he may simply have overlooked it in copying. 29<sup>20</sup> om *ταύτης* (vid). This in Deut is part of the genitive phrase *τῆς διαθήκης ταύτης* which is not present in Μ. The unique omission of *ταύτης* may simply be the result of parablepsis occasioned by homoioteleuton. 31<sup>26</sup> *τούτου*] *τουτον*. The context is *τὸ βιβλίον τοῦ νόμου τούτου*. Had 848 had *τουτο* it would be = Μ, but *τουτον* can only be called a scribal mistake. Mere stylistic variants are 21<sup>7</sup> *οὐκ* *ουχι* and the elision of the vowel in *δέ* before *ἄγγος* in 23<sup>25</sup>.

A number of variants attested by 848 can be considered secondary because of the immediate context. Thus in 20<sup>13</sup> 848 apparently read the subjunctive *παραδωι*[. . . for *παραδώσει*. It is, however, coordinate with the verbs *περικαθιεῖς* and *πατάξεις*. The future indicative alone can be the correct form. In 23<sup>9</sup> 848 and *b* have *νμων* for *σου*. Since the singular verb *ἐξέληθης* is attested as well, the plural genitive pronoun must be an error. At 25<sup>16</sup> *αδικα* 848 *O C'' b* 106 246\* *n* 130\* *t* 71-318 120 407 Cyr IV 549 Co Syh for *ἄδικον* has been adjudged secondary as well in spite of its popular support. The Hebrew word עול could be rendered by either singular or plural, but it is part of the phrase *πᾶς ποιῶν ἄδικον* which immediately follows *πᾶς ποιῶν ταῦτα*. The plural is more likely to be the result of attraction to the plural *ταῦτα* than that an original plural should have been changed for some unknown reason to the singular.

At 28<sup>1</sup> *σοι* 848 58<sup>txt</sup>-72-376-381\* 46-73' 602-799 18-122\* for *σε* is also an error as the context *καὶ δώσει σε . . . ὑπεράνω ἐπὶ πάντα τὰ ἔθνη* shows. The verb must have an accusative modifier, and the variant probably arose through influence of the common collocation *δώσει σοι*. In 30<sup>2</sup> 848 has *αποστραφη*[. . . for *ἐπιστραφήση* uniquely. That it is unlikely to be Deut is clear from the prepositional modifier following the verb, viz., *ἐπὶ (κύριον . . .)* in view of the tendency in Deut towards cognate prepositions whenever possible; cf p. 118.

For *εἰσελεύση* in 31<sup>7</sup> 848 has . . .]ορευη (cf *προπορευση* 318). Deut renders מֵבֹרָא correctly. The variant is due to the *πρό* phrase immediately following the verb and its usual place in the recurring context of the list in 7 A 6. The unique preposing of the preposition *εν* before *ἀνομίᾳ* in 31<sup>29</sup> by 848 is also not original. Cognate modifiers usually modify the verb directly in Deut. מֵ has תְּשַׁחֵת תְּשַׁחֵת, i. e. without a preposition. Deut is a good attempt to render מֵ carefully. In 32<sup>17</sup> *ηκουσιν* 848 54-75 for *ἤκασιν* is clearly secondary as the context shows. The verbs in the verse are all past tense, and the perfect (expressing past action) is to be preferred to the present (expressing perfect action). In v. 26 an original *δὴ* appears as *δε* in a large number of witnesses including the uncials B F M 848. The *δε*, however, does not fit in the context at all, whereas *δὴ* following the hortatory subjunctive *παύσω* fits perfectly. The palaeographic similarity of *δη* and *δε* as well as the frequency of *δε* in Deut and the fact that *δὴ* is followed by *ἐξ* might easily lead to assimilation of the vowel progressively—all these readily combined to create the popular variant.

A number of variant readings in 848 can be identified as secondary through Deut usage. The unique omission of *σοι* from the clause *ἦ κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ* in 19<sup>10</sup> is an error as list 7 A 10 shows. The dative pronoun is always present in this context. At 19<sup>20</sup> there occurs the construction *ποιῆσαι κατὰ τὸ ῥῆμα . . .* 848 72 *n* <sup>Lat</sup>cod 100 Luc *Athan* I 7 Aeth Bo omit *κατά*, and all but B F V *b* 85<sup>mg</sup> *z*<sup>-83</sup> 407' read the present infinitive *ποιειν*. Thus 848 reads *ποιειν το ρημα . . .* This idiom occurs at 15<sup>11</sup> 15 24<sup>18</sup> 20 22 but it is always in the context of "I am commanding you to do this thing," whereas the con-

text of *ποιῆσαι κατά* in 19<sup>20</sup> finds an exact parallel in 13<sup>11</sup>. The original text is here found in B.

At 20<sup>8</sup> 848 alone has the present active stem [απο]στραφ[ετω] for ἀποστραφῆτω. The verb occurs in the formulaic *πορευέσθω και ἀποστραφῆτω εἰς τὴν οἰκίαν αὐτοῦ*, also found in vv. 5, 6 and 7. The variant is an error. In v. 16 848 apparently omits the infinitival phrase *κληρονομεῖν τὴν γῆν αὐτῶν*, the modifier of *ὁ κύριος ὁ θεός σου δίδωσίν σοι*. The shorter form is common as the list in 7 A 10 shows and probably subconsciously influenced the 848 scribe. It is, however, incorrect as the longer formula in M shows.

At 19<sup>10</sup> and 21<sup>1</sup> 848 corrects the case of the relative pronoun in the context *ἐν τῇ γῆ, ἣ κύριος ὁ θεός σου δίδωσίν σοι* to the accusative. As the lists in 7 A 1, 10 and 15 show case attraction of the relative pronoun to its antecedent is characteristic of Deut and the dative relative pronoun in each of the above cases is original.

At 22<sup>21</sup> 848 500\* 125 55 <sup>Latcod</sup> 100 Arm Bo omit the phrase *ἐν λίθοις*. The verb *λιθοβολεῖν* is, however, always modified by this phrase in Deut as the list in 7 A 54 shows. Later in the verse 848 *b d* 85<sup>ms</sup>-344<sup>ms</sup> *t* 121 68' 55 319 407' Aeth Arm witness to *ἐξαρεῖτε* instead of Deut's singular *ἐξαρεῖς*. The verb is part of the oft-recurring formula *και ἐξαρεῖς τὸν ποιητὸν ἐξ ὑμῶν αὐτῶν*; cf the list in 7 A 37. M has the verb in the singular, and the plural is due to *ex par*.

In 23<sup>14</sup> *πρό* is changed to *απο* in 848 125. The phrase *πρό προσώπου σου* modifies the infinitive *παραδοῦναι (τὸν ἐχθρόν σου)* and represents *לפני* in M. *απο* is here clearly incorrect and is probably influenced by the common LXX phrase *ἀπό προσώπου σου*. The position of *ἐστιν* in the clause *ὅτι βδέλυγμά ἐστιν, ἐναντι κυρίου τοῦ θεοῦ σου* is not a set one as the parallels in 7 A 52 show. In 24<sup>4</sup> the position as above is assured by M since *איה* stands before *לפני*. 848 uniquely places it after *σου*, which must then be regarded as an error *ex par*. In 26<sup>2</sup> 848 72-376 omit *ἐκεῖ* from the phrase *ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ*. This is simply an error as the list in 7 A 15 shows. In this context *ἐκεῖ* is always present.

Much more problematic are two instances where 848 alone witnesses to the accusative singular instead of *τῆς φωνῆς* in Deut (26<sup>7</sup> 28<sup>49</sup>). In both cases the article must be inferred since it is not extant in the ms. In the former the noun phrase modifies *εἰσήκουσεν*; in the latter, *ἀκούσῃ*. Deut witnesses to both cases modifying the root *ακου-* as the list in 7 A 16 shows. Since 848's readings have no support in any witnesses it seemed prudent to retain the genitive in both instances as probably original.

The omission of *ἐν* in 28<sup>9</sup> is attested by 848 (vid) *C'*<sup>2-413</sup> *s*<sup>-30'</sup> 28 407' 646, but is secondary. It occurs in the context *και πορευθῆς ἐν ταῖς ὁδοῖς αὐτοῦ*. From the list in 7 A 26 it appears that *ἐν* is always present in this particular context. In 29<sup>17</sup> 848 129 have *χρυσον* for *χρυσίον* of Deut. The latter occurs commonly throughout the Pentateuch whereas *χρυσος* occurs only in Num 7<sup>62</sup>. The 848 reading is simply a scribal mistake.



At 30<sub>2</sub> 848 along with 707 *b n* 407' have *επακουση* for *υπακουση*. B and 321<sup>mg</sup> have *εισακουση*; all others witness to the *υπο* compound. It occurs in the context "you shall hear his voice," for which see the list in 7 A 16. Deut never has *επακουειν* in this or any other context and the majority reading is almost certainly Deut. In 31<sub>29</sub> 848 uniquely attests to the present tense *εντελλ[ομ]αι* for Deut's *ενετειλαμην* which is = M. The word occurs in the context *ης ενετειλαμην υμιν*. The 848 reading is undoubtedly due to the common Deuteronomy formula "which I am commanding you today" (cf 7 A 30), and is not to be taken seriously.

In a number of cases the secondary character of 848 has to be decided as likely on various grounds. Thus at 25<sub>5</sub> 848 uniquely amplifies *εις αυτων* = M: **חמ חמ** by prefixing *ο αδελφος ο*, a quite unnecessary gloss, since the referent is clearly *αδελφοι* in the preceding clause. At 28<sub>15</sub> 848 *C'* 54 *s*-85<sup>mg</sup> 28 read *προς σε* for *επι σε* for **לך** in M. *επι* is original and *προς* is a "correction" made on the basis of the verb *ελευσονται* which it modifies, i. e. "come to thee" instead of "come upon thee." At 28<sub>65</sub> for *οκ αναπαυσει* 848 reads *ου μη[. . .] παυ[. . .]*, presumably *ου μη αναπαυση*. The reading is fully possible but unlikely as Deut. In compound negative clauses Deut generally has simple negation in the first and then often compound negation in the coordinate clause(s).

In 31<sub>23</sub> 848 30' have *φυλαρχας* for *φυλαρχους*. Again the variant is a possible synonym. Neither word occurs frequently in LXX literature, *φυλαρχης* occurring only in Mac II 8<sub>32</sub>, whereas *φυλαρχος* occurs five times. In 32<sub>2</sub> 848 uniquely reads *προσδοκισθω*, occurring elsewhere only in Ps 118<sub>166</sub>, for *προσδοκασθω*. The word occurs only here in Deut, but does obtain elsewhere in LXX. Semantically the majority reading fits its context much better and the 848 reading must be adjudged as scribal error. In v. 18 848 alone reads *[θ]εον τον τρε[φοντα]* for *θεου του τρεφοντος*. The phrase directly modifies *επελάθου*, which verb can govern either genitive or accusative. Since 848 is a unique reading it seemed wiser to accept the genitive form as Deut.

A number of instances obtain in which 848 does not have the genitive pronoun after *θεος*. The following have been taken as secondary.

- 17<sub>19</sub> (*τον θεον αυτοϋ*) > 848(vid) 72-426
- 26<sub>16</sub> (*ο θεος σου*) > 848(vid) 18-120
- 28<sub>9</sub> (*του θεου σου*) > 848(vid) 314 Tht *D<sup>18p</sup>*
- 28<sub>64</sub> (*ο θεος σου*) > 848(vid) 58-72-376

It may be noted that in each of these cases the omission of the pronoun is uncertain, i. e. it is inferred by letter count rather than read in the extant fragment. In each case the certain witnesses are extremely few and there is no good exegetical reason for the shorter text. The presumed 848 readings are all considered to be secondary.

A few further instances in which 848 attests to an omission of a genitive pronoun also obtain. At 22<sub>26</sub> 848 *C b* lack *αυτου* in the context *και φονευση αυτου ψυχην*. This is the rendering of M: **נפשו ורצחו** which may be paraphrased

by “and should kill him with respect to *nephesh*, i. e. fatally.” The translator found the clause difficult but tried to reproduce both the pronominal and nominal modifiers by *αὐτοῦ ψυχὴν*, the word order in any event giving some indication of the parent text. The *αὐτοῦ* is certainly original.

At 28<sub>31</sub> the *σου* modifying *ἐχθροῖς* is apparently omitted by 848. The reading is based on letter count and is supported by no other witness. The *σου* is original text. Three other instances of omitted pronouns obtain in 848, viz., 30<sub>1</sub> om (*καρδίαν*) *σου* 848(vid) 19' 75; 30<sub>20</sub> om (*πατράσιν*) *σου* 848(vid), and 31<sub>28</sub> om *ὑμῶν* 1° 848(vid), and may be taken to be secondary. The last-named variant is clearly an error as its context shows.

At 26<sub>7</sub> the letter following *καί* 2° is *eta* and the rest of the word is broken off, thus supporting the variant reading *ηκουσεν* of 767 83\* for *εἰσήκουσεν*. In the idiom “hear the voice” both simplex and compositum are well represented as the list in 7 A 16 shows; it was thought wise to retain the majority reading. Much more problematic is that of the original text of 29<sub>29</sub>, where *υμιν* occurs for *ἡμῖν* in B 848 72'-376-618 C' b d<sup>(-125)</sup> 53' n 30'-130<sup>c</sup>-344<sup>mg</sup> t 71 120-128-630' 55 59 509 646 Tht Dt Latcod 100 Ruf Rom IV 1. It occurs in the context *τὰ δὲ φανερά ἡμῖν καὶ τοῖς τέκνοις ἡμῶν*, contrasting with the first clause “the hidden matters belong to the Lord our God.” The only extant pronoun in 848 is the *υμιν* referred to. M has the first person suffix throughout which should then be decisive. The *υμιν* reading, as well as the *υμων* (for *ἡμῶν* 2°) reading of most of the witnesses to *υμιν* above, is simply an itacism. Another variant in which M is decisive occurs in the transposition of *καὶ ὡς* in 33<sub>25</sub> in 848(vid) b d n t 59 in the context *καὶ ὡς αἱ ἡμέραι σου* since M has *וכימיך*. The variant text is to be understood as “as even thy days shall be thy strength,” i. e. with an emphatic *καὶ* rather than as a conjunction joining the two hemistichs.

One of the most puzzling problems which 848 presents is the variant version which it has for 28<sub>6</sub>. The text of Deut reads *εὐλογημένος σὺ ἐν τῷ εἰσπορεύεσθαι σε καὶ εὐλογημένος σὺ ἐν τῷ ἐκπορεύεσθαι σε*. M's text reads similarly *ברוך אתה בבאך וברוך אתה בצאתך*. The text of 848 has *ευλογητος εν [τω]ι εισπορευεσθαι και ευλογητος εν [τω]ι εκπορευεσθαι*. For the neighbouring verses 5 and 7 for which 848 is also extant it supports Deut fully. If v. 6 is authentic LXX it is remarkable in that six variants obtain. *ευλογητος* occurs for the participle twice as in A M<sup>txt</sup>(2° only) 85<sup>mg</sup>-321<sup>mg</sup> 121-318 68' 55. It omits *σὺ* 1° with Latcod 100 and *σὺ* 2° uniquely, as well as *σε* 1° with 71 Latcod 104 Arm and *σε* 2° with Latcod 104. The text can hardly be Deut; it is in fact in the context of vv. 5 and 7 difficult to analyze since the subjects of both clauses are lacking. Could it be a liturgical formula well-known to the scribe which here replaced the LXX text?

Finally there remains a number of passages in which there may well be traces of direct Hebrew influence on the scribe, in other words traces of conscious or unconscious revision of the text towards the Hebrew.

The final clause in 19<sub>10</sub> of M reads *והיה עליך דמים* “that there should be bloodshed in thee,” which relates to the first clause “and not shall innocent

blood be spilled in the midst of thy land (which Yahweh thy God is giving thee as a heritage).” Thus the final clause is an explication of what *שִׁפְךָ דָּם נָקִי* would involve and the entire coordinate sentence is presumably rendered negative by the initial *וְלֹא*, a difficult but presumably not impossible construction. In any event so Deut understood it, since it is clear that a positive final clause as the result of innocent blood being spilled would make nonsense of the law. Deut renders the clause adequately by introducing a negative, i. e. *καὶ οὐκ ἔσται ἐν σοὶ αἵματι ἔνοχος*. Deut has thus understood this not as a parenthetical clause (and there would be bloodguilt in thee), but rather as the desired result of no innocent blood having been spilled though by means of a hebraizing coordinate clause. It would have been difficult for Deut, given his normal literalistic manner of translation, to have avoided a negative since this would make the statement say exactly the opposite of the intended meaning. 848 omits the *οὐκ* which is formally = *Μ*, and may be due to the scribe’s intimate knowledge of the Hebrew text. Admittedly the result is semantically bizarre, so that one actually can only think in terms of almost unconscious influence rather than intentional revision. Of course the omission may simply have been a scribal error.

20<sub>20</sub> begins in *Μ* with *רַק עֵץ אֲשֶׁר תִּדַע כִּי לֹא עֵץ מֵאֲכָל הוּא*, which Deut rendered by *ἀλλὰ ξύλον, ὃ ἐπίστασαι ὅτι οὐ καρπόβρωτόν ἐστιν*. Deut did not repeat *ξύλον* to represent *עֵץ* 2° since the adjective necessarily must refer to a tree. 848 is here quite fragmentary. From the length of the line it must have had *ξύλον* in its proper place, but it also adds *ξύλο[ν]* after *ὅτι*, after which [*ου καρποβρωτον*] obtains. To fit *Μ*’s text the *ξύλον* should of course occur after *οὐ*; nonetheless it seems to echo the Hebrew text, and the plus may reflect acquaintance with *לֹא עֵץ מֵאֲכָל*. It may also be noted that codd *UF* of Phil II 97 witness to a similar text. These read *ἀλλὰ ξύλον ο γνωση οτι ου ξύλον βρωσεως εστιν αυτο*. The verb *ἐπίστασαι* is not extant for 848 and *γνωση* would actually fit slightly better in the line since the letter count which includes *ἐπίστασαι* makes a crowded line, but this must not be pressed. The addition of a second *ξύλον* though at the wrong place can best be explained as due to an acquaintance with the Hebrew text. Later in the verse *τόν* modifying *πόλεμον* must also have been lacking in the text of 848. The relevant context reads *προ[. . . .]εμον* which can only be read as *προς σε πολεμον*. This omission is shared by 72 C’ s 318 28 646, and reflects more literally the *מִלְחָמָה* of *Μ*. Since in the context either the articulated or the unarticulated form is fully possible it need have nothing to do with a knowledge of the Hebrew and is better explained as being *ex par*.

A much more obvious case of direct Hebrew influence obtains at 22<sub>9</sub> b, which in *Μ* reads *פֶּן תִּקְדַּשׁ הַמְּלָאָה הַזֹּאת אֲשֶׁר תֹּרַע וּתְבוֹאָת הַכֶּרֶם*. Deut rendered this by *ἵνα μὴ ἁγιασθῆ τὸ γένημα καὶ τὸ σπέρμα, ὃ ἂν σπειρῆς μετὰ τοῦ γενήματος τοῦ ἀμπελωνός σου*. The intent of the coordinate bound phrase has probably been correctly rendered by the *μετά* construction. For *μετὰ τοῦ γενήματος* 848 reads *καὶ το γενη[μα]* which literally reproduces the paratactic construction

of  $\aleph$ . The origin of this Greek can only be the Hebrew text, and it seems certain that a revision—whether conscious or unconscious is not demonstrable—has taken place.

In 31<sub>16</sub> very little text is extant in 848. The first part of the verse is extant in part as *και ε[ιπεν יהיה προς] μωσην ιδου συ κο[ιμαι . . . .* For the rest only the last two letters remain as *ωι*, i. e. *ατωι* for *ατοίς*. The verse describes the future sins of *ὁ λαὸς οὗτος*. The singular referent is retained for part of the verse but then continues in Deut with the plural as *καὶ ἐγκαταλείψουσίν με καὶ διασκεδάσουσιν τὴν διαθήκην μου, ἣν διεθέμην αὐτοῖς*. The Hebrew text has all references to *ὁ λαὸς* in the singular. It cannot be affirmed that 848 likewise had the singular throughout since only the final *ατωι* is extant, but unless this simply represents a single scribal error it must have read the grammatically correct singular throughout. This would then seem to reflect the influence of the Hebrew text on the scribe.

In v. 21 848 has a number of variants to Deut, some of which may well be due to Hebrew influence. The particular clause containing these variants reads in Deut *ὅσα ποιῶσιν ὧδε σήμερον πρὸ τοῦ εἰσαγαγεῖν με αὐτοὺς εἰς τὴν γῆν . . . .* The text of  $\aleph$  reads *אשר הוא עשה היום בטרם אביאנו אל הארץ*. Deut has a plural verb for *הוא עשה*, adds *ὧδε* to it and changes the pronominal modifier of the verb into the plural. That Deut is original is clear from the rest of the verse where the references to the people are plural, i. e. *αὐτῶν* 1° 2° 3°, though  $\aleph$ 's references are consistently singular. 848 also has *αὐτῶν* 1° 2°, whereas 3° is broken off. Nonetheless for the relative clause its text presents three variants; i. e. it has *ποιει* for *ποιῶσιν*, *αυτον* for *αὐτούς* and omits *ὧδε*, thus wiping out precisely the three differences between Deut and  $\aleph$ , though retaining in contradictory fashion the plural references in the remainder of the verse. Again intimate knowledge of the Hebrew text may be presupposed on the part of the scribe leading to the partially revised text.

A final instance of possible Hebrew influence is not as convincing as the text just discussed. It occurs in v. 27. Moses accuses the people as *(ממרים היהו עם יהוה)*. This is rendered by Deut as *(παραπικραίνοντες ἦτε) τὰ πρὸς τὸν θεόν*; i. e. Deut has *τὸν θεόν* for *יהוה*. 848 has the object of the verb as *[τ]α προς היהו τον θεον*, i. e. has added *יהוה* to the text. This may be due to Hebrew influence but the collocation *κυριον τον θεον* is so common in Deuteronomy, that it may simply be explained as *ex par*.

B. A certain amount of negative evidence about the text of 848 exists which could not be recorded in the apparatus of the edition. In view of the importance of this early witness to Deut the information has value. Thus at 18<sub>4</sub> 848 either witnesses to *καὶ* 2°∩3° or to *καὶ* 3°∩4° as space requirements make certain. Similarly at 23<sub>3</sub> 848 probably omits one word for *κυρίον καί* (two times) as the letter count shows, but there is no way of ascertaining which.

For the following list of variants 848 constitutes negative evidence, i. e. all of these are *contra* 848. Readings *contra* 848(vid) are starred.

- 17<sub>17</sub> *ἐαυτῶ* 1°∧2° B<sup>txt</sup>  
 17<sub>19</sub> *om καὶ 2° — πάσας 1° C''-131<sup>ms</sup> 646*  
 \*20<sub>17</sub> *om καὶ τὸν Γεργεσαῖον B<sup>txt</sup> 58 422 Arab = M*  
 21<sub>5</sub> *ἀντιλογία] et ἀφή tr C'' 85'-321' 18'-120-630' 28 55 407' 646 Bo*  
 \*21<sub>6</sub> *om τὴν κεφαλὴν 58 Arab Arm<sup>ap</sup> = M*  
 21<sub>14</sub> *ἀθετήσεις αὐτήν] + συ β*  
 22<sub>24</sub> *λιθοβοληθήσονται] + ἀμφοτεροὶ d n t<sup>-799</sup>; + αὐτοὺς 318 Arm<sup>te</sup> = M*  
 23<sub>9</sub> *παρεμβάλειν] pr eis πολεμον C'' 30'-85<sup>ms</sup>.344<sup>ms</sup> 121<sup>ms</sup> 18 Arm; + εις (> 75) πολεμον A<sup>c</sup> 82<sup>ms</sup> d n t 55 509 Cyr II 661 Sa<sup>3</sup> Syh*  
 23<sub>9</sub> *ῥήματος πονηροῦ] tr F M oI-707 cI' 56'-129 s y<sup>-318</sup> 28 55<sup>c</sup> 59 319 Cyr II 660 = Compl*  
 24<sub>4</sub> *αὐτήν 2°] + τον εἶναι O 106 t Or VI 333 335 Syh = M*  
 25<sub>1</sub> *καὶ 2°∧3° B 417<sup>txt</sup> 458*  
 25<sub>2</sub> *om μαστιγώσουσιν — fin B*  
 25<sub>2</sub> *αὐτόν 2°∧(3)1° 528 d<sup>-106</sup>*  
 25<sub>6</sub> *τοῦ τετελετηκότος] pr (\* Syh) του ἀδελφου αυτου O 106 t LatOr Matth XVII 30 Syh Barh 240 = M*

C. The outstanding importance of 848 lies in its early witness to the text of Deut. That it is a far better witness to Deut than B is might be expected since it was copied at least 400 years earlier; cf also chapter 4. This is abundantly apparent from the following list in which 848 supports Deut against the reading of B. In most cases Deut is also the text of Ra.

- 17<sub>18</sub> *ἐαυτῶ 848] αυτω B 426 b 71'-527 83 Arm*  
 18<sub>5</sub> *σου 2° 848] > B 18 Cyr I 861*  
 18<sub>6</sub> *ὕμων 848] > B 72*  
 18<sub>15</sub> *σοι 848] post σου 2° tr B*  
 19<sub>10</sub> *σου 1° 848] > B 58 f<sup>-129</sup> 18*  
 19<sub>11</sub> *γέννηται 848 963] + εν σοι B 121 68'-83-630<sup>c</sup>*  
 19<sub>20</sub> *τὸ πονηρόν / τοῦτο 848] tr B 422 Latcod 100 Aeth Arm Bo*  
 20<sub>14</sub> *πάντα 1° — πάντα 2° 848] > B*  
 22<sub>2</sub> *ἐπίστη 848] εγγιξη B*  
 22<sub>2</sub> *ὁ ἀδελφός σου 2° V 848(vid) O d 53' t] post αὐτά 2° tr rell = Ra*  
 23<sub>10</sub> *ἔξω τῆς παρεμβολῆς 848] εις την παρεμβολην B 458 343*  
 25<sub>2</sub> *καὶ 2° 848(vid) 957] > B 72 d 53-664<sup>c</sup> n t LatAug Deut 45 Arm Bo*  
 25<sub>3</sub> *προσθῶσιν 848(vid)] -θης B 630<sup>c</sup> 509 Bo*  
 25<sub>5</sub> *ἦ 848] ην B 799 71*  
 26<sub>7</sub> *τῶν πατέρων 848] > B 125 53' 630<sup>c</sup>*  
 26<sub>16</sub> *ταῦτα 848] > B 618 30 18'-120-630' 55 Sa<sup>16</sup>*  
 27<sub>1</sub> *λέγων 848] > B\**  
 27<sub>3</sub> *λίθων 848] + τουτων B*  
 27<sub>7</sub> *ἐναντι 848] -ντιον B V 376 550' 392 Cyr II 665 = Ra*  
 27<sub>26</sub> *ὅστις 848(vid)] ος B F V 426-oI-64 C'' b 44 s 318-392 18 28 59 407' 646 Gal 3<sub>10</sub> Chr et Cyr passim Epiph I 331 Eus VI passim Iust Dial XCI 1 Procop 944 Tht II 572 = Ra*  
 28<sub>8</sub> *ταμειοίς 848] ταμειοις (aut ταμιοις; -μεις 120) B V 15-72'-82-426-618 C''-46 b<sup>-19</sup> 44 f<sup>-129</sup> n<sup>-54</sup> 30'-321 76'-799 121-318-527 68'-83-120 59 407'*  
 28<sub>13</sub> *καὶ ποιεῖν 848] > B Latcod 104(vid)*  
 28<sub>31</sub> *ὁ βοηθῶν 848 957] > B*  
 28<sub>32</sub> *καὶ 3° 848 957 963] > B 630<sup>c</sup> Aeth<sup>M</sup>*  
 28<sub>54</sub> *αὐτοῦ 848(vid) 963] > B*  
 28<sub>58</sub> *καὶ 848(vid)] > B*  
 28<sub>65</sub> *ἐκλείποντας (εγλ. 848) 848 963] -λιπ. B 707\* 44 53 127 30 799 527 59 407*  
 31<sub>29</sub> *ὕμῖν 1° 848] ∧2° B 529*  
 31<sub>29</sub> *τὸ πονηρόν 848] τα πονηρα B*  
 32<sub>3</sub> *ὄνομα 848] pr το B 54'-75 18*

D. 848 is also helpful in confirming Deut where variants obtained with strong support in the text tradition. In the following cases 848 supports Deut, which was also chosen by Ra as his text.

18<sub>5</sub> ἀποτοῦ 1° B V 848 O<sup>-426</sup> 422 b d n 85<sup>mg</sup>-321<sup>mg</sup> t 68' 407' Latcod 100 Aeth Arm Co = Sam] κυριον rell = M Tar. Since κυριον τοῦ θεοῦ σου occurs in the preceding parallel clause the Deut text is to be preferred.

18<sub>6</sub> κύριος A F M 848 O'-29-707 53'-56 n<sup>-458</sup> y 68'-83-630<sup>c2</sup> 319 Latcod 100 Aug Deut 28 Arab Arm Syh = Compl] > B Bo; + σου 630<sup>c1</sup>, + ο θεος σου (> 246 458 120-128-630\*-669) rell: ex par

18<sub>15</sub> σοι 848] > 376-707 cI' 44-610 129 54-75' 321 407 424 646 Cyr I 425 VI 184 IX 892 Eus VI 96 100 Sa.

19<sub>9</sub> ἀκούσης (-σεις 118'-537 799) B<sup>(mg)</sup> 848 72 C'' b s 799 527 18 28 509 646] -ση 407; εισακουση A 376 121 68'; ποιησεις 71'; εισακ. (aut -σεις) rell. ἀκούειν and εισακούειν are both common in Deut and only the text tradition can decide which is original.

20<sub>4</sub> διασωσαι B 848(vid) s<sup>-30'</sup> 28 407' Cyr I 369 Latcod 100 Arm] pr και rell = Sam. Deut and M both make the infinitive state the purpose of God's going into battle with the people against their enemies; the variant text coordinates the two infinitives.

20<sub>19</sub> ἀγρῶ B 848 376' b d n 85<sup>mg</sup>-321<sup>mg</sup> t 407' Syh] δρυμω rell. The variant is exegetically inspired. Trees are in the forest, not in the field. But M reads הַרְשָׁף which = Deut.

20<sub>20</sub> ξύλον B 848(vid) O n 30' 630<sup>c</sup> 407'] το εν τω αγρω 44; pr το rell. Deut like M is unarticulated, whereas the variant represents a stylistic simplification in view of the τὸ ξύλον of v. 19.

21<sub>10</sub> σοι B 848 C''<sup>-320</sup>(422-551 inc) b s<sup>-30'</sup> 28 424 509 Latcod 100 Ambr Ps duod XLIII 76.1 Arab] > rell: cf M. For the phrase και παραδῶ σοι M has ונתן. The σοι of Deut is part of Deut's usage with παραδιδόναι. Its omission is secondary due to the later εἰς τὰς χεῖράς σου. Here the σοι represents the more difficult reading and its presence in 848 witnesses to its original character.

21<sub>16</sub> τῶ νίῳ B 848 b n 407' Phil I 99 209 II 220] των υιων 344<sup>mg</sup>; τον υιον rell. The dative of Deut is parallel to the τοῖς νίοις earlier in the verse. The popular variant is probably due to the influence of τὸν νιόν after ὑπεριδών.

22<sub>22</sub> Ἰσραήλ A B M V 848 58-376'-707 b 129 85<sup>mg</sup>-321<sup>mg</sup> y z<sup>-83</sup> 55 407' Cyr I 540 Latcod 104 Aeth Arab Arm Sa<sup>17</sup> Syh] υμων αυτων (> F F<sup>b</sup> 29-72 f<sup>-129</sup> 319) rell: ex par; cf 7 A 37.

23<sub>7</sub> ἀποτοῦ A B M V 848 15'-58-381-707 f 767\*(c pr m) 30'-130-321'-343-344<sup>txt</sup> 71'-527 18'-83-630' 319 Latcod 100 Aeth<sup>M</sup> Arm Sa Syh] αγυπτου 121 68'-120; αυτων rell. The dominant variant represents an understanding of Αἰγύπτιον as a collective. It is, however, contra M.

23<sub>10</sub> ἔσται A B M<sup>mg</sup> 848 b n<sup>-458</sup> 121 18-68'-120 509] εστιν rell. Deut exactly reproduces M's יהיה; the variant is an ad sensum "correction."

23<sub>14</sub> σου 2° F<sup>a</sup> 848(vid)] > A F b 53' 75' Tht Dt<sup>ap</sup>. The omission is probably a stylistic improvement; since ἡ παρεμβολή σου occurs later in the verse, σου 2° might seem superfluous.

23<sub>14</sub> παραδοῦναι 848] + σοι A M oI-58-707 129 54-75' γ<sup>-318</sup> 55 319. The variant is secondary, since the verb has a direct object τὸν ἐχθρόν σου as in M. It is probably due to the common idiom παραδίδόναι σοι in Deut.

25<sub>6</sub> τέκη (-κει 458-767 799) B 848 O d n 321<sup>c</sup> t Or VI 678] τεχθη rel. The middle form is to be preferred to the passive in view of the witness of B 848.

25<sub>9</sub> καί 2° 848] > 72 C' b d 129 s t<sup>(-799)</sup> 28 407' Latcod 100 Aug Quaest VT 7 Or Matth XVII 30 Matth 113 Arm Bo. The omission is stylistic.

25<sub>9</sub> ἀποκριθεῖσα 848] > F 29-72 d<sup>-106</sup> 53'-56 59 LatOr Matth 113 Aeth Sa. Since the next word is ἐρεῖ the omission is an attempt to avoid tautology, but Deut = M.

26<sub>2</sub> σοι 848] + εν κληρω A F M V oI<sup>-707</sup> 131<sup>c</sup> f<sup>-129</sup> 121 z<sup>-630°</sup> 59 319 Latcod 100 Co: ex par; cf 7 A 10.

26<sub>16</sub> φυλάξεσθε 848] -ξασθε (c var) F 29-707 C''<sup>-550°</sup> 53 75' 30'-85 318-392 28 55 59. M does not have an imperative but a finite verb as Deut.

27<sub>7</sub> καὶ ἐμπλησθήσῃ 848] post ἐκεῖ tr A F M O''<sup>-58</sup> f 730 γ 55 59 319 Bo Syh. M does not have an equivalent for Deut's text, but it has םש modifying תכלת; thus the variant may well be the result of hex activity.

28<sub>32</sub> βλέπονται B 848 85<sup>mg1</sup>-321<sup>mg1</sup>-344<sup>mg1</sup> 120 509] οὐκ οφονται C''; βλέποντες 407; εσονται A 85<sup>mg2</sup>-344<sup>mg2</sup> 121 68'; > 730; οφονται rel. The popular reading is a synonym. 848 substantiates Deut as the original reading.

28<sub>54</sub> καταλειφθῆ (c var) B 848(vid) O<sup>-82</sup>-707\* n 407 Latcod 100 Sa Syh] + σοι b 509; + αυτου 799; + εις Aeth<sup>-M</sup>; + αυτω rel. The dative pronoun commonly modifies this verb but it has no basis in the Hebrew, i. e. Deut = M.

28<sub>60</sub> ἐν 848] > F 963 29-72 59 319 Latcod 100(vid) Bo. ἐν σοί modifies κολληθήσονται in Deut which in turn is = M. The use of ἐν is a Hebraism, and its omission is an attempt to improve the Greek.

28<sub>61</sub> γεγραμμένη Btxt Mtxt 848 963 O' 16-46'-52' 314 610 53'-129 n 318-392' 18-83 55 59 319 407 Latcod 100 Aeth Arm Sa Syh] -νη και γεγραμμενη 125; + (c var) και πασαν την γεγραμμενην rel. The popular variant constitutes an exegetical gloss. M and Deut refer only to the judgments not written in the book of the law. Surely the judgments written in the book need reference as well.

28<sub>64</sub> οὗς B F<sup>b</sup> 848 963 82-426-707 52' n<sup>-127</sup> 321 509 646] οις (ης 376 d) rel. The accusative is grammatically correct, whereas the dative is created by attraction to the antecedent. The latter phenomenon is indeed common in Deut, but the text tradition must here be decisive for the originality of the accusative.

29<sub>3</sub> ἐωράκασιν (c var) B F<sup>b</sup> 848(vid) 963(vid) 707 b 106 n 30'-85<sup>mg</sup>-321<sup>mg</sup>-344<sup>mg</sup> t z 407'] ειδον (c var) rel. The text tradition clearly determines the text of Deut.

29<sub>3</sub> fin B<sup>txt</sup> 848 963 O<sup>-82</sup> 129 n 318-392 120-128-630' Latcod 100 Arab Sa Syh] + (c var) την χείρα την κραταιαν και τον βραχιονα τον υψηλον rell: ex par; cf 7 A 18.

29<sub>20</sub> εὐλίπατεῦσαι B F 848 707 b d n 30'-321<sup>c</sup>-344<sup>mg</sup> t 407] -τησαι 509; λατρευειν 669; -τρευειν 72 500; -τευειν rell. The text tradition determines the priority of the aorist infinitive.

29<sub>27</sub> κατάρας 848] αρας A F M oI<sup>-58</sup> C'' f WI\*(c pr m) s<sup>-321<sup>mg</sup></sup> y<sup>(-71)</sup> 68'-83 28 55 59 646; + της διαθηκης A F M 29-58-82-oI C'' f s y<sup>(-71)</sup> z 28 55 59 319 646 Arm Bo. The two variants are to a large extent to be found in the same witnesses and should be considered in origin as a single variant. That they are secondary is clear both from the text tradition and from M which does not have the expansion.

30<sub>1</sub> σε διασκορπίση B 848 C'' b s 28 407' 646] tr rell. The popular transposition is = M and probably hex in origin.

30<sub>6</sub> σύ A\*(vid) B F M 848(vid) O<sup>'-72'</sup> b 129 121-392 z<sup>(-18)</sup> 59 Latcod 100 Aug Deut 53 Arab] > 72; + (÷ Syh) και το σπερμα σου rell. The collocation "you and your seed" is common, and the variant, which entered the tradition before Origen, is ex par.

30<sub>16</sub> φυλάσσεσθαι (c var) B 848(vid) 707 b n 630<sup>c</sup> 407' Latcodd 100 104 Arm] pr και V 106 321<sup>mg</sup>-343'<sup>mg</sup> t; φυλασσειν 120-128-630\*-669 319; και φυλασσειν rell. The text tradition seems to indicate that the και is secondary, even though the infinitive introduces the last in a series of infinitive phrases. Only the text tradition can decide on the voice of the infinitive since Deut uses the two voices of φυλάσσειν interchangeably, though preferring the middle.

31<sub>15</sub> σκηνης 2° 848] + τον μαρτυριον A<sup>c pr m</sup> B<sup>c</sup> 963 cI<sup>'(-414 422)</sup> 106 WI-54' s<sup>(-343)</sup> t<sup>(-799)</sup> 59 407 646 Aeth<sup>CG</sup>: ex par; cf vv. 14 15a.

31<sub>21</sub> μή 848] > 963 O C''<sup>-131<sup>mg</sup></sup> d<sup>(-125)</sup> n s t 59 407'. The omission of μή also occasions a corresponding change of the following verb into the indicative, i. e. ἐπιλησθῆ into ἐπιλησθήσεται. Only 963 of the uncial texts has ου with the indicative.

Two other instances in which 963 is secondary over against 848 are 31<sub>26</sub> ἐν (σοί) 848] > 963 C'' s 799 318 508 Aeth Sa, and 31<sub>27</sub> ἐμοῦ ζῶντος 848] tr 963(vid). Cf also 31<sub>29</sub> ἔσχατον 2° 848] . . .]ης 963.

31<sub>29</sub> κυρίον 848] + τον θεον νμων (c var) 82-707 C'' b d s t 318 68'-83-120 407' 646 Latcod 100 Aeth Bo: ex par et contra M.

32<sub>4</sub> ἀδικία A B F V 848 916(vid) 963 29-707 56 85<sup>txt</sup>-344<sup>txt</sup> 121-318 68' 55 LatCant<sup>Sin</sup> Arab] pr εν αυτω 71 508 Latcodd 111 250 Arm; + (~ Syh) εν αυτω rell: ex par et contra M.

32<sub>17</sub> προσφατοι B 848(vid) 426 615(vid) 56 54-75 Ath II 272 Latcodd 100 372 Cant<sup>Gall Sin Verec</sup> Syh] litt προσφα sup ras F; legentes Cant<sup>R</sup>; ad praese(n)s Latcodd 91 92 94-96 410 Cant<sup>Mil</sup> Luc Parc 23 Bo; > Spec 44; pr και rell. The text of M has מקרב; the variant adding the conjunction is stylistically based.



32<sup>25</sup> *πρεσβύτου* F<sup>a</sup> 848] -*τερον* A F M 64-376'-οΙΙ-<sup>58</sup> 56 54 344-730 121 68'-83 55 509 Th<sup>t</sup> II 781. Only the text tradition can decide and the witness of B and 848 is sufficient to make Deut preferable. This is also the case for v. 26 *παύσω* 848(vid)] *καταπαύσω* A F M O'-<sup>15</sup> 82-29-58 C''-<sup>16</sup> 413 414 417 528 761<sup>txt</sup> 56 s y 68'-83-120 28 55 424 Syh(vid).

E. The outstanding value of this early witness lies in its contribution towards understanding the character of Deut. Without the evidence of 848, it would have been impossible to have reconstructed the text correctly in many instances.

It now appears from this new evidence that the double divine name was not always rendered with a modifying genitive pronoun.

- 17<sub>14</sub> (*κύριος*) *ὁ θεός* 848 707 52 319] > Bo; + *σου* rell = Ra M  
 17<sub>15</sub> (*κύριος*) *ὁ θεός* B 848] > Bo<sup>A</sup>; + *σου* rell = Ra M  
 19<sub>8</sub> (*κύριος*) *ὁ θεός* 848(vid) οΙ-<sup>64</sup>-58-72 552 b 799 319] > Aeth; + *σου* rell = Ra M  
 21<sub>5</sub> (*κύριος*) *ὁ θεός* B 848(vid) 246 71'-527 630<sup>c</sup> 319 <sup>Lat</sup>cod 100] > Aeth; + *σου* rell = Ra M  
 24<sub>9</sub> (*κύριος*) *ὁ θεός* 848(vid) C''-<sup>52'</sup> 53'-56<sup>mg</sup>-129 458 30'-85<sup>txt</sup>-343' 602 407] > Aeth<sup>M</sup>; + *vester* Arab; + *σου* rell = Ra M

In two of these instances B, the next oldest witness, joins 848 in supporting the shorter text. In all instances the variant text = M, which does not mean that the variant is due to revision under the influence of M, but rather ex par.

If in these cases 848 does represent Deut the popularity of the variant is understandable in view of the frequency of the phrase *κύριος ὁ θεός σου* in Deut. It would be more difficult to understand the reverse in the tradition, i. e. the omission of the pronoun.

The shorter text of Deut gives us some insight into the work of the translator. Good Greek style would not consistently add *σου* in contexts where it is obvious. Thus at 17<sub>14</sub> the referent in *εἰσέλθης* and of *σοι* after *δίδωσίν* would make a *σου* otiose. Similarly in v. 15 *σεαυτόν* makes the reference clear without further designation. In 19<sub>8</sub> the reference in *τὰ ὄριά σου* makes *σου* as modifying *θεός* unnecessary. In the other two instances no such contextual reference obtains, and the failure to represent the pronominal suffix may have had other grounds. In both cases the context is 3rd person and the lack of pronominal referent in Deut generalizes the statement made. On the other hand, Deut normally does render the suffixes literally.

In some instances the parent text may not have had the double divine name.

- 18<sub>5</sub> *κύριος* B 848 Cyr I 861 <sup>Lat</sup>cod 100 Arm] + *ο θεος σου* (*noster* Aeth<sup>F</sup>) rell = Ra M  
 25<sub>16</sub> *κυρίω* 848 Phil III 37 <sup>Lat</sup>cod 100 Spec 64 Arab] + *τω θεω σου* rell = Ra M  
 28<sub>9</sub> *κύριος* B 848(vid) 963 O-707 n y-<sup>121</sup> Th<sup>t</sup> Dt <sup>Lat</sup>codd 100 104 Aeth-<sup>CG</sup> Sa Syh] *ο θεος σου* 53 319; > V; + *ο θεος σου* (> 18) = Ra

In each case La also supports the original shorter text; B supports two of the three, and Phil witnesses to Deut in the other. There seems to be little doubt

that the shorter text is original, and it seems likely that the  $\Upsilon\lambda\eta\iota\alpha$  of  $\mathfrak{M}$  was in each case absent from the parent text of Deut.

That the text tradition may add the divine name where neither Deut nor  $\mathfrak{M}$  had it is clear from 19s *σοι* 848 58-72 *n* <sup>Lat</sup>cod 100] *pr κυριος* 29; + *κυριος* *rell* = Ra. The plus was already in the tradition when B was copied, but it is secondary as 848 now makes certain.

In four instances 848 witnesses to the absence of a genitive pronoun after *πλησιον*. The full evidence of Deut usage, together with variants, follows.

- 442 *τὸν πλησιον* 963] + *αυτου* O<sup>-82</sup>-29-58 *d* 767 *t* 407 <sup>Lat</sup>cod 100 Aeth Arm Bo Sa<sup>17</sup> Syh =  $\mathfrak{M}$
- 520 (*κατὰ τοῦ*) *πλησιον σου* *omn*
- 521 *τοῦ πλησιον σου* 1°]  $\cap$  2° 376<sup>txt</sup> 529 19 *d* 56<sup>txt</sup> 75 *t*-799 71'-318 68'-120 407 <sup>Lat</sup>DidascApost V 10 Sa<sup>17</sup>
- 521 *τοῦ πλησιον σου* 2°] *αυτου* 58
- 521 (*τῷ πλησιον*) *σου*] > 53'
- 152 *ὁ πλησιον*] *sub* ÷ G: contra  $\mathfrak{M}$ ; + (\* G Syh) *σου* O-58 *d t* Cyr I 504 Aeth Arab Arm Co Syh: cf  $\mathfrak{M}$
- 194 *τὸν πλησιον (πληριον* 458\*) 848 C'' *b* 54'-75'-767 *s* 28 407' 646 <sup>Lat</sup>cod 100] + *αυτου* *rell* = Ra  $\mathfrak{M}$
- 195 (*τοῦ*) *πλησιον* 1° B 848 C'' *b n s z*-83 28 407' 646 <sup>Lat</sup>cod 100] > Arab; + *αυτου* *rell* =  $\mathfrak{M}$
- 195 *πλησιον* 2° 848] + *αυτου* O *d t* 319 Aeth Bo Syh =  $\mathfrak{M}$
- 1911 (*τὸν*) *πλησιον* B 848 C''-131<sup>c</sup> *b n*-767 *s z*-83 28 407' 646 <sup>Lat</sup>cod 100 Luc Athan I 7] *αδελφον αυτου* 318; + *αυτου* *rell* =  $\mathfrak{M}$
- 1914 *τοῦ πλησιον* B 319 Phil II 19 V 242] *των πατερων σου* 799; *τω πλ. σου* 72'; *πλ. σου* C; > Arab; + *σου* *rell* = Ra  $\mathfrak{M}$
- 2224 *πλησιον* B C'' *b n s* 83 28 407' 424 <sup>Lat</sup>cod 100] + *αυτου* *rell* = Ald  $\mathfrak{M}$
- 2226 *πλησιον* B 848(vid) C'' *n s* 128-630<sup>c</sup>-669 28 407' <sup>Lat</sup>cod 100] + *αυτου* *rell* =  $\mathfrak{M}$
- 2324 (*πλησιον*) *σου* 1° 957] > 413 767 319
- 2324 (*πλησιον*) *σου* 2° 848] > 318(vid)
- 2325 (*πλησιον*) *σου* 957] > Eus VIII 2.255
- 2410 *τῷ πλησιον* 848] + *σου* *rell* = Ra  $\mathfrak{M}$
- 2717 *πλησιον*] + *αυτου* O 106-107<sup>(mg)</sup> *t* Arm Bo Syh =  $\mathfrak{M}$
- 2724 *τὸν πλησιον* 848] + *αυτου* B V O-58-72 529 *d* 54-75' *t* 318-527 319 Aeth Bo Syh = Ra  $\mathfrak{M}$

In good Greek usage the use of a genitive pronoun with the word for "neighbour" is otiose since the context automatically determines "whose" neighbour is meant. The translator apparently followed this usage throughout Deut with two notable exceptions. The first is the references to neighbour in the Decalogue which being a general statement on proper behavior for God's people might justify the specification *πλησιον σου*. The second is puzzling; this is found in three instances of *πλησιον σου* in 23<sup>24-25</sup>. That in these instances *σου* seems original appears from the almost universal support for the pronoun in the tradition; in fact in the one place that the passage is extant in 848, the ms supports it, whereas the other two are extant in 957. All other instances are in accord with good Greek usage in omitting the pronoun. 848 in supporting the shorter text wherever it is extant (7 times) demonstrates that the trans-

lator was not slavishly bound to the parent text but was also in part swayed by the dictates of good Greek style.

One of the most interesting instances involving the absence of the genitive pronouns occurs in 184. The extant text of 848 reads as follows: (— indicates end of broken line) —[απαρ]χας του σ[ιτ]ου και του—[την] απαρχην [τ]ων κουρων—[πρ]οβατων δωσεις αυτωι. The text of 848 originally must have had και τας απαρχας του σιτου και του οινου (or ελαιου) και την απαρχην των κουρων των προβατων δωσεις αυτωι. Either the phrase και του οινου or και του ελαιου was omitted by parablepsis. It is clear that 848 is based on a text without any σου at all. In the text tradition all but 848 29-72 46-550' 125 246\*(vid) have σου after σιτου; all but 125, after οινου; all witnesses, after ελαιου, and all but (V) 848 29 414 56\* after προβατων. In other contexts (except for 28<sub>51</sub>) similar lists occur with σου appended; cf 7 A 41. In 184, however, the context is somewhat different. V. 3 introduces the κρισις των ιερεων. The verse concludes with και δωσει τῷ ιερεϊ . . . , i. e. with unspecified subject "one shall give the priest . . ." V. 4 then begins with the accusative "and the firstfruits of grain and wine and oil and the firstfruit of the sheepshearings δωσεις αυτῷ." Though in each case M has the 2nd singular suffix it is quite unnecessary to render these since the contrast between δωσει and δωσεις implies these. The shorter version seems to be preferable.

21<sub>16</sub> τοις νιοις 848(vid) Phil II 220 <sup>LatAmbr</sup> Cain I 13] > 343; + αυτου rell = Ra M  
23<sub>15</sub> κρωιῳ B 848(vid) Phil I 156] + αυτου rell = Ra M

In both cases Deut exercises his freedom not to render the pronominal suffix since the context admits of no other interpretation.

28<sub>32</sub> θυγατερες F<sup>b</sup> 848(vid) 957] + σου rell = Ra M

With both 848 and 957 supporting the shorter text it is almost certain to be original. The referent is perfectly clear without σου since οι νιοι σου και θυγατερες cannot be interpreted in any other way but "thy sons and daughters."

27<sub>15</sub> θησει 848(vid) 58 <sup>Latcod</sup> 100 Aeth] + αυτο (c var) rell = Ra

The pronominal modifier is not necessary since the object(s) of the coordinate ποιησει is to be understood, though θησει would normally have an expressed object as supplied by the popular variant. The more difficult text of Deut is however = M, and must be original.

17<sub>14</sub> σοι B 848 58 <sup>Latcod</sup> 100 Arab Arm Bo] εν κληρω 509; + (÷ G Syh) εν κληρω rell

The preOrigenian gloss is ex par as the list in 7 A 10 shows. Deut reproduces M faithfully here.

17<sub>16</sub> αυτῷ B 848] pr επ 618 246; εαυτον 528 799; > 58 = M; εαυτω (et post ἵππον 2° tr 82-376; sub ÷ Syh) rell

Since both B 848 attest to αυτῷ it is probably original and the majority reading is due to the influence of εαυτῷ in a similar context earlier in the verse.

18s *παραστήναι* 848 58 b 30'-85<sup>ms</sup>.321'<sup>ms</sup> 59] *παρισταναι* 321'<sup>txt</sup> 121; *παραστήσαι* 72; *παρέσταναι* rell = Ra

Either the aorist or the perfect infinitive could render **לעשה** and only the text tradition can decide. Accordingly the reading of 848 is to be preferred.

187 init B 848 C'' b d n 85 t 318 28 407' 646<sup>Latcod</sup> 100 Arm Bo] pr *και* rell = Ra M  
22s *ποιήσεις* 1° F<sup>b</sup> 848] pr *και* B F O-15<sup>c</sup> pr m.58 d<sup>-106<sup>c</sup></sup> n<sup>-127</sup> t 71'-527 630 407 Phil II  
129<sup>Latcod</sup> 100 Syh = Ra M  
23s *φυλάξῃ* 848(vid) O-72 f<sup>-129</sup> 128-630' 55 319 Aeth Arm Bo Syh] pr *και* rell = Ra M  
2310 *ἐξελεύσεται* V 848(vid) 72 C'' b n<sup>-127</sup> s<sup>-30'</sup> 28 509<sup>Latcod</sup> 100 Hi C Pel I 36 Aeth  
Arm Bo] pr *και* rell = Ra M

In each of these cases the variant *και* introduces the apodesis of a condition. The normal pattern of Deut in the laws introduced by *ἐάν* is not to introduce the apodesis by *και* (which is signaled by the change from the subjunctive to the indicative) except in some instances containing a complex protasis as e. g. 21<sup>12</sup> (the protasis is vv. 10-11).

19s *και* 1° 848(vid) O-58-72 d<sup>(-125)</sup> n t Aeth Arm Syh] > rell = Ra  
30<sup>19</sup> *και* 4° 848(vid) 963] > B 46'-52' n<sup>-127</sup><sup>Latcod</sup> 104 Bo = Ra

In both of these instances Deut supports M. At 19s *και* coordinates two infinitive clauses "to love the Lord thy God" and "to walk in all his ways." The omission of *και* may well be ex par; cf especially such passages as 11<sup>22</sup> and 30<sup>16</sup>. The omission of *και* in 30<sup>19</sup> is stylistic. The conjunction *και* awkwardly joins the imperative to the *διαμαρτύρομαι* clause. The basis for the *και* could only have been the Hebrew.

19<sup>14</sup> *κληρονομήσαι* 848(vid) b<sup>Latcod</sup> 100] *εν κληρω κληρονομησαι αυτην* A<sup>c</sup> C'' s 18-83  
28 407 424 646 Bo; + *αυτην* (+ *εν κληρω* M) M O'-707 319 Syh = M; *εν κληρω*  
rell = Ra

The addition of *αυτην* is clearly hex, whereas the substitution of *εν κληρω* is ex par; cf 7 A 10.

19<sup>15</sup> *κατά ανθρώπου* 848(vid) 58] + *μαρτυρησαι* 82; pr (÷ Syh) *μαρτυρησαι* (c var) rell = Ra

848 has *εἰς κατά*[. . ., thus there is no *μαρτυρησαι* between the two words, nor did it have the word after *ἀνθρώπου* as the length of the line shows. The early gloss which has almost completely overwhelmed the text tradition is probably due to the influence of v. 18 *μάρτυς ἄδικος ἐμαρτύρησεν*. The intrusive participle also smooths out the text identifying the function of the *μάρτυς*. Without the participle the *κατά ανθρώπου* phrase probably modifies *μάρτυς* semantically rather than *ἐμμενεῖ*, and the addition explicates this intent grammatically. It is, however, secondary and Deut renders M exactly.

19<sup>19</sup> *τῶ ἀδελφῶ* 848 C''<sup>-616</sup> b s z<sup>-83</sup> 28 407' 646<sup>Latcod</sup> 100 Ruf Ex X 1 Arm<sup>ap</sup>] *τω πλησιον*  
Did Ps 210.15s Arm<sup>te</sup>; *κατα του αδελφου* rell = Ra

Deut represents  $\aleph$  literally, i. e. the dative is an exact rendering of the preposition  $\beth$ . The popular variant is an intrusion from v. 18; cf  $\aleph$ 's  $\text{באחי}$ .

21<sub>18</sub> *ἵνα* B 848(vid) 58<sup>Latcod</sup> 100 Arab Arm] pr (÷ Syh; ante *κῆριε* tr 121 68'-83) *εκ γης αἰγυπτου* rell = Ra

The text of the gloss is common to Deut, though not as a modifier of *λυτροῦν*. It is commonly in the context however, and *λυτροῦν* refers to it adverbially, as e. g. 24<sub>18</sub>. Only here is the verb used without modifiers, a lack which the tradition supplied already before the time of Origen.

21<sub>9</sub> *τό 3°* — *καλόν* V 848 381' 551 n Sa] om *τὸ ἀρεστόν καὶ Ἀραβ;* *το καλον* (το καλον sub ÷ Syh; cf  $\aleph$  Sam Tar<sup>o</sup>) *καὶ το ἀρεστον* rell = Ra

22<sub>2</sub> *ὁ ἀδελφός σου* / *αὐτὰ* V 848(vid) O d 53' *εἰ*] tr rell = Ra

For 21<sub>9</sub> the word order of Deut can only be decided on the basis of the text tradition since  $\aleph$  has a shorter text, and the age of 848 must be decisive. For 22<sub>2</sub> the order of Deut is  $\aleph$ , and the variant is probably due to an attempt to keep the pronominal object as close to the verb (*ζητήσῃ*) as possible.

21<sub>15</sub> *ὁ υἱός* / *ὁ πρωτότοκος* 848 767 Phil I 209<sup>aD</sup>] tr Ambr *Cain* I 13; *υἱος πρωτοτοκος* rell = Ra

$\aleph$  has  $\text{הבן הבכור}$  and it is again clear that Deut rendered the Hebrew fairly literally. The variant does not affect the meaning in any way since the nominal phrase is modified by *τῆς μισουμένης*. The popular variant simply represents an attempt to improve the Greek style.

21<sub>16</sub> *κατακληρονομῆ* B 848 76\*(vid) Phil I 209<sup>UF</sup>] *-μει* 318; *κληροδοτη* (c var) C'' s 28 407 646 Phil I 209<sup>te</sup> II 220; *-ροδοτη* (c var) rell = Ra

The verb *κατακληροδοτεῖν* occurs only twice as a substantially supported variant throughout the book (also 1<sub>38</sub>) in both cases for the Hiphil of  $\text{נחל}$ .  $\text{הנחיל}$  is normally rendered in Deut by *κατακληρονομεῖν* or the simplex form. The variant text is an exegetical change by which the distribution of the inheritance was intended.

22<sub>1</sub> fin 848] + (c var) *καὶ ἀποδώσεις αὐτὰ τῷ ἀδελφῷ σου* F M 29-82 46'-57'-414-417-422-528-550'-615 56 W<sup>I</sup>.127-767 s<sup>-343</sup> t 28 59 319 407 646; + *καὶ ἀποδώσεις* (+ *αὐτὰ* V 72 Bo) *αὐτῶ* (+ *αὐτὰ* A 509) A<sup>ms</sup> B V 72 b 509 Aeth Co = Ra

Though the text of 848 is fragmentary here it is certain that it did not have either of the variants listed above. These are both doublets on the preceding *ἀποστρέφεις αὐτὰ τῷ ἀδελφῷ σου* and clearly secondary.

22<sub>21</sub> *τὰς θύρας* B 848(vid) b 610 n 68'-120 407' <sup>Latcod</sup> 100 Arm Bo] + *τον οικον* F M 72-426-οΙ 44 53' 18<sup>c</sup>-83-630<sup>c</sup> 319; + *οικον* rell = Ra  $\aleph$

31<sub>21</sub> *στόματος* B 848 963 376' 19 53' W<sup>I</sup>.458-767 <sup>Latcodd</sup> 100 103 Sa Syh] > 54-75 59; + (c var) *αὐτων καὶ ἀπο στοματος* rell = Ra

In the first case the variant plus is =  $\aleph$ , and probably represents the recensional activity of Origen. What complicates the text tradition of 31<sub>21</sub> is that

witnesses to the shorter text could theoretically have developed their text through parablepsis. On the other hand, the united support of B 848 963 is most persuasive, and the longer text is probably the result of exegetical amplification; cf also τὸ στόμα αὐτῶν in v. 19.

22<sub>21</sub> Ἰσραήλ 848(vid) 58-426 <sup>Lat</sup>cod 100] υἱοῖς 129<sup>txt</sup>; pr (÷ Syh) υἱοῖς rell = Ra

The shorter text of 848 again shows that Deut was closer to  $\aleph$  than was hitherto realized. The phrase “sons of Israel” is of course a common alternative to “Israel” in Deut (29 times), and the preOrigenian variant easily came into the text tradition.

23<sub>22</sub> σοι 848] pr εν A B O 16 b W<sup>1</sup> 321' <sup>mg</sup> 18'-120-630' 55 509 <sup>Lat</sup>Fulg Ep I 11 Spec 65 Syh = Ra  $\aleph$

The context of the word reads οὐκ ἔστιν σοι ἁμαρτία, whereas the parallel passage in the preceding verse reads καὶ ἔσται ἐν σοὶ ἁμαρτία. This might seem to suggest that the variant in v. 22 is original. On the other hand, there is no good reason for the omission of an original ἐν, and it seems likely that εν is a hex plus particularly in view of the support of O and Syh. Deut merely assumed a bit of freedom in rendering  $\aleph$  once by ἐν σοί and once by σοι. It should also be noted that the clausal syntax differs in the two verses.

24<sub>10</sub> δέ 848] > A B 82\*(c pr m)-376'-707 550' b 129 54'-75'-767 121-318-392 z-<sup>83</sup> 319 407' 424 La Syh = Ra  $\aleph$

That the shorter text =  $\aleph$  is irrelevant since Deut normally introduces the ἐάν protases of the laws with ἐάν δέ as one can easily note by glancing through the critical text for this and adjacent chapters. Also secondary in this verse is the omission of τι by B 15-58-618\* 16 b d-<sup>106</sup> 53' 318 = Ra. ὅτιοῦν τι is supported by 848 and was used by Deut in rendering מְאִמָּה to emphasize the indefiniteness, i. e. “anything whatsoever.” The omission by the B text was probably an attempt to avoid the seeming tautology of both ὅτιοῦν and τι.

24<sub>19</sub> τῶ (προσηλύτῳ) B 848(vid) 426 630<sup>c</sup> 407' <sup>Lat</sup>cod 100 Aeth] τῷ πτωχῷ και 82; pr (\* mend 85-344; ÷ Syh; + και 527) τῷ πτωχῷ (+ σου 527; + γὰρ 528) και (> 44-125) rell = Ra

It is not fully certain that 848 supports Deut since προσηλύτῳ is not extant and it might conceivably here have read πτωχοῖ for προσηλύτῳ. In view of the B reading this is most unlikely. The variant gloss is probably based on the parallel passages Lev 19<sub>10</sub> 23<sub>22</sub> in which the collocation τῶ πτωχῶ και τῶ προσηλύτῳ occurs. The gloss came into the tradition before Origen as the hex signs (\* in 85-344 erroneous for ÷) show.

25<sub>5</sub> αὐτῶν B 848(vid) 29 <sup>Lat</sup>cod 100] pr εἰς rell = Ra

The phrase *εἰς ἀπτόων* is a good idiomatic rendering of **מהם אהר** and the insertion of the preposition may well be a popular hex addition. The joint support of B 848 (the lacuna really does not permit the *εξ*) must be decisive for Deut.

25<sub>17</sub> *ἐκ γῆς* B 848 Aeth] *ἐν* 551\*; *εξ* rell = Ra M

The collocation “going out from (the land of) Egypt” or “bring you out from (the land of) Egypt” is common to Deut (cf 7 A 2 and 3), and “the land of Egypt” and “Egypt” are almost interchangeable. As in the preceding instance the joint support of B 848 must be decisive, even though the *γῆς* has no equivalent in M.

26<sub>3</sub> *ἔσται* B M<sup>ms</sup> 848 344<sup>ms</sup> La<sup>t</sup>cod 100] *ἡ* 551; *ἡν* V; *αὐ* *κυριος* Cyr IX 1037; *αὐ* *ἡν* A 58 509; *εἰ* *αὐ* *ἡ* rell = Ra

The context reads *ὅς ἔσται ἐν ταῖς ἡμέραις ἐκείναις*. Only the text tradition can decide whether the indicative or the subjunctive is Deut. Since B 848 have the indicative, this is to be preferred.

26<sub>5</sub> *ἀποκριθεὶς* B 848 630<sup>c</sup>] > 29-82 125 Aeth; *-θης* *καὶ* 414-528; *-θηση* (c var) *καὶ* rell = Ra

In the context of *καὶ ἀποκριθεὶς ἐρεῖς* Deut always uses the participle and never the Hebraism of the popular variant adopted by Ra; i. e. the **וענית ואמרת** of M is regularly rendered in Deut by participle plus inflected verb and not paratactically.

26<sub>12</sub> *τῶν γεννημάτων* B 848 58-72 630<sup>c</sup> La<sup>t</sup>cod 100] *omnis terrae* Aeth<sup>M</sup>; *terrae* Arm; + *σου καὶ τῆς γῆς* 664\*(vid) 18'-68'-120-630\*-669; + *τῆς γῆς* rell = Ra

*γενήματα* is usually accompanied by *τῆς γῆς* as the list in 7 A 40 shows, but here M has **תבואתך**; the variant is ex par.

26<sub>14</sub> *καθότι* B 848] *καθὸ* 321<sup>ms</sup>-730 509; *καθὼς* 458 71; *παντα καθὰ* O<sup>-82</sup>-58 d<sup>-125</sup> t Syh = M; *οσα* 125; *καθὰ* rell = Ra

The variant *παντα καθὰ* is certainly hex. It is, however, not certain when *καθὰ* replaced *καθότι*. M has **ככל אשר**. Both *καθότι* and *καθά* occur in Deut and it is prudent to follow the oldest witnesses in such a case.

26<sub>16</sub> *ἐντέλλεται* 848] *εντειλατο* rell = Ra

Deut's normal pattern of translation of the participle serving as predicate of a nominal clause in Hebrew is the present tense which only 848 preserves. The variant text presupposes a full stop after *κρίματα*. M simply cannot be properly rendered by an aorist not only because of the participle **מצוך** but also because of the temporal modifier **היום הזה**. Deut has related the two parts of the verse as temporal condition and apodesis by rendering **היום הזה** by the prepositional phrase *ἐν τῇ ἡμέρᾳ ταύτῃ*.

274 *ὁμῖν* 848 O b 106 246 54'-75'-767 30'-85<sup>ms</sup>-321<sup>ms</sup>-344<sup>ms</sup> t z 509 Latcod 100 Aeth Arm Bo Syh Barh 240] > 52 Cyr II 665; *σοι* rell = Ra

Deut rendered the number of the 2nd person referent throughout the verse exactly as  $\aleph$ ; the entire verse is plural except for the final verb which is singular. The variant is probably *ex par*; cf 7 A 30.

277 *θύσεις* A F M<sup>txt</sup> V 848 O' f y z 55 59 319 Cyr II 665 Latcod 100 Syh] + *εκει* (post *θυσίαν* tr 417<sup>c</sup>; *εκειθεν* b) rell = Ra | *εκει* 848(vid)] > B V 630<sup>c</sup> Cyr II 665 (sed hab 669) = Ra

Only B 630<sup>c</sup> support Ra's placement of *εκει* after *θύσεις* instead of after *ἐμπλησθήση*. The words *και ἐμπλησθήση* have no equivalent in Hebrew but are attested by 848 and almost all witnesses and are Deut. In  $\aleph$   $\square$  occurs after  $\aleph$   $\square$ , i. e. *εκει* after *και φάγη*. A F M O''-58 f 730 y 55 59 319 Bo Syh = Compl transpose *και ἐμπλησθήση|εκει* thereby having *εκει* modifying *φάγη*. This is clearly hex, and the 848 order is original.

281 *φυλάσσεσθαι* 848 85<sup>ms</sup>-321<sup>ms</sup>-344<sup>ms</sup> 407' Arm] *και φυλαξεσθαι* (-σθε 19 54'; -ξασθαι 75') 19' n; *και φυλαξησθε* 118'-537 Aeth; *τον (και 83) φυλασσειν* O d t 83; *φυλασσειν* rell = Ra

Deut's preference for the middle over the active for this verb is shown by the dominance of the former in a ratio of ca five to one in Deut. Furthermore Hellenistic Greek tended gradually to replace middle by active forms. The reading of 848 is clearly the older reading.

281 *ἐπὶ πάντα τὰ ἔθνη* B 848] *παντων* (> 71) *των* (> M 19') *εθνων* 963 rell = Ra

Deut exactly renders  $\aleph$ 's  $\aleph$   $\aleph$   $\aleph$ . The preceding word is *ὑπεράνω* =  $\aleph$   $\aleph$ . The variant is a simplification of Deut's text in which *ὑπεράνω* as an adverb modifying *δώσει* is taken as a preposition governing the genitive. The simplification took place early as its support by 963 shows.

287 *παραδῶη* (-δοιη 848) F<sup>b</sup> 848] -δω B n<sup>-127</sup> 630<sup>c</sup> 59 319 = Ra

Other variants attested are + *σοι*; -*δοι*; -*δω σοι*; -*δωση*; -*δωσει σοι*; -*δοι σοι*; -*δω σε*, and -*δωσει*. Only F<sup>b</sup> and 848 attest to Deut. From vv. 7 through 36 optatives are used whenever God is the subject, and *παραδῶη* (848 has the old spelling -*δοιη*); the spelling with -*δῶη* has been adopted throughout; cf vv. 24 25) is here original; cf also Walters 238f.

2832 *δεδομένοι* 848 58 413 b 53'-56 392 509] *δεδω<sup>μν</sup>* 458; -*μενα* A 29-82 129 121; -*μεναι* rell = Ra

The subject precedes and is a compound one, *οἱ υἱοὶ καὶ αἱ θυγατέρες*. Deut agrees in gender with the first as does  $\aleph$ , whereas the popular variant -*μεναι* is due to gender attraction to the second and nearer element in the compound. The masculine must be original.

2857 *ταῖς (πόλεσίν σου)* B 848(vid) 963(vid) O-707 b 106 n<sup>-127\*</sup> t 630<sup>c</sup> Aeth Co Syh] *pr πασαις* rell = Ra



30<sub>10</sub> τὰς (ἐντολάς) B 848 58 125 Sa<sup>3</sup>] pr (÷ Syh) πασας rell = Ra  
30<sub>16</sub> ταῖς (δοίς) 848(vid) 426 71 Arab Arm<sup>te</sup>] pr (÷ G Syh<sup>m</sup>) πασαις rell = Ra

In all three instances the prefixed word for “all” is not found in  $\aleph$  and its absence in 848 suggests its secondary character. The variants are all ex par.

28<sub>62</sub> εἰς πληθος F M oI<sup>-15</sup> 707 C<sup>''-73c</sup> 320 f 30'-85txt.130.321txt.343' y<sup>-71</sup> z<sup>-18</sup> 122\* 28 59  
319 646] . . .] πληθος 848; το πληθος 15 73<sup>c</sup>-320 122\*; τω (> 55) πληθει 963 rell  
= Ra

Theoretically 848 could have had *το πληθος* but since this is obviously an error for *εις πληθος* that is unlikely. Deut's rendering is a literalism for  $\aleph$ 's לר. לר only occurs in three other places in Deuteronomy. In v. 47 it is rendered by *διὰ τὸ πληθος* and in 1<sub>10</sub> 10<sub>22</sub> by the more idiomatic *τῷ πλήθει*. The variant represents an early attempt to improve the Greek style.

28<sub>63</sub> κληρονομεῖν B 848 127 509] -μησαι rell = Ra

The list in 7 A 13 shows that the aorist is far more frequent in Deut and the variant is clearly ex par. Both the oldest witnesses attest to Deut's present infinitive.

29<sub>27</sub> τούτω 848 58 Arab] pr (÷ G Syh<sup>m</sup>) του νομου G Aeth<sup>-M</sup> Syh; του νομου τουτου (> 72 Aeth<sup>M</sup>) rell = Ra

Deut's ἐν τῷ βιβλίω τούτω renders  $\aleph$  exactly. The variant is ex par; cf 28<sub>61</sub> 29<sub>20</sub> 30<sub>10</sub> 31<sub>26</sub>. Once again it is clear that Deut was closer to its parent text than was formerly realized. The popular variant was preOrigenian in origin.

30<sub>10</sub> φυλάσσεσθαι B 848 58] φυλασσειν Phil III 287; και ποιεις 125; + (÷ G Syh) και (> 551\*) ποιειν rell = Ra

The preOrigenian gloss has no basis in  $\aleph$  and is ex par; cf 7 A 25.

31<sub>6</sub> οὔτος A F M V 29-58-82-707<sup>c</sup>-oI 129-246 121-392' z<sup>-122\*</sup> 630<sup>c</sup> 59] . . .]ος 848; ουτως 707\* 319; αυτος 72 Aeth Arm; > rell = Ra

Either *οὔτος* or *αὐτός* must be original since Deut normally renders  $\aleph$  in this way (more commonly by *οὔτος*). The omission may have been palaeographically inspired, i. e. by homoiarchon, since the word is followed by *ὁ*.

32<sub>1</sub> ἦ B 848 Chr XVIII 102] > rell = Ra

Deut renders  $\aleph$  exactly. The majority tradition was probably inspired by the parallel *οὐρανέ* which is unarticulated. But in the first line the unarticulated form is correct, it being vocative. In line two as subject of *ἀκουέτω* the articulated *γῆ* is quite proper.

32<sub>4</sub> κρῖσις M V 848 72 414-528 129 W<sup>I</sup> 76\* 59 407 Syh] κρισεις rell = Ra

$\aleph$  has *טשפמ* which is singular and Deut renders the word literally. Since the plural is homophonous the variant easily arose. It was probably also inspired

by the plural subject *αἱ ὁδοὶ αὐτοῦ*. Since the tendency in the tradition is normally in the direction of simplification the singular must be original.

32s *υἱῶν* 848 106<sup>e</sup> Iust *Dial* CXXXI 1(1<sup>o</sup>) Or VI 60 Arm Barh 246] *αγγελων* rell = Ra

The context in Deut reads *κατὰ ἀρεθμὸν υἱῶν θεοῦ* which = Q. M is probably the product of revision with its *למספר בני ישראל* changing *אל* or *אלים* to *ישראל* for theological reasons. Unfortunately 848 is broken off after *υἱῶν*. Only Arm substantiates the entire reading *υἱῶν θεοῦ*. The popular reading is certainly not based on a revision towards the Hebrew since *θεοῦ* is retained. Rather it is theologically inspired, an exegetical attempt to avoid the notion of “sons of God” by interpreting the phrase as “angels of God.”

## Chapter 7 The Critical Text (Deut)

A. The most obvious characteristic of the text of Deuteronomy is its repetitive style. The book is filled with phrases and clauses which recur again and again with slight modification. Copyists were of course thoroughly familiar with these formulaic expressions with the result that parallel passages have played havoc with the textual transmission. The choice of critical text is often quite uncertain since the same kind of influence was also present with Hebrew copyists, and  $\mathcal{M}$  is not always a safe guide. This influence is already present in the earliest mss so that one is by no means certain that the original LXX has been recovered. That our famous uncials B and A contain secondary readings resulting from this pressure the chapters on 963 and 848 have abundantly shown. In the apparatus many of these readings have been designated by the symbol "ex par." This informs the reader that the reading is derived from parallel passages and he is referred to a concordance.

A large number of lists of such formulaic pieces of text is presented below. Some uncertainty must remain as to where a passage is actually formulaic or not, and the lists could undoubtedly be increased. Furthermore blends of more than one formulaic piece at times make it difficult to decide where a passage belongs. Every citation in the list is taken from Deut.

### 1. "which I (he) swore to give"

- 1<sup>s</sup> γῆν, ἣν ὤμοσα τοῖς πατράσιν ὑμῶν . . . δοῦναι αὐτοῖς  
 1<sup>35</sup> γῆν τὴν ἀγαθὴν ταύτην, ἣν ὤμοσα τοῖς πατράσιν ὑμῶν  
 4<sup>31</sup> διαθήκην τῶν πατέρων σου, ἣν ὤμοσεν αὐτοῖς  
 6<sup>10</sup> γῆν, ἣν ὤμοσεν τοῖς πατράσιν σου . . . δοῦναι σοι  
 6<sup>18</sup> γῆν τὴν ἀγαθὴν, ἣν ὤμοσεν κύριος τοῖς πατράσιν σου  
 6<sup>23</sup> γῆν ταύτην, ἣν ὤμοσεν δοῦναι τοῖς πατράσιν ἡμῶν  
 7<sup>s</sup> ὄρκον, ὃν ὤμοσεν τοῖς πατράσιν ὑμῶν  
 7<sup>12</sup> διαθήκην καὶ τὸ ἔλεος, καθὰ ὤμοσεν τοῖς πατράσιν σου  
 7<sup>13</sup> 28<sup>11</sup> γῆς, ἣς ὤμοσεν κύριος τοῖς πατράσιν σου δοῦναι σοι  
 8<sup>1</sup> γῆν, ἣν ὤμοσεν κύριος τοῖς πατράσιν ὑμῶν  
 8<sup>18</sup> διαθήκην αὐτοῦ, ἣν ὤμοσεν τοῖς πατράσιν σου  
 9<sup>s</sup> διαθήκην, ἣν ὤμοσεν κύριος τοῖς πατράσιν ὑμῶν  
 10<sup>11</sup> γῆν, ἣν ὤμοσα τοῖς πατράσιν αὐτῶν δοῦναι αὐτοῖς  
 11<sup>9</sup> 21 γῆς, ἣς ὤμοσεν κύριος τοῖς πατράσιν ὑμῶν δοῦναι αὐτοῖς  
 13<sup>17</sup> ὃν τρόπον ὤμοσεν κύριος τοῖς πατράσιν σου  
 19<sup>s</sup> 28<sup>9</sup> 29<sup>13</sup> ὃν τρόπον ὤμοσεν τοῖς πατράσιν σου  
 26<sup>3</sup> γῆν, ἣν ὤμοσεν κύριος τοῖς πατράσιν ἡμῶν δοῦναι ἡμῖν  
 26<sup>15</sup> καθὰ ὤμοσας τοῖς πατράσιν ἡμῶν δοῦναι ἡμῖν  
 30<sup>20</sup> γῆς, ἣς ὤμοσεν κύριος τοῖς πατράσιν σου . . . δοῦναι αὐτοῖς  
 31<sup>7</sup> γῆν, ἣν ὤμοσεν κύριος τοῖς πατράσιν ἡμῶν δοῦναι αὐτοῖς  
 31<sup>20</sup> 21 γῆν τὴν ἀγαθὴν, ἣν ὤμοσα τοῖς πατράσιν αὐτῶν  
 31<sup>23</sup> γῆν, ἣν ὤμοσεν κύριος αὐτοῖς  
 34<sup>4</sup> γῆ, ἣν ὤμοσα Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ

2. "going out from Egypt"

- 445 τοῖς υἱοῖς Ἰσραήλ, ἐξεληθόντων αὐτῶν ἐκ γῆς Αἰγύπτου  
448 οἱ υἱοὶ Ἰσραήλ, ἐξεληθόντων αὐτῶν ἐκ γῆς Αἰγύπτου  
64 τοῖς υἱοῖς Ἰσραήλ . . . ἐξεληθόντων αὐτῶν ἐκ γῆς Αἰγύπτου  
234 249 ἐκπορευομένων ὑμῶν ἐξ Αἰγύπτου  
2517 ἐκπορευομένου σου ἐκ γῆς Αἰγύπτου

3. "brought you out of the land of Egypt"

- 127 ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου  
420 ἐξήγαγεν ὑμᾶς . . . ἐξ Αἰγύπτου  
437 ἐξήγαγέν σε αὐτός . . . ἐξ Αἰγύπτου  
58 ὁ ἐξαγαγὼν σε ἐκ γῆς Αἰγύπτου, ἐξ οἴκου δουλείας  
612 814 1310 τοῦ ἐξαγαγόντος σε ἐκ γῆς Αἰγύπτου, ἐξ οἴκου δουλείας  
78 ἐλυτρώσατό σε ἐξ οἴκου δουλείας, ἐκ χειρὸς Φαραὼ βασιλέως Αἰγύπτου  
912 28 29 οὗς ἐξήγαγες ἐκ γῆς Αἰγύπτου  
135 τοῦ ἐξαγαγόντος σε ἐκ γῆς Αἰγύπτου τοῦ λυτρωσαμένου σε ἐκ τῆς δουλείας  
268 ἐξήγαγεν ἡμᾶς κύριος ἐξ Αἰγύπτου  
2925 ἐξήγαγεν αὐτοὺς ἐκ γῆς Αἰγύπτου

4. "in that time saying"

- 19 16 318 21 23 ἐν τῷ καιρῷ ἐκεῖνῳ λέγων  
118 ἐν τῷ καιρῷ ἐκεῖνῳ πάντας τοὺς λόγους  
55 ἐν τῷ καιρῷ ἐκεῖνῳ . . . λέγων  
101 ἐν ἐκεῖνῳ τῷ καιρῷ εἶπεν  
2711 3110 ἐν τῇ ἡμέρᾳ ἐκεῖνῃ λέγων  
3248 ἐν τῇ ἡμέρᾳ ταύτῃ λέγων

5. "god of the fathers"

- 111 κύριος ὁ θεὸς τῶν πατέρων ὑμῶν (προσθεῖη ὑμῖν)  
121 (εἶπεν) κύριος ὁ θεὸς τῶν πατέρων ὑμῶν (ὑμῖν)  
41 121 κύριος ὁ θεὸς τῶν πατέρων ὑμῶν (δίδωσιν ὑμῖν)  
63 (ἐλάλησεν) κύριος ὁ θεὸς τῶν πατέρων σου (δοῦναί σοι)  
267 (πρὸς) κύριον τὸν θεὸν τῶν πατέρων ἡμῶν  
273 κύριος ὁ θεὸς τῶν πατέρων σου (δίδωσίν σοι)  
273 (εἶπεν) κύριος ὁ θεὸς τῶν πατέρων σου (σοι)  
2925 (διαθήκη) κυρίου τοῦ θεοῦ τῶν πατέρων αὐτῶν

6. "(the god) going before you"

- 130 κύριος ὁ θεὸς ὑμῶν ὁ προπορευόμενος πρὸ προσώπου ὑμῶν  
132-33 κυρίῳ τῷ θεῷ ὑμῶν, ὃς προπορεύεται πρότερος ὑμῶν  
93 κύριος ὁ θεὸς σου, οὗτος προπορεύεται πρὸ προσώπου σου  
204 κύριος ὁ θεὸς ὑμῶν ὁ προπορευόμενος μεθ' ὑμῶν  
313 κύριος ὁ θεὸς σου ὁ προπορευόμενος πρὸ προσώπου σου  
cf 313 Ἰησοῦς ὁ προπορευόμενος πρὸ προσώπου σου  
316 κύριος ὁ θεὸς σου, οὗτος ὁ προπορευόμενος μεθ' ὑμῶν ἐν ὑμῖν  
cf 318 κύριος ὁ συμπορευόμενος μετὰ σοῦ

7. "Lord God bless you"

- 27 ὁ γὰρ κύριος ὁ θεὸς ἡμῶν εὐλόγησέν σε  
127 1610 (καθότι) εὐλόγησέν σε κύριος ὁ θεὸς σου  
1423 (ὅτι) εὐλογῆσέ σε κύριος ὁ θεὸς σου

- 14<sup>28</sup> 23<sup>20</sup> 24<sup>19</sup> (ἵνα) εὐλογῆσῃ σε κύριος ὁ θεός σου  
 15<sup>4</sup> (ὅτι) εὐλογῶν εὐλογῆσει σε κύριος ὁ θεός σου  
 15<sup>6</sup> (ὅτι) κύριος ὁ θεός σου εὐλογῆσέν σε  
 15<sup>10</sup> (ὅτι . . .) εὐλογῆσει σε κύριος ὁ θεός σου  
 15<sup>14</sup> (καθὰ) εὐλογῆσέν σε κύριος ὁ θεός σου  
 15<sup>18</sup> 30<sup>18</sup> εὐλογῆσει σε κύριος ὁ θεός σου  
 16<sup>15</sup> (ἐὰν δέ) εὐλογῆσῃ σε κύριος ὁ θεός σου

8. "as he spoke to you"

- 1<sup>19</sup> καθότι ἐνετείλατο κύριος ὁ θεός ἡμῶν ἡμῖν  
 2<sup>37</sup> καθότι ἐνετείλατο ἡμῖν κύριος ὁ θεός ἡμῶν  
 4<sup>5</sup> καθὰ ἐνετείλατό μοι κύριος  
 6<sup>3</sup> καθάπερ ἐλάλησεν κύριος ὁ θεός τῶν πατέρων σου δοῦναί σοι  
 6<sup>19</sup> καθὰ ἐλάλησεν  
 6<sup>25</sup> καθὰ ἐνετείλατο ἡμῖν  
 9<sup>3</sup> καθάπερ εἶπέν σοι κύριος  
 12<sup>20</sup> καθάπερ ἐλάλησέν σοι  
 18<sup>2</sup> καθότι εἶπεν αὐτῷ  
 18<sup>18</sup> καθότι ἂν ἐντείλωμαι αὐτῷ  
 26<sup>18</sup> καθάπερ εἶπεν  
 26<sup>19</sup> καθὼς ἐλάλησεν  
 31<sup>3</sup> καθὰ ἐλάλησεν κύριος  
 34<sup>9</sup> καθότι ἐνετείλατο κύριος τῷ Μωυσῆ

9. ὃν τρόπον contexts

- 1<sup>21</sup> ὃν τρόπον εἶπεν κύριος ὁ θεός τῶν πατέρων ὑμῶν ὑμῖν  
 2<sup>1</sup> ὃν τρόπον ἐλάλησεν κύριος πρὸς με  
 2<sup>12</sup> ὃν τρόπον ἐποίησεν Ἰσραὴλ  
 2<sup>22</sup> ὃν τρόπον ἐξέτριψαν τὸν Χορραϊὸν  
 4<sup>33</sup> ὃν τρόπον ἀκήκοας σύ  
 5<sup>12</sup> 16 20<sup>17</sup> ὃν τρόπον ἐνετείλατό σοι κύριος ὁ θεός σου  
 5<sup>32</sup> ὃν τρόπον ἐνετείλατο κύριος ὁ θεός σου  
 6<sup>16</sup> ὃν τρόπον ἐξεπειράσασθε ἐν τῷ Πειρασμῷ  
 11<sup>25</sup> ὃν τρόπον ἐλάλησεν κύριος πρὸς ὑμᾶς  
 12<sup>21</sup> ὃν τρόπον ἐνετειλάμην σοι  
 13<sup>17</sup> ὃν τρόπον ὤμοσεν κύριος τοῖς πατράσιν σου  
 15<sup>6</sup> ὃν τρόπον ἐλάλησέν σοι  
 19<sup>8</sup> 28<sup>9</sup> 29<sup>13</sup> ὃν τρόπον ὤμοσεν τοῖς πατράσιν σου  
 19<sup>19</sup> ὃν τρόπον ἐπονηρεύσατο ποιῆσαι τῷ ἀδελφῷ αὐτοῦ  
 23<sup>23</sup> ὃν τρόπον ἠῶξω κυρίῳ τῷ θεῷ σου δόμα  
 24<sup>8</sup> ὃν τρόπον ἐνετειλάμην ὑμῖν  
 27<sup>3</sup> ὃν τρόπον εἶπεν κύριος ὁ θεός τῶν πατέρων σου σοι  
 28<sup>63</sup> ὃν τρόπον εὐφράνθη κύριος ἐφ' ὑμῖν  
 29<sup>13</sup> ὃν τρόπον εἶπέν σοι  
 32<sup>50</sup> ὃν τρόπον ἀπέθανεν Ἰακώβ

10. "which the Lord God is giving to you"

- 1<sup>20</sup> (ὄρους . . .) ὁ κύριος ὁ θεός ἡμῶν δίδωσιν ὑμῖν  
 1<sup>25</sup> (γῆ) ἦν κύριος ὁ θεός ἡμῶν δίδωσιν ἡμῖν  
 2<sup>12</sup> (γῆν . . .) ἦν ἔδωκεν κύριος αὐτοῖς  
 2<sup>29</sup> (γῆν) ἦν κύριος ὁ θεός ἡμῶν δίδωσιν ἡμῖν  
 3<sup>20</sup> (γῆν) ἦν κύριος ὁ θεός ὑμῶν δίδωσιν αὐτοῖς  
 4<sup>1</sup> (γῆν) ἦν κύριος ὁ θεός τῶν πατέρων ὑμῶν δίδωσιν ὑμῖν  
 4<sup>21</sup> (γῆν) ἦν κύριος ὁ θεός δίδωσίν σοι ἐν κλήρῳ

- 440 518 288 (γῆς) ἦς κύριος ὁ θεός σου δίδωσίν σοι  
 718 (σκῦλα . . .) ἃ κύριος ὁ θεός σου δίδωσίν σοι  
 1117 (γῆς . . .) ἣς ἔδωκεν κύριος ὑμῖν  
 1131 (γῆν) ἣν κύριος ὁ θεός ὑμῶν δίδωσιν ὑμῖν ἐν κλήρῳ  
 121 (γῆς) ἣς κύριος ὁ θεός τῶν πατέρων ὑμῶν δίδωσιν ὑμῖν ἐν κλήρῳ  
 129 (κληρονομίαν) ἣν κύριος ὁ θεός ὑμῶν δίδωσιν ὑμῖν  
 1221 (βοῶν . . . προβάτων . . .) ὧν ἂν δῶ σοι ὁ θεός σου  
 1312 (πόλεων) ὧν κύριος ὁ θεός σου δίδωσίν σοι  
 154 (γῆ) ἣ κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ κατακληρονομήσαι αὐτήν  
 157 (γῆ) ἣ κύριος ὁ θεός σου δίδωσίν σοι  
 165 172 (πόλεων . . .) ὧν κύριος ὁ θεός σου δίδωσίν σοι  
 1617 (εὐλογίαν . . .) ἣν ἔδωκεν σοι  
 1618 (πόλεων . . .) αἷς κύριος ὁ θεός σου δίδωσίν σοι  
 1620 189 272 (γῆν) ἣν κύριος ὁ θεός σου δίδωσίν σοι  
 1714 (γῆν) ἣν κύριος ὁ θεός δίδωσίν σοι  
 191 (ἔθνη) ἃ ὁ θεός σου δίδωσίν σοι  
 192 (γῆς . . .) ἣς κύριος ὁ θεός δίδωσίν σοι  
 1910 (γῆ . . .) ἣ κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ  
 1914 211 (γῆ) ἣ κύριος ὁ θεός σου δίδωσίν σοι κληρονομήσαι  
 2014 (ἐχθρῶν . . .) ὧν κύριος ὁ θεός σου δίδωσίν σοι  
 2018 (ἔθνων . . .) ὧν κύριος ὁ θεός σου δίδωσίν σοι κληρονομεῖν τὴν γῆν αὐτῶν  
 2123 244 261 (γῆν) ἣν κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ  
 2515 (γῆς) ἣς κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ  
 2519 (γῆ) ἣ κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ κατακληρονομήσαι  
 262 (γῆς . . .) ἣς κύριος ὁ θεός σου δίδωσίν σοι  
 2611 (ἀγαθοῖς) οἷς ἔδωκεν σοι κύριος ὁ θεός σου  
 273 (γῆν) ἣν κύριος ὁ θεός τῶν πατέρων σου δίδωσίν σοι  
 2852 (πόλεων . . .) αἷς ἔδωκεν σοι κύριος ὁ θεός σου  
 2853 (ἔκγονα . . . κρέα . . .) ὅσα ἔδωκεν σοι κύριος

11. “*παραδιδόναι into your hand*”

- 18 παραδέδωκα ἐνώπιον ὑμῶν  
 121 παραδέδωκεν ὑμῖν κύριος ὁ θεός ὑμῶν πρὸ προσώπου ὑμῶν  
 127 παραδοῦναι ἡμᾶς εἰς χεῖρας Ἀμορραίων  
 224 παραδέδωκα εἰς τὰς χεῖράς σου  
 230 παραδοθῆ εἰς τὰς χεῖράς σου  
 231 παραδοῦναι πρὸ προσώπου σου  
 233 παρέδωκεν . . . κύριος ὁ θεός ἡμῶν πρὸ προσώπου ἡμῶν  
 238 παρέδωκεν κύριος ὁ θεός ἡμῶν εἰς τὰς χεῖρας ἡμῶν  
 32 εἰς τὰς χεῖράς σου παραδέδωκα  
 33 παρέδωκεν . . . κύριος ὁ θεός ἡμῶν εἰς τὰς χεῖρας ἡμῶν  
 72 23 2013 παραδώσει . . . κύριος ὁ θεός σου εἰς τὰς χεῖράς σου  
 724 παραδώσει . . . εἰς τὰς χεῖρας ὑμῶν  
 1912 παραδώσουσιν . . . εἰς χεῖρας τῷ ἀγγιστεύοντι  
 2110 παραδῶ σοι κύριος ὁ θεός σου εἰς τὰς χεῖράς σου  
 2314 παραδοῦναι . . . πρὸ προσώπου σου  
 287 παραδῶ ἡ κύριος ὁ θεός σου . . . πρὸ προσώπου σου  
 315 παρέδωκεν . . . κύριος ἐνώπιον ὑμῶν

12. “*(πάντα) ὅσα ἐποίησεν*”

- 130 πάντα, ὅσα ἐποίησεν ὑμῖν  
 321 πάντα, ὅσα ἐποίησεν κύριος ὁ θεός ὑμῶν τοῖς  
 43 πάντα, ὅσα ἐποίησεν κύριος ὁ θεός ἡμῶν τῷ  
 434 πάντα, ὅσα ἐποίησεν κύριος ὁ θεός ὑμῶν  
 718 (μνησθήσῃ) ὅσα ἐποίησεν κύριος ὁ θεός σου τῷ

- 113 (σημεία . . . τέρατα . . .) ὅσα ἐποίησεν . . . Φαραώ  
 114 (καὶ) ὅσα ἐποίησεν τὴν  
 115 (καὶ) ὅσα ἐποίησεν ὑμῖν  
 116 (καὶ) ὅσα ἐποίησεν τῷ  
 117 (ἔργα . . .) ὅσα ἐποίησεν ὑμῖν  
 249 (μνησθητι) ὅσα ἐποίησεν κύριος ὁ θεὸς τῆ  
 2517 (μνησθητι) ὅσα ἐποίησέν σοι Ἀμαλήκ  
 292 πάντα, ὅσα ἐποίησεν κύριος . . . Φαραώ  
 299 πάντα, ὅσα ποιήσετε  
 3412 (θανάτῳ . . .) ἃ ἐποίησεν Μωυσῆς ἔναντι

13. "you are entering to inherit"

- 18 εἰσελθόντες κληρονομήσατε τὴν γῆν  
 41 1620 εἰσελθόντες κληρονομήσητε τὴν γῆν  
 45 14 εἰς ἣν ὑμεῖς εἰσπορεύεσθε ἐκεῖ κληρονομεῖν αὐτήν  
 61 εἰς ἣν ὑμεῖς εἰσπορεύεσθε ἐκεῖ κληρονομήσαι  
 618 εἰσέλθητε καὶ κληρονομήσητε τὴν γῆν  
 71 εἰς ἣν εἰσπορεύη ἐκεῖ κληρονομήσαι  
 91 εἰσελθεῖν κληρονομήσαι ἔθνη  
 95 σὺ εἰσπορεύη κληρονομήσαι τὴν γῆν  
 1011 εἰσπορεύεσθῶσαν καὶ κληρονομεῖτωσαν τὴν γῆν  
 118 εἰσέλθητε καὶ κληρονομήσητε τὴν γῆν  
 1111 2320 3016 εἰς ἣν εἰσπορεύη ἐκεῖ κληρονομήσαι αὐτήν  
 1131 εἰσελθόντες κληρονομήσαι τὴν γῆν  
 1229 σὺ εἰσπορεύη ἐκεῖ κληρονομήσαι τὴν γῆν  
 2821 εἰς ἣν σὺ εἰσπορεύη ἐκεῖ κληρονομήσαι αὐτήν  
 2863 εἰς ἣν εἰσπορεύεσθε ἐκεῖ κληρονομεῖν αὐτήν

14. "cross over . . . inherit"

- 422 ὑμεῖς δὲ διαβαίνετε καὶ κληρονομήσητε τὴν γῆν  
 426 3247 εἰς ἣν ὑμεῖς διαβαίνετε τὸν Ἰορδάνην ἐκεῖ κληρονομήσαι  
 91 σὺ διαβαίνεις σήμερον τὸν Ἰορδάνην εἰσελθεῖν κληρονομήσαι ἔθνη  
 118 3018 3118 εἰς ἣν ὑμεῖς διαβαίνετε τὸν Ἰορδάνην ἐκεῖ κληρονομήσαι αὐτήν  
 1129 εἰς ἣν διαβαίνεις ἐκεῖ κληρονομήσαι αὐτήν  
 1131 ὑμεῖς γὰρ διαβαίνετε τὸν Ἰορδάνην εἰσελθόντες κληρονομήσαι τὴν γῆν  
 272 διαβήτε τὸν Ἰορδάνην εἰς τὴν γῆν

15. "place the Lord your God has chosen (to call there his name)"

- 125 τόπον, ὃν ἂν ἐκλέξῃται κύριος ὁ θεὸς ὑμῶν . . . ἐπονομάσαι τὸ ὄνομα αὐτοῦ ἐκεῖ ἐπικληθῆναι  
 1211 τόπος, ὃν ἂν ἐκλέξῃται κύριος ὁ θεὸς ὑμῶν ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ  
 1214 1424 τόπον, ὃν ἂν ἐκλέξῃται κύριος ὁ θεὸς σου αὐτόν  
 1218 τόπω, ᾧ ἂν ἐκλέξῃται κύριος ὁ θεὸς σου αὐτῷ  
 1221 1423 τόπος, ὃν ἂν ἐκλέξῃται κύριος ὁ θεὸς σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ  
 1226 τόπον, ὃν ἂν ἐκλέξῃται κύριος ὁ θεὸς σου αὐτῷ ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ  
 1422 τόπω, ᾧ ἂν ἐκλέξῃται κύριος ὁ θεὸς σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ  
 1520 τόπω, ᾧ ἂν ἐκλέξῃται κύριος ὁ θεὸς σου  
 162 11 τόπω, ᾧ ἂν ἐκλέξῃται κύριος ὁ θεὸς σου αὐτόν ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ  
 166 178 262 τόπον, ὃν ἂν ἐκλέξῃται κύριος ὁ θεὸς σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ  
 167 15 τόπω, ᾧ ἂν ἐκλέξῃται κύριος ὁ θεὸς σου αὐτόν  
 1616 τόπω, ᾧ ἂν ἐκλέξῃται αὐτόν κύριος  
 1710 τόπον, οὗ ἂν ἐκλέξῃται κύριος ὁ θεὸς σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ  
 186 τόπον, ὃν ἂν ἐκλέξῃται κύριος  
 3111 τόπω, ᾧ ἂν ἐκλέξῃται κύριος

16. "hear the voice"

1<sup>34</sup> 5<sup>28</sup> ἤκουσεν κύριος τὴν φωνὴν τῶν λόγων ὑμῶν  
 1<sup>45</sup> οὐκ εἰσήκουσεν κύριος τῆς φωνῆς ὑμῶν  
 4<sup>30</sup> εἰσακούσῃ τῆς φωνῆς αὐτοῦ  
 4<sup>33</sup> εἰ ἀκήκοεν ἔθνος φωνὴν θεοῦ  
 5<sup>23</sup> ὡς ἠκούσατε τὴν φωνὴν  
 5<sup>24</sup> τὴν φωνὴν αὐτοῦ ἠκούσαμεν  
 5<sup>25</sup> 18<sup>16</sup> ἀκούσαι τὴν φωνὴν κυρίου τοῦ θεοῦ ἡμῶν  
 5<sup>26</sup> ἦτις ἤκουσεν φωνὴν θεοῦ  
 5<sup>28</sup> ἤκουσα τὴν φωνὴν τῶν λόγων τοῦ λαοῦ  
 8<sup>20</sup> οὐκ ἠκούσατε τῆς φωνῆς κυρίου τοῦ θεοῦ ὑμῶν  
 9<sup>23</sup> οὐκ εἰσηκούσατε τῆς φωνῆς αὐτοῦ  
 13<sup>4</sup> τῆς φωνῆς αὐτοῦ ἀκούσεσθε  
 13<sup>18</sup> 28<sup>2</sup> ἐὰν ἀκούσῃς τῆς φωνῆς κυρίου τοῦ θεοῦ σου  
 15<sup>5</sup> ἐὰν δὲ ἀκοῇ εἰσακούσῃτε τῆς φωνῆς κυρίου τοῦ θεοῦ ὑμῶν  
 21<sup>18</sup> οὐχ ὑπακούον φωνὴν πατρὸς καὶ φωνὴν μητρὸς  
 21<sup>20</sup> οὐχ ὑπακούει τῆς φωνῆς ἡμῶν  
 26<sup>7</sup> εἰσήκουσεν κύριος τῆς φωνῆς ἡμῶν  
 26<sup>14</sup> ὑπήκουσα τῆς φωνῆς κυρίου τοῦ θεοῦ μου  
 26<sup>17</sup> ὑπακούειν τῆς φωνῆς αὐτοῦ  
 27<sup>10</sup> 30<sup>8</sup> εἰσακούσῃ τῆς φωνῆς κυρίου τοῦ θεοῦ σου  
 28<sup>1</sup> ἐὰν ἀκοῇ ἀκούσῃς τῆς φωνῆς κυρίου τοῦ θεοῦ σου  
 28<sup>9</sup> 30<sup>10</sup> ἐὰν εἰσακούσῃς τῆς φωνῆς κυρίου τοῦ θεοῦ σου  
 28<sup>15</sup> ἐὰν μὴ εἰσακούσῃς τῆς φωνῆς κυρίου τοῦ θεοῦ σου  
 28<sup>45</sup> οὐκ εἰσηκούσας τῆς φωνῆς κυρίου τοῦ θεοῦ σου  
 28<sup>49</sup> οὐκ ἀκούσῃ τῆς φωνῆς αὐτοῦ  
 28<sup>62</sup> οὐκ εἰσηκούσατε τῆς φωνῆς κυρίου τοῦ θεοῦ ὑμῶν  
 30<sup>2</sup> ὑπακούσῃ τῆς φωνῆς αὐτοῦ  
 30<sup>20</sup> εἰσακούειν τῆς φωνῆς αὐτοῦ  
 33<sup>7</sup> εἰσάκουσον, κύριε, φωνῆς Ἰούδα

17. "hear the commandments"

11<sup>13</sup> ἐὰν δὲ ἀκοῇ ἀκούσῃτε πάσας τὰς ἐντολάς αὐτοῦ  
 11<sup>22</sup> ἐὰν ἀκοῇ ἀκούσῃτε πάσας τὰς ἐντολάς ταύτας  
 11<sup>27</sup> ἐὰν ἀκούσῃτε τὰς ἐντολάς κυρίου τοῦ θεοῦ ὑμῶν  
 11<sup>28</sup> ἐὰν μὴ ἀκούσῃτε τὰς ἐντολάς κυρίου τοῦ θεοῦ ὑμῶν  
 28<sup>13</sup> ἐὰν ἀκούσῃς τῶν ἐντολῶν κυρίου τοῦ θεοῦ σου  
 30<sup>18</sup> ἐὰν δὲ εἰσακούσῃς τὰς ἐντολάς κυρίου τοῦ θεοῦ σου

18. "strong hand and high arm"

3<sup>24</sup> 11<sup>2</sup> καὶ τὴν χεῖρα τὴν κραταιὰν καὶ τὸν βραχίονα τὸν ὑψηλόν  
 4<sup>34</sup> 26<sup>8</sup> καὶ ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ καὶ  
 5<sup>15</sup> 6<sup>21</sup> 7<sup>8</sup> ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ  
 7<sup>19</sup> τὴν χεῖρα τὴν κραταιὰν καὶ τὸν βραχίονα τὸν ὑψηλόν  
 9<sup>26</sup> καὶ ἐν τῇ χειρὶ σου τῇ κραταιᾷ καὶ ἐν τῷ βραχίονί σου τῷ ὑψηλῷ

19. "with your whole heart and with your whole soul"

4<sup>29</sup> (ἐκζητήσητε) ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου  
 6<sup>5</sup> (ἀγαπήσεις) ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ  
 10<sup>12</sup> 11<sup>13</sup> (λατρεύειν) ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου  
 13<sup>3</sup> (ἀγαπάτε) ἐξ ὅλης τῆς καρδίας ὑμῶν καὶ ἐξ ὅλης τῆς ψυχῆς ὑμῶν  
 26<sup>18</sup> (ποιήσετε) ἐξ ὅλης τῆς καρδίας ὑμῶν καὶ ἐξ ὅλης τῆς ψυχῆς ὑμῶν  
 30<sup>2</sup> (ὑπακούσῃ) ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου



30<sub>6</sub> (ἀγαπᾶν) ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου  
301<sub>0</sub> (ἐπιστραφῆς) ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου

20. “great and powerful/many”

1<sub>28</sub> ἔθνος μέγα καὶ πολὺ καὶ δυνατώτερον ἡμῶν  
2<sub>10</sub> ἔθνος μέγα καὶ πολὺ καὶ ἰσχυρόν  
2<sub>21</sub> ἔθνος μέγα καὶ πολὺ καὶ δυνατώτερον  
4<sub>38</sub> ἔθνη μεγάλα καὶ ἰσχυρότερα σου  
7<sub>1</sub> ἔθνη μεγάλα καὶ πολλὰ  
9<sub>1</sub> 11<sub>23</sub> ἔθνη μεγάλα καὶ ἰσχυρότερα μᾶλλον ἢ ὑμεῖς  
9<sub>2</sub> λαὸν μέγαν καὶ πολλὸν καὶ εὐμήκη  
9<sub>14</sub> εἰς ἔθνος μέγα καὶ ἰσχυρόν καὶ πολὺ μᾶλλον ἢ τοῦτο  
26<sub>5</sub> εἰς ἔθνος μέγα καὶ πλῆθος πολὺ καὶ μέγα

21. “all the work of your hands”

2<sub>7</sub> (εὐλόγησέν σε) ἐν παντὶ ἔργῳ τῶν χειρῶν σου  
16<sub>15</sub> (εὐλογήσῃ σε) ἐν παντὶ ἔργῳ τῶν χειρῶν σου  
24<sub>19</sub> (εὐλογήσῃ σε) ἐν πᾶσιν τοῖς ἔργοις τῶν χειρῶν σου  
28<sub>12</sub> (εὐλογῆσαι) πάντα τὰ ἔργα τῶν χειρῶν σου  
30<sub>9</sub> (πολυωρήσει σε) ἐν παντὶ ἔργῳ τῶν χειρῶν σου  
31<sub>29</sub> (παροργίσει αὐτὸν) ἐν τοῖς ἔργοις τῶν χειρῶν ὑμῶν  
33<sub>11</sub> καὶ τὰ ἔργα τῶν χειρῶν αὐτοῦ (δέξαι)

22. “ordinances and judgments/commandments”

4<sub>1</sub> (ἄκουε) τῶν δικαιωμάτων καὶ τῶν κριμάτων  
4<sub>5</sub> (δέδειχα ὑμῖν) δικαιώματα καὶ κρίσεις  
4<sub>8</sub> (ἔστιν) δικαιώματα καὶ κρίματα δίκαια  
4<sub>14</sub> (διδάξαι ὑμᾶς) δικαιώματα καὶ κρίσεις  
4<sub>40</sub> (φυλάξῃ) τὰ δικαιώματα αὐτοῦ καὶ τὰς ἐντολὰς αὐτοῦ  
4<sub>45</sub> (ταῦτα) τὰ μαρτύρια καὶ τὰ δικαιώματα καὶ τὰ κρίματα  
5<sub>1</sub> (ἄκουε) τὰ δικαιώματα καὶ τὰ κρίματα  
5<sub>31</sub> (λαλήσω) τὰς ἐντολὰς καὶ τὰ δικαιώματα καὶ τὰ κρίματα  
6<sub>1</sub> (αὐται) αἱ ἐντολαὶ καὶ τὰ δικαιώματα καὶ τὰ κρίματα  
6<sub>2</sub> (φυλάσσεσθαι) πάντα τὰ δικαιώματα αὐτοῦ καὶ τὰς ἐντολὰς αὐτοῦ  
6<sub>4</sub> (ταῦτα) τὰ δικαιώματα καὶ τὰ κρίματα  
6<sub>17</sub> (φυλάξῃ) τὰς ἐντολὰς κυρίου τοῦ θεοῦ, τὰ μαρτύρια καὶ τὰ δικαιώματα  
6<sub>20</sub> (ἔστιν) τὰ μαρτύρια καὶ τὰ δικαιώματα καὶ τὰ κρίματα  
7<sub>11</sub> (φυλάξῃ) τὰς ἐντολὰς καὶ τὰ δικαιώματα καὶ τὰ κρίματα ταῦτα  
8<sub>11</sub> (φυλάξαι) τὰς ἐντολὰς αὐτοῦ καὶ τὰ κρίματα καὶ τὰ δικαιώματα αὐτοῦ  
10<sub>13</sub> (φυλάσσεσθαι) τὰς ἐντολὰς κυρίου τοῦ θεοῦ σου καὶ τὰ δικαιώματα αὐτοῦ  
11<sub>1</sub> (φυλάξῃ) τὰ φυλάγματα αὐτοῦ καὶ τὰ δικαιώματα αὐτοῦ καὶ τὰς ἐντολὰς αὐτοῦ καὶ τὰς κρίσεις αὐτοῦ  
11<sub>32</sub> (ποιεῖν) πάντα τὰ προστάγματα ταῦτα καὶ τὰς κρίσεις ταύτας  
12<sub>1</sub> (ταῦτα) τὰ προστάγματα καὶ αἱ κρίσεις  
17<sub>19</sub> (φυλάσσεσθαι) πᾶσας τὰς ἐντολὰς ταύτας καὶ τὰ δικαιώματα ταῦτα  
26<sub>18</sub> (ποιῆσαι) πάντα τὰ δικαιώματα ταῦτα καὶ τὰ κρίματα  
26<sub>17</sub> (φυλάσσεσθαι) τὰ δικαιώματα καὶ τὰ κρίματα αὐτοῦ  
27<sub>10</sub> (ποιήσεις) πᾶσας τὰς ἐντολὰς αὐτοῦ καὶ τὰ δικαιώματα αὐτοῦ  
28<sub>45</sub> (φυλάξαι) τὰς ἐντολὰς αὐτοῦ καὶ τὰ δικαιώματα αὐτοῦ  
30<sub>10</sub> (φυλάσσεσθαι) τὰς ἐντολὰς αὐτοῦ καὶ τὰ δικαιώματα αὐτοῦ καὶ τὰς κρίσεις αὐτοῦ  
30<sub>18</sub> (φυλάσσεσθαι) τὰ δικαιώματα αὐτοῦ καὶ τὰς ἐντολὰς αὐτοῦ καὶ τὰς κρίσεις αὐτοῦ

23. “guard the commandments/ordinances”

4<sub>2</sub> φυλάσσεσθε τὰς ἐντολὰς κυρίου τοῦ θεοῦ ὑμῶν  
4<sub>40</sub> φυλάξῃ τὰ δικαιώματα αὐτοῦ καὶ τὰς ἐντολὰς αὐτοῦ

- 510 τοῖς φυλάσσουσιν τὰ προστάγματα μου  
 529 φυλάσσεσθαι τὰς ἐντολάς μου  
 62 φυλάσσεσθαι πάντα τὰ δικαιώματα αὐτοῦ καὶ τὰς ἐντολάς αὐτοῦ  
 617 φυλάξῃ τὰς ἐντολάς κυρίου τοῦ θεοῦ, τὰ μαρτύρια καὶ τὰ δικαιώματα  
 625 φυλασσόμεθα ποιεῖν πάσας τὰς ἐντολάς ταύτας  
 79 τοῖς φυλάσσουσιν τὰς ἐντολάς αὐτοῦ  
 711 φυλάξῃ τὰς ἐντολάς καὶ τὰ δικαιώματα καὶ τὰ κρίματα ταῦτα  
 82 φυλάξῃ τὰς ἐντολάς αὐτοῦ ἢ οὐ  
 86 φυλάξῃ τὰς ἐντολάς κυρίου τοῦ θεοῦ σου  
 811 φυλάξαι τὰς ἐντολάς αὐτοῦ καὶ τὰ κρίματα καὶ τὰ δικαιώματα αὐτοῦ  
 1013 φυλάσσεσθαι τὰς ἐντολάς κυρίου τοῦ θεοῦ σου καὶ τὰ δικαιώματα αὐτοῦ  
 111 φυλάξῃ τὰ φυλάγματα αὐτοῦ καὶ τὰ δικαιώματα αὐτοῦ καὶ τὰς ἐντολάς αὐτοῦ καὶ τὰς κρίσεις αὐτοῦ  
 118 φυλάξεσθε πάσας τὰς ἐντολάς αὐτοῦ  
 1132 φυλάξεσθε ποιεῖν πάντα τὰ προστάγματα ταῦτα καὶ τὰς κρίσεις ταύτας  
 134 τὰς ἐντολάς αὐτοῦ φυλάξεσθε  
 1318 φυλάσσειν πάσας τὰς ἐντολάς αὐτοῦ  
 155 φυλάσσειν καὶ ποιεῖν πάσας τὰς ἐντολάς ταύτας  
 1612 φυλάξῃ καὶ ποιήσεις τὰς ἐντολάς ταύτας  
 1719 φυλάσσεσθαι πάσας τὰς ἐντολάς ταύτας καὶ τὰ δικαιώματα ταῦτα  
 2617 φυλάσσεσθαι τὰ δικαιώματα καὶ τὰ κρίματα αὐτοῦ  
 271 φυλάσσεσθαι πάσας τὰς ἐντολάς ταύτας  
 281 φυλάσσεσθαι καὶ ποιεῖν πάσας τὰς ἐντολάς αὐτοῦ  
 2815 φυλάσσειν καὶ ποιεῖν πάσας τὰς ἐντολάς αὐτοῦ  
 2845 φυλάξαι τὰς ἐντολάς αὐτοῦ καὶ τὰ δικαιώματα αὐτοῦ  
 3010 φυλάσσεσθαι τὰς ἐντολάς αὐτοῦ καὶ τὰ δικαιώματα αὐτοῦ καὶ τὰς κρίσεις αὐτοῦ  
 3016 φυλάσσεσθαι τὰ δικαιώματα αὐτοῦ καὶ τὰς ἐντολάς αὐτοῦ καὶ τὰς κρίσεις αὐτοῦ

#### 24. "learn to fear"

- 410 ὅπως μάθωσιν φοβεῖσθαι με πάσας τὰς ἡμέρας  
 1422 ἵνα μάθῃς φοβεῖσθαι κύριον τὸν θεὸν σου πάσας τὰς ἡμέρας  
 1719 ἵνα μάθῃ φοβεῖσθαι κύριον τὸν θεὸν αὐτοῦ  
 3112 ἵνα μάθωσιν φοβεῖσθαι κύριον τὸν θεὸν ὑμῶν  
 3113 καὶ μαθήσονται φοβεῖσθαι κύριον τὸν θεὸν ὑμῶν πάσας τὰς ἡμέρας

#### 25. "guard and/to do"

- 46 καὶ φυλάξεσθε καὶ ποιήσετε  
 51 καὶ φυλάξεσθε ποιεῖν αὐτά  
 532 καὶ φυλάξεσθε ποιεῖν  
 63 καὶ φύλαξαι ποιεῖν  
 625 ἐὰν φυλασσόμεθα ποιεῖν πάσας τὰς ἐντολάς ταύτας  
 712 καὶ φυλάξητε καὶ ποιήσητε αὐτά  
 81 πάσας τὰς ἐντολάς . . . φυλάξεσθε ποιεῖν  
 1132 καὶ φυλάξεσθε ποιεῖν πάντα τὰ προστάγματα ταῦτα  
 121 ἅς φυλάξεσθε ποιεῖν ἐπὶ τῆς γῆς  
 1232 τοῦτο φυλάξῃ ποιεῖν  
 155 εἰσακούσητε . . . φυλάσσειν καὶ ποιεῖν πάσας τὰς ἐντολάς ταύτας  
 161 φύλαξαι τὸν μῆνα τῶν νέων καὶ ποιήσεις τὸ πάσχα  
 1612 καὶ φυλάξῃ καὶ ποιήσεις τὰς ἐντολάς ταύτας  
 1710 καὶ φυλάξῃ σφόδρα ποιῆσαι κατὰ πάντα  
 1719 (μάθῃ) φυλάσσεσθαι πάσας τὰς ἐντολάς ταύτας καὶ τὰ δικαιώματα ταῦτα ποιεῖν αὐτά  
 2323 τὰ ἐκπορευόμενα . . . φυλάξῃ καὶ ποιήσεις  
 248 φυλάξῃ σφόδρα ποιεῖν κατὰ πάντα τὸν νόμον  
 248 (ὃν τρόπον ἐνετειλάμην) φυλάξεσθε ποιεῖν  
 2616 καὶ φυλάξεσθε καὶ ποιήσετε αὐτά

- 281 (ἀκούσης) φυλάσσεσθαι καὶ ποιεῖν πάσας τὰς ἐντολάς αὐτοῦ  
 2813 (ἐντέλλομαι σοι) φυλάσσειν καὶ ποιεῖν  
 2815 (εἰσακούσης) φυλάσσειν καὶ ποιεῖν πάσας τὰς ἐντολάς αὐτοῦ  
 299 καὶ φυλάξεσθε ποιεῖν πάντα τοὺς λόγους  
 3246 (ἐντελεῖσθε) φυλάσσειν καὶ ποιεῖν πάντα τοὺς λόγους

26. "go in the way"

- 227 ἐν τῇ ὁδῷ πορεύομαι  
 67 καὶ πορευόμενος ἐν ὁδῷ  
 86 3016 πορεύεσθαι ἐν ταῖς ὁδοῖς αὐτοῦ  
 1012 1122 πορεύεσθαι ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ  
 1119 καὶ πορευομένους ἐν ὁδῷ  
 135 (τῆς ὁδοῦ) πορεύεσθαι ἐν αὐτῇ  
 199 καὶ πορεύεσθαι ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ πάσας τὰς ἡμέρας  
 2617 καὶ πορεύεσθαι ἐν ταῖς ὁδοῖς αὐτοῦ  
 289 καὶ πορευθῆς ἐν ταῖς ὁδοῖς αὐτοῦ

27. "in order that you may live"

- 41 1620 ἵνα ζῆτε καὶ εἰσελθόντες κληρονομήσητε  
 624 ἵνα ζῶμεν ὡσπερ καὶ σήμερον  
 81 118 ἵνα ζῆτε καὶ πολυπλασιασθῆτε καὶ εἰσέλθητε καὶ κληρονομήσητε  
 306 ἵνα ζῆς σὺ  
 3019 ἵνα ζῆς σὺ καὶ τὸ σπέρμα σου

28. "that it may be well with you"

- 440 1225 ἵνα εὖ σοι γένηται καὶ τοῖς υἱοῖς σου μετὰ σέ  
 516 ἵνα εὖ σοι γένηται  
 529 ἵνα εὖ ἦ αὐτοῖς καὶ τοῖς υἱοῖς αὐτῶν δι' αἰῶνος  
 533 ὅπως . . . καὶ εὖ σοι ἦ καὶ  
 63 ὅπως εὖ σοι ἦ καὶ  
 618 227 ἵνα εὖ σοι γένηται καὶ  
 624 ἵνα εὖ ἡμῖν ἦ πάσας τὰς ἡμέρας  
 816 εὖ σε ποιῆσαι ἐπ' ἐσχάτων σου  
 1013 ἵνα εὖ σοι ἦ  
 1228 ἵνα εὖ σοι γένηται καὶ τοῖς υἱοῖς σου δι' αἰῶνος  
 1516 ὅτι εὖ ἐστὶν αὐτῷ παρὰ σοί  
 1913 καὶ εὖ σοι ἔσται  
 2863 εὖ ποιῆσαι ὑμᾶς καὶ  
 305 καὶ εὖ σε ποιήσει καὶ

29. "that your days may be long"

- 440 ὅπως μακροήμεροι γένησθε ἐπὶ τῆς γῆς  
 516 καὶ ἵνα μακροχρόνιος γένη ἐπὶ τῆς γῆς  
 533 ὅπως . . . καὶ μακροημερεύσητε ἐπὶ τῆς γῆς  
 62 ἵνα μακροημερεύσητε  
 119 ἵνα μακροημερεύσητε ἐπὶ τῆς γῆς  
 1121 ἵνα πολυημερεύσητε καὶ αἱ ἡμέραι τῶν υἱῶν ὑμῶν ἐπὶ τῆς γῆς  
 1720 ὅπως ἂν μακροχρόνιος ἦ ἐπὶ τῆς ἀρχῆς αὐτοῦ  
 227 ἵνα . . . καὶ πολυήμερος ἔσῃ  
 2515 ἵνα πολυήμερος γένη ἐπὶ τῆς γῆς  
 3018 ὅτι . . . καὶ οὐ μὴ πολυήμεροι γένησθε ἐπὶ τῆς γῆς  
 3227 ἵνα μὴ μακροχρονίσωσιν  
 3247 μακροημερεύσετε ἐπὶ τῆς γῆς

30. "which I am commanding you today"

- 4<sub>2</sub> ὁ ἐγὼ ἐντέλλομαι ὑμῖν  
 4<sub>2</sub> 11<sub>27</sub> 28 27<sub>1</sub> ὅσας ἐγὼ ἐντέλλομαι ὑμῖν σήμερον  
 4<sub>40</sub> 6<sub>2</sub> 11<sub>8</sub> 13 13<sub>18</sub> 15<sub>5</sub> 28<sub>15</sub> 30<sub>8</sub> 16 ὅσας ἐγὼ ἐντέλλομαί σοι σήμερον  
 6<sub>6</sub> 8<sub>11</sub> 10<sub>13</sub> 12<sub>14</sub> 27<sub>10</sub> 30<sub>2</sub> ὅσα ἐγὼ ἐντέλλομαί σοι σήμερον  
 7<sub>11</sub> ὅσα ἐγὼ ἐντέλλομαί σοι σήμερον ποιεῖν  
 8<sub>1</sub> ἄς ἐγὼ ἐντέλλομαι ὑμῖν σήμερον  
 11<sub>22</sub> ὅσας ἐγὼ ἐντέλλομαι ὑμῖν σήμερον ποιεῖν  
 12<sub>11</sub> ὅσα ἐγὼ ἐντέλλομαι ὑμῖν σήμερον  
 12<sub>28</sub> οὐδὲ ἐγὼ ἐντέλλομαί σοι  
 12<sub>32</sub> ὁ ἐγὼ ἐντέλλομαί σοι σήμερον  
 15<sub>11</sub> 15 24<sub>18</sub> 20 22 διὰ τοῦτο ἐγὼ σοι ἐντέλλομαι ποιεῖν τὸ ῥῆμα τοῦτο  
 19<sub>7</sub> διὰ τοῦτο ἐγὼ σοι ἐντέλλομαι τὸ ῥῆμα τοῦτο  
 19<sub>9</sub> 28<sub>1</sub> ἄς ἐγὼ ἐντέλλομαί σοι σήμερον  
 27<sub>4</sub> οὐδὲ ἐγὼ ἐντέλλομαι ὑμῖν σήμερον  
 28<sub>13</sub> ὅσα ἐγὼ ἐντέλλομαί σοι σήμερον φυλάσσειν καὶ ποιεῖν  
 28<sub>14</sub> ὧν ἐγὼ ἐντέλλομαί σοι σήμερον  
 30<sub>11</sub> ἣν ἐγὼ ἐντέλλομαί σοι σήμερον

31. "πρόσεχε σεαυτῷ μὴ"

- 4<sub>9</sub> πρόσεχε σεαυτῷ καὶ φύλαξον τὴν ψυχὴν σου σφόδρα, μὴ ἐπιλάβῃ  
 4<sub>23</sub> προσέχετε ὑμεῖς, μὴ ἐπιλάβῃσθε  
 6<sub>12</sub> 8<sub>11</sub> πρόσεχε σεαυτῷ, μὴ ἐπιλάβῃ  
 11<sub>16</sub> πρόσεχε σεαυτῷ, μὴ πλατυνθῇ  
 12<sub>13</sub> πρόσεχε σεαυτῷ, μὴ ἀνερέγκῃς  
 12<sub>19</sub> πρόσεχε σεαυτῷ, μὴ ἐγκαταλίπῃς  
 12<sub>23</sub> πρόσεχε ἰσχυρῶς τοῦ μὴ φαγεῖν  
 12<sub>30</sub> πρόσεχε σεαυτῷ, μὴ ἐκζητήσῃς  
 15<sub>9</sub> πρόσεχε σεαυτῷ, μὴ γένηται  
 24<sub>8</sub> πρόσεχε σεαυτῷ ἐν τῇ ἀφῆ τῆς λέπρας

32. "(remember) that you were a slave in the land of Egypt"

- 5<sub>15</sub> 15<sub>15</sub> 16<sub>12</sub> 24<sub>18</sub> 20 22 καὶ μνησθήσῃς ὅτι οἰκέτης ἦσθα ἐν γῆ Αἰγύπτῳ  
 6<sub>21</sub> οἰκέται ἦμεν τῷ Φαραὼ ἐν γῆ Αἰγύπτῳ

33. "eat and be filled"

- 6<sub>11</sub> 11<sub>16</sub> καὶ φαγὼν καὶ ἐμπλησθεῖς (πρόσεχε)  
 8<sub>10</sub> καὶ φάγη καὶ ἐμπλησθήσῃ  
 8<sub>12</sub> μὴ φαγὼν καὶ ἐμπλησθεῖς καὶ  
 27<sub>7</sub> καὶ φάγη καὶ ἐμπλησθήσῃ ἐκεῖ καὶ  
 31<sub>20</sub> καὶ φάγονται καὶ ἐμπλησθέντες (κορήσουσιν)

34. "eat before the Lord your God"

- 12<sub>7</sub> καὶ φάγεσθε ἐκεῖ ἔναντιον κυρίου τοῦ θεοῦ ὑμῶν καὶ  
 12<sub>18</sub> ἔναντι κυρίου τοῦ θεοῦ σου φάγη αὐτά  
 14<sub>22</sub> καὶ φάγη αὐτὸ ἔναντι κυρίου τοῦ θεοῦ σου  
 14<sub>25</sub> καὶ φάγη ἐκεῖ ἔναντι κυρίου τοῦ θεοῦ σου καὶ  
 15<sub>20</sub> ἔναντι κυρίου τοῦ θεοῦ σου φάγη αὐτό

35. "speak from the midst of the fire"

- 4<sub>12</sub> καὶ ἐλάλησεν κύριος πρὸς ὑμᾶς ἐκ μέσου τοῦ πυρός  
 4<sub>15</sub> ἐλάλησεν κύριος πρὸς ὑμᾶς ἐν Χωρηῆβ ἐν τῷ ὄρει ἐκ μέσου τοῦ πυρός

433 5<sup>26</sup> θεοῦ ζώντος λαλοῦντος ἐκ μέσου τοῦ πυρός  
 436 καὶ τὰ ῥήματα αὐτοῦ ἤκουσας ἐκ μέσου τοῦ πυρός  
 54 10<sup>4</sup> ἐλάλησεν κύριος πρὸς ὑμᾶς ἐν τῷ ὄρει ἐκ μέσου τοῦ πυρός  
 522 τὰ ῥήματα ταῦτα ἐλάλησεν κύριος πρὸς πᾶσαν συναγωγὴν ὑμῶν ἐν τῷ ὄρει ἐκ μέσου  
 τοῦ πυρός  
 523 ὡς ἠκούσατε τὴν φωνὴν ἐκ μέσου τοῦ πυρός καὶ  
 524 καὶ τὴν φωνὴν αὐτοῦ ἠκούσαμεν ἐκ μέσου τοῦ πυρός

36. "covenant which he covenanted/covenant a covenant"

423 τὴν διαθήκην κυρίου τοῦ θεοῦ ὑμῶν, ἣν διέθετο πρὸς ὑμᾶς  
 52 κύριος ὁ θεὸς ὑμῶν διέθετο πρὸς ὑμᾶς διαθήκην ἐν Χωρὴβ  
 53 οὐχὶ τοῖς πατράσιν ὑμῶν διέθετο κύριος τὴν διαθήκην ταύτην, ἀλλ' ἢ πρὸς ὑμᾶς  
 72 οὐ διαθήσῃ πρὸς αὐτοὺς διαθήκην  
 99 διαθήκης, ἣς διέθετο κύριος πρὸς ὑμᾶς  
 291 διαθήκης, ἣς διέθετο αὐτοῖς ἐν Χωρὴβ  
 291<sup>2</sup> διαθήκην κυρίου τοῦ θεοῦ σου . . . ὅσα κύριος ὁ θεός σου διατίθεται πρὸς σέ σήμερον  
 291<sup>4</sup> καὶ οὐχ ὑμῖν μόνοις ἐγὼ διατίθεμαι τὴν διαθήκην ταύτην  
 292<sup>5</sup> διαθήκην κυρίου τοῦ θεοῦ τῶν πατέρων αὐτῶν, ἃ διέθετο τοῖς πατράσιν αὐτῶν  
 311<sup>6</sup> διαθήκην μου, ἣν διεθέμην αὐτοῖς

37. "remove the evil one from you"

135 καὶ ἀφανιεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν  
 177 19<sup>19</sup> 21<sup>21</sup> 22<sup>21</sup> 24 24<sup>7</sup> καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν  
 171<sup>2</sup> 22<sup>22</sup> καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ Ἰσραήλ  
 219 σὺ δὲ ἐξαρεῖς τὸ αἷμα τὸ ἀναίτιον ἐξ ὑμῶν αὐτῶν

38. "serve/go after other gods"

428 καὶ λατρεύσετε ἐκεῖ θεοὺς ἑτέροις  
 614 οὐ πορεύσεσθε ὀπίσω θεῶν ἑτέρων  
 74 καὶ λατρεύσει θεοὺς ἑτέροις  
 819 καὶ πορευθῆς ὀπίσω θεῶν ἑτέρων καὶ λατρεύσης αὐτοῖς καὶ προσκνήσης αὐτοῖς  
 1116 καὶ λατρεύσητε θεοὺς ἑτέροις καὶ προσκνήσητε αὐτοῖς  
 1128 πορευθέντες λατρεύειν θεοὺς ἑτέροις  
 132 13 πορευθῶμεν καὶ λατρεύσωμεν θεοὺς ἑτέροις  
 136 βαδίσωμεν καὶ λατρεύσωμεν θεοὺς ἑτέροις  
 173 καὶ ἀπελθόντες λατρεύσωσιν θεοὺς ἑτέροις καὶ προσκνήσωσιν αὐτοῖς  
 281<sup>4</sup> πορεύεσθαι ὀπίσω θεῶν ἑτέρων λατρεύειν αὐτοῖς  
 283<sup>6</sup> καὶ λατρεύσεις ἐκεῖ θεοὺς ἑτέροις  
 286<sup>4</sup> καὶ δουλεύσεις ἐκεῖ θεοὺς ἑτέροις  
 292<sup>6</sup> καὶ πορευθέντες ἐλάτρευσαν θεοὺς ἑτέροις καὶ προσκνήσαν αὐτοῖς  
 301<sup>7</sup> καὶ πλανηθεὶς προσκνήσης θεοὺς ἑτέροις καὶ λατρεύσης αὐτοῖς

39. "you and your son and your daughter . . ."

514 σὺ καὶ ὁ υἱός σου καὶ ἡ θυγάτηρ σου, ὁ παῖς σου καὶ ἡ παιδίσκη σου, ὁ βοῦς σου καὶ τὸ  
 ὑποζύγιόν σου καὶ πᾶν κτήνός σου καὶ ὁ προσήλυτος ὁ ἐντός τῶν πυλῶν σου  
 121<sup>2</sup> ὑμεῖς καὶ οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, οἱ παῖδες ὑμῶν καὶ αἱ παιδίσκαι ὑμῶν  
 καὶ ὁ Λευίτης ὁ ἐπὶ τῶν πυλῶν ὑμῶν  
 121<sup>8</sup> σὺ καὶ ὁ υἱός σου καὶ ἡ θυγάτηρ σου, ὁ παῖς σου καὶ ἡ παιδίσκη σου καὶ ὁ προσήλυτος  
 ὁ ἐν ταῖς πόλεσίν σου  
 161<sup>11</sup> σὺ καὶ ὁ υἱός σου καὶ ἡ θυγάτηρ σου, ὁ παῖς σου καὶ ἡ παιδίσκη σου καὶ ὁ Λευίτης ὁ ἐν  
 ταῖς πόλεσίν σου καὶ ὁ προσήλυτος καὶ ὁ ὄρφανός καὶ ἡ χήρα ἢ ἐν ὑμῖν  
 161<sup>4</sup> σὺ καὶ ὁ υἱός σου καὶ ἡ θυγάτηρ σου, ὁ παῖς σου καὶ ἡ παιδίσκη σου καὶ ὁ Λευίτης καὶ  
 ὁ προσήλυτος καὶ ὁ ὄρφανός καὶ ἡ χήρα ἢ ὅσα ἐν ταῖς πόλεσίν σου

40. "offspring of your body and the fruit of your ground"

7<sup>13</sup> τὰ ἔκγονα τῆς κοιλίας σου καὶ τὸν καρπὸν τῆς γῆς σου  
28<sup>4 18</sup> τὰ ἔκγονα τῆς κοιλίας σου καὶ τὰ γενήματα τῆς γῆς σου  
28<sup>11</sup> ἐπὶ τοῖς ἐκγόνοις τῆς κοιλίας σου καὶ ἐπὶ τοῖς ἐκγόνοις τῶν κτηνῶν σου καὶ ἐπὶ τοῖς  
γενήμασιν τῆς γῆς σου  
28<sup>51</sup> τὰ ἔκγονα τῶν κτηνῶν σου καὶ τὰ γενήματα τῆς γῆς σου  
28<sup>53</sup> τὰ ἔκγονα τῆς κοιλίας σου, κρέα υἰῶν σου καὶ θυγατέρων σου  
30<sup>9</sup> ἐν τοῖς ἐκγόνοις τῆς κοιλίας σου καὶ ἐν τοῖς γενήμασιν τῆς γῆς σου καὶ ἐν τοῖς ἐκγόνοις  
τῶν κτηνῶν σου

41. "your grain and your wine and your olive tree"

7<sup>13</sup> 11<sup>14</sup> τὸν σίτον σου καὶ τὸν οἶνον σου καὶ τὸ ἔλαιόν σου  
12<sup>17</sup> 14<sup>22</sup> τοῦ σίτου σου καὶ τοῦ οἴνου σου καὶ τοῦ ἐλαίου σου  
18<sup>4</sup> τοῦ σίτου καὶ τοῦ οἴνου καὶ τοῦ ἐλαίου  
28<sup>51</sup> σίτον, οἶνον, ἔλαιον

42. "your cattle and your sheep"

7<sup>13</sup> 28<sup>4 18 51</sup> τὰ βοσκόλια τῶν βοῶν σου καὶ τὰ ποιμνία τῶν προβάτων σου  
8<sup>13</sup> καὶ τῶν βοῶν σου καὶ τῶν προβάτων σου πληθυνθέντων σοι  
12<sup>6</sup> καὶ τὰ πρωτότοκα τῶν βοῶν ὑμῶν καὶ τῶν προβάτων ὑμῶν  
12<sup>17</sup> 14<sup>22</sup> τὰ πρωτότοκα τῶν βοῶν σου καὶ τῶν προβάτων σου  
14<sup>25</sup> ἐπὶ βουσίν ἢ ἐπὶ προβάτοις  
15<sup>19</sup> ἐν τοῖς βουσίν σου καὶ ἐν τοῖς προβάτοις σου

43. "proselyte and orphan and widow"

10<sup>18</sup> προσηλύτω καὶ ὀρφανῷ καὶ χήρᾳ  
14<sup>28</sup> καὶ ὁ προσήλυτος καὶ ὁ ὀρφανός καὶ ἡ χήρα ἢ ἐν ταῖς πόλεσίν σου  
16<sup>11</sup> καὶ ὁ προσήλυτος καὶ ὁ ὀρφανός καὶ ἡ χήρα ἢ ἐν ὑμῖν  
16<sup>14</sup> καὶ ὁ προσήλυτος καὶ ὁ ὀρφανός καὶ ἡ χήρα ἢ οὐσα ἐν ταῖς πόλεσίν σου  
24<sup>17</sup> 27<sup>19</sup> προσηλύτων καὶ ὀρφανῶν καὶ χήρας  
24<sup>19</sup> 20 21 τῷ προσηλύτῳ καὶ τῷ ὀρφανῷ καὶ τῇ χήρᾳ  
26<sup>12 13</sup> καὶ τῷ προσηλύτῳ καὶ τῷ ὀρφανῷ καὶ τῇ χήρᾳ

44. "the one who is in your cities"

12<sup>12</sup> καὶ ὁ Λευίτης ὁ ἐπὶ τῶν πυλῶν ὑμῶν  
12<sup>18</sup> καὶ ὁ προσήλυτος ὁ ἐν ταῖς πόλεσίν σου  
14<sup>20</sup> τῷ παροίκῳ τῷ ἐν ταῖς πόλεσίν σου  
14<sup>28</sup> 16<sup>11</sup> καὶ ὁ Λευίτης ὁ ἐν ταῖς πόλεσίν σου  
14<sup>28</sup> καὶ ἡ χήρα ἢ ἐν ταῖς πόλεσίν σου  
16<sup>14</sup> καὶ ἡ χήρα ἢ οὐσα ἐν ταῖς πόλεσίν σου  
24<sup>14</sup> τῶν προσηλύτων τῶν ἐν ταῖς πόλεσίν σου  
31<sup>12</sup> καὶ τὸν προσήλυτον τὸν ἐν ταῖς πόλεσίν σου

45. "the Lord was very angry with you"

6<sup>15</sup> μὴ ὀργισθεῖς θυμῷ κύριος ὁ θεός σου ἐν σοὶ (ἐξολεθρεύσῃ)  
7<sup>4</sup> καὶ ὀργισθήσεται θυμῷ κύριος εἰς ὑμᾶς  
9<sup>8</sup> καὶ ἐθυμώθη κύριος ἐφ' ὑμῖν ἐξολεθρεῦσαι ὑμᾶς  
9<sup>20</sup> ἐθυμώθη κύριος σφόδρα ἐξολεθρεῦσαι αὐτόν  
11<sup>17</sup> καὶ θυμωθεῖς ὀργισθῆι κύριος ἐφ' ὑμῖν  
29<sup>27</sup> καὶ ὠργίσθη θυμῷ κύριος ἐπὶ τὴν γῆν ἐκείνην  
31<sup>17</sup> καὶ ὀργισθήσονται θυμῷ αὐτοῖς

46. "until/ that he should destroy (*ἀπολλύειν*) you"

4<sup>26</sup> 8<sup>19</sup> 30<sup>18</sup> ὅτι ἀπολεία ἀπολείσθε  
7<sup>23</sup> καὶ ἀπολέσει αὐτοὺς ἀπολεία μεγάλη  
12<sup>2</sup> ἀπολεία ἀπολείτε πάντας τοὺς τόπους  
28<sup>20</sup> καὶ ἕως ἂν ἀπολέση σε ἐν τάχει  
28<sup>23</sup> ἕως ἂν ἀπολέσωσίν σε  
28<sup>24</sup> 4<sup>5</sup> καὶ ἕως ἂν ἀπολέση σε  
28<sup>51</sup> ἕως ἂν ἀπολέση σε

47. "he shall destroy (*ἐξολεθρεύειν*) before you"

4<sup>38</sup> ἐξολεθρεύσαι ἔθνη . . . πρὸ προσώπου σου  
6<sup>15</sup> ἐξολεθρεύση σε ἀπὸ προσώπου τῆς γῆς  
9<sup>4</sup> κύριος ἐξολεθρεύσει αὐτοὺς πρὸ προσώπου σου  
9<sup>5</sup> κύριος ἐξολεθρεύσει αὐτοὺς ἀπὸ προσώπου σου  
12<sup>29</sup> ἐξολεθρεύση κύριος ὁ θεός σου τὰ ἔθνη . . . ἀπὸ προσώπου σου  
12<sup>30</sup> μετὰ τὸ ἐξολεθρευθῆναι αὐτοὺς ἀπὸ προσώπου σου  
18<sup>12</sup> κύριος ὁ θεός σου ἐξολεθρεύσει αὐτοὺς ἀπὸ προσώπου σου  
31<sup>3</sup> αὐτὸς ἐξολεθρεύσει τὰ ἔθνη ταῦτα ἀπὸ προσώπου σου

48. "until he should destroy (*ἐξολεθρεύειν*) you"

7<sup>23</sup> ἕως ἂν ἐξολεθρεύση αὐτοὺς  
7<sup>24</sup> ἕως ἂν ἐξολεθρεύσης αὐτοὺς  
28<sup>20</sup> 4<sup>5</sup> ἕως ἂν ἐξολεθρεύση σε καὶ  
28<sup>48</sup> 6<sup>1</sup> ἕως ἂν ἐξολεθρεύση σε

49. "your eye shall not spare . . ."

7<sup>16</sup> οὐ φείσεται ὁ ὀφθαλμός σου ἐπ' αὐτοῖς  
13<sup>8</sup> καὶ οὐ φείσεται ὁ ὀφθαλμός σου ἐπ' αὐτῷ  
19<sup>13</sup> 21 οὐ φείσεται ὁ ὀφθαλμός σου ἐπ' αὐτῷ  
25<sup>12</sup> οὐ φείσεται ὁ ὀφθαλμός σου ἐπ' αὐτῇ

50. "signs and wonders"

4<sup>34</sup> καὶ ἐν σημείοις καὶ ἐν τέρασιν καὶ  
6<sup>22</sup> σημεῖα καὶ τέρατα μεγάλα καὶ πονηρά  
7<sup>19</sup> 29<sup>3</sup> τὰ σημεῖα καὶ τὰ τέρατα τὰ μεγάλα ἐκεῖνα  
11<sup>3</sup> καὶ τὰ σημεῖα αὐτοῦ καὶ τὰ τέρατα αὐτοῦ  
13<sup>1</sup> σημεῖον ἢ τέρας  
13<sup>2</sup> τὸ σημεῖον ἢ τὸ τέρας  
26<sup>8</sup> καὶ ἐν σημείοις καὶ ἐν τέρασιν  
28<sup>46</sup> σημεῖα καὶ τέρατα  
34<sup>11</sup> ἐν πᾶσιν τοῖς σημείοις καὶ τέρασιν

51. "do the good and acceptable before the Lord thy God"

6<sup>18</sup> καὶ ποιήσεις τὸ ἀρεστὸν καὶ τὸ καλὸν ἔναντι κυρίου τοῦ θεοῦ σου  
12<sup>25</sup> 28 ἐὰν ποιήσης τὸ καλὸν καὶ τὸ ἀρεστὸν ἔναντι κυρίου τοῦ θεοῦ σου  
13<sup>18</sup> ποιεῖν τὸ καλὸν καὶ τὸ ἀρεστὸν ἔναντι κυρίου τοῦ θεοῦ σου  
21<sup>9</sup> ἐὰν ποιήσης τὸ ἀρεστὸν καὶ τὸ καλὸν ἔναντι κυρίου τοῦ θεοῦ σου

52. "for it is an abomination to the Lord thy God"

7<sup>25</sup> 17<sup>1</sup> ὅτι βδέλυγμα κυρίῳ τῷ θεῷ σου ἐστίν  
12<sup>31</sup> τὰ γὰρ βδελύγματα κυρίου, ἃ ἐμίσησεν

- 18<sub>12</sub> ἔστιν γὰρ βδέλυγμα κυρίῳ τῷ θεῷ σου πᾶς ποιῶν ταῦτα  
 22<sub>5</sub> ὅτι βδέλυγμα κυρίῳ τῷ θεῷ σου ἔστιν πᾶς ποιῶν ταῦτα  
 23<sub>18</sub> ὅτι βδέλυγμα κυρίῳ τῷ θεῷ σου ἔστιν καὶ ἀμφότερον  
 24<sub>1</sub> ὅτι βδέλυγμά ἐστιν ἔναντι κυρίου τοῦ θεοῦ σου  
 25<sub>16</sub> ὅτι βδέλυγμα κυρίῳ πᾶς ποιῶν ταῦτα, πᾶς ποιῶν ἄδικον

53. "no portion nor inheritance among you"

- 10<sub>9</sub> οὐκ ἔστιν τοῖς Λευίταις μερίς καὶ κληῖρος ἐν τοῖς ἀδελφοῖς αὐτῶν  
 12<sub>12</sub> ὅτι οὐκ ἔστιν αὐτῷ μερίς οὐδὲ κληῖρος μεθ' ὑμῶν  
 14<sub>26</sub> 28 ὅτι οὐκ ἔστιν αὐτῷ μερίς οὐδὲ κληῖρος μετὰ σοῦ  
 18<sub>1</sub> οὐκ ἔσται τοῖς ἱερεῦσιν . . . μερίς οὐδὲ κληῖρος μετὰ Ἰσραὴλ

54. "shall stone him with stones and he shall die"

- 13<sub>10</sub> καὶ λιθοβολήσουσιν αὐτὸν ἐν λίθοις, καὶ ἀποθανεῖται  
 17<sub>5</sub> καὶ λιθοβολήσετε αὐτοὺς ἐν λίθοις, καὶ τελευτήσουσιν  
 21<sub>21</sub> καὶ λιθοβολήσουσιν αὐτὸν οἱ ἄνδρες . . . ἐν λίθοις, καὶ ἀποθανεῖται  
 22<sub>21</sub> καὶ λιθοβολήσουσιν αὐτὴν οἱ ἄνδρες . . . ἐν λίθοις, καὶ ἀποθανεῖται  
 22<sub>24</sub> καὶ λιθοβοληθήσονται ἐν λίθοις καὶ ἀποθανοῦνται

55. "all the days of your life"

- 4<sub>9</sub> 6<sub>2</sub> πᾶσας τὰς ἡμέρας τῆς ζωῆς σου  
 4<sub>10</sub> 31<sub>13</sub> πᾶσας τὰς ἡμέρας, ὅσας αὐτοὶ ζῶσιν ἐπὶ τῆς γῆς  
 12<sub>1</sub> πᾶσας τὰς ἡμέρας, ἃς ὑμεῖς ζῆτε ἐπὶ τῆς γῆς  
 16<sub>3</sub> πᾶσας τὰς ἡμέρας τῆς ζωῆς ὑμῶν  
 17<sub>19</sub> πᾶσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ

56. Context of "ἐν κλήρῳ"

- 2<sub>5</sub> ἐν κλήρῳ δέδωκα τῷ  
 2<sub>9</sub> οὐ γὰρ μὴ δῶ ὑμῖν ἀπὸ τῆς γῆς αὐτῶν ἐν κλήρῳ  
 2<sub>19</sub> οὐ γὰρ μὴ δῶ ἀπὸ τῆς γῆς νιῶν Ἀμμάν σοι ἐν κλήρῳ  
 2<sub>19</sub> τοῖς νιόις Λάτ δέδωκα αὐτὴν ἐν κλήρῳ  
 3<sub>18</sub> κύριος ὁ θεὸς ὑμῶν ἔδωκεν ὑμῖν τὴν . . . ἐν κλήρῳ  
 4<sub>21</sub> κύριος ὁ θεὸς δίδωσίν σοι ἐν κλήρῳ  
 5<sub>31</sub> ἐγὼ δίδωμι αὐτοῖς ἐν κλήρῳ  
 11<sub>31</sub> κύριος ὁ θεὸς ὑμῶν δίδωσιν ὑμῖν ἐν κλήρῳ  
 12<sub>1</sub> κύριος ὁ θεὸς τῶν πατέρων ὑμῶν δίδωσιν ὑμῖν ἐν κλήρῳ  
 15<sub>4</sub> κύριος ὁ θεὸς σου δίδωσίν σοι ἐν κλήρῳ κατακληρονομήσαι αὐτὴν  
 19<sub>10</sub> 21<sub>23</sub> 24<sub>4</sub> 25<sub>15</sub> 26<sub>1</sub> κύριος ὁ θεὸς σου δίδωσίν σοι ἐν κλήρῳ  
 25<sub>19</sub> κύριος ὁ θεὸς σου δίδωσίν σοι ἐν κλήρῳ κατακληρονομήσαι  
 29<sub>8</sub> ἔδωκα αὐτὴν ἐν κλήρῳ τῷ

B. *ἄν* versus *ἐάν* in relative clauses.

Classical usage does not allow *εαν* in relative clauses, but in Hellenistic Greek *εαν* gradually replaced *αν*. *εαν* is extremely rare in the third century B. C. and only became common towards the end of the 2nd century. Mayser's tables of frequency of *αν/εαν* in relative clauses with the subjunctives are quite conclusive (II 1. 267). Out of 233 exx. from the 3rd to the 1st century B. C. the following statistics are determinative: 3rd century: with *αν* 130; without particle 3; with *εαν* 4; total 137. 2nd & 1st centuries: with *αν* 78; without particle 2; with



*εav* 18: total 98. By the 2nd century A. D. *εav* has almost completely replaced *av* (cf Thackeray, 67). The predominance of *εav* over *av* (though their use in this environment was decreasing) continued in the next two centuries. It is clear that the usage in B and A cannot be determinative in this matter.

The manuscript evidence on the whole favors the use of *av* as well though in some instances *εav* does predominate. In no instance is *εav* supported by all witnesses.

Since the environment of consonant/vowel might influence the use of *av/εav* list 1 will be limited to *av/εav* after final consonant inflections, list 2 after final vowel inflections. List 3 contains *av/εav* in clauses introduced by compound relative pronouns.

List 1

- 47 (οΙς) ἄv A F M 29-426-707-οI 414-529 129-246 127 y Phil II 279 Tht *Dt<sup>b</sup>v*] > 963 58-72-82-376 b 53'-56 55 59 Chr IX 481; *εav* rell = Ra
- 442 δς ἄv] *εav* 121; οταv 53'; ος *εav* n
- 1125 (ἦς) ἄv] *εav* B 82-426 = Ra
- 125 (δv) ἄv] *εav* 426-707; > V 72 392 Bo
- 1211 (δv) ἄv] *εav* 82 b Eus VI 12; > V 30 121-527
- 1214 δv ἄv] o *εav* 500; o *av* 407; ov *εav* 82 413; ov *εav* 426 16'-46'-52'-57-417-528-529'-550'-551-739 b 56' 30-85'-321-346<sup>txt</sup> 28 424 Eus VI 12; ov *av* 414 346<sup>ms</sup> 120-128-630'; om ἄv Compl
- 1221 (δv) ἄv] *εav* O-376 b 407; > 53'-246
- 1221 δv ἄv] ov *av* 29-72' 615 246; ω *av* 46-422; ως *av* A W<sup>1</sup>; ωv *εav* O 19 407
- 1226 (δv) ἄv] *εav* 72-82-426 b; > 527
- 1423 (δv) ἄv] *εav* b 509; > 527
- 1424 (δv) ἄv] *εav* 19; > 72 528
- 1428 (οΙς) ἄv 72 422 53-129 343 71'-392' 630<sup>c</sup> Tht *Dt<sup>e</sup>* = Compl] > b 75 Bo<sup>A</sup> Sa<sup>1</sup>; *εav* rell = Ra
- 1518 (οΙς) ἄv cII-551 53 30'-85 71'-527 28 319 = Compl] ε V; > 72; *εav* rell = Ra
- 164 (δv) ἄv] *εav* B O d 54'-75' t 71' 509 Cyr I 1085 = Ra; > 72 83
- 166 (δv) ἄv] *εav* B 376' b Chr II 866 = Ra; > d<sup>-106</sup> 121-392 509
- 178 δv ἄv] ov *εav* V; ov *av* 707; ω *av* 799; ov *εav* 426 b 54'-458
- 179 (δς) ἄv] *εav* V 82 b d n t<sup>-799</sup>
- 1711 (ἦv) ἄv B 72'-82 d<sup>-106</sup> 53'-129-246\*(c pr m) 71' z 509 Cyr I 881] > 407; *εav* rell(376 inc)
- 1712 (δς) ἄv 1° B M 58 131-616 b<sup>-19</sup> 106 53' 509 = Compl] *εav* rell
- 1712 (δς) ἄv 2°] *εav* V O<sup>(-426)</sup> C'<sup>'-16\*</sup> 422 b n s 18-120-630' 319 646; (οσ)α 71'
- 1715 (δv) ἄv] *εav* 82-376 46'-52'-528-550'-551 b<sup>(-314)</sup> d<sup>-125</sup> s<sup>-730</sup> t<sup>(-799)</sup> 407 646
- 186 (δv) ἄv] *εav* 426 b; > V 376 Cyr I 877
- 1819 (δς) ἄv 82 cI<sup>'-528</sup> 106-125 53' 75 71'-392' 18'-120-630' 407' 646 Cyr VII 105 IX 892 Eus VI 100 Isid 797 = Compl] > Nil 137; *εav* rell = Ra
- 1820 (δς) ἄv 1°] *εav* A O-29-58 d n t 121
- 1820 δς ἄv 2°] οσα *av* V W<sup>1</sup>-127-458 343 68'-120 319 = Ald; o *εav* 392; ος *εav* A 376'-οII-72 131 44'-107 56'-129-664<sup>c</sup> 54-75 t y<sup>-392'</sup> 59 Procop 920; om ἄv 46 610 28; + *εav* 53
- 194 (δς) ἄv 1°] *εav* n
- 194 δς ἄv 2°] οταv z<sup>-83</sup>; ος δ *av* 407 Aeth<sup>M</sup>; ος *εav* n
- 195 (δς) ἄv] *εav* 19 d<sup>-610</sup> 54'-75'-767 t<sup>-78</sup>(370 inc) 68'-83-120 = Sixt; > 392
- 1915 ἦv ἄv] o *εav* 381' d<sup>-44</sup> 53' t; ἦv *εav* A F V O'<sup>'-(72)</sup> 381' 56'-129 121-318-392 z<sup>-83(2°)</sup> 319; o *av* 118'-537; om ἄv 52-57-422 75'-767\* 527
- 2117 (δv) ἄv] *εav* 376 b d t Phil II 220

- 24<sub>8</sub> ( $\delta\nu$ )  $\acute{\alpha}\nu$ ]  $\epsilon\alpha\nu$  B V  $d$   $n^{-75}$   $t$  = Ra; > M 58-72-381' 52'-313-417-528-552 75 321' 71-318-392  $z^{-18}$  <sup>83</sup> 319 407  
 26<sub>2</sub> ( $\delta\nu$ )  $\acute{\alpha}\nu$ ]  $\epsilon\alpha\nu$  82 19 W<sup>I</sup>-127-767; > V 58 30  
 27<sub>19</sub> ( $\delta\zeta$ )  $\acute{\alpha}\nu$ ]  $\epsilon\alpha\nu$   $d^{-106}$  54-75'; > 53' 71-392  
 27<sub>25</sub> ( $\delta\zeta$ )  $\acute{\alpha}\nu$ ]  $\epsilon\alpha\nu$  54-75'; > 799 319  
 28<sub>36</sub> ( $\sigma\delta\zeta$ )  $\acute{\alpha}\nu$ ]  $\epsilon\alpha\nu$  B V 376  $C''$   $d$   $n$   $s$   $t$  18'-120-630\*-669 28 319 407 646 = Ra  
 28<sub>37</sub> ( $\sigma\delta\zeta$ )  $\acute{\alpha}\nu$ ]  $\epsilon\alpha\nu$  V  $d$   $t$  319; > B 707  
 28<sub>55</sub>  $\acute{\alpha}\nu$   $\acute{\alpha}\nu$ ]  $\omega\zeta$   $\epsilon\alpha\nu$  19\*;  $\omega\nu$   $\epsilon\alpha\nu$  19<sup>c</sup>  $\text{pr m}$ ;  $\omega$   $\alpha\nu$   $C^{-77}$ -550' 509;  $\omega\nu$   $\delta$   $\alpha\nu$  121;  $\text{om } \acute{\alpha}\nu$  82 53'-56 Syh = Compl  
 29<sub>22</sub> ( $\delta\zeta$ )  $\acute{\alpha}\nu$ ]  $\epsilon\alpha\nu$  376  $b^{-19}$  53'  $n$  134'-799; >  $C''$  85'-321 28 646

List 2

- 117 ( $\delta$ )  $\acute{\alpha}\nu$  426 54-75 71'-527 509]  $\epsilon\alpha\nu$   $\text{rell}$  = Ra  
 127  $\sigma\acute{\nu}$   $\acute{\alpha}\nu$  B M G-426 52-529-761 54'-75' 71']  $\sigma\nu\zeta$   $\alpha\nu$  55;  $\sigma\nu\zeta$   $\epsilon\alpha\nu$  392;  $\sigma\iota\zeta$   $\alpha\nu$  72;  $\sigma\iota\zeta$   $\epsilon\alpha\nu$  58 53';  $\epsilon\nu$   $\sigma\iota\zeta$   $\epsilon\alpha\nu$  59;  $\text{om } \acute{\alpha}\nu$  552<sup>txt</sup>;  $\sigma\nu$   $\epsilon\alpha\nu$   $\text{rell}$   
 121<sub>3</sub> ( $\sigma\delta$ )  $\acute{\alpha}\nu$   $d$   $t^{-370}$  121 68'-120 509 Eus VI 12]  $\epsilon\alpha\nu$   $\text{rell}$  = Ra  
 121<sub>8</sub>  $\phi$   $\acute{\alpha}\nu$ ]  $\sigma\nu$   $\alpha\nu$  A F M V 381'- $\sigma$ II<sup>-58</sup> <sup>72</sup>  $f^{-129}$  318-392 18'-120-630' 407;  $\sigma\nu$   $\alpha\nu$  619;  $\sigma\nu$   $\alpha\nu$  509;  $\sigma\nu$   $\epsilon\alpha\nu$  G-15'-72-82 129 85'-321'<sup>txt</sup>-343-344<sup>txt</sup> 28 59;  $\omega$   $\epsilon\alpha\nu$  46'-52'-417  $b$  106\*( $c$   $\text{pr m}$ ) 127-458  
 121<sub>18</sub>  $\sigma\acute{\nu}$   $\acute{\alpha}\nu$  B F M V G\*-426- $\sigma$ II<sup>-72</sup> 73'-77-414-422  $d$  53'-129 75  $t$  121-392 18' 319]  $\sigma\sigma\alpha$   $\alpha\nu$  85<sup>mg</sup>-321'<sup>mg</sup> 407';  $\sigma\iota\zeta$   $\alpha\nu$  72 344<sup>mg</sup>;  $\sigma\nu$   $\epsilon\alpha\nu$   $\text{rell}$   
 122<sub>6</sub>  $\acute{\alpha}$   $\acute{\alpha}\nu$ ]  $\sigma\sigma\alpha$   $\alpha\nu$  75';  $\sigma\sigma\alpha$   $\epsilon\alpha\nu$  54;  $\epsilon\alpha\nu$  B G-426 19' 527\* 319 Eus VI 13 = Ra;  $\epsilon\nu$  392;  $\alpha$   $\epsilon\alpha\nu$  82-376 118'-537 W<sup>I</sup>  
 14<sub>22</sub>  $\phi$   $\acute{\alpha}\nu$ ]  $\sigma\nu$   $\alpha\nu$  G-29;  $\sigma\nu$   $\epsilon\alpha\nu$  68'-120;  $\sigma\nu$   $\epsilon\alpha\nu$  53-664<sup>c</sup>;  $\omega$   $\epsilon\alpha\nu$  376-707 528  $b$  56'-664\* 458 134' 83 55 Cyr I 880 Th<sup>t</sup>  $D$ <sup>tp</sup> = Sixt  
 14<sub>25</sub> ( $\sigma\delta$ )  $\acute{\alpha}\nu$  1° F M V  $O''$ - $G$  <sup>426</sup> 56'-129 71'-392'  $z^{-18}$  59 = edd] >  $d$   $n$  30'-343  $t$  407' Eus VI 13;  $\epsilon\alpha\nu$   $\text{rell}$  = Ra  
 14<sub>25</sub>  $\sigma\delta$   $\acute{\alpha}\nu$  2° V 58-82-376-618 422 246 392'-619  $z^{-18}$  Cyr I 881 Eus VI 13 Th<sup>t</sup>  $D$ <sup>te</sup> = edd]  $\sigma\iota\zeta$  407;  $\omega$  799;  $\omega\nu$   $d^{-125}$  W<sup>I</sup>-54-458  $t^{-799}$ ;  $\text{om } \acute{\alpha}\nu$  707 125 75 30'-343;  $\sigma\nu$   $\epsilon\alpha\nu$   $\text{rell}$  = Ra  
 1510  $\sigma\acute{\nu}$   $\acute{\alpha}\nu$ ]  $\sigma$  458;  $\sigma\iota\zeta$   $\epsilon\alpha\nu$  G  $C''$ -<sup>16</sup> <sup>57</sup> <sup>73'</sup> <sup>414'</sup> 85 28 646;  $\sigma\iota\zeta$   $\alpha\nu$  58-72-376 16-57-73'-414' 319;  $\sigma\nu$   $\epsilon\alpha\nu$  82  $b$  106 53'  $n^{-458}$  30-130-321'  $t$  121-318 18-120 55;  $\text{om } \acute{\alpha}\nu$  407  
 151<sub>9</sub>  $\delta$   $\acute{\alpha}\nu$  F 58-72 422 56 343 59 = Compl]  $\kappa\alpha\iota$   $\epsilon\alpha\nu$  370;  $\epsilon\alpha\nu$  318;  $\sigma$   $\epsilon\alpha\nu$   $\text{rell}$  = Ra  
 1520  $\phi$   $\acute{\alpha}\nu$  A F M V  $\sigma$ II<sup>-72</sup> 73'-422  $d^{-44}$  56-129  $n^{-458}$  343 74-76'-799 121-392'-619 18 407' 646 Eus VI 14 = Compl]  $\sigma\nu$   $\alpha\nu$  414;  $\sigma\nu$   $\epsilon\alpha\nu$  82 16 458;  $\sigma\nu$   $\epsilon\alpha\nu$  664<sup>c</sup>;  $\epsilon\alpha\nu$  68'; > 72;  $\omega$   $\epsilon\alpha\nu$   $\text{rell}$  = Ra  
 16<sub>2</sub>  $\phi$   $\acute{\alpha}\nu$ ]  $\sigma\nu$   $\epsilon\alpha\nu$  53';  $\sigma\nu$   $\alpha\nu$   $n^{-127}$ ;  $\omega$   $\epsilon\alpha\nu$  B 82-376  $C^{-16}$  <sup>77</sup>  $b$  321' 68'-83-120 319 Cyr I 1085 = Ra  
 161<sub>1</sub>  $\phi$   $\acute{\alpha}\nu$ ]  $\sigma\nu$   $\alpha\nu$  53-246;  $\sigma\nu$   $\epsilon\alpha\nu$  664<sup>c</sup>;  $\omega$   $\epsilon\alpha\nu$  B  $O$ - $G$  664\* 127-458  $z^{-18}$  <sup>630</sup> = Ra  
 161<sub>5</sub>  $\phi$   $\acute{\alpha}\nu$ ]  $\sigma\nu$   $\epsilon\alpha\nu$   $b$  53';  $\sigma\nu$   $\alpha\nu$  75;  $\sigma\nu$   $\epsilon\alpha\nu$  V;  $\omega$   $\epsilon\alpha\nu$  B  $O$ - $G$   $C^{-77}$  <sup>616</sup>-52 127-458 134' 83 Eus VI 14 = Ra  
 1710 ( $\delta$ )  $\acute{\alpha}\nu$ ]  $\epsilon\alpha\nu$  B V  $O$   $b$  30'  $t$  319 = Ra; > 58-618 52-57-551 664\* 54-75' 321'  $y$  59 407  
 1710 ( $\sigma\delta$ )  $\acute{\alpha}\nu$ ]  $\epsilon\alpha\nu$  V  $O$   $C''$ -<sup>131</sup> <sup>414</sup> <sup>422</sup> 44-107' 53 458  $s^{-321}$ \* <sup>730</sup> 74'-602-799 71' 68'-83-120 319 407 646 = Sixt; > 72  
 1711  $\sigma\acute{\nu}$   $\acute{\alpha}\nu$  M 72 313\*( $c$   $\text{pr m}$ )-414\* 18 = Compl]  $\epsilon\alpha\nu$  V\* 707 509;  $\text{om } \acute{\alpha}\nu$  376 417; > 75;  $\sigma\nu$   $\epsilon\alpha\nu$   $\text{rell}$  = Ra  
 1917  $\sigma\acute{\nu}$   $\acute{\alpha}\nu$ ]  $\sigma\iota\zeta$   $\alpha\nu$  16 55;  $\sigma\iota$   $\epsilon\alpha\nu$  B 82-426  $b$  W<sup>I</sup>-54-75'-127<sup>c</sup> 319 = Ra  
 211<sub>6</sub> ( $\eta$ )  $\acute{\alpha}\nu$ ]  $\epsilon\alpha\nu$   $d$  127-767  $s^{-30'}$   $t^{-134'}$  28 509; >  $C''$  646; +  $\epsilon\alpha\nu$  30'  
 22<sub>9</sub> ( $\delta$ )  $\acute{\alpha}\nu$  M 130-321' Th<sup>t</sup>  $D$ <sup>te</sup>]  $\epsilon\alpha\nu$   $\text{rell}$  = Ra  
 231<sub>6</sub> ( $\sigma\delta$ )  $\acute{\alpha}\nu$  F M  $\sigma$ I<sup>-618\*</sup>-29-707 414-528 125  $f$  71-392 83-128-630' 59 407] > A 618\* 131 55;  $\epsilon\alpha\nu$   $\text{rell}$  = Ra  
 231<sub>9</sub> ( $\sigma\delta$ )  $\acute{\alpha}\nu$  A B M  $\sigma$ I-58-707 761 129 W<sup>I</sup> 71-318-392 = Compl] > 72 59;  $\epsilon\alpha\nu$   $\text{rell}$   
 25<sub>8</sub>  $\delta$   $\acute{\alpha}\nu$ ]  $\sigma\nu$   $\alpha\nu$  16'-500-616\*( $\text{vid}$ )-739\*;  $\sigma$   $\epsilon\alpha\nu$  B V  $O$ -29-618 551 314  $d$   $f^{-129}$   $n$  30  $t$  121  $z$  Or VI 678 = Ra  
 27<sub>2</sub>  $\eta$   $\acute{\alpha}\nu$ ]  $\iota\delta\alpha\nu$  458;  $\text{om } \acute{\alpha}\nu$  Syh

- 28<sub>s</sub> οὐ ἄν A B F M 848 426-οΙ<sup>(-72)</sup> 73'-414-528 *f*<sup>-129</sup> *y*<sup>-121</sup> 83 59 509 = edd] οὐς *av* *z*<sup>-83</sup>; οὐς 407; om ἄν 458; *ov εαν* rell  
 28<sub>20</sub> (οὐ) ἄν B F M οΙ<sup>-290</sup> 77-414 125 129 76' 71-392 18'-630' 509 646] *εαν* rell  
 28<sub>54</sub> ἃ ἄν 848] *α εαν* O *b*; *εαν* 58 318  
 28<sub>55</sub> ἦ ἄν] ἦν *av b*; ἦ *εαν* F 15'-58 106 *f*<sup>-246</sup> W<sup>I</sup> 59 319; om ἄν O-29 246 18'-120-630' Syh  
 28<sub>57</sub> (ὁ) ἄν B οΙ<sup>I-58</sup> C<sup>'-528</sup> *s* 28 407' 646 = Compl] *εαν* 963 rell  
 30<sub>1</sub> (οὐ) ἄν M 707 127\* *s*<sup>-30</sup> 28 509 = Compl] *εαν* rell = Ra  
 31<sub>11</sub> φ ἄν 848] *ov av* 707 W<sup>I</sup>-54-767 130-344<sup>ms</sup> 407'; *ov εαν* V 59; *ov av* A; ω *εαν* O<sup>-G</sup> 19 246 127 799 71 120; om ἄν 83

List 3

- 4<sub>6</sub> ὅσοι ἄν] *οσα εαν d* 75; *οσοι εαν* B V 376' *b n*<sup>-75'</sup> 130 *t* = Ra  
 5<sub>27</sub> (ὅσα) ἄν 1°] *εαν* A B F V 29-82-707-οΙ *f*<sup>(-53)</sup> *s*<sup>-85</sup> 76 121-318-392 55 59 646<sup>c</sup> = Ra; > 767  
 5<sub>27</sub> (ὅσα) ἄν 2°] *εαν* A M V 963 82-426-707-οΙ C<sup>'-16</sup> (413) 528 616 739 129 *s* 121-392 128-630' 28 319 646; > 106<sup>(ms)</sup> 55 407; + *εαν* 616  
 12<sub>11</sub> ὅσα ἄν] *οσαν εαν* 19; *οσα εαν* B O<sup>-G</sup> *b*<sup>-19</sup> 54'-75 = Ra  
 12<sub>17</sub> ὅσας ἄν] *οσα av* 29-707 59\*; *οσα εαν* 509; *οσαν av* 616\*; *οσας εαν* 376' *b* 129 318  
 15<sub>3</sub> ὅσα ἄν G-οΙ *n* 128-669 319 Cyr IV 548] *οσα δ av d t* = Π; *ο εαν* Cyr I 504; *οσον* (-ων 30) *εαν* 30' 407; *οσαν εαν* 19; *οσας av* 426; *οσα εαν* rell = Ra  
 15<sub>10</sub> ὅσον ἄν] *ος d*; *ος av* 630; *οσα av* 83; *οσον εαν* *b*<sup>-537</sup>; om ἄν B O<sup>-426</sup> 537 *n t* 392 509 Syh = Ra  
 16<sub>10</sub> (ὅσα) ἄν] *εαν* V O  
 17<sub>10</sub> (ὅσα) ἄν] *εαν* B V *b*<sup>(-314)</sup> = Ra  
 18<sub>19</sub> ὅσα ἄν] *ος εαν* 29; *ως εαν* 318; *ων εαν* 707; *α* 75; *οσα εαν* A B V O<sup>'-82</sup>-72 739 44-107' *f* 458 *t y*<sup>-318</sup> 68' 319 Cyr VIII 688 Eus VI 428 430 = Ra  
 18<sub>22</sub> ὅσα ἄν F M 72<sup>c</sup> C-422 *d n t*<sup>(-799)</sup> (370vid) 18'-630-669<sup>(ms)</sup> 319 646] *ος av b*; *ος εαν* 509; *οσα μη* 82; om ἄν 72\*; *οσα εαν* rell = Ra  
 20<sub>14</sub> ὅσα ἄν] *ος av* 707; om ὅσα 59\*; *οσα εαν* V; om ἄν 72-82 417 *d* 799 121-318 407 Syh  
 22<sub>3</sub> ὅσα (οσαν 500; *ος* 610 30'; *οση* 407) ἄν M 29-72-376-οΙ C<sup>'</sup> *d n* 30'-85 *t* 318 28 407 646] *οσαν εαν* 53; *α εαν* 55; *ος εαν b*; *οση εαν* 509; *οσα εαν* rell = Ra  
 28<sub>20</sub> ὅσα ἄν] *ος εαν* 500; *οσας av* 83\*; om ἄν 120; *οσα εαν* A V 707 C<sup>'-414</sup> 500 616 *n* 85 28 319 646<sup>c</sup> = Ra; *ος av* 107\*-610

The text tradition clearly shows *εαν* as minority reading in most cases. In no instance is there unanimous support for *εαν*, and in view of the usage in the papyri in the 3rd and 2nd centuries B. C. the originality of *ἄν* in relative clauses throughout Deut is likely.

C. A number of textual problems concern articulation. The infinitive modifying an inflected finite verb occurs hundreds of times in Deut but its articulation is normally absent. Even in the text tradition the addition of *τον* as infinitival marker is only seldom attested. The following list is a full list of such infinitives in which the marker is attested in the text tradition.

- 2<sub>15</sub> (ἦν . . .) ἐξαναλῶσαι] *pr τον* A F M V 963(vid) O<sup>'-376</sup> 129-246 121-318-392 *z*<sup>-630</sup> 55 59 646  
 3<sub>26</sub> (προσθής ἐτι) λαλήσαι] *pr τον* 417  
 4<sub>5</sub> (ἐνετείλατό . . .) ποιῆσαι] *pr τον* (τουτο 53) F M 29-58 *f* 318 59  
 4<sub>38</sub> (ἐξήγαγέν . . .) δοῦναι] *pr τον* 72  
 6<sub>1</sub> (ἐνετείλατο . . .) ποιεῖν] *pr τον* M

- 8<sub>11</sub> (ἐπιλάθῃ . . .) τοῦ μὴ φυλάξαι] om τοῦ μὴ 19  
 8<sub>18</sub> (δίδωσιν ἰσχὺν) τοῦ ποιῆσαι] om τοῦ Phil passim Clem III 165  
 9<sub>18</sub> (ἡμάρτετε . . .) παροξύναι] pr του A F M O<sup>7(-72)</sup> 56'-129 y z 55 59 = Compl  
 9<sub>19</sub> (παρωξύνθη . . .) ἐξολεθρεύσαι (c var) B C<sup>7</sup> b n s 28 319 407'] pr του rell  
 9<sub>20</sub> (ἐθυμώθη . . .) ἐξολεθρεύσαι (c var) B oI C<sup>7</sup> b n s 28 407' 646 Tht Dt] pr του rell  
 11<sub>32</sub> (φυλάξεσθε) ποιεῖν 963 O-72 b 56\* n 602 318 18'-630' 407'] pr του (τουτο 799) rell  
 = Ra  
 12<sub>1</sub> (φυλάξεσθε) ποιεῖν (aut ποιησαι) O C<sup>7</sup> b d n t-<sup>370</sup> 319 407' Cyr IX 868 X 205]  
 pr του rell = Ra  
 13<sub>3</sub> (πειράζει . . .) εἰδέναι (aut ιδειν) B O b d n t 630<sup>c</sup> 407' Chr II 854] > Anast 529  
 Chr II 935 Tht Dt; pr του rell  
 13<sub>9</sub> (ἔσσονται . . .) ἀποκτείναι] pr του 246  
 17<sub>7</sub> (ἔσται . . .) θανατώσαι] pr του 246  
 17<sub>10</sub> (φυλάξῃ . . .) ποιῆσαι] pr του 73'  
 17<sub>12</sub> (ποιήσῃ . . .) τοῦ (μὴ ὑπακούσαι)] ὡστε B Cyr I 884  
 17<sub>18</sub> (προσθήσετε) ἀπιστρέφαι] τον επιστρ. 376  
 18<sub>18</sub> (προσθήσομεν) ἀκούσαι] pr ( \* G Syh) του G-376 Syh: cf M  
 19<sub>19</sub> (ἐπονηρέσατο) ποιῆσαι] pr του (τουτο 458 76') 106 W<sup>I</sup>-54-458-767 t 407  
 27<sub>25</sub> (λάβῃ . . .) πατάξαι] pr του d t  
 27<sub>28</sub> (ἐμμενεῖ . . .) ποιῆσαι B V 848 29-82-707 C<sup>7-16</sup> 73'-414'-422 106 54-75-767 t-<sup>799\*</sup>  
 121 z-<sup>83</sup> 319 407] > 381' 44-107\*-125-610; pr του rell = Ra  
 28<sub>1</sub> (ἀκούσης . . .) φυλάσσεσθαι] τον φυλασσειν O d t  
 28<sub>45</sub> (εἰσῆκουσας . . .) φυλάξαι (c var) B 963(vid) 707 d n t 630<sup>e</sup>] pr του rell  
 28<sub>63</sub> (ἐφφράνθη . . .) εὖ ποιῆσαι] pr του 58  
 28<sub>63</sub> (ἐφφρανθήσεται . . .) ἐξολεθρεύσαι] pr ( \* G) του F<sup>b</sup> O-15-58: cf M  
 29<sub>4</sub> (ἔδωκεν . . .) εἰδέναι] pr του 58  
 29<sub>4</sub> (ἔδωκεν . . .) βλέπειν] pr του A  
 30<sub>9</sub> (ἐπιστρέφει . . .) ἐφφρανθῆναι] pr του d t

In only one case (8<sub>18</sub>) is the ms tradition unanimous in supporting the infinitival marker. It is clear that Deut was prejudiced against the use of the marker for the complementary infinitive, and except for three cases (8<sub>11</sub> 18 17<sub>12</sub>) the unmarked infinitive has been accepted as Deut.

- 12<sub>0</sub> κύριος V 52-528-551(1°) b 125 321' 318 83 55 59 = Sixt] > 53' 71'-527; pr o rell  
 = Ra  
 11<sub>17</sub> κύριος 2° 963] pr o B F M 29-707 C<sup>7-77</sup> 422 528 616\* 53'-56<sup>c</sup>-129 85'-321' 318 120  
 319 509 = Ra

Deut simply does not articulate κύριος when it occurs as the divine name. The popular variants probably were errors rooted palaeographically. At 12<sub>0</sub> it is a simple dittograph of the preceding *δ*. The other instance could be similarly explained from a text in which the preceding *ἔδωκεν* occurred without the final nun in an uncial script.

- 25<sub>11</sub> ἡ γυνή] om ἡ B F M V O-29-707 129 n-<sup>54</sup> 392 18-120-122-630\*-669 59 319 = Ra  
 32<sub>27</sub> ὑψηλή A F\* M V oII-<sup>58</sup> 413-414'-528-529-550' 19 d-<sup>106</sup> 53-56' 799 121-392 18-68'  
 55 509 Sa<sup>3</sup> = Compl] pr η F<sup>c</sup> pr m rell = Ra

Both of the above variants arose by haplography/dittography. In the first instance the reference is made to the wife of one of two men fighting and the article is demanded by the context. Since the preceding letter is *eta* it was easily lost by haplography. In 32<sub>27</sub> the clause ἡ χεῖρ ἡμῶν ὑψηλή contrasts with

the following. The word *ὑψηλή* is a predicate adjective and cannot be articulated. The variant text arose by dittography based on itacism and thereby reinterprets the clause as an attributive noun phrase contrasting with the subject of the following clause.

212 *οἱ υἱοὶ Ἡσαΐ*] om *οἱ* B V( ) 552 125 458 730 509\* = Ra

Whether the article is original or not can only be determined by usage, i. e. the translation technique used by Deut.

Whenever the plural *υἱοὶ* is modified by a proper noun it is listed below.

13 311 *πάντας υἱοὺς Ἰσραήλ*; 28 *υἱοὺς Ἡσαΐ*; 29 *τοῖς γὰρ υἱοῖς Λώτ*; 219 *υἱῶν Ἀμμάν* (twice) . . . *τοῖς υἱοῖς Λώτ*; 222 *τοῖς υἱοῖς Ἡσαΐ*; 229 *οἱ υἱοὶ Ἡσαΐ*; 237 *υἱῶν Ἀμμάν*; 311 *τῶν υἱῶν Ἀμμάν*; 318 *τοῖς υἱοῖς Ἀμμάν*; 318 444 2317(twice) *υἱῶν Ἰσραήλ*; 445 1720 291 3249 *τοῖς υἱοῖς Ἰσραήλ*; 448 348 9 *οἱ υἱοὶ Ἰσραήλ*; 92 *υἱοὺς Ἐνάκ* . . . *υἱῶν Ἐνάκ*; 108 *οἱ υἱοὶ Ἰσραήλ* . . . *υἱῶν Ἰακίμ*; 116 *υἱοῖς Ἐλιάβ*; 188 2921 *πάντων τῶν υἱῶν Ἰσραήλ*; 247 *τῶν υἱῶν Ἰσραήλ*; 292 *πάντας τοὺς υἱοὺς Ἰσραήλ*; 319 *τοῖς υἱοῖς Λεβὶ* . . . *τῶν υἱῶν Ἰσραήλ*; 3119 *τοὺς υἱοὺς Ἰσραήλ* . . . *υἱοῖς Ἰσραήλ*; 312223 3244 331 *τοὺς υἱοὺς Ἰσραήλ*; 328 *υἱοὺς Ἀδάμ*; 3251 *τοῖς υἱοῖς Ἰσραήλ* (twice)

In the nominative and dative the article is normal; in fact, for the nominative the article is always present. In the genitive the article is more commonly not used except when preceded by *πάντων*, whereas no pattern appears for the accusative. It would appear that *οἱ* should be read for Deut at 212.

120 *ὄρον*] pr *του* B M 376 537 *d* 53'-56 *n* 85<sup>ms</sup> *t* = Compl Ra

The full phrase is *ὄρον τοῦ Ἀμορραίου* which also occurs in the preceding verse with *ὄρον* unarticulated. The majority reading supporting Deut is clearly preferable.

79 *ὁ θεός* 2°] > *b* Tht *Dt* Latcod 100 Pal; om *ὁ* B\* F<sup>b</sup> 381' C'' W<sup>I</sup>.458 343' 319 = Sixt Ra

79 *ὁ πιστός*] om *ὁ* B 963 422-550' *b* 458 799 71' 319 Tht *Dt* = Ra; > F<sup>b</sup> W<sup>I</sup>

79 *ὁ φυλάσσω*] om *ὁ* *b* W<sup>I</sup> 71' 509<sup>c</sup> Tht *Dt*; *καὶ φυλ.* 963

79 *τὴν διαθήκην*] om *τὴν* B\* *b* *n* Tht *Dt* = Sixt Ra

79 *τὸ ἔλεος*] om *τὸ* B\* V 963(vid) *b* 54'-75'-767 Tht *Dt* = Sixt Ra

Ra follows the variant text except for *ὁ φυλάσσω*, the complete reverse of *Ἰ* which articulates all the nouns but leaves the participle unarticulated. The loss of the articles in the phrase *ὁ θεός ὁ πιστός* could easily be explained palaeographically, that is before and after *θεός* in uncial script. The conjoined pair *τὴν διαθήκην καὶ τὸ ἔλεος* is normally articulated (cf e. g. v. 12) and seems original here in spite of the apparent support of 963 for the omission of *τὸ*.

95 *τῷ Ἀβραάμ* B V 73'-413 *b* 106 767 343 *t* 630<sup>c</sup> 55 407'] *του* *Αβρ.* 458; om *τῷ* rell

95 *Ἰσαάκ*] pr *τω* B V 343' 630<sup>c</sup> 509 = Ra

95 *Ἰακώβ*] pr *τω* B V s<sup>(-30')</sup> 630<sup>c</sup> 28 407' = Ra

The patriarchal list occurs seven times in Deut, once (927) following *μνήσθητι* and in all other instances as datives modifying the verb *ἰμνημι* usually (all but 344) in apposition to *τοῖς πατράσιν*. None of the three names is articulated

at 9<sub>27</sub> 29<sub>13</sub> 30<sub>20</sub> and 34<sub>4</sub>. More problematic are the instances at 1<sub>8</sub> 6<sub>10</sub> and 9<sub>5</sub>. At 1<sub>8</sub> Ἀβραάμ is articulated by all witnesses and must be Deut. Ἰσαάκ is unarticulated only in B\* 72-381' b 44'-125 53' 458 85 71'-527 28 Sixt as is Ἰακώβ (as well as in 799 630<sup>c</sup>); the τῶ is probably original only for Ἀβραάμ. At 6<sub>10</sub> Ἀβραάμ is articulated by all witnesses except 963(vid) 376' d<sup>-44</sup> n t and is certainly original. Ἰσαάκ is articulated only in B<sup>c</sup> F 15'-29-58 b 30'-344<sup>mg</sup> 318 z 59 509 Sixt as is Ἰακώβ (plus 72). Again the second and third τω seem secondary. For 9<sub>5</sub> the second and third names were clearly unarticulated in Deut; τῶ Ἀβραάμ is not at all certain, particularly in view of 9<sub>27</sub>. On the whole it seems to be more in line with the pattern of 1<sub>8</sub> and 6<sub>10</sub>, and accordingly the τῶ is adopted as Deut.

16<sub>13</sub> τῶν σκηνῶν] om τῶν B 58 C'' b s<sup>-30'</sup> 71'-318-527 28 319 646 = Ra

In verse 16 the three feasts are all articulated, but in v. 10 ἐβδομάδας is not. In all four cases Deut follows M exactly. τῶν σκηνῶν here equals the תַּבְּנִיחַ of M and is original. The B reading may be due to the parallel phrase in v. 10.

20<sub>17</sub> om τόν 2° B 125 54'-75-767 = Ra | om τόν 3° B n<sup>-458</sup> = Ra | om τόν 4° A B M oI-29 125 f<sup>-129</sup> n 121-318-392 509 = Compl Ra | τόν 5° V 58-82-376 131<sup>(mg)</sup> d<sup>-125</sup> s t 71'-527 18 28 59 319] > rell = Ra | τόν 6° 376 C''<sup>-131<sup>mg</sup></sup> d<sup>-125</sup> s t 71'-527 28 319 646] > rell = Ra | τόν 7° 376 C''<sup>(-422)</sup> 106-107' s<sup>-30'</sup> t 71'-527 28 319 646] > rell = Ra

The problem of articulation here concerns the list of seven nations: the Hittite, the Amorite, the Canaanite, the Pherezite, the Hivite, the Jebusite and the Gergasite. All witnesses articulate the first one. Ra articulates only the first, and follows B in omitting the remaining six. The names are articulated in M and Deut followed suit faithfully.

22<sub>21</sub> τοῦ πατρὸς 1°] om τοῦ A 82-618 C'' 246 30'-85'-321'<sup>txt</sup> 343-344<sup>txt</sup> 71'-121 28 = Ra

Also relevant is the insertion immediately preceding τοῦ πατρὸς 1° of οἶκον or του οἶκον by all witnesses except B 848(vid) b 610 n 68'-120 407' La<sup>t</sup>cod 100 Arm Bo, Ra accepting οἶκον as his text. Since both B and 848(vid) lack (του) οἶκον it is likely that it constitutes a later correction based on the Hebrew. Throughout this passage (vv. 13-21) references to father are always articulated (cf 2° for an exact parallel) and the article must be Deut.

26<sub>8</sub> ὑψηλῶ B V 72' 16-46'-52-529\* b d<sup>(-125)</sup> 53' n t 71-121-318 z<sup>-83</sup> 319 Arm Bo Sa<sup>3</sup>] pr τω rell = Ra

The passage occurs in the context of καὶ ἐν βραχίονι ὑψηλῶ = M. The coordinate phrases are similar in structure, i. e. ἐν χειρὶ κραταιᾶ and καὶ ἐν ὄραμασιν μεγάλαις both corresponding to M. Ra also accepted the popular plus of αὐτου after βραχίονι, supported by all but B V 72 16-46'-52 b d<sup>(-125)</sup> 53' n t 71-121-318 68' 319 Arm Bo Sa<sup>3</sup>. This is also secondary in view of the above.

27<sub>6</sub> τὸ θυσιαστήριον] om τό B V W<sup>1</sup> = Ra

Reference to the building of an altar had been made in v. 5. The articulated form is expected and the loss of the article must be secondary.

28<sub>54</sub> κόλπῳ B 963 58-707 f<sup>-246</sup> 318-392 59 = Compl] pr τω rell = Ra

The addition of the article seems to be a stylistic improvement, whereas the unarticulated noun is of course =  $\aleph$ . Since B and 963 also both support the latter it is probably original.

#### D. Relative Pronouns

The simplex relative pronoun occurs over 200 times in Deut, whereas the compound relatives (the relative adjective *ὅσος* and the indefinite *ὅστις*) occur slightly less than a hundred times with little or no distinction in meaning. The indeterminate pronouns of the classical period are no longer distinctive in Hellenistic Greek so that such constructions as *πάσας τὰς ἐντολάς αὐτοῦ ὅσας* regularly occur. Generally only the text tradition can decide which reading is to be preferred. The list below singles out only the most problematic cases. Ra usually follows B; where, however, B has little following in the tradition the choice of critical text is difficult and palaeographic conditions such as at 30<sub>16</sub> may make the secondary character of B's reading plausible.

4<sub>2</sub> (ἐντολάς . . .) ὅσας 963] οσα A B\* 376-707 C''<sup>-(16 528) 761<sup>c</sup></sup> b 458-767 799 71'-121 68'-83-120-630 59 319 Cyr IX 992 = Ra

The omission of  $\varsigma$  in the variant may be due to haplography, the next letter being  $\epsilon$ .

4<sub>10</sub> (ἡμέρας) ὅσας 963] ας B\* F oI<sup>-707</sup> f<sup>-129</sup> 30' 318 630<sup>c</sup> 59 = Compl Sixt Ra

The simplex form may well be the result of parablepsis.

4<sub>40</sub> (δικαιώματα . . . ἐντολάς . . .) ὅσας] ας B<sup>c</sup> 963(vid) 376' C'' b<sup>-19</sup> n s 28 319 509; οσα z = Sixt. Cf comment on 4<sub>10</sub>.

6<sub>2</sub> (δικαιώματα . . . ἐντολάς . . .) ὅσας B\* V 376 d 54'-458 t] οσα b 75-767; a 53' 392; ας 963 rell

7<sub>15</sub> (πονηρίας) ἄς] οσας 55; a A\* F O 129 121 68'

10<sub>2</sub> (ῥήματα) ὅσα] α B O 121 68' = Ra

The variant may be palaeographically determined and thus secondary.

11<sub>22</sub> (ἐντολάς . . .) ὅσας] ας A F oI' C'' f 30'-85'-321'<sup>txt.343-344txt</sup> y 83-128 59 319 424 = edd; οσα 82; > V

11<sub>27</sub> (ἐντολάς . . .) ὅσας] ας B 414 s 509 = Ra; οσα 72-82; α C''<sup>-414 (551)</sup> 319

Note the exact parallel in the next verse.

11<sub>28</sub> (ἐντολάς . . .) ὅσας] οσα B 376-618\* 16 630<sup>c</sup>; ας 82

11<sub>32</sub> (προστάγματα . . . κρίσεις . . .) ὅσας B b d n<sup>-767</sup> 85<sup>mg</sup> t 407'] οσα 58 767 321'<sup>mg</sup>; ας rell

13<sub>18</sub> (ἐντολάς . . .) ὅσας B M G-376<sup>c</sup>-426-oI 106 30'-85<sup>mg</sup>-321'<sup>mg</sup> t z 55 59<sup>mg</sup> 407'] οσα 82-376\* Ath I 425; a 72; > 59<sup>txt</sup>; ας rell

15<sub>5</sub> (ἐντολάς . . .) ὅσας B b 68'-83-120] ας rell

15<sub>8</sub> καθ' ὅσον] καθοι B; καθο 72; και οτι V; καθως 527

ὅσον is common in Deut and the unique reading of B is secondary.

27<sub>1</sub> (ἐντολάς . . .) ὅσας 848] ας V 58-72 C''<sup>-73'</sup> s 28 59 407' 424 Cyr II 665; > 73'

27<sub>10</sub> (δικαιώματα . . .) ὅσα A B 318 319 407] α rell

Though Deut is supported by only five mss they include the two oldest witnesses.

27<sub>26</sub> (ἄνθρωπος) ὅστις 848(vid)] ος B F V 426-oI<sup>-64</sup> C'' b 44 s 318-392 18 28 59 407' 646 Gal 3<sub>10</sub> Chr passim Cyr passim Epiph I 331 Eus VI passim Iust Dial XCV 1 Procop 944 Tht II 572 = Ra

The support for the variant is probably due to the NT variant. The indefinite relative being attested by 848 must be Deut.

- 28<sub>1</sub> (ἐντολάς . . .) ἄς A B F M oI<sup>-58</sup> f y 68'-83 55 59 319 = edd] οσα 320 458; οσας rell  
The strong uncial support would seem here to be decisive.
- 28<sub>13</sub> (ἐντολῶν . . .) ὄσα A B F M 29-58-82-oI b 458 799 121 68'-83 59] ας 319; οσας rell  
The feminine is a scribal correction based on ἐντολῶν.
- 29<sub>1</sub> (οἱ λόγοι τῆς διαθήκης) οὓς B 77-551 b 125 53'-56\*-246 318 509 Lat<sup>c</sup>cod 100 Bo] οσας 44-107'; οσα (ωσα 75) F<sup>b</sup> O'<sup>-29</sup> 72 376 106 n<sup>-127</sup> t 407 Syh(vid); οσ[. . . 963; ης rell  
The majority reading is a scribal correction changing the antecedent from λόγοι to διαθήκης.
- 30<sub>16</sub> (ἐντολάς . . .) ὄσας] ας B 707 d n 343' t 18'-120-630' 509 = Ra; οσα O-29 414 68'-83 59

Two further problems with respect to relative pronouns need comment.

- 9<sub>9</sub> ἦς 58-426 551 b d n t Lat<sup>c</sup>cod 100 104 Aeth Sa<sup>1te</sup> Syh] ας rell = Ra  
29<sub>26</sub> οὓς B 82-426-707 b 127 t 128-630] οἰς (ης 53) rell = Ra

At 9<sub>9</sub> the majority variant cannot possibly be correct. The relevant context is *πλάκας διαθήκης, ἦς διέθετο κύριος*. According to the variant text the Lord covenanted tablets of the covenant rather than the covenant. The variant is not sensible but came into the tradition early; cf List A 36.

The second instance is much more problematic. The majority text is due to attraction to *αὐτοῖς*, whereas the accusative is the "more correct" form. On the other hand false attraction of case for relatives is common in Deut, and it is difficult to choose. In such a case since B as oldest witness has substantial support οὓς is probably preferable.

E. Deut usually represents the pronominal suffix of  $\aleph$  correctly. Itacism, however, has created confusion in the text history between the 2nd and 1st plural, a confusion impossible in  $\aleph$ . The following are of interest.

1. 1<sub>20</sub> לְנוּ . . . אֱלֹהֵינוּ. ὁ θεὸς ἡμῶν . . . ὑμῖν. Mss A 82\*<sup>vid</sup>-426c-618 551(1°) Arab Arm<sup>ap</sup> have *ἡμῖν* for *ὑμῖν*, but this may be coincidence. The translator was probably influenced by **באתם**, and therefore used the 2nd plural pronoun. *ὑμῖν* is the lectio difficilior and is to be preferred.
- 1<sub>21</sub> לַפְּנֵיךְ אֱלֹהֵיךְ. ὁ θεὸς ὑμῶν πρὸ προσώπου ὑμῶν. Deut certainly used the plural; the textual history has no variant in the singular to correspond to  $\aleph$ . The strongly supported *ἡμῶν* for *υμῶν* 1° (B+), as well as *ἡμῶν* 2° (in V 85<sup>ms</sup> 83) is the result of itacism. Similarly later in the verse *πατέρων ὑμῶν ὑμῖν* continues the plural of verse a, although  $\aleph$  has the singular. Again well supported in the ms tradition are *ἡμῶν* (B V 58-72-618 52-422c-528-551\* b<sup>-19</sup> d f<sup>-129</sup> 54'-75'-767 85<sup>ms</sup>-344<sup>ms</sup> t<sup>-799</sup> 392-619c 68'-120-630-669c 59 407' 646) and *ἡμῖν* (551c b<sup>-537c</sup> d<sup>-106\*</sup> 54'-767 85<sup>ms</sup> t<sup>-799</sup> 128\*-630\* 407).
- 1<sub>26</sub> τοῦ θεοῦ ὑμῶν A F\* M O'<sup>-72</sup>-15' 77-414-615 118'-537 56'-129 85-130\*-321\*-343' 799 y<sup>-392</sup> z<sup>-120</sup> 630 55 646 Aeth Arab Arm<sup>ap</sup> Bo Sa<sup>1</sup> 6 17 Syh =  $\aleph$ ] > 381'; *ἡμῶν* 963 rell. The confusion in the tradition can easily be traced to the Greek, not to the Hebrew.
- 1<sub>28</sub> unambiguously attests to 1st plural references throughout in  $\aleph$ , the entire verse being part of what "you said" *εἶπατε* of v. 27. The Greek text tradition is however quite confused with respect to the clause **אחינו המסו את-לבבנו**. (*οἱ ἀδελφοὶ ἡμῶν* is supported only by 58-72\*-376' 16\*-528-761c 107c-610 664 W<sup>I</sup> 30-130-321' 318



18-669 Syh, all other witnesses (including 963) reading  $\nu\mu\omega\nu$  = Ra. Similarly  $\eta\mu\omega\nu$  modifying  $\tau\eta\nu\ \kappa\alpha\rho\delta\iota\alpha\nu$  is found only in 426 528'  $f^{-129}$  W<sup>1</sup> 30-321 669 319 646 Syh. I suggest, however, that  $\eta\mu\omega\nu$  is nonetheless original and that the early variant second person tradition is the result not only of itacism but also of the  $\lambda\acute{\epsilon}\gamma\omicron\nu\tau\epsilon\varsigma$  which follows. The textual tradition then emphasized the clause as contrastive to its context by adding  $\delta\epsilon$  after  $\omicron\iota$  (supported by A F M V 963 82- $\omicron I^{-618}$ \*  $b\ d\ f\ 54-458-767\ 344^c\ t\ y\ z\ 55\ 59\ 407$  Aeth Arm Bo Sa<sup>1 2</sup> Syh), i.e. "but your brethren . . . saying." The original text probably read:  $\pi\omicron\upsilon\ \eta\mu\epsilon\iota\varsigma\ \alpha\nu\alpha\beta\alpha\iota\nu\omicron\mu\epsilon\nu;$   $\omicron\iota\ \alpha\delta\epsilon\lambda\phi\omicron\iota\ \eta\mu\omega\nu\ \alpha\pi\acute{\epsilon}\sigma\tau\eta\sigma\alpha\nu\ \eta\mu\omega\nu\ \tau\eta\nu\ \kappa\alpha\rho\delta\iota\alpha\nu\ \lambda\acute{\epsilon}\gamma\omicron\nu\tau\epsilon\varsigma\ .\ .\ .$

- 27  $\aleph$  attests to ". . . thy God blessed thee in all the works of thy hand(s)." The textual tradition agrees throughout on the second singular for the second and third instances, but ( $\delta\ \theta\epsilon\acute{o}\varsigma$ )  $\sigma\omicron\nu$  is supported only by  $b\ d\ f^{-129}\ t\ 55$  Aeth; ms 72 omits the pronoun, and all other witnesses have the plural. The 2nd plural attested by A 15-29-58-64<sup>c</sup>-376'-381-707  $C''^{-52}\ 551\ 129\ 75\ 343\ y^{-392}\ 18'-669\ 646$  Latcod 100 Aug *Loc in hept* V 4 Arab Bo Syh cannot be correct in view of the  $\sigma\epsilon$  as object of the verb which follows.  $\eta\mu\omega\nu$  is probably original with the rendering including the speaker, whereas the  $\sigma\omicron\nu$  variant (not hex. as the note in BHS suggests) is due to the influence of  $\sigma\epsilon$  and  $\sigma\omicron\nu$  in the context.
- 320 There is no good reason for adopting with Ra  $\eta\mu\omega\nu$  for ( $\delta\ \theta\epsilon\acute{o}\varsigma$ )  $\nu\mu\omega\nu$  2°. Admittedly  $\nu\mu\omega\nu$  is supported only by F M V 15'-29-72'-82-376 46-551 W<sup>1</sup> 799 71-392' 18'-120-669 59 Syh, but the context is 2nd plural throughout. The variant is simply due to itacism.
- 321 ( $\omicron\iota\ \delta\omicron\phi\theta\alpha\lambda\mu\omicron\iota$ )  $\nu\mu\omega\nu$  represents the lectio difficilior and can hardly be questioned as original in spite of the singular addressee.  $\aleph$  has the more logical singular, supported in the LXX tradition only by Arab.

Instances where the plural pronoun modifies ( $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$ )  $\delta\ \theta\epsilon\acute{o}\varsigma$  present a particular problem since in many contexts both  $\nu\mu\omega\nu$  and  $\eta\mu\omega\nu$  would make good sense. The following instances are of particular interest:

- 322 ( $\theta\epsilon\acute{o}\varsigma$ )  $\nu\mu\omega\nu$  29-72\*-82-707  $C''^{-52'}\ 414'\ 528\ 529\ b^{-19}\ 44'-107\ 56^*$  W<sup>1</sup>-127 134'-799 71<sup>c</sup> vid. 527-619 18'-83-669 Latcod 100 Arm<sup>ap</sup> Bo Syh =  $\aleph$ ]  $\eta\mu\omega\nu$  rell = Ra
- 434 ( $\theta\epsilon\acute{o}\varsigma$ )  $\nu\mu\omega\nu$  V 376 77-313-414'-422-cl<sup>-528</sup> 552 85-343 71'-527 28 59 Latcod 100 =  $\aleph$ ] *tuis* Sa; > 58-72  $b\ 129\ 75;$   $\eta\mu\omega\nu$  529;  $\eta\mu\omega\nu$  963 rell = Ra
- 61 ( $\theta\epsilon\acute{o}\varsigma$ )  $\nu\mu\omega\nu$  V 376' 551\*  $b^{-19}\ d\ 664^*\ 799\ 392\ 18-83\ 55\ 59$  Latcod 100 Arab Bo Syh =  $\aleph$ ]  $\eta\mu\omega\nu$  963 rell = Ra
- 1122 ( $\theta\epsilon\acute{o}\nu$ )  $\nu\mu\omega\nu$  M 376-381 46\*-77-413\*-417-500-551-739\*  $b\ d\ f^{-129}\ n\ 85\ t\ 318-527-619\ z^{-68'}\ 407$  Latcod 100 Aeth Arab Pal Sa<sup>17</sup> Syh =  $\aleph$ ] *tuum* Arm Bo Sa<sup>3</sup>;  $\eta\mu\omega\nu$  rell = Ra
- 2915 ( $\theta\epsilon\omicron\upsilon$ )  $\eta\mu\omega\nu$  618(m<sup>sg</sup>) 52'-57'-73'-131-313-422-528-529-551-616<sup>c</sup>-739-761<sup>c</sup> 19 458 130<sup>c</sup>-344<sup>m<sup>sg</sup></sup> 121 68'-120 646 Arab Arm =  $\aleph$ ]  $\sigma\omicron\nu$  G\*(c pr m) 75\*(c pr m);  $\nu\mu\omega\nu$  rell = Ra
- 2918 ( $\theta\epsilon\omicron\upsilon$ )  $\eta\mu\omega\nu$  426<sup>c</sup>- $\omicron I$  52 53\*(vid) 458 318 646<sup>c</sup> Arm<sup>ap</sup> =  $\aleph$ ] *eius* Arab Arm<sup>1c</sup>;  $\nu\mu\omega\nu$  963 rell = Ra

In all instances the oldest mss support the variant text. Since both readings in each case are equally sensible the reading supporting  $\aleph$  is probably original and the variant is the result of itacism.

- 43 Ra is clearly correct in adopting  $\delta\ \theta\epsilon\acute{o}\varsigma\ \nu\mu\omega\nu\ \xi\ \nu\mu\omega\nu$  for  $\aleph$   $\text{מקרבך אלהיך}$ , in spite of the fact that  $\nu\mu\omega\nu$  is in the first case the minority reading:  $\nu\mu\omega\nu$  1° B\* 376-707  $b^{-19}\ 610\ 619\ 120-128-630'\ 55\ 59$  Aeth Arab = Sixt] > 618\*(c pr m);  $\eta\mu\omega\nu$  963 rell. The evidence for  $\nu\mu\omega\nu$  2° is much stronger:  $\nu\mu\omega\nu$  2° 963]  $\eta\mu\omega\nu$  B\* 426  $C''^{-52'}\ 422\ 529\ 616^c\ s^{-30}\ 343\ 669\ 28\ 319\ 407'$ . The unreliability of B in the matter of  $\nu\mu\omega\nu/\eta\mu\omega\nu$  is exemplified here in its reading of  $\eta\mu\omega\nu$  which is clearly wrong.

The fluctuation between singular and plural second person is a well known characteristic of  $\aleph$ . Generally speaking Deut follows  $\aleph$  in the matter of possessive pronouns but occasionally it did not; in fact Deut is often less consistent than  $\aleph$ .

2. The following list is limited to the number of the possessive pronouns modifying  $\theta\epsilon\acute{o}\varsigma$ .

- 4<sub>25</sub> (τοῦ θεοῦ) ὑμῶν 963]  $\eta\mu\omega\nu$  V 618 C<sup>o-77</sup> 55<sup>1</sup> 19-118' 44 54-75 30' 602 71-392 68'-83 59 509 = Compl;  $\sigma\upsilon\nu$  458 =  $\aleph$   
Deut is consistent with the plural context, unlike  $\aleph$ 's אלהיך.
- 5<sub>32</sub> (ὁ θεός) σου] σοι 509; *vester* Aeth<sup>M</sup> Arab =  $\aleph$  אלהיכם. Deut renders the context in the singular over against  $\aleph$ .
- 6<sub>2</sub> (τὸν θεόν) ὑμῶν B F<sup>c</sup> M\* 64-376-381 C-46<sup>s</sup>-414-551\* b<sup>-19</sup> d<sup>-125</sup> 246 n<sup>-127</sup> t 318-619 630<sup>c</sup> 55 59 407 Latcod 100 Aeth Arab Bo]  $\eta\mu\omega\nu$  963 rell: אלהיך  $\aleph$
- 12<sub>9</sub> (ὁ θεός) ὑμῶν V 82-376-oI C-57-413-414'-422-550'-761 b d<sup>-106</sup> 53' 127 30-343-344<sup>mg1</sup> t<sup>-799</sup> 71'-392 z<sup>-68'</sup> 83 319 407 Latcod 100 Aeth Arab Sa Syh]  $\sigma\upsilon\nu$  85<sup>mg</sup>-344<sup>mg2</sup> =  $\aleph$ ; > 72 46'-52'-73' 106 799 527 509;  $\eta\mu\upsilon\nu$  F\* F<sup>b</sup>;  $\eta\mu\omega\nu$  F<sup>c</sup> <sup>pr m</sup> rell
- 15<sub>5</sub> (θεοῦ) ὑμῶν Arm<sup>ap</sup>]  $\eta\mu\omega\nu$  52'-616<sup>c</sup> 106-107\* 246 71 Arm<sup>ap</sup>;  $\sigma\upsilon\nu$  55 407 La Arab<sup>mg</sup> Arm<sup>te</sup> =  $\aleph$   
Deut also renders the verb of the clause in the plural.

3. In the following list  $\aleph$  has the singular pronoun but Deut the plural.

- 6<sub>9</sub> (τῶν οἰκῶν) ὑμῶν]  $\eta\mu\omega\nu$  15\* 313-551 56 669;  $\sigma\upsilon\nu$  392\* LatAmbr *Ps duod* I 30.3 Spec 4 Arab Arm Pal(vid) =  $\aleph$
- 6<sub>9</sub> (τῶν πυλῶν) ὑμῶν]  $\eta\mu\omega\nu$  669;  $\sigma\upsilon\nu$  b LatAmbr *Ps duod* I 30.3 Spec 4 Aeth<sup>C</sup> Arab Arm Pal =  $\aleph$
- 7<sub>1</sub> (ἰσχυρότερα) ὑμῶν]  $\eta\mu\omega\nu$  V 376 46 108<sup>mg</sup> 106\*-107<sup>c</sup> 53' 318 59 509 Aeth;  $\sigma\upsilon\nu$  321'<sup>c</sup>-344<sup>mg</sup> Arm<sup>ap</sup> Pal =  $\aleph$ ; > 417
- 7<sub>19</sub> (ὁ θεός) ὑμῶν 963]  $\nu\mu\omega\nu$  B<sup>c</sup> 376 77 b<sup>-19</sup> 130<sup>c</sup> 799\* 18'-83-630 407' Latcod 100 Aeth<sup>-M</sup>; *tuis* Aeth<sup>M</sup> Arab Bo Pal Sa<sup>17</sup> =  $\aleph$

Deut clearly has a plural pronoun in 7<sub>19</sub>. As in the case of 2<sub>7</sub> above it seems unlikely that  $\nu\mu\omega\nu$  is original in view of the 2nd person singular context in the verses, and ὑμῶν must be adopted as the critical text.

- 7<sub>24</sub> (τὰς χεῖρας) ὑμῶν]  $\eta\mu\omega\nu$  56;  $\sigma\upsilon\nu$  19 246\* 321'<sup>mg</sup>-344<sup>mg</sup> 392 18-68'-83-120 509 Aeth Pal =  $\aleph$
- 8<sub>1</sub> ὑμῖν] σοι B\* V O b 54-75' 55 Syh =  $\aleph$ . Deut renders the verse consistently plural.
- 10<sub>10</sub> ὑμᾶς]  $\eta\mu\alpha\varsigma$  54;  $\sigma\epsilon$  (σαι 376) G\*-376' =  $\aleph$ . The singular is probably a hex correction.
- 12<sub>1</sub> (τῶν πατέρων) ὑμῶν]  $\eta\mu\omega\nu$  A B 618\* 52' 75 30 121-318 122\* 319 Cyr X 205 = Compl; *tuorum* Latcod 100 Sa<sup>1 3</sup> =  $\aleph$  | ὑμῖν]  $\eta\mu\upsilon\nu$  618\*; *tibi* Sa<sup>1</sup> =  $\aleph$ ; > G-426. Again Deut renders the entire verse in the plural.
- 12<sub>17</sub> The final relative clause is 2nd singular throughout as well as the remainder of the verse in  $\aleph$ , but Deut renders it consistently by the plural. Only B 618 Latcod 100 have  $\sigma\upsilon\nu$  for the final ὑμῶν which cannot be original in view of the context.
- 13<sub>13</sub> ἐξ ὑμῶν B 376-381\*-618 52'-551\* b 246 75' 527 630<sup>c</sup> 55 509 Latcod 100 Arab Bo] ἐξ  $\eta\mu\omega\nu$  rell: מקרבך  $\aleph$ . Deut renders the entire verse in the plural.
- 16<sub>3</sub> Except for Latcod 100 Arab the Greek tradition renders all of verse b in the plural whereas  $\aleph$  is consistently singular.
- 16<sub>11</sub> (ἡ) ἐν ὑμῖν] *en*  $\eta\mu\upsilon\nu$  106\*; *in te* Aeth<sup>M</sup> =  $\aleph$ . All the remainder of the verse is singular. Deut idiomatically prefers ἐν ὑμῖν in the sense of "among you" which would make the plural necessary. Cf. also 23<sub>16</sub> ἐν ὑμῖν for מקרבך  $\aleph$ .
- 18<sub>8</sub> (τῶν πόλεων) ὑμῶν 848] *tuarum* La Arm Bo =  $\aleph$ ; > B 72
- 21<sub>9</sub> (ἐξ) ὑμῶν (αὐτῶν)]  $\eta\mu\omega\nu$  376<sup>c</sup> 76\*-799 Cyr II 645: מקרבך  $\aleph$ . When Deut chooses to render the phrase with the double pronoun the plural is always used. Cf list A 37.

- 261<sub>6</sub> (τῆς καρδίας ὑμῶν] σου V 848 85<sup>mg</sup>.321<sup>mg</sup>.344<sup>mg</sup> 407' Latcod 100 Aeth Arab = ℳ | (τῆς ψυχῆς ὑμῶν] σου V 85<sup>mg</sup> .321<sup>mg</sup>.344<sup>mg</sup> 407' Latcod 100 Aeth Arab = ℳ; > 376. Deut renders all of verse b in the plural. The evidence of 848 is inconsistent since it has the plural verb *φυλάξεσθε*; the singular σου must be considered as secondary.
- 286<sub>2</sub> (τοῦ θεοῦ) ὑμῶν] ἡμῶν 16\* -46-52-528-550' 19 44-107\* W<sup>1</sup>-458 30 509; σου B Bo = ℳ. In ℳ verse a is plural, whereas verse b is singular. Deut is consistently 2nd plural throughout.
- 286<sub>8</sub> ὑμῶν 963] σου 321<sup>mg</sup>.344<sup>mg</sup> = ℳ. Deut renders the object clause of *εἶπα* consistently by the plural. ℳ is singular throughout the verse except for **וְהִתְמַכְרְתֶּם**.
- 29<sub>5</sub> The last clause is singular in ℳ, though the rest of the verse is plural. Deut renders by the plural throughout.
- 301<sub>9</sub> (προσώπων) ὑμῶν 848 963] *tuam* Latcod 100 Aeth = ℳ. In ℳ only the first clause is plural, the remainder of the verse being singular. Deut continues the plural throughout verse a, and then switches to the singular.
- 34<sub>4</sub> (τῷ σπέρματι) ὑμῶν] σου 15 Aeth<sup>-M</sup> Arm Bo = ℳ

4. In the above list Deut rendered the singular of ℳ by the plural. The reverse also occurs, although much less frequently. Note the following list.

- 11<sub>2</sub> (τοῦ θεοῦ) σου] *vestri* Arab = ℳ
- 111<sub>3</sub> σοι] *υμν C' s* 319 Aeth Arab Bo<sup>A</sup> = ℳ
- 111<sub>3</sub> σου 1<sup>o</sup>] *vestrum* Arab Bo = ℳ
- 111<sub>4</sub> (τῆ γῆ) σου] *υμων (ημων 376\*) O* Latcod 100 Aeth Arab Arm Syh = ℳ  
The plural *υμων* is hexaplaric in origin.
- 111<sub>6</sub> (ῆ καρδία) σου 847] *υμων b d* 85<sup>mg</sup>.321-346<sup>mg</sup> t 407' Aeth Arab Arm Pal = ℳ.  
Deut renders verse a by the singular throughout against ℳ.
- 123<sub>2</sub> σοι] *υμν B* Aeth<sup>M</sup> Arab = ℳ. Deut renders the entire verse in the singular; ℳ has verse a in the plural.
- 281<sub>4</sub> (ἐντέλλομαι) σοι] *vobis* Sa = ℳ

5. As was said at the outset Deut on the whole follows its parent text quite carefully with respect to pronominal suffixes. The following list consists of genitive pronouns which Deut rendered correctly but where Ra goes against ℳ.

- 13<sub>5</sub> ὑμῶν 963 O C' 75 s 28 319 Syh] *ημων* 509; *αυτων* rell = Ra
- 71<sub>2</sub> σου 53' 458 Bo Pal Sa<sup>16</sup> 17] > 246; *ημων* V 82 46\* -57-552<sup>c</sup> b<sup>-19</sup> 129 Arm; *υμων υμων* 120\*; *υμων* 963 rell = Ra
- 112<sub>4</sub> ὑμῶν 2<sup>o</sup>] σου B O<sup>-G<sup>c</sup></sup> Pal = Ra
- 121<sub>8</sub> σου 7<sup>o</sup>] *υμων* B b Aeth = Ra
- 17<sub>8</sub> σου 1<sup>o</sup>] *υμων* B b d n 85<sup>mg</sup>.321' mg t 407' Cyr I 881 Latcod 100 Bo = Ra
- 212<sub>0</sub> αὐτοῦ A M<sup>ixt<sup>c</sup></sup> V O'-72' C''-417'(551inc) 85<sup>mg</sup>.321' mg.344<sup>mg</sup> 121-318-392 68'-83 28\* 407 Cyr I 509 Latcod 100 Syh] *εκεινον* 417; inc F<sup>(a)</sup>; > Arab; *αυτων* rell = Ra
- 281 σου 1<sup>o</sup> B] *ημων* V 72 46-52-551\* 19 d 30 59 Arm; *υμων* rell = Ra  
cf also *ακούσης* B] -σετε 83\*; *εισακουσητε* A F V 29-58 56 s 28 59 319 407 = Compl Ra; -σητε (c var) rell

The variant *αυτων* at 135 is an instance of levelling in the tradition in order to apply *παράσω* to *ἀνδρῶν*. Note also that 963 supports Deut. In 712 Deut follows ℳ precisely in number, with the 2nd plural being used in the protasis and the singular throughout the apodosis. The popular variant reverts to the plural in the *καθά* clause. The *καθά* clause, however, in both ℳ and Deut modifies the apodosis and the singular though sparsely supported is original.

In neither 11<sub>24</sub> nor 12<sub>18</sub> should there be any doubt about the text of Deut in view of the weak support of the variant. In both instances Deut follows  $\aleph$  and no good case can be made for the B reading. At 12<sub>18</sub> in particular it is difficult to follow the suggestion that B has the original text in view of the overwhelming singular context. In 17<sub>8</sub> the context is also singular throughout in both  $\aleph$  and Deut, and the B reading is again secondary.

The variant reading in 21<sub>20</sub> is exegetically inspired. The context concerns action to be taken with respect to the obstreperous son and reads *καὶ ἐροῦσιν τοῖς ἀνδράσιν τῆς πόλεως αὐτοῦ*. Both Deut and  $\aleph$  correctly refer the city to the son, whereas the variant being influenced by the plural verb refers the city to the parents.

The two variants at 28<sub>1</sub> must be considered together. Both Deut and  $\aleph$  have the verse in the singular throughout. Unfortunately B is the only extant witness to the consistent singular since 848 is broken precisely at this point. On the other hand it does seem to be clear that *εἰσακουσητε* which Ra adopted could not have been present in 848 since the line would be too long, whereas the text of Deut would fit nicely. Since the latter half of the verse is undoubtedly singular and the reading of B in the first half equals  $\aleph$ , the singular should be adopted throughout.

6. A number of problems concern pronouns in cases other than the genitive.

4<sub>16</sub> *αὐτοῖς* 963] *εαντοις* B 426 C'' b d<sup>-125</sup> 54'-75' s<sup>-30'</sup> t 392 28 319 509 646 Or *Cels* II 260 = Ra

The pronoun *αὐτοῖς* occurs in the context *ποιήσητε ὑμῖν αὐτοῖς*. Whenever it stands in such a context Deut does not use the reflexive form as the examples in List A 36 show. Furthermore the support of 963 (and all uncials except B) would by itself be decisive.

6<sub>20</sub> *τίνα*] *τινος* C'' 30'-85-321<sup>ms</sup>.343' 28 319 407'; *τι* B b 130-321<sup>txt</sup> Pal = Ra

The B reading is a pseudo-correction to the singular by attraction to *ἐστίν*, whereas *τίνα* agrees in number with *τὰ μαρτύρια . . .*

11<sub>22</sub> *ὑμῖν*] *σοι* B 129 344<sup>ms</sup> 407' Bo = Ra

From list A 30 it is clear that the number of the dative pronoun modifying *ἐντέλλομαι* yields no observable pattern. In both Deut and  $\aleph$  the 2nd person referent is consistently plural throughout the verse and the majority reading is clearly Deut.

13<sub>9</sub> *αὐτῷ*] *αυτον* (*αυτων* 376 118\*) B 58-376 b d t = Ra

The context is *αἱ χεῖρές σου ἔσονται ἐπ' αὐτῷ*. A similar context occurs in v. 8: *οὐ φείσεται ὁ ὀφθαλμός σου ἐπ' αὐτῷ*, which may have influenced Deut's choice of the dative. Parallel usage in Deut supports this choice: 2<sub>15</sub> *ἡ χεὶρ τοῦ θεοῦ ἦν ἐπ' αὐτοῖς*, and 17<sub>7</sub> *ἡ χεὶρ τῶν μαρτύρων ἔσται ἐπ' αὐτῷ*. Unfortunately these are

the only instances in Deut of the phrase ‘hand is upon . . .,’ but it is sufficient in view of the minority support for the stylistic variant of the B reading to warrant adoption of the dative as Deut.

1615 *αὐτόν*] *αὐτω* B O Bo = Ra

The context is *τόπω, ᾧ ἂν ἐκλέξῃται . . . αὐτόν*. For a list of parallel contexts cf A 15 above. From that list it is clear that when the otiose pronoun occurs within the relative clause it is normally accusative even when the relative occurs by attraction to its headword *τόπω* in the dative, the only exceptions being 1218 26.

182 *αὐτῷ* 1°] *αὐτοῖς* B 82 b W1-458 30'-321'c 18'-120-630' 407' 646 Cyr I 861 Latcod 100 Aeth Arm Bo = Ra | *αὐτοῦ* 1°] *αὐτων* B 82 b 458 18'-120-630' 646 Cyr I 861 Aeth Bo = Ra

Deut follows M in the use of singular pronouns throughout the verse. The variants of the B text arose through the influence of v. 1, the referent for both verses being *τοῖς ἰερεῦσιν τοῖς Λεβίταις*, with M (and Deut) individualizing throughout v. 2 but the variant text doing so only for the second part of the verse.

2111 *σεαυτῷ*] *σαντω* B 82-426 = Ra

Deut rarely if ever uses the contracted forms and, since only three mss support that reading here, the uncontracted form must be favored here as well.

244 *σου* 2° B 376\*(c pr m) 127\*-458 321'mg-344mg2 407' Latcod 100 Bo Sa17] > *d*<sup>-106</sup> 767 799 18 Arm; *ἡμῶν* M 82 46c-52-77\*-320 129 30-321'txtc-344mg1 318 669; *ἡμῶν* rell = Ra | *σοι* B 344mg-346mg 407' Latcod 100] *εν ἡμῶν* 52; *ἡμῶν* 53; *ἡμῶν* rell = Ra

In both cases the singular pronoun of Deut = M. It should be noted, however, that the verb of the main clause is plural in Deut: *μιανεῖτε*, whereas M has *אֵינְתָּם*. That *μιανεῖτε* is Deut seems unquestioned since only 392 and 509 read a singular form. The plural does, however, equal Sam and the Hebrew parent text of Deut probably had a plural verb as well. Deut in other words follows Sam exactly, and the variant plurals are simply the result of levelling.

2913 *ἐαυτῷ*] *αὐτω* B F<sup>b</sup> 707 C<sup>v</sup> 108\* 125-610 W1-767 s *y*<sup>-121</sup> 18 28 59 319 509 646 = Compl Ra

The reflexive pronoun is demanded by the context *στήση σε ἐαυτῷ εἰς λαόν*, and the B reading would have to be read *αὐτῷ* rather than *αὐτῶ* in any event. For the preference for uncontracted forms cf remarks under 2111 above.

3117 *αὐτοῖς*] *εἰς αὐτους* B F Latcod 104 = Ra; *εἰς αὐτους* 53' Syh

The Hebrew text is of no help here since it has **בּו**. Nor is usage in Deut of much help since the verb *ἄρχιζεν* occurs only four times elsewhere. In those cases the modifiers are 615 *ἐν σοί*, 74 *εἰς ὑμᾶς*, 1117 *ἐφ' ὑμῶν* and 2927 *ἐπὶ τὴν γῆν*. Thus only

the text tradition here decides. Since the variants are only weakly supported, the dative, which is good classical usage, is probably original.

3311 *αὐτοῦ* 3°] *αὐτω* B 58-426 85<sup>ms</sup>.344<sup>ms</sup>.346<sup>ms</sup> 318 407' Chr I 80 = Ra

The context reads *καταξον ὁσφὸν ἐπαρεστηκότων ἐχθρῶν αὐτοῦ* with *αὐτοῦ* modifying *ἐχθρῶν*. The variant reading should be coupled with the transposition of *ἐπαρεστηκότων* after *ἐχθρῶν* in the same witnesses (except for 426, and for 58 which omits *ἐχθρῶν*). Since *αὐτοῦ* would then seem to modify *ἐπαν.*, the change to *αὐτω* became almost inevitable.

7. Finally there are a number of variants which concern demonstratives which are of interest.

27 *ταύτην* A F<sup>txt</sup>(c pr m) M 963 O<sup>-82</sup>.707 129 85'<sup>mg</sup>.321'<sup>mg</sup> y<sup>-619</sup> z<sup>-630</sup> Aeth Syh] > *d*<sup>-106</sup> 619 Arm; *εκεινην* rell = Ra

Deut = הוה of מ and is supported by 963 and must be original. The B reading probably was taken from 119, an identical Greek context; there, however, *ἐκεινην* is original = הוה of מ.

919 *τούτω* B F V C'' b 56<sup>txt</sup> n 85'<sup>txt</sup>.321'<sup>txt</sup>.343' 28 55 59 319 646 Sa<sup>13</sup>] *εκεινω* rell = מ  
1010 *τούτω*] *εκεινω* O-58 b d 30 t 646\* Latcodd 100 104 Arm Bo Syh(vid) = מ

The context for these two citations is identical, viz. *ἐν τῷ καιρῷ τούτω*. The usual phrase in Deut has *ἐκεινω* for *τούτω* as list A 4 above shows. All of these, however, render the common phrase בעת ההוא, whereas the two exceptions cited above render בפעם ההוא. Deut rendered the two nouns by *καιρός*, but showed the difference in the parent text by changing the pronouns.

1021 *αὐτός* 1°] *οὐτος* (*οὐτως* 767) B C'' 44' n 30'-85-130<sup>ms</sup>.321'<sup>txt</sup>.343' t 28 55 319 407' 646 Bo = Ra  
1021 *αὐτός* 2°] *οὐτος* (*οὐτως* 767) B d n 130<sup>txt</sup>.321'<sup>ms</sup> t 619 55 407' Latcod 100 = Ra

Deut is on the whole inexact in rendering the demonstratives of Hebrew but there is no good reason for adopting the *οὐτος* reading in the two instances above contra מ.

F. Negative particles. The emphatic form is more common in B than in Deut.

227 *οὐκ* 963] *οὐχι* B\* b = Ra  
96 *οὐ*] *οὐχι* B V C''-73' 413 n s 68'-83-120-630<sup>c</sup> 28 319 646 = Ra  
2019 *οὐκ* 1°] *οὐχι* B O b Procop 924 = Ra

The variant at 96 is probably due to the influence of the preceding verse. Were it not for the fact that B has *οὐχι* in the three instances above Ra would hardly have considered it worthy of consideration. Moreover B is notably careless in the tradition of the negative as the following instances show.

- 14<sub>20</sub> οὐχ (ἐψησεις)] ουκ B\* 72-82 54-75' 71'-392' 55\* 509  
 18<sub>10</sub> οὐχ (ἐυρεθήσεται)] ουκ B\* V 58 319  
 18<sub>14</sub> οὐχ (οὐτως)] ουκ B\*  
 21<sub>7</sub> οὐχ (ἐωράκασιν)] ουκ B\* 58-82 767 30 318 319  
 21<sub>18</sub> οὐχ (ὑπακούων)] ουκ B\* 318-392\* 319  
 21<sub>20</sub> οὐχ (ὑπακούει)] ουκ B\* 319  
 28<sub>55</sub> μηδέν] ουδεν B  
 30<sub>11</sub> οὐχ (ὑπέρογκός)] ουκ B\* 29  
 31<sub>6</sub> οὐ] ουτε B 319  
 33<sub>9</sub> οὐχ (ἐώρακά)] ουκ B\* 246 319

Deut in general prefers the *delta* to the *theta/tau* forms in negative compounds. Thus οὐδέ is preferred to ουτε, οὐδέεις to ουθειεις, etc.

28<sub>55</sub> μηδέν] μηθεν A F M oI<sup>-15</sup> 707 f γ 59 319 = Compl Ra

Since μηδεν/μηθεν occurs only here in Deuteronomy it might be difficult to decide. B, incidentally, uniquely has ουδεν. The parallel forms ουδειεις/ουθειεις do occur, however, (7<sub>24</sub> 8<sub>9</sub> 11<sub>25</sub> 13<sub>17</sub> 16<sub>5</sub> 22<sub>26</sub> 24<sub>5</sub> 34<sub>6</sub>) but never as ουθειεις. It would seem then that μηδέν ought to be taken as Deut in this passage.

It seems probable that the redoubled negative ουδ ου μη was not generally used by Deut. It became a popular variant in the early centuries of our era as attested by its frequent use in B and 963. The list below presents the entire evidence.

- 1<sub>37</sub> οὐδὲ (σὺ) οὐ μὴ] om οὐ 963 426 71'-527  
 In this case the intervening pronoun invited οὐ μὴ, and the omission of οὐ by 963 may well be secondary.  
 1<sub>42</sub> οὐδὲ μὴ] ουδ ου μη 53' 71'  
 4<sub>28</sub> οὐδὲ μὴ 1° 963] ουδ ου μη V 46 44' 71' 509  
 4<sub>28</sub> οὐδὲ μὴ 2°] ουδ ου μη V 72 422 106 71'  
 4<sub>28</sub> οὐδὲ μὴ 3°] ουδ ου μη V 72 44' 71'  
 4<sub>31</sub> οὐδὲ μὴ] ουδ ου μη 72 d<sup>-125</sup> z<sup>-18</sup> 407  
 5<sub>9</sub> οὐδὲ μὴ] ουδ ου μη 58-72 19 44'-125 407 Or Eph 568  
 7<sub>2</sub> οὐδὲ μὴ] ουδ ου μη 963 72-376 53 55 Cyr I 900  
 7<sub>3</sub> οὐδὲ μὴ] ουδ ου μη 963 72 53 55 Cyr III 80  
 10<sub>17</sub> οὐδὲ μὴ] ουδ ου μη B 72 46 108\* 44 71' = Ra  
 13<sub>8</sub> οὐδὲ μὴ] ουδ ου μη B 72 = Ra  
 15<sub>7</sub> οὐδὲ μὴ] ουδ ου μη B 72 46 121-527 68'-83 = Ra  
 17<sub>16</sub> οὐδὲ μὴ 848] ουδ ου μη 44 121 68'-83  
 18<sub>16</sub> οὐδὲ μὴ] ουδ ου μη V 551 125 53 407  
 22<sub>5</sub> οὐδὲ μὴ] ουδ ου μη 72 d<sup>-106</sup>  
 28<sub>65</sub> οὐδὲ μὴ] ουδ ου μη B F<sup>b</sup> 72-82 C<sup>o</sup> d s t 121 68'-83 28 407 646 Phil II 6 = Ra  
 29<sub>23</sub> οὐδὲ μὴ 963] ουδ ου μη 72 551 53 71  
 cf. 31<sub>6</sub> οὐτε μὴ B F M V oI 129 30'-85'-344<sup>txt</sup> 392 630<sup>e</sup> 319] ουδε μη 29-707 56'  
 n 59 = Compl; ουδε ου μη 314; ουδ ου μη Hebr 13<sub>5</sub> rell  
 31<sub>8</sub> οὐδὲ μὴ 963] ουδ ου μη A V 72-376' 77-cl<sup>o</sup> 19 44-107' 53 767 s 799 71-121-318 68'-83  
 55 646 Cyr II 673 (sed hab 672)

In most of these instances the ουδ ου μη variant is supported by a small minority of witnesses, and οὐδὲ μὴ must be taken as Deut. In the three instances where substantial support for the ουδ ου μη reading obtains (28<sub>65</sub> 31<sub>6</sub> s) strong

support among the old uncials for a text without the otiose *οὐ* does exist, but the general conclusion that Deut avoided it is sustained.

## G. Prepositions

With respect to *ἐναντι*, *ἐναντίον* or *ἐνώπιον* in Deut it must be said that all three occur as prepositions governing the genitive in early Ptolemaic papyri with about the same meaning. All three occur in Deut as renderings of *לפני*, *לפני*, *לפני*, and *לפני*, with *לפני* by far the most frequent source. Rarely rendered are *את פני* (16<sub>16</sub> 31<sub>11</sub>), *אל* (3<sub>23</sub>), *עם* (18<sub>13</sub>) and *נגד* (31<sub>11</sub>). That Deut uses all three is clear from the following list where the original text seems certain. If no Hebrew equivalent is given  $\aleph$  reads *לפני*. Only ms evidence is given.

- 1<sub>8</sub> (*παραδέδωκα*) *ἐνώπιον*  
 14<sub>1</sub> (*ἡμάρτομεν*) *ἐναντι* B M 72' 52 b<sup>-19</sup> 106-125' 129 767 t 121-318 68'-83-120-630<sup>c</sup> 55 509] *ἐναντιον* rell = *לפני*  
 14<sub>2</sub> (*συντριβῆτε*) *ἐνώπιον*  
 14<sub>5</sub> (*ἐκλαίετε*) *ἐναντι* 963] *ἐναντιον* V 58-376' C'' 56' s 71'-527 68'-83-120 28 319 646 = edd  
 43<sub>4</sub> (*ἐποίησεν* . . .) *ἐνώπιον* = *לפני*  
 44<sub>4</sub> (*παρέθετο* . . .) *ἐνώπιον* 963] *ἐναντιον* 55; sup ras B  
 62<sub>2</sub> (*ἔδωκεν* . . .) *ἐνώπιον* = *לפני*  
 91<sub>7</sub> (*συνέτριψα* . . .) *ἐναντίον* = *לפני*  
 10<sub>8</sub> (*παρεστάναι*) *ἐναντι*  
 11<sub>32</sub> (*δίδωμι*) *ἐνώπιον*  
 14<sub>22</sub> (*φάγη* . . .) *ἐναντι*] *ἐναντιον* 52 630<sup>(\*)</sup>  
 15<sub>18</sub> (*σκληρόν* ἔσται) *ἐναντίον* (σου) = *בעיניך*  
 15<sub>20</sub> *ἐναντι* (. . . *φάγη*)] *ἐναντιον* G-58-82 59  
 18<sub>5</sub> (*παραστήναι*) *ἐναντι* 848] *ἐναντιον* V b 246 630\*:  $\aleph$  non hab; Sam = *לפני*  
 19<sub>17</sub> (*στήσοντα* . . .) *ἐναντι* 1°] *ἐναντιον* V | *ἐναντι* 2°] > d<sup>-106</sup> | *ἐναντι* 3°] *ἐναντιον* (-*ντιον* 376 30) V 376 s 28 509; > 58 d =  $\aleph$   
 21<sub>9</sub> (*ποιήσης* . . .) *ἐναντι*] *ἐναντιον* V 15-29 767 630\*; *ἐνωπιον* 509 = *בעיני*  
 24<sub>1</sub> (*εὐρη χάρις*) *ἐναντίον*] *ἐναντι* (*εν αυτη* 376) 376 19'; *ἐνωπιον* 75 z<sup>-83</sup> = *בעיני*  
 25<sub>2</sub> (*μαστιγώσουσιν* . . .) *ἐναντίον*] *ἐναντι* 16-414-529 630<sup>c</sup>  
 25<sub>3</sub> (*ἀσχημονήσει* . . .) *ἐναντίον* = *לפני*  
 25<sub>9</sub> (*προσελθοῦσα* . . .) *ἐναντι* 848] *ἐναντιον* (-*ων* 767) V C'' 767 s z<sup>-83</sup> 28 = *לפני*  
 26<sub>5</sub> (*ἐρεῖς*) *ἐναντι*] *ἐναντιον* 58-82-376 z<sup>-83</sup> (669<sup>tx1</sup>) 59; *ἀπεναντι* 29  
 26<sub>10</sub> (*προσκυνήσεις*) *ἐναντι*] *ἐναντιον* V 58 71  
 28<sub>25</sub> (*δώη* . . .) *ἐναντίον* 963] *ἐναντι* 71-121-527; *ἐναντ* 458; *ἐνωπιον* b; -*ντιαν* 72  
 28<sub>31</sub> (*ἐσφαγμένους*) *ἐναντίον*] *ἐνωπιον* V z 407' = *לפני*  
 29<sub>2</sub> (*ἐποίησεν* . . .) *ἐνώπιον* = *לפני*  
 31<sub>7</sub> (*εἶπεν* . . .) *ἐναντι*] *ἐναντιον* (-*ων* 767 319) C'' 19 d n 85' t 71-121-527 68'-83 319 424 646 = *לפני*  
 31<sub>11</sub> (*ὀφθῆναι*) *ἐνώπιον* 848] *ἐναντι* 75 = *אתפני*  
 31<sub>11</sub> (*ἀναγνώσασθε* . . .) *ἐναντίον*] *ἐναντι* F V oI<sup>-15</sup>-72' 83 55 = *נגד*  
 34<sub>12</sub> (*ἐποίησεν* . . .) *ἐναντι*] *ἐναντι*[. . . 963; *ἐναντιον* (-*ων* 767) F oI<sup>-15</sup> b d 129-246 767 130-346<sup>mg1</sup> t 71 18'-120-630' 646; *ἐναντ* 46; *ἐνωπιον* 30'-85<sup>mg</sup>-344<sup>mg</sup>-346<sup>mg2</sup> = *לפני*

Of these instances 8 are *ἐνώπιον*, 9 *ἐναντίον*, and 14 *ἐναντι*. These statistics being incomplete for Deut are relatively meaningless, although the use of *ἐναντι* seems favoured. In the following list the original preposition is not fully certain since the evidence of the oldest witnesses, i. e. 848 963 A and B is divided.



- 123 (ἤρρεσεν) ἐνώπιόν] ἐναντιον B b  $f^{-129} n 85^{mg} 71'-527 120-630 407' = Ra$ ; ἐναντι  $M^{mg} = בעיני$
- 323 (ἐδεήθηγ) + ἐναντιον B\* = אל
- 46 (ἡ σύνεσις) ἐναντίον] ἐναντι 963 376'; ἐνωπιον 75 = בעיני ל
- 48 (δίδωμι) ἐνώπιον ὄμων 963] ἐναντιον ὕμων  $W^1$ ; ὕμων B\* 58-72 414
- 410 (ἔστρηε) ἐνώπιον 963] ἐναντιον B\*  $n 85^{mg} 321^{mg} 55 = Ra$
- 425 (ποιήσητε . . .) ἔναντι 963] ἐναντιον B V G-376 319 = Compl Ra; ἐνωπιον  $z = בעיני$
- 618 (ποιήσεις . . .) ἔναντι 963] ἐναντιον (-ων F\*) A F M V 29-82 C<sup>-16</sup> 106 30' t 71'-121-527 630 319 509 = Ra; ἐνωπιον 16 = בעיני ב
- 625 (ποιεῖν . . .) ἔναντι 963] ἐναντιον B\* V 64-381'-426 C  $d^{(-125)} 129 t(76 \text{ inc}) 318 = \text{Sixt Ra}$
- 916 (ἡμάρτετε) ἔναντι] ἐναντιον (-ων 767) B V 58-376-οI<sup>-15</sup> C 129 n 799 318 z 509 = Ra; ἐνωπιον 29 53' = ל
- 918 (ἐδεήθηγ) ἔναντι] ἐναντιον B V 29-426-707-οI b  $d^{-44} 246 n 30 t(370 \text{ inc}) 630 = Ra$
- 918 (ποιήσαι . . .) ἔναντι] ἐναντιον B F V 15-29(1°)  $b^{-19} 54'-458-767 71'-318 = Ra = בעיני ב$
- 925 (ἐδεήθηγ) ἔναντι] ἐναντιον B V C''<sup>-414</sup> 528 106 54-75' s<sup>-130</sup> 321' 630\* 28 407 646 = Ra
- 1011 (ἄπαρον) ἔναντι] ἐναντιον (-ων 313-615) B V 376 C' b s 318 630 28 319 646 = Ra; ἀπεναντι 799 128 55
- 1126 (δίδωμι) ἐνώπιον] ἐναντιον A M V οI-707 19 129 y
- 127 (φάγεσθε . . .) ἐναντίον A B] ἐναντι rell
- 128 (ποιήσετε . . .) ἐναντίον] ἐναντι 59; ἐνωπιον B 75' = Ra = בעיני ב
- 1212 (ἐφφρανθήσεσθε) ἔναντι] ἐναντιον B V O 739 71'-527 630 59 = Ra
- 1218 ἔναντι (. . . φάγη)] ἐναντιον B V O<sup>-15</sup> 426 552<sup>txt</sup> b z = Ra
- 1218 (ἐφφρανθήση) ἔναντι] ἐναντιον B 82 52 19' 318 18-630 = Ra
- 1225 (ποιήσης . . .) ἔναντι] ἐναντιον B 610 71'-527 630 59 = Ra = בעיני ב
- 1228 (ποιήσης . . .) ἔναντι] ἐναντιον B V 58-376 71'-527 68'-120-630 59 509 = Ra; ἐνωπιον 381' C'' 319 = בעיני ב
- 1316 (ἐμπρήσεις . . .) ἔναντι] ἐναντιον B 58 321' c 630 59 = Ra = ל
- 1318 (ποιεῖν . . .) ἔναντι] ἐναντιον B b 318-392 630 59 = Ra = בעיני ב
- 1425 (φάγη . . .) ἔναντι] ἐναντιον B 73'-414-528 44 630 = Ra
- 1611 (ἐφφρανθήση) ἔναντι] ἐναντιον B G b 799 318 630 = Ra
- 1616 (ὀφθήσεται . . .) ἐναντίον A B V 550' 53'-56 630 59 = Compl] ἐνωπιον 121; ἐναντι rell = את פני א
- 172 (ποιήσει . . .) ἔναντι] ἐναντιον B V 58-376 d t 318 120-630 59 509 = Ra; ἐνωπιον  $M^{mg} 85^{mg} 321^{mg} = בעיני ב$
- 187 (παρεστηκότες . . .) ἔναντι] ἐναντιον B V
- 1813 (τέλειος ἔση) ἔναντι] ἐναντιον B F V 29-82 422  $d^{-106} f^{-129} 630 59 = \text{Compl Ra} = עם$
- 2018 (ἀμαρτήσεσθε) ἔναντι 848] ἐναντιον A B F M V 426-οII 129  $W^1-127 121-392 68'-83-630^c 59 = Ra = ל$
- 2217 (ἀναπτύξουσιν . . .) ἔναντι] ἐναντιον (-να 528) B 82-οI C'' d 54-75' s<sup>-130</sup> 321' t 71'-121-527 68'-83-630\* et c<sup>2</sup> 28 55 = Ra
- 244 (βδέλυμά ἐστιν) ἔναντι F<sup>a</sup> 848(vid)] ἐναντιον B V 426\* C'' 44 s 799 z<sup>-83</sup> 28 = Ra; > F 29-72 610 767 59 319
- 2413 (ἔσται σοι ἔλεημοσύνη) ἐναντίον (-ων 246\*) A B F M V 29  $f^{-129} 30'-85-321'-344^{mg} y^{-318} 68'-83-630 28 = \text{edd}] ἐνωπιον C''$ ; ἀντι 15<sup>txt</sup>; ἐναντι rell
- 252 (καθιεῖς . . .) ἔναντι] ἐναντιον (-ων 528) B V 58 528\* 118\* d 54-75' t 121 68' 59: III aliter
- 2610 (ἀφήσεις αὐτὰ) ἀπέναντι] ἐναντι A 426<sup>txt</sup> 413\* 120 319
- 2613 (ἔρεις) ἔναντι] ἐναντιον B 58 C''<sup>-528</sup> 129 s 28 59 = Ra
- 277 (ἐφφρανθήση) ἔναντι 848] ἐναντιον B V 376 550' 392 = Ra
- 2910 (ἐσθήκατε . . .) ἔναντι 963] ἐναντιον B 29 C'' 68'-83\*-120-630 646 = Ra
- 2915 (οὐδὲν μεθ' ἡμῶν . . .) ἔναντι 963] ἐναντιον B 761 121 68' = Ra; ἀντι 799; οτι 630<sup>c</sup>
- 315 (παρέδωκεν . . .) ἐνώπιον ὄμων] εἰς τας χεῖρας ὕμων V O-58 d t Co Syh; ὕμων (ὕμων 75) B 707 b n 344<sup>mg</sup> 630<sup>c</sup> 407' = Ra
- 3129 (ποιήσετε . . .) ἔναντι 848] ἐναντιον B V C<sup>-16</sup>-46-414 83 646 = Ra = בעיני ב

Since 848 is ca 400 years older than B its evidence is naturally decisive at 20<sub>18</sub> 24<sub>4</sub> 27<sub>7</sub> 31<sub>29</sub>. It may be noted that in each case 848 reads *ἐναντι* over against the *ἐναντιον* of B. The evidence of 963 leans in the same direction at 4<sub>25</sub> 6<sub>18</sub> 6<sub>25</sub> and 29<sub>10</sub> (comp also 4<sub>10</sub>). It would appear then that a decided preference for *ἐναντιον* was characteristic of the B scribe and should be at least in part discounted in determining the critical text. This suspect character of B is rendered virtually certain when the number of occurrences of the three prepositions in the above lists is compared to that of the other uncial texts containing the complete text of Deuteronomy (though for F and V cf *Einleitung*).

	<i>ἐναντι</i>	<i>ἐναντιον</i>	<i>ἐνώπιον</i>
B	13	43	10
A	41	15	11
F	40	15	12
V	18	37	11

It is now clear that Deut had a decided preference for the shorter *ἐναντι* as the few instances of 848 and 963 support show. In fact in the above lists *ἐναντι* has been accepted as the original text 42 times, *ἐναντιον* 14 times and *ἐνώπιον* 12 times.

A number of problematic cases remains which concern other prepositions.

1<sub>2</sub> *ἐκ*] *εν* B V 82-376 C''<sup>-615c</sup> b 53-129 n<sup>-54</sup> 75 370\*-799 121-318-527 68'-83-120-630 55 319 407 424 <sup>Lat</sup>cod 100 Aeth<sup>M</sup> = Ra

The confusion between *ἐκ* and *εν* is due to the palaeographic similarity of *κ* and *ν* in the uncial script. Since the word governed is a place name (*Χωρήβ*) and therefore indeclinable there is no inflectional case ending. The Hebrew parent text must then be decisive. Since *מ* reads *מחרב* only *ἐκ* can be the correct reading.

4<sub>47</sub> *κατὰ* (*ἀνατολάς*)] *κατ* B 426 46'-131-417-500-529' 56 54-75 s 76-134' 121-318-392 28 55 407 = Compl Ra

4<sub>49</sub> idem] *κατ* B 426 46'-131-417-500'-529' 125 53' 75 s<sup>-85</sup> (<sup>1xt</sup>) t(370inc) 318-392 28 55 407 = Compl Ra

33<sub>8</sub> *ἐφ'* (*ὑδατος*)] *επι* B V n 318 59 509 Chr I 80 *Tht Dt* = Ra

Whether or not to adopt the elided form of a preposition before a word beginning with a vowel can only be decided on the basis of the text tradition. Since B is notoriously careless in transcription one should not be overly impressed by its support. In all three cases it seems credible to adopt the majority reading.

4<sub>30</sub> *ἐπι*] *προς* B 58 b d f<sup>-129</sup> n 130<sup>mg</sup>-321' <sup>mg</sup> t 71'-318-527 z 319 407' <sup>Lat</sup>cod 100 = Ra

The preposition occurs after *ἐπιστραφήση*. Usage in Deut is clear from the following list of the occurrences of *ἐπιστρέφειν* with prepositions in Deut.

- 23 (ἐπιστρέφῃτε οὖν) ἐπὶ 963] πρὸς A 72-82-οΙ C'' s 71' 18'-630' 28 319 407 646 Latcod 100 Syh: cf M  
 28<sub>60</sub> (ἐπιστρέφει) ἐπὶ σέ 963] > B  
 302 (ἐπιστραφήσῃ) ἐπὶ] πρὸς 767 Latcod 100(vid) PsIsid Iud LXXVIII 1 Arn  
 301<sub>0</sub> (ἐπιστραφήσ) ἐπὶ] πρὸς 72 106-125 134' 71-527 407 Latcod 100(vid) Arn; > 16\* 44-107'  
 31<sub>18</sub> (ἐπέστρεψαν) ἐπὶ] ἀπο 799  
 31<sub>20</sub> (ἐπιστραφίσονται) ἐπὶ] πρὸς 57

It is clear that Deut avoided πρὸς after the verb ἐπιστρέφειν, preferring the cognate preposition.

- 9<sub>3</sub> πρὸ 2°] ἀπο B\* οΙ 551\* d<sup>(-106)</sup> W<sup>I</sup>.458-767 71'-527 83 646 Bo = Sixt Ra  
 9<sub>4</sub> πρὸ 1°] ἀπο B\* K(vid) 58 d t 71'-527 Latcod 104 Ambr Cain I 28 Hi C Pel I 36 Bo(vid) = Ra

The phrase πρὸ προσώπου σου occurs twice (for לפניך) in v. 3 and twice in v. 4. The notion that God is acting “before” the Israelites is thematic throughout the two verses and Deut intentionally repeats the phrase.

- 20<sub>15</sub> ἀπό 2°] ἐκ B V b 321' m<sub>g</sub>-344<sub>m<sub>g</sub></sub> 68'-120 407' = Ra

There is no exegetical reason for choosing one preposition over the other, and only the text tradition decide. Since ἀπό occurs in the same context in the next clause, it seems best to retain it here.

- 9<sub>27</sub> ἐπὶ 2°] > B V Latcod 100 Aeth Bo = Ra  
 9<sub>27</sub> ἐπὶ 3°] > B V 529 n 71' Latcod 100 Aeth = Ra

The repeated prepositions occur in the context (ἐπὶ τὴν σκληρότητα . . .) καὶ ἐπὶ τὰ ἀσεβήματα καὶ ἐπὶ τὰ ἁμαρτήματα αὐτῶν. The preposition is of course repeated in the Hebrew, and Deut simply followed the parent text faithfully. The B text tradition omitted the otiose prepositions for stylistic reasons.

- 31<sub>2</sub> παρὰ τὸ χεῖλος 963] ἐπι τον χειλουσ B\* d t 71'-527 = Ra

The reference here is to Aroer ἣ ἐστὶν παρὰ τὸ χεῖλος. Semantically the variant means about the same as the text of Deut. Since 963 supports the majority text it is probably original.

ἐν αὐτῇ in 133 must be original rather than the ἐπ' αὐτης of B C' b d f<sup>-129</sup> W<sup>I</sup>. 127-767 s t 71'-527 68'-83-120-630 28 319 407 646 = Ra. The prepositional phrase modifies πορεύεσθε, a verb which does not govern ἐπὶ in Deut. ἐν most commonly modifies πορεύεσθαι, then ὀπίσω, occasionally (4 times) εἰς, but never ἐπὶ.

H. That a text tradition often tends to amplify a text by glossing or through influence of parallel passages is well known. In a few cases Ra had accepted a longer text though the full evidence shows that the longer text was the result of hex activity.

- 23<sub>4</sub> πόλεων Latcod 100] + αὐτων 527 Bo; + (\* Syh) αὐτου rell = Ra M  
 11<sub>19</sub> τὰ τέκνα 58 417<sup>txt</sup> n 509 Latcod 100 Arn] ταῦτα τοῖς τεκνοῖς 72; pr (\* G Syh) αὐτα (ταῦτα 414; + και 343) LatHi Pach CXLIII 26 Spec 70 rell = Ra M

- 13<sub>12</sub> πόλεων] + (※ G) σον A B O<sup>-707</sup> b d 129 t 392 55 319 407 Aeth<sup>-M</sup> Arab Arm<sup>ap</sup>  
Sa Syh = Ra M
- 26<sub>11</sub> καὶ ὁ Λευίτης] pr σν (σσι 82) O-58 Arm Syh = Compl Ra M
- 347 fin] + (※ M 85-344-346) τα χελωνια αυτων A F M<sup>txt</sup> V O<sup>-82 707</sup> C<sup>'</sup> b d f<sup>-56\*</sup> s t  
71-121-527 z 28 319 407 646 Arm = Ra M

In all these instances but 26<sub>11</sub> Ra was persuaded by the weight of the tradition supporting the longer text; the fact that the addition in each case = M and is sub ast in the tradition proves the shorter text to be original. The addition of σν in 26<sub>11</sub> is also clearly a hex plus as the particular support, viz. O witnesses, shows even though the asterisk has been lost in the tradition; cf *List 2* in ch 3.

- 24 ἐλαβηθήσονται] + υμας B C<sup>'(-529)</sup> b s<sup>(-343)</sup> 630 28 55 319 407' = Ra

963 has no υμας but has interpreted the verb in 2nd person plural. Deut is here a somewhat free rendering of the parent text. The verb is used by Deut absolutely in the sense of "they will be cautious." The B text was influenced by the preceding clause καὶ φοβηθήσονται ὑμᾶς and understood the verb in the transitive sense as a formal parallel to that clause, thus requiring the pronominal object. Deut understood the last clause as the psychological result of the preceding, whereas the amplified tradition took it as a parallel statement.

- 25 τῶ Ἠσαῦ (εισαν 82; ισαν 767) 82 b 53'-56 n 71'-527 Aeth Arm] των υιων ησαν 376;  
τοις υιοις ησαν (ισαν 30) 963 rell = Ra

In spite of the overwhelming support for the variant in the tradition it is unlikely that it is original. M distinguishes between "Esau" and the "sons of Esau," as does Deut. Within the Greek context, however, the longer phrase recurs (cf especially v. 4, but also note vv. 8, 12, 22, 29) and led to the amplified tradition. It should also be noted that in none of the instances where the longer form is original did the text tradition create the shorter form. Here τῶ Ἠσαῦ is clearly Deut.

- 22<sub>1</sub> ἀπὸν 2° (αυτω 767) A\* F V 963 O-29-707 129 n 71'-392 55 Latcod 100 Aeth Arab  
Arm Sa Syh] ∩<sub>(22)</sub> 2° 618<sup>txt(c pr m)</sup> C<sup>-131ms</sup>-52<sup>txt</sup>-414-422 44 602 527; + εως  
της (+ σημερον 509) ημερας ταυτης rell

The phrase "until this day" occurs frequently in Deut but is not present here in M. It is certainly ex par, probably more particularly from v. 22 where it occurs in the same context.

- 32<sub>1</sub> κύριος 2° 376' b<sup>-19</sup> 44 n 71'-527 Latcod 100 Aeth Arm Co Syh] > 381'; + ο θεος  
ημων (vμ. 29-82-707; > 72 d<sup>-44</sup> t) rell = Ra
- 62<sub>5</sub> ἡμῖν 2° (vμ. 376-618\* 59 Latcod 100) A F M V O' f y z 55 59 319 Latcod 100 Arab  
Arm Syh = edd] pr κυριος 30; υμιν κς 799; + κυριος (+ ο θς 528; + ο θς ημων  
458) 963 rell = Ra
- 8<sub>1</sub> κύριος] + ο θεος υμων B = Ra; + ο θεος σου d; + ο θεος 64 77 83
- 8<sub>18</sub> ὤμοσεν] + κυριος (ξε 71) B 82 cI' d<sup>-125</sup> W<sup>I</sup>-54' s<sup>-30</sup> t 71'-527 28 55 319 407' 646  
Aeth Co = Ra; + κυριος ο θεος 129

- 9<sub>22</sub> κύριον B 58 Latcodd 100 104(vid) Arab] τον κυριον τον θεον (> 19' 458) υμων 426  
 b 53 458; + (÷ G Syh) τον θεον υμων (aut ημων; > M) rell = Ra  
 277 και 2° — fin B M 848 O' 44 129-246 54-75' γ<sup>-392</sup> z 319 Cyr II 665 Latcod 100 Aeth  
 Syh] pr κυριω F V oII 53'-56 392 59 = Compl; κυριω τω θεω σου 30-321\*(c pr m);  
 pr κυριω τω θεω σου F<sup>a</sup> 963 rell = Ra  
 304 fin A F M O' -707 f 121-527 68'-83 59 319 LatPsIsid Iud LXXVIII 1 Syh = Compl]  
 + κυριος ο θεος (om ο θεος 413) σου 963 rell = Ra

The divine name κύριος or κύριος ὁ θεός plus genitive pronoun is extremely frequent in the book. Undoubtedly the tradition under the pressure of the constantly recurring phrase tended to add the name in various contexts where Deut did not have it. The same phenomenon probably occurred in the Hebrew tradition as well. In all the above instances the variants are secondary. In many instances the variants are early amplifications; at 9<sub>22</sub> the intrusion is pre-Origen as the obelus tradition shows. At 8<sub>1</sub> Ra was influenced by the sole witness of B. Not only did he adopt the poorly attested plus, but he also adopted a change in word order, i. e. the reading κυριος ο θεος υμων ωμοσεν for Deut's ὄμοσεν κύριος on the sole authority of B\*. It should be added that in all the above instances the variant readings are contra M.

- 4<sub>1</sub> ζήτε] + και πολυπλασιασθητε (c var) B 963 58 C'' b d f-1<sup>29</sup> s t 71'-527 28 319 407'  
 646 Aeth Co = Ra

The expansion has no basis in M but was an early amplification borrowed from 8<sub>1</sub> or 11<sub>8</sub>; cf list A 27 above.

The infinitive (κατα)κληρονομησαι/-μειν occurs in Deut both with or without the pronominal object somewhat indiscriminately in spite of the fact that M usually has the object. The following list gives all the evidence for the infinitive with or without object in Deut and its text tradition.

- 2<sub>9</sub> κληρονομεῖν] -μειν (-μιν 73<sup>c</sup>) 73' 53'; -μεις 458<sup>c</sup>; in hereditatem Latcod 100 Arm Bo  
 = M  
 2<sub>24</sub> κληρονομεῖν] pr κληρω {-ρων 537) b  
 4<sub>5</sub> κληρονομεῖν (aut -μησαι) αὐτήν] om αὐτήν 72  
 4<sub>14</sub> κληρονομεῖν (aut -μησαι) αὐτήν  
 4<sub>26</sub> κληρονομησαι B 963 72 125 630<sup>c</sup>] -μειν αυτην 509; -σει αυτην 28(vid); + αυτην  
 (-τον 82) rell = Ra M  
 4<sub>38</sub> κληρονομεῖν 963] κατακληρομειν 318; -μησαι b; -μειν oI<sup>-15</sup>-72 83 407 Arm: cf M;  
 in possessionem hereditatis Latcod 100; > 28  
 6<sub>1</sub> κληρονομησαι 963] + αυτην B\* O'-82 b d t 83-630<sup>c</sup> Aeth Bo Syh = Sixt Ra M  
 7<sub>1</sub> κληρονομησαι B 963(vid) C'' b n s 28 319 407' 646 Cyr III 77 Arm<sup>te</sup>] + αυτην  
 rell = M  
 9<sub>6</sub> κληρονομησαι] + αυτην b Latcodd 100 104 Hi C Pel I 36 Bo Sa<sup>2</sup> 13 = M  
 11<sub>8</sub> κληρονομησαι (c var) αὐτήν (αυτον 46'-52')  
 11<sub>10</sub> κληρονομησαι αὐτήν  
 11<sub>11</sub> κληρονομησαι (c var) αὐτήν] om αὐτήν Arm; > d-106 Latcod 100  
 11<sub>29</sub> κληρονομησαι (aut -μειν) αὐτήν  
 21<sub>1</sub> κληρονομησαι] + αυτην O d t Aeth Bo Syh = M  
 23<sub>20</sub> κληρονομησαι (aut -μειν) αὐτήν] κληρ. ταυτην 458  
 25<sub>19</sub> κατακληρονομησαι A F M V oI-707 f-246 n-75 767 γ<sup>-71</sup> 630<sup>c</sup> 59 319 Latcod 100 Arm]  
 κληρ. B; κληρ. αυτην C''; > 44-107' 75 71; + αυτην rell = M  
 28<sub>21</sub> κληρονομησαι αὐτήν (αυτη 767; την γην 53\*(c pr m))

- 28<sub>63</sub> κληρονομεῖν (aut -μῆσαι) αὐτήν  
 30<sub>16</sub> κληρονομήσαι (-μῆσαι σε 528; -μειν B) αὐτήν] om αὐτήν 963(vid) 509  
 30<sub>18</sub> κληρονομήσαι (-μειν B) αὐτήν  
 31<sub>13</sub> κληρονομήσαι (-μειν B) αὐτήν] > 120<sup>txt</sup>  
 32<sub>47</sub> κληρονομήσαι B 848(vid) 72] εν κληρω αυτην 376\*(c pr m); > 53'; + αυτην rell  
 = Ra M

Cf also the list in A 13 above. That the pronominal object was sometimes omitted by Deut is clear from 32<sub>47</sub> where both 848(vid) and B lack the secondary αυτην, 4<sub>26</sub> and 7<sub>1</sub> where 963(vid in 7<sub>1</sub>) and B similarly support the shorter text and in particular at 9<sub>6</sub> where the pronoun is only scantily attested in the tradition.

- 4<sub>45</sub> ἐξελεθόντων αὐτῶν B 58-707 C'' s 392 28 319 407' Arab Arm] pr εν τη ερημου 963  
 rell = Ra

The expansion is a gloss indicating where Moses spoke to the Israelites, is not attested in M, and occurs frequently in the opening chapters of the book. The gloss is an early one as its presence in 963 indicates.

- 5<sub>33</sub> ἐνετείλατο] + vobis Arab; + σοι B F V 82-οΙ C'' d n s<sup>(-30')</sup> t 121<sup>(mg)</sup>-318-619 z 28  
 55 59 319 407' = Ra

Deut follows M, but usually הוֹצֵא has an object in Deuteronomy and accordingly ἐντέλλειν is usually followed by a dative pronoun. It is here thus ex par.

- 7<sub>6</sub> εἶναι] + σε B\* d 74'-370 = Ra  
 26<sub>18</sub> γενέσθαι 957 15-58-426\*(c pr m) 73'-413 54-75' 730 71 630 Phil V 324 Clem III  
 166 Arm] + σε rell = Ra

The expansion in 7<sub>6</sub> occurs in the context of καὶ σὲ προείλατο . . . εἶναι αὐτῶ λαὸν περιούσιον. It is an expansion made without reference to M to make clear that σέ is the subject of the infinitive. Similarly in 26<sub>18</sub> the σε is quite unnecessary. The context is analogous to 7<sub>6</sub>, viz. εἶλατό σε . . . γενέσθαι αὐτῶ λαὸν περιούσιον, and the secondary character of the σε in the tradition is made almost certain in view of its absence in the early witness of 957.

- 8<sub>16</sub> ἐσχάτων] + των (> B<sup>c</sup> 407') ημερων B C'' b s 28 319 407' 646 Aeth<sup>c</sup> Bo = Ra

The variant text is contra M and secondary. The phrase ἐσχάτων τῶν ἡμερῶν is a common one, though here the tradition is probably influenced by 4<sub>30</sub>.

- 8<sub>19</sub> σήμερον B<sup>txt</sup> G-376 W<sup>I</sup>-127-767 392 L<sup>at</sup>cod 100 Arab Syh] + των τε (> C'' 85'-321'-343 28 319 509 646) ουρανον και την γην rell = Ra

The shorter text represents M and is probably original. The longer text, i. e. giving witness by heaven and earth, occurs at 4<sub>26</sub> and 31<sub>23</sub> and is probably ex par. It might also be noted that the chief hex witnesses, G-376 Syh, also attest to the shorter text, showing that the text on which Origen worked did not have the longer text.

Also due to the influence of other passages are the following variants:

- 28<sub>1</sub> καὶ ἔσται B 848 426 b<sup>Latcod</sup> 100 Arm] > 106<sup>c</sup> Arab = Compl; om ἔσται Aeth;  
 + (c var) ὡς ἀν διαβητε τον ιορδανην εις την γην ην  $\overline{\kappa\varsigma}$  ο θς υμων διδωσιν υμιν rell = Ra  
 30<sub>18</sub> γῆς B 426-οII<sup>-29</sup> 129 n 392<sup>Latcodd</sup> 100 104 Aeth Arab Arm = Compl] + (c var;  
 ÷ G Syh<sup>m</sup>) ης  $\overline{\kappa\varsigma}$  ο θς σου διδωσιν σοι rell = Ra  
 31<sub>20</sub> αὐτῶν] + δοναι αυτοις B d<sup>-125</sup> t = Sam Ra

The long expansion at 28<sub>1</sub> is probably based on 27<sub>2</sub>, a combination of two common phrases: “cross the Jordan” (cf list in A 14) and “which the Lord your God is giving to you (cf list in A 10). That the expansion is secondary is also clear from the *n* tradition which has it as a substitute for ἐάν—σου 1°. The second phrase also constitutes the expansion at 30<sub>18</sub>, an expansion which antedates Origen’s work as the obelus in G and Syh<sup>m</sup> shows. The phrase “to give to them” in 31<sub>20</sub> is also an expansion ex par; for examples of the list in A 1.

- 9<sub>5</sub> διαθήκην] + αυτου B 82 C’ b s 71’-527 28 319 407 646<sup>LatAmbr</sup> Cain I 28 Aeth Arab Arm<sup>ap</sup> Sa<sup>1te</sup> 2 17 = Ra

The context in question is “in order to establish the covenant which the Lord swore . . .”  $\aleph$  does not attest a 3rd person singular suffix and Deut followed  $\aleph$ . The tradition easily added an αυτου in order to make clear that the Lord was establishing his own covenant, a quite unnecessary clarification.

- 9<sub>10</sub> fin] + (\* M G 85-344 Syh) εκ (εν 602) μεσον (μεσω 134’) τον πωρος (+ εν O 73’ 127 343-344<sup>c</sup> pr<sup>m</sup> 646 CyrHier Syh Compl  $\aleph$ ; + εν τη d<sup>-44</sup> t) ημερα (-ρας V 72 319; + της d<sup>-44</sup> t) εκκλησιας A<sup>c</sup> F M V O-72 C’<sup>-16</sup> 108<sup>mg</sup> d<sup>-44</sup> 127 s t 318 28 59 319 646 CyrHier 1045<sup>Latcodd</sup> 91 92 94—96 Arab Syh = Compl  $\aleph$ ; + εκ μεσον του πωρος 58 121<sup>mg</sup> 18; + (+ εν b<sup>-108mg</sup> n<sup>-127</sup> ημερα) (-ρας 509) εκκλησιας (+ in monte Sa<sup>1te</sup>) B b<sup>-108mg</sup> n<sup>-127</sup> 55 407’<sup>Latcodd</sup> 100 104 Aeth Arm Co = Ra

Ms 85 does not attest a metobelus. Apparently Deut had the shorter text and the addition of ημερα εκκλησιας was also part of the text which Origen added in accordance with his hex principles as the well-attested asterisk tradition shows. The B reading was here only partially influenced by hex, but its shorter expansion is equally secondary.

A number of instances obtain where σου has been added in the tradition.

- 19<sub>2</sub> ο θεός 381-707 75 730 59] θεος σου 127\*; > 58; + (\* Syh) σου rell = Ra  $\aleph$   
 19<sub>14</sub> κληρονομία B] + σου rell = Ra  $\aleph$   
 28<sub>55</sub> στενοχωρία] + αυτου 75’; + σου B 376 f<sup>-56\*</sup> Arm Sa = Ra  
 28<sub>57</sub> στενοχωρία 963] + σου B 54-75’ Co = Ra  
 28<sub>57</sub> θλίψει] + σου B G-58-376 106 n<sup>-127\*</sup> t<sup>Latcod</sup> 103 Co = Ra

The new evidence of the asterisk in Syh now makes it certain that the popular θεος σου reading at 19<sub>2</sub> is secondary. The second instance is problematic in view of the sole support of B for Deut. It is now clear from 848 that Deut was somewhat more sparing with the use of σου particularly where the context made it fully clear that 2nd person singular was intended. At 19<sub>14</sub> a typical case occurs where such a reference is abundantly clear. The context refers to the borders which *thy* fathers established in the inheritance which *thou* hast inherited. In view of the repeated use of modifying nouns throughout Deuteronomy it is small wonder that the tradition so strongly supports the variant text.

The three last instances are to be judged in the context of 28<sup>53</sup> where the coordinate phrase *ἐν τῇ στενοχωρίᾳ σου καὶ ἐν τῇ θλίψει σου* occurs. Both occurrences of *σου* are here sub obelo and attested in 963 and are therefore retained in the critical text. In both v. 55 and v. 57 the same phrase occurs in the text tradition. In v. 55 *σου* following *θλίψει* is sub ÷ in G and Syh<sup>m</sup> and therefore also retained. The three expansions in the traditions are all thus ex par.

26<sup>10</sup> *προσκυνήσεις* B 58 Latcod 100 Aeth] *-σης εκει* 664; + *εκει* rell = Ra

The expansion is not attested in M. It was probably introduced in the tradition to emphasize the localization of the worship in the sanctuary. The expansion is itself unnecessary in view of the modifying *ἐναντι κυρίου τοῦ θεοῦ σου*, and simply renders explicit what is already implicit.

27<sup>23</sup> fin] + (c var) *επικαταρατος ο κοιμωμενος μετα αδελφης γυναικος αυτου και ερουσιν πας ο λαος γενοιτο* B f<sup>-129</sup> 54'-75'-767 Latcod 100 PsAmbr Lex 6 Syh = Compl Ra

The catalogue of forms of incest has been increased by one in the tradition but it is not present in M. It is undoubtedly secondary here, probably based on the incest laws in Lev 18 (cf v. 18).

28<sup>56</sup> *τρυφερά* B 963 O<sup>-82</sup> n Chr II 892 Latcod 103 Aeth Sa Syh] + *σφοδρα* rell = Ra

Deut does not have the intensifier here as the witness of B 963 makes likely. It has been imported from v. 54 where *σφοδρα* correctly modifies *τρυφερός*.

30<sup>12</sup> *οὐρανῶ]* + *ανω* A<sup>c</sup> B 376 C''<sup>-528</sup> s 28 407 = Ra

The expansion was easily made by dittography enhanced by the fact that the phrase "heaven above and earth beneath" occurs elsewhere. M does not have it and it is thus not to be taken as Deut.

31<sup>23</sup> *ἐνετείλατο* B 963 O b Latcodd 100 103 Arab Sa Syh] + *μουσης* (c var) rell = Ra | *εἶπεν* B V 963 58 n 71 59 508 Latcodd 100 103 104 111 Arm Sa] + *αυτω* (-των 246) rell = Ra

Deut is in both cases strongly supported by the joint evidence of B and 963. The addition of *αυτω* is to be understood as ex par. In any event the text tradition is too strong to take it as original text. The expressed subject is also secondary; it is not present in M and it has probably crept into the text on the basis of the preceding verse.

34<sup>4</sup> *ἔδειξα* A F\*(c pr m) M V O-29-707 f y<sup>-318</sup> 319 Latcod 100 Arm = Compl] *και* (> \*) *εδειξαν* 646; pr *et ecce* Aeth; pr *quam* Lib geneal 496; pr *και* rell = Ra | *τοις* B 426-707 C'' b s 28 407' Phil II 277 Latcod 100 Lib geneal 496 Arm] pr *terram hanc* PsAmbr Mans 42; pr *αυτην* rell = Ra

The context reads *ἔδειξα τοῖς ὀφθαλμοῖς σου* for M's "I made you to see with your eyes." The prefixed *και* in the text tradition is certainly secondary, but the addition of *αυτην* is more problematic. The presence of an object for



*ἔδειξα* clearly simplifies the text, but it would be difficult to explain its omission in the tradition. The *lectio difficilior* is here to be preferred.

I. That the shorter text is to be preferred when all things are equal is a well-known dictum of text criticism but it should not be unthinkingly applied. The fact is that the text tradition may also omit something from the original text. Some of these are simply cases of *parablepsis*.

- 7<sub>1</sub> *καὶ πολλά*] > B<sup>txt</sup> 392 = Sixt Ra  
 11<sub>1</sub> *καὶ τὰς ἐντολάς αὐτοῦ*] > B(∥) 52' 646 Aeth<sup>M</sup> = Ra  
 13<sub>14</sub> *καὶ ἐτάσεις*] > B n<sup>-75</sup> 318 407' Latcod 100 Aeth = Ra  
 14<sub>10</sub> *ταῦτα*] > B 82 55 407 Aeth<sup>M</sup> Arab Bo = Ra

In each of these instances the shorter text is inspired by *homoioteleuton* or *homoiarchon*. Thus the omitted passage in 7<sub>1</sub> is preceded by *μεγάλα*, in 11<sub>1</sub> by *αὐτοῦ*, in 14<sub>10</sub> by *ἀκάθαρτα*, and in 13<sub>14</sub> is followed by *καί*. Possibly similarly inspired is the omission of *τοῦ δίφρου* in 17<sub>18</sub> by B V b n 407' LatLuc Athan I 7 Aeth Arm Co = Ra since *τῆς* follows it.

- 1<sub>13</sub> *αὐτοῦς*] > B V 707 56'-664 n<sup>-127</sup> 71'-527 407' Arm = Ra

The context in Deut is *καταστήσω αὐτοὺς ἡγουμένους ὑμῶν*, i. e. "I will establish them as your leaders" as in  $\aleph$ . The textual tradition is complicated by the fact that all witnesses but A\* M O<sup>'-82</sup>.72 129 127 121-318-392 18'-669 55 Syh add *εφ νμων* (c var) after *αὐτοῦς* (or in place of *αὐτοῦς* = Ra), a phrase which has intruded from v. 15 where it stands in a similar context. It was probably the intrusion of the prepositional phrase which induced the omission of *αὐτοῦς* producing the tradition which Ra accepted "I will establish over you your leaders."

- 2<sub>29</sub> *ἕως ἂν παρέλθω*] om ἂν B 19 128-669 55 = Ra

The following list of instances constitutes a complete list of instances of *ἕως* occurring with a finite verb in Deut.

- 2<sub>14</sub> *ἕως οὗ παρήλθομεν . . . ἕως οὗ διέπτεσαν*; 2<sub>15</sub> *ἕως οὗ διέπτεσαν*; 3<sub>20</sub> *ἕως ἂν καταπαύσῃ*;  
 7<sub>20</sub> *ἕως ἂν ἐκτριβῶσιν*; 7<sub>23</sub> *ἕως ἂν ἐξολεθρεύσῃ*; 7<sub>24</sub> *ἕως ἂν ἐξολεθρεύσῃς*; 9<sub>7</sub> *ἕως ἤλθετε*;  
 9<sub>21</sub> *ἕως οὗ ἐγένετο*; 11<sub>5</sub> *ἕως ἤλθετε*; 20<sub>20</sub> *ἕως ἂν παραδοθῆ*; 22<sub>2</sub> *ἕως ἂν ζητήσῃ*; 28<sub>20</sub> *ἕως ἂν ἐξολεθρεύσῃ . . . ἕως ἂν ἀπολέσῃ*; 28<sub>21</sub> *ἕως ἂν ἐξαναλώσῃ*; 28<sub>22</sub> *ἕως ἂν ἀπολέσωσίν*;  
 28<sub>24</sub> *ἕως ἂν ἐκτριβῆ . . . ἕως ἂν ἀπολέσῃ*; 28<sub>45</sub> *ἕως ἂν ἐξολεθρεύσῃ . . . ἕως ἂν ἀπολέσῃ*;  
 28<sub>48</sub> *ἕως ἂν ἐξολεθρεύσῃ*; 28<sub>51</sub> *ἕως ἂν ἀπολέσῃ*; 28<sub>52</sub> *ἕως ἂν καθαιρεθῶσιν*; 28<sub>61</sub> *ἕως ἂν ἐξολεθρεύσῃ*.

The indicative occurs twice after simple *ἕως* and three times after *ἕως οὗ*. Deut always has *ἂν* in a *ἕως* clause when a subjunctive form of the verb follows, and therefore the omission of *ἂν* in 2<sub>29</sub> can only be secondary.

- 3<sub>22</sub> (*φρονηθήσεσθε*) *ἀπ' αὐτῶν*] *αυτους d t* =  $\aleph$ ; > B 54'-75'-767 344\*(c pr m) 71'-527 630 407 Latcod 100 Arm Bo = Ra

Deut is a good rendering of  $\aleph$  in typical Deut style. The omission of the phrase modifier renders the verb absolute since the following *ὅτι* clause can hardly be

understood as an object clause. B's support for the variant is weakened further-  
more by its singular verb *φοβηθηση* which, though it is =  $\aleph^{\text{mss}}$  Sam, is certainly  
not original. The omission may have been occasioned in B by parablepsis  
from uncial  $\eta$  to  $\nu$ .

8<sub>9</sub> *ἀὐτῆς 2°*] > B V C'' n s 602 28 319 407' Latcod 100 = Ra

The context is *γῆ, ἧς οἱ λίθοι αὐτῆς σίδηρος*, a typical kind of construction in  
translation Greek in which the pronoun is recapitulated within a relative  
clause. It is difficult to understand how a scribe would add such a pronoun  
against good Greek usage, whereas the omission for the sake of Greek style  
is comprehensible.

9<sub>3</sub> *ἐν τάχει*] > B 527 = Ra

The text of B has many omissions often unique and its evidence for omissions  
is not to be taken too seriously. The phrase =  $\aleph$  and is original.

9<sub>17</sub> *αὐτάς 2°*] > B 376<sup>c</sup>(2°) s 28 407' Arm = Ra

*αὐτάς* occurs as object of *συνέτριψα* and =  $\aleph$ . It was probably omitted in the  
text tradition since the word also occurred in the preceding coordinate clause  
as object of *ἔρριψα*, and in accordance with good Greek style is unnecessary in  
the second instance.

11<sub>10</sub> *ὕμεις εισπορεύεσθε* = Q Sam Tar<sup>P</sup>] om *ὕμεις* 29 121 Latcod 100 Arm; *σὺ εισπορευη*  
Procop 904 = Compl  $\aleph$  Tar<sup>O</sup>; *εισπορευη* (c var) B b n Aeth Sa = Ra

The omission of the nom. pronoun before the verb in the present tense  
rendering pronoun and participle in Hebrew is contrary to the usual translation  
technique of Deut. Deut here follows Sam in the use of the plural consistent  
with the *ἐκπορεύεσθε* later in the verse.

12<sub>2</sub> *τὰ ἔθνη*] > A B 630<sup>c</sup> = Ra

The reading of A and B cannot possibly be correct. The words in question  
are necessary as subject for *ἐλάτρευσαν*. The texts of A and B must then under-  
stand the subject reference to be *τῶν πατέρων ὑμῶν* of v. 1 which cannot be right  
since there is a stated contrast between *κύριος ὁ θεὸς τῶν πατέρων ὑμῶν* and  
*τοῖς θεοῖς αὐτῶν* in vv. 1 and 2.

12<sub>21</sub> *σοι 1°*] > B F V O' d f<sup>-246</sup> 730 t y<sup>-121</sup> 630 59 Latcod 100 = Ra | *σοὺ 5°*] *σοι* B  
44'-107<sup>c</sup>-125 t<sup>-799</sup> Latcod 100 = Ra  $\aleph$

The context in Deut is *ὃν ἄν δῶ σοι ὁ θεός σου*, whereas in  $\aleph$  it is *אשר נתן יהוה*  
*לך*. In Deut usage the dative preposition is normally attested in the position  
immediately following the verb. The text of B which Ra follows has misread  
*σου* after *θεός* as *σοι* and then omitted *σοι* from its proper place producing by  
coincidence a pseudo similarity to  $\aleph$ . The phrase *ὁ θεός σου* is too strongly  
attested in the tradition to question its originality. 58-376' C'' b d 246 s t 318

z 28 319 407' Arm<sup>ap</sup> Arab Co have *κυριος* before *ὁ θεός*, whereas G\*-72-82-381' *b n* Arm omit *σου*. No witness has *κυριος* for *ὁ θεός σου* which would =  $\aleph$ , and *ὁ θεός σου* must be considered Deut.

12<sub>26</sub> om  $\check{a}$  B G-426 19' 392-527\* 319 Eus VI 13 = Ra

It should also be noted that the above witnesses except for 392 also have *εαν* for the immediately following  $\check{a}n$  which Ra also adopts. The Hebrew context here having  $\text{אשר}$  is decisive and the B text is simply in error.

In the same verse B\* 72 73' *b* W<sup>I</sup> 55 Aeth Bo(vi<sup>d</sup>) = Sixt Ra have omitted  $\alpha\tilde{\upsilon}\tau\tilde{\omega}$  from the formulaic phrase *ὅν ἂν ἐκλέξηται κύριος ὁ θεός σου αὐτῷ*. The omission of this Hebraism is, however, a stylistic improvement in the tradition and not original.

14<sub>7</sub>  $\tau\alpha\tilde{\upsilon}\tau\alpha$  2°] > B *b n* 30'-343 407' Latcod 100 Aeth = Ra

The  $\tau\alpha\tilde{\upsilon}\tau\alpha$  represents  $\aleph$  and is the stated pronominal subject referring to the animals named previously as forbidden food. Its origin can only be the Hebrew text since the subject of the verb is not in doubt in any case. On the other hand, there is no good reason to believe that  $\tau\alpha\tilde{\upsilon}\tau\alpha$  was added by a later revisor such as Origen on the basis of the Hebrew.

At 15<sub>10</sub> Ra follows the unique omission of *σου* by B in the phrase *ἐν πᾶσιν τοῖς ἔργοις σου* against  $\aleph$  and all other witnesses. B is, however, filled with errors often uniquely supported, and there is no good reason for trusting B here. It is noteworthy throughout this chapter how in the majority of instances discussed no one would have considered taking a variant text seriously had it not been for B support. Ra unfortunately followed the B text far too often in trusting fashion because of its age, whereas the text of B, though often containing original readings, must always be critically examined both from the point of view of its place in the text tradition and the translation patterns of Deut.

15<sub>20</sub>  $\tau\omega\tilde{\theta}\epsilon\omega\tilde{\nu}$  σου] om σου 321 68'-120 Eus VI 14; > B *b*  $d$ -<sup>106</sup> Latcod 100 Aeth-C Arm Bo<sup>A</sup> = Ra

18<sub>12</sub> *ὁ θεός σου*] om σου V 72-381' 73' 246 71'; > B 16-422 *b n* 630<sup>e</sup> 407' Latcod 100 Hes 5 Spec 55 Aeth Arm Co = Ra

In view of the frequency of the divine name, more particularly of the double name *κύριος ὁ θεός σου*, it is surprising how accurately Deut on the whole reproduces  $\aleph$ . Occasionally the pronoun is omitted (cf chap 6), but this is too weakly supported in the above instances to be seriously considered. It is unlikely that the parent text lacked  $\text{אלהיך}$  in the above cases, and the omissions are not strongly (except for B) supported in the tradition. In fact, in the first case the omission may simply have arisen because of homoioteleuton.

16<sub>11</sub>  $\alpha\tilde{\upsilon}\tau\tilde{\omega}\nu$ ] (÷ G Syh)  $\alpha\tilde{\upsilon}\tau\omega$  G-376 761 Eus VI 14 Syh; > B 58-82-426 321'<sup>mg</sup> Latcod 100 Aeth Arab Arm Bo = Ra  $\aleph$

As in the case of 12<sub>26</sub> above (omission of  $\alpha\upsilon\tau\bar{\omega}$ ) the  $\alpha\upsilon\tau\acute{\omicron}\nu$  is a Hebraism which can only be original, as the relevant context  $\bar{\omega}$   $\bar{\alpha}\nu$   $\acute{\epsilon}\kappa\lambda\acute{\epsilon}\xi\eta\tau\alpha\iota$  . . .  $\alpha\upsilon\tau\acute{\omicron}\nu$  shows. Its originality is further emphasized by the presence of an obelus in G and Syh.

17<sub>16</sub>  $\acute{\upsilon}\mu\acute{\iota}\nu$ ] > B C''-131<sup>c</sup> n s 318 407' Latcod 100 Aeth Arm Co = Ra

It is difficult to decide on the originality of  $\acute{\upsilon}\mu\acute{\iota}\nu$ , since the shorter text might have been based on homoiarchon in the parent text:  $\aleph$   $\aleph$   $\aleph$ . In the end, however, the strong support in the tradition for the longer text may well be decisive in this case.

Much simpler to decide is the case of  $\nu\mu\iota\nu$  in 31<sub>5</sub> where for Deut  $\acute{\epsilon}\nu\acute{\omega}\pi\iota\omicron\nu$   $\acute{\upsilon}\mu\acute{\omega}\nu$  B 707 b n-7<sup>5</sup> 344<sup>m</sup>g 630<sup>c</sup> 407' Latcod 100 Aeth = Ra read  $\nu\mu\iota\nu$ . The verb modified is  $\pi\alpha\rho\acute{\epsilon}\delta\omega\kappa\epsilon\nu$ . The difficult  $\pi\alpha\rho\acute{\epsilon}\delta\omega\kappa\epsilon\nu$  . . .  $\acute{\epsilon}\nu\acute{\omega}\pi\iota\omicron\nu$   $\acute{\upsilon}\mu\acute{\omega}\nu$  which is a literal equivalent to  $\aleph$  was smoothed out by the change. The same kind of simplification took place in V O-58 d t Co Syh where  $\epsilon\iota\varsigma$   $\tau\alpha\varsigma$   $\chi\epsilon\iota\rho\alpha\varsigma$   $\nu\mu\omega\nu$  was substituted for  $\acute{\epsilon}\nu\acute{\omega}\pi\iota\omicron\nu$   $\acute{\upsilon}\mu\acute{\omega}\nu$ .

17<sub>19</sub>  $\alpha\upsilon\tau\acute{\alpha}$ ] > B C' b d-106 n s 28 407' Latcod 100 Luc Athan I 7 Aeth Arm = Ra

The context is  $\kappa\alpha\iota$   $\tau\acute{\alpha}$   $\delta\iota\kappa\alpha\iota\acute{\omega}\mu\alpha\tau\alpha$   $\tau\alpha\upsilon\tau\alpha$   $\pi\omicron\iota\epsilon\acute{\iota}\nu$   $\alpha\upsilon\tau\acute{\alpha}$  which equals  $\aleph$ . Stylistically the  $\alpha\upsilon\tau\acute{\alpha}$  is otiose and its omission is easily explained; on the other hand, it would be difficult to understand why such a Hebraism would be introduced in the tradition. The  $\alpha\upsilon\tau\acute{\alpha}$  is clearly Deut.

At 18<sub>12</sub>  $\aleph$   $\aleph$  is literally rendered by Deut as  $\acute{\alpha}\pi\acute{\omicron}$   $\pi\rho\omicron\sigma\acute{\omega}\pi\omicron\nu$   $\sigma\omicron\nu$ . Ra adopted the shorter text of B V n Latcod 100 Hes 5 Ruf Num XVI 7 Spec 55 Aeth Arm  $\alpha\pi\omicron$   $\sigma\omicron\nu$ . The phrase modifies  $\acute{\epsilon}\xi\omicron\lambda\epsilon\theta\rho\acute{\epsilon}\upsilon\sigma\epsilon\iota$ . The omission is only sparsely supported in the tradition resulting in a more idiomatic expression, and it is secondary.

18<sub>19</sub>  $\tau\acute{\omega}\nu$   $\lambda\acute{\omicron}\gamma\omega\nu$   $\alpha\upsilon\tau\acute{\omicron}\upsilon$ ] > B oI-707 b n 392 407' Cyr VI 768 VII 105 IX 892 Latcod 100 Cyp Quir I 18 Arm Bo = Ra

The Deut context is  $\delta\varsigma$   $\bar{\alpha}\nu$   $\mu\acute{\eta}$   $\acute{\alpha}\kappa\omicron\upsilon\sigma\eta$   $\tau\acute{\omega}\nu$   $\lambda\acute{\omicron}\gamma\omega\nu$   $\alpha\upsilon\tau\acute{\omicron}\upsilon$ ,  $\acute{\omicron}\sigma\alpha$   $\bar{\alpha}\nu$   $\lambda\alpha\lambda\acute{\eta}\sigma\eta$   $\delta$   $\pi\rho\omicron\phi\acute{\eta}\tau\eta\varsigma$  . . . . The genitive modifier for  $\acute{\alpha}\kappa\omicron\upsilon\epsilon\iota\nu$  is typical Deut language, whereas a relative clause in the accusative as direct object of  $\acute{\alpha}\kappa\omicron\upsilon\epsilon\iota\nu$  normally does not occur, though cf 5<sub>27</sub>. The B text is certainly secondary.

24<sub>16</sub>  $\acute{\epsilon}\nu$  B 630<sup>c</sup> 319 Tht I 268 Arm] > rell = Ra

The majority reading is apparently secondary. The prepositional phrase modifies  $\acute{\alpha}\pi\omicron\theta\alpha\nu\epsilon\acute{\iota}\tau\alpha\iota$ . This verb is never modified directly by a dative in Deut; whenever a dative is involved in a verbal phrase of which the head word is the verb  $\acute{\alpha}\pi\omicron\theta\eta\gamma\acute{\iota}\sigma\kappa\epsilon\iota\nu$  it is governed by  $\acute{\epsilon}\nu$ ; cf 4<sub>22</sub> 20<sub>5</sub>  $\epsilon$  and 7.

29<sub>12</sub>  $\sigma\epsilon$  F<sup>b</sup> M<sup>m</sup>g 963 G-58-426-707 d 53'-56 n 343 t 407' Arm<sup>ap</sup> Syh(vid)]  $\nu\omicron\varsigma$  Arm<sup>te</sup>;  $\sigma\eta\mu\epsilon\rho\nu$  82; +  $\sigma\eta\mu\epsilon\rho\nu$  376; > rell = Ra

The  $\sigma\epsilon$  is here the necessary subject of  $\pi\alpha\rho\epsilon\lambda\theta\epsilon\acute{\iota}\nu$  if it is to express the parent text correctly ( $\aleph$   $\aleph$ ) since its omission would presuppose the plural  $\nu\mu\alpha\varsigma$

which indeed Arm<sup>te</sup> represents (cf v. 10). Since 963 already has  $\sigma\epsilon$  it seems clear that Deut correctly rendered the Hebrew, and the omission of  $\sigma\epsilon$  is a secondary error.

Incidentally at v. 16 Ra omitted  $\acute{\omega}\varsigma$  2°, an omission supported only by 44-107'. This must have been unintentional on Rahlfs' part, since it does not accord with the usual principles underlying his text.

30<sub>11</sub>  $\acute{\epsilon}\sigma\tau\omega$  2°] > B 72-376  $d$ -106 W<sup>1</sup>-54-75' Tht Dt Arm = Ra

$\acute{\epsilon}\sigma\tau\omega$  2° is the rendering of  $\aleph\aleph$  as is the case in the coordinate clause with  $\acute{\epsilon}\sigma\tau\omega$  1°, and again in the following clause (v. 12). The omission in the B text is probably due to an attempt to improve the style.

In v. 16 Ra also adopts the B text in omitting  $\delta\acute{\epsilon}$  (also omitted by 376  $d n t$  71 55 319 Aeth). This is, however, completely contrary to Deut's method of translation. The casuistic laws introduced by  $\acute{\epsilon}\acute{\alpha}\nu$  are in Deut followed by  $\delta\acute{\epsilon}$ , and this is extended to all other  $\acute{\epsilon}\acute{\alpha}\nu$  constructions whenever such a clause introduces a sentence or larger syntactic unit.

34<sub>5</sub>  $\acute{\epsilon}\kappa\epsilon\acute{\iota}$ ] > B 72'  $b n$ -127 318 68'-120 55 59 407' PsClem 74 Lat<sup>cod</sup> 100 Lib geneal 496 Aeth Arm Bo = Ra

The shorter text is less tautological than Deut, since the place designation is specifically given as  $\acute{\epsilon}\nu$   $\gamma\eta$   $M\omega\acute{\alpha}\beta$ , but the lectio difficilior is clearly original. Deut represents  $\aleph$  literally, and the B text is the result of smoothing out the text.

J. Changes in word order in the tradition may be due to a variety of factors, Hebrew influence, style, or carelessness and are not always easy to assess. In the notes that follow only those passages in which Deut and Ra disagree are discussed.

14<sub>1</sub>  $\kappa\alpha\acute{\iota}$   $\acute{\epsilon}\acute{\iota}\pi\alpha\tau\acute{\epsilon}$  /  $\mu\omicron\iota$ ] tr B V W<sup>1</sup> 71'-318-527 Lat<sup>cod</sup> 100 Arm = Ra

The order of the B text is quite contrary to the general style of Deut which usually has the dative pronoun following the verbs of speech as in  $\aleph$ . The text of B is probably merely a stylistic variant.

21<sub>4</sub>  $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$   $\acute{\alpha}\nu\tau\omicron\iota\varsigma$  A F 381'-426- $\sigma$ II-707 413\* 106 129  $t$  121 55 59 Lat<sup>cod</sup> 100 Arab Syh]  $\acute{\alpha}\nu\tau\omicron\iota\varsigma$   $\sigma$   $\theta\epsilon\omicron\varsigma$  B\*  $b$  71'-527 Arm Sa = Ra;  $\acute{\alpha}\nu\tau\omicron\iota\varsigma$   $\bar{\alpha}\varsigma$   $\sigma$   $\theta\acute{\epsilon}\varsigma$  B<sup>c</sup> V 376-707 246 630 407' Aeth;  $\acute{\alpha}\nu\tau\omicron\iota\varsigma$   $\sigma$   $\bar{\alpha}\varsigma$  54; tr 963(vid) 53'-56  $n$ -54 Bo = Compl; +  $\sigma$   $\theta\acute{\epsilon}\varsigma$  82 392;  $\kappa\upsilon\rho\iota\omicron\varsigma$   $\sigma$   $\theta\epsilon\omicron\varsigma$   $\acute{\alpha}\nu\tau\omicron\iota\varsigma$  rell

This is a particularly difficult problem as the variety of readings in the tradition shows. The words occur in the context  $\kappa\alpha\theta\acute{\omicron}\tau\iota$   $\acute{\omega}\mu\omicron\sigma\epsilon\nu$   $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$   $\acute{\alpha}\nu\tau\omicron\iota\varsigma$  which is =  $\aleph$ . An analysis of usage of parallel clauses in list A 1 above is unfortunately largely irrelevant since the verbal modifier in parallel clauses is usually a noun phrase rather than a dative pronoun. The only real parallel is at 31<sub>23</sub> where

the word order is the same as above. The order chosen here is =  $\aleph$  and is well-supported in the tradition.

414  $\epsilon\upsilon\mu\acute{\alpha}\varsigma\ \alpha\upsilon\tau\acute{\alpha}$ ] tr B 414-417 53' ( $\nu\mu\epsilon\iota\varsigma$ )-56' 321' = Compl Ra

When an infinitive has both a pronominal subject and object Deut normally has the order: infinitive—subject—object, in exact correspondence to the Hebrew. The reversed order in the weakly supported variant text of B is simply an error and results in potential confusion since both pronouns are accusative.

529  $\epsilon\acute{\iota}\nu\alpha\iota\ \omicron\upsilon\tau\omega\varsigma$  (aut ovτω) A B<sup>c</sup>(vid) M 963 O'-82-707 d f-56<sup>txt</sup> t 121-392 z 55 509 Chr I 301 <sup>Lat</sup>Aug Deut 11 Arm<sup>te</sup> Sa Syh = edd] om  $\epsilon\acute{\iota}\nu\alpha\iota$  59; om  $\omicron\upsilon\tau\omega\varsigma$  56<sup>txt</sup> 318; tr rell = Ra

Since Deut renders its parent text freely here, only the text tradition can decide the order. The added evidence of 963 as an early witness makes the Deut word order likely as original.

624  $\eta\mu\acute{\iota}\nu\ \eta\acute{\iota}$ ] tr ( $\nu\mu\nu$  106<sup>c</sup> <sup>pr</sup>m 799\* La) B F 15'-426 d-125 56' 54'-75 74-134<sup>mg</sup>-799 71'-318 128-630' 509 <sup>Lat</sup>codd 100 Arm Syh = Compl Ra

$\aleph$  does not have a verb here so only usage and the text tradition can be decisive. In similar contexts Deut except for 529  $\eta\acute{\iota}\ \alpha\upsilon\tau\omicron\iota\varsigma$  always has the verb following the dative pronoun, which should be decisive here in view of the divided tradition.

923  $\epsilon\upsilon\mu\acute{\alpha}\varsigma\ \kappa\acute{\upsilon}\rho\iota\omicron\varsigma$ ] tr ( $\eta\mu\alpha\varsigma$  W<sup>1</sup>) B F V G-426-*oII*-707 f-129 n 799 55 59 = Compl Ra

A common order in Deut is inflected verb—pronominal object—subject, as is the case here. The unusual order of the variant text is probably due to hexaplaric influence since  $\aleph$  has יהוה אתכם.

So too at 1226  $\sigma\omicron\iota\ \gamma\acute{\epsilon}\nu\eta\tau\alpha\iota$  is reversed in B O 551 b d n t-370 z 407' Arm Syh; the B text is the direct result of hexaplaric influence,  $\aleph$  having יהי לך =  $\gamma\epsilon\nu\omega\rho\tau\alpha\iota\ \sigma\omicron\iota$  Eus VI 13.

1231  $\kappa\upsilon\rho\acute{\iota}\omicron\nu\ \acute{\alpha}$  B 426 <sup>Lat</sup>codd 91 92 94—96] a o  $\kappa\upsilon\rho\iota\omicron\varsigma$  19 246 71';  $\kappa\upsilon\rho\iota\omicron\varsigma$  72 120-122\* 59 509 Aeth; om  $\kappa\upsilon\rho\acute{\iota}\omicron\nu\ n$  <sup>Lat</sup>codd 100 Arm; a  $\kappa\upsilon\rho\iota\omicron\varsigma$  rell = Ra

The text of B must here be Deut as  $\aleph$  demonstrates.  $\aleph$  has כִּי כָל תּוֹעֵבַת יְהוָה אֲשֶׁר שָׂא. Since תּוֹעֵבַת is a bound form Deut must have had a genitive modifier. The majority reading probably resulted first of all from a dittograph after  $\beta\delta\epsilon\lambda\acute{\omicron}\gamma\text{-}\mu\alpha\tau\alpha$  creating  $\beta\delta\epsilon\lambda\omega\gamma\mu\alpha\tau\alpha\ \alpha$ , after which the text was adjusted to  $\beta\delta\epsilon\lambda.\ \alpha\ \kappa\upsilon\rho\iota\omicron\varsigma$ , a sensible but secondary interpretation.

1414  $\kappa\alpha\iota\ \acute{\iota}\epsilon\rho\alpha\kappa\alpha\ \kappa\alpha\iota\ \tau\acute{\alpha}\ \delta\acute{\omicron}\mu\omicron\iota\alpha\ \alpha\upsilon\tau\acute{\omega}$ ] post (16)  $\kappa\alpha\tau\alpha\rho\acute{\alpha}\kappa\tau\eta\gamma$  tr B b d<sup>(-106)</sup> n-458 t z-83 55 509 <sup>Lat</sup>codd omn Aeth Sa<sup>1</sup> = Ra

The word order in this section on clean and unclean animals is scrambled in the tradition. Note that in Sa mss the same confusion on the proper location of the above phrase exists, Sa<sup>1</sup> going with the B tradition and Sa<sup>17</sup> with Deut.

Ms 407 places the phrase after *ἔποπα* in v. 16. In view of the uncertainty it seems wise to remain with the majority text which incidentally also agrees with  $\mathfrak{M}$ .

15<sub>16</sub> *ἔστιν αὐτῶ]* tr (αυτου 458) B n = Ra

Since  $\mathfrak{M}$  simply has  $\text{ἵ}$  only the tradition can decide and the slight support for the variant order is no good basis for abandoning the majority order. Similarly in 16<sub>10</sub>  $\mathfrak{M}$  is of no help in the order of *ἰσχύει / ἡ χεῖρ σου*, and again the reversed order of Ra is only weakly supported, i. e. only by B V z and <sup>Lat</sup>cod 100. At 18<sub>20</sub> the placement of *ῥῆμα* after *ἐπὶ τῶ ὀνόματί μου* is supported only by B V 54'-75' z Arm Bo = Ra. The B text is contra  $\mathfrak{M}$  and was probably made in order to place the antecedent to the *ἔ* clause immediately before it.

22<sub>17</sub> *νῦν αὐτός]* tr A F M oI' f<sup>-246</sup> 30' γ 55 59 319 <sup>Lat</sup>Aug Deut 33 Bo = Ra

$\mathfrak{M}$  is irrelevant here and the order can only be established on grounds of the text tradition. The A tradition is probably purely the result of stylistic preference, and it is here better to choose the B (and majority) word order.

28<sub>11</sub> *ἐκγόνοις τῶν κτηνῶν]* et γενήμασιν τῆς γῆς tr B V b 106 n t 18'-120-630' 55 407' <sup>Lat</sup>codd 100 104 Aeth Arm Co = Ra

The order of Deut is =  $\mathfrak{M}$ . For the parallel usage in Deut of the list in A 40 above. From these parallel passages it will be seen that the order of the B text is due to the influence of the common order.

28<sub>19</sub> *εἰσπορεύεσθαι]* et ἐκπορεύεσθαι tr B 55 = Ra

The order of the B text is simply a scribal mistake as a glance at  $\mathfrak{M}$  demonstrates, and only an unthinking reliance on B could result in Ra's choice.

29<sub>10</sub> *σήμερον πάντες]* tr B 72 320 53' n 318 68'-83 59 = Ra

There is a great deal of confusion in the tradition at this point, some witnesses omitting either *σήμερον* or *πάντες*, others reversing the order but inserting *ὠδε* (*d t* 509). 963 omits *πάντες*. The order of Deut is =  $\mathfrak{M}$ , and that of B is probably due to an attempt to link the subject modifier *πάντες* more intimately to the verb *ἑστήκατε*.

29<sub>15</sub> *ὠδε / μεθ' ἡμῶν]* tr A M 129-246 767 γ<sup>(-71)</sup> 68'-83 319 = Sixt Ra; om *ὠδε* 963 75' <sup>Lat</sup>cod 100 Arm

There is a great deal of confusion concerning the word order of *ὠδε μεθ' ἡμῶν σήμερον* (=  $\mathfrak{M}$ ). E. g. B has *ὠδε σημερον μεθ νμων*. That *ὠδε* must stand first in the order seems clear from the context since *τοῖς μὴ οἴσω* immediately precedes and the emphasis must fall on "those who are not here." It would seem prudent particularly in view of the confusion in the tradition to adopt Deut as the original text here.

30<sub>14</sub> ἐγγυς σοῦ / ἐστὼ] ἐστὼ σου ἐγγυς B 707 18-120 509 <sup>Lat</sup>cod 100 = Ra; tr 82 W<sup>I</sup>. 54-458

ℳ has כִּי קָרוֹב אֵלָיךְ, i. e. it has no verb; it is, however, contrary to the order of the B text. The small support for the variant text militates against its priority, and the majority reading is likely original.

33<sub>11</sub> ἐπανεστηκότων ἐχθρῶν] tr B 85<sup>ms</sup>-344<sup>ms</sup>-346<sup>ms</sup> 318 407' Chr I 80 = Ra

The context is *καταξὼν ὁσφὺν ἐπανεστηκότων ἐχθρῶν αὐτοῦ*, an approximate rendering of ℳ's *מהץ מתנים קמיו*. Deut added *ἐχθρῶν* to identify the *ἐπανεστηκότων* with *αὐτοῦ* representing the suffix of *קמיו*. The B text then is an inner Greek attempt to clarify Deut. It should be noted that the B tradition (including 58-426 85<sup>ms</sup>-344<sup>ms</sup>-346<sup>ms</sup> 318 407' Chr I 80 = Ra) further changed the *αὐτοῦ* to *αὐτω* which then modifies not *ἐχθρῶν* but *ἐπανεστηκότων*.

K. Whether or not the conjunction *καί* is original must usually be decided by an assessment of the text tradition. In the following instances the *καί* is secondary.

8<sub>7</sub> *πηγαί* B\* G-376' <sup>Lat</sup>cod 100] pr *καί* rell = Ra  
10<sub>17</sub> δ 5° A F<sup>b</sup> 58 d 767 t Bo] pr *καί* F V O<sup>-376</sup> 56-129 121-392c 68'-83-120 = Q Sam;  
*καί* rell = Ra  
11<sub>22</sub> *πορεύεσθαι*] pr *καί* B C' b s 319 407' <sup>Lat</sup>cod 100 Aeth<sup>-M</sup> = Sixt Ra  
28<sub>68</sub> ἐν τῇ ὁδῷ B Aeth<sup>M</sup>] *καί* τῇ ὁδῷ 426; pr *καί* rell = Ra

At 8<sub>7</sub> Deut has interpreted a list of three *עֵינַת וְתַהֲמַת מִיָּמִים נְחָלִי* as two by combining the last two into a genitival construction (*χείμαρροι ὑδάτων*) *πηγαί ἀβύσσων*. Most witnesses combine the two noun phrases with a *καί* quite naturally. The lack of *καί*, however, is = ℳ, and is clearly original, since it would be difficult to visualize copyists omitting it. At 10<sub>17</sub> two variants must be considered. The word *ἰσχυρός* occurs in a list of three attributive adjectives modifying *ὁ θεός*, i. e. *ὁ μέγας ὁ ἰσχυρός καὶ ὁ φοβερός*. As in Hebrew all three are necessarily articulated, and there can be no question of the originality of the article before *ἰσχυρός*. Nor was a *καί* present before *ὁ ἰσχυρός* either in ℳ or in Deut. The *καί* may well have been added in the tradition when the *ὁ* fell out (by haplography after *ς*) to join the two adjectives.

The secondary *καί* in 11<sub>22</sub> is similar to that of 10<sub>17</sub> in that it is inserted between the first and second of two coordinate phrases in a list of three. It too is clearly secondary. In the final example the *καί* must also be secondary. It would hardly have been dropped in the tradition had it been Deut. It was probably added exegetically to distinguish the two contiguous *εν* phrases, though it is actually quite unnecessary.

The reverse tendency may also be noted.

13<sub>9</sub> *καί* 1°] > B b 85<sup>ms</sup>(vid) z<sup>-83</sup> 407' <sup>Lat</sup>cod 100 Cyp *Fortun* 5 FirmMat *Err* XXIX 1  
Luc *Parc* 2 Tert *Scorp* 2 Aeth<sup>-CG</sup> Arm<sup>te</sup> = Ra ℳ  
14<sub>5</sub> *καί* 5°] > B n 407' <sup>Lat</sup>codd 91 92 94—96 100 Bo = Ra Sam



14<sub>20</sub> *καί* 1°] > B O d n t <sup>Latcod</sup> 100 Bo Syh = Ra Μ  
 18<sub>11</sub> *καί* 2°] > B 72 C'' b n s 630<sup>c</sup> 28 407' 646 Cyr X 724 <sup>Latcod</sup> 100 Arm = Ra  
 34<sub>12</sub> *καί* 1°] > B 707 b n 30'-343' 59 319 407' Aeth Arm Bo = Ra

In two cases, 13<sub>9</sub> and 14<sub>20</sub>, the secondary omission happens to correspond to Μ but the *καί* is nonetheless original being based on a dittography of the *waw* in the parent text. In 14<sub>5</sub> *καί* before *ῥοῦγα* seems original since the translator has strung along the entire list of permitted animals as joined by *καί*. It would be unusual indeed to have omitted *καί* between nos. five and six but retaining it between the final pair, i. e. six and seven. In fact this same pattern is followed throughout this entire section; cf in particular vv. 12—17. In 18<sub>11</sub> the *καί* in question joins the last two in a list and this would be quite normal in Deut's style. The omission of *καί* 1° of 34<sub>12</sub> in the text tradition may have been due to an attempt to improve the style. It was however intended by Deut to represent a "both . . . and" construction as in Μ.

7<sub>25</sub> *καί* 1° B\* 646 Arm] η 15-82 C'' 55 319 Pal; *ουδε* rell = Ra

The *καί* is the coordinator in the common pair *ἀργύριον καὶ χρυσίον* and modifies *οὐκ ἐπιθυμίσεις*. The *ουδε* tradition is stylistically preferable whereas *καί* is the Hebraic rendering of the conjunction in כַּוְוהוּ. No scribe would have changed *ουδε* to *καί*, since both *ουδε* and *καί* would have represented Μ adequately. Only *καί* can here be considered as Deut.

8<sub>16</sub> εῖ] pr *καί* B O-58-72 d<sup>(-125)</sup> 127 t 71'-527 509 Arm Syh = Ra | *ποιῆσαι*] *ποιηση*  
 B V O-72 52 246 127-458 799 <sup>Latcodd</sup> 91 92 94—96 Arm Syh = Ra

The variants above pertain to the following context: (*ἵνα κακώση σε καὶ*) *ἐκπειράσῃ σε εἶ σε ποιῆσαι* = נִסְתָּךְ לְהִיטִיב in Μ. The text of B represents a restatement by which the infinitive is levelled out to parallel the coordinate subjunctives preceding it after which the introduction of *καί* is automatic, thereby creating a *κακώση . . . καὶ ἐκπειράσῃ . . . καὶ σε ποιήσῃ* construction, whereas Deut and Μ intend the infinitive as expressing the divine intent of the temptation.

11<sub>8</sub> *εἰσέλθῃτε καὶ*] *εἰσελθόντες* B 376 b = Ra

The phrase following is *κληρονομήσῃτε τὴν γῆν*. Deut renders this combination of "enter" and "inherit" inconsistently as the list in A 13 above shows. The subordination in the variant is probably due to an attempt to improve the Greek. Its weak support in the tradition also calls it into question. It would seem feasible to consider the *καί* construction as Deut.

L. Problematic instances involving change in lexeme are infrequent. When no semantic change is involved as for 10<sub>3</sub> *ὥσπερ*] *ὡς* B O n 30'-343' 120-630<sup>c</sup> 509 = Ra the text tradition alone can decide. So too at 7<sub>12</sub> *καθά*] *ο* B 30-343' 509 <sup>Latcod</sup> 100 Aeth Arab = Ra the support for the variant text

is weak, where either of the two readings are attested in Deut in similar contexts; cf list in A 1 above. The variant *καθο* as read in 963 376' C<sup>77-77</sup> 552 246 85-130\*-321'txt-730 128-669 28 319 might well be considered, but this never occurs in similar contexts in Deut, and *καθά* is probably Deut here.

18 *εἰσελθόντες*] *εἰσπορευθέντες* B b f<sup>-129</sup> 344<sup>mg</sup> 71'-527 630<sup>c</sup> 416<sup>mg</sup> = Ra; *πορευθέντες* M<sup>mg</sup> 537 n<sup>-767</sup> 85' mg 509

227 *πορεύσομαι*] *παρελύσομαι* B\* F V 29-72 b 106 W<sup>I</sup>-127 85' mg-321' mg-344 mg-730 t 59 = Ra; *παρελύσωμαι* (-με 30) 767 30

For 18 only the text tradition can decide since  $\aleph$  has  $\text{באו}$  which both verbs regularly render in Deut, though *εἰσερχομαι* is far more frequently employed. Since the support for the variant is not strong *εἰσελθόντες* is to be preferred. Though the variant text has much stronger support in 227 it is much more obviously secondary. The verbal constructions in the verse read *παρελύσομαι . . . πορεύσομαι . . . ἐκκληνῶ* which exactly render the parent text's . . .  $\text{אעברה אסור . . . אלך}$ . The equivalent for the second verb is *πορεύσομαι* and not the variant reading which has crept in under the influence of *παρελύσομαι* earlier in the verse.

210 *ἰσχυρόν* 963] *ἰσχυροντες* B V 71'-527 630 407' Aeth = Ra

The context reads *ἔθνος μέγα καὶ πολὺ καὶ ἰσχυρόν*. For similar contexts of list in A 20, from which it is clear that the participial form of *ἰσχύειν* is alien to it; in fact the form never occurs in Deut at all. The reading *ἰσχυρόν* is clearly Deut.

58 *γλυπτόν* 963] *ειδωλον* B 85' mg-321' mg-344 mg 407' Cyr III 77 928 980 Did 506 Or I 7 *Cels* IV 164 *Eph* 569 <sup>Lat</sup>Aug *Cons evang* I 41 *Prisc Tr* II 47 *Tert Idol* 4 = Ra

514 *ἐντός τῶν (> 963) πυλῶν σου* 963] *παροικων εν σοι* A B F M<sup>mg</sup> 29-72 C<sup>77(-417 529)</sup> b 56' n s<sup>-85' mg 321' mg</sup> 71'-121 z<sup>-83</sup> 28 59 Arab = Ra

In both instances above the B text is clearly secondary, being taken over from the familiar parallel forms of the Decalogue in Exod 20; cf vv. 4 and 10 resp. For 58 the text is further assured in that *ειδωλον* never renders  $\text{פסל}$  in Deut whereas *γλυπτός* is its regular equivalent.

926 *κληρονομίαν*] *μεριδα* B M<sup>mg</sup> V 106 n 85 mg-321' mg-344 mg t 55 Aeth Sa = Ra

Usage is here decisive since *μερίς* is used in Deut only for  $\text{לקח}$  and not for  $\text{נהלה}$  which is normally rendered by *κληρονομία*.

1117 *ὀργισθῆ]* *οργη* B F oI-72 73' 458 85 799 71'-527 18 407 Bo = Ra

The context in Deut makes it almost certain that *οργη* cannot be original (*καὶ θυμωθεῖς . . . καὶ συσχηῖ*), since *καὶ* 2° is unquestioned as being Deut. The participial construction would normally demand the excision of *καὶ* 2°. The coordinate clauses must then both have inflected verbs as is the case in the majority reading supporting *ὀργισθῆ*.

1517 *ὄς]* *ωτιον* B O b d n t = Ra

The variant B text is clearly secondary. The word does not occur in Deut at all, whereas οὐς is the regular rendering of וְאִ. Similarly at v. 22 where B (= Ra) substituted *εδεται* for *φάγεται* Deut usage is decisive. *φάγεσθαι* occurs regularly in Deut whereas *ἔδεσθαι* occurs only in 12<sub>22</sub> and there is no good reason to accept this unique reading of B.

17<sub>10</sub> ῥῆμα] *πραγμα* B M<sup>ms</sup> 75' 85<sup>ms</sup>-321' <sup>ms</sup> 407' Cyr I 881 Sa = Ra

Both *ρημα* and *πραγμα* occur as regular renderings of דבר and the two are often confused in the tradition. Here only ῥῆμα can be correct in view of the context since it is something δὲν ἀναγγεῖλωσίν σοι. Furthermore the support for the B reading is scattered and the variant need not be taken seriously.

18<sub>3</sub> τὰς θυσίας] *τα θυματα* B b d n 85<sup>ms</sup>-321' <sup>ms</sup> t 18'-120-630' 407' 646 Cyr I 861 = Ra

The Hebrew word is תזבח. Deut never renders this by *τα θυματα* whereas *θυσία* renders תזבח also at 12<sub>27</sub> 32<sub>33</sub> 33<sub>19</sub>. This is hardly definitive, but since Deut has been retained in the majority of witnesses, it is probably to be preferred.

18<sub>5</sub> πᾶσας τὰς ἡμέρας 848] *pr εν τοις* (> M V n<sup>-127</sup> 85-321') *υιοις* (> V) *ισραηλ* M V d f<sup>-56<sup>txt</sup></sup> n<sup>-127</sup> 85<sup>ms</sup>-321' <sup>ms</sup> t Co; *εν τοις υιοις ισραηλ* B = Ra

The phrase *εν τοις υιοις ισραηλ* occurs often in Deut (cf 17<sub>20</sub> which may well be the immediate source of the variant text) and probably crept into the text to modify *αὐτὸς καὶ οἱ υἱοὶ αὐτοῦ*. It is not present in M which has כל הימים, i. e. = Deut. The unique omission of *πᾶσας τὰς ἡμέρας* need hardly be taken seriously.

25<sub>2</sub> ὁ ἀσεβής 957 72 d 53' n 30' t 407] > 392; *ο ασεβων* *rell* = Ra

Since Deut uses *ἀσεβής* only here and *ἀσεβῶν* only in v. 1, and there is only slight semantic variation, the text tradition alone can decide. Since 957 is to be dated from the 2nd century B. C. it would seem prudent to follow its text here.

33<sub>24</sub> ἐδλογημένος] *ευλογητος* (*ευλογ<sup>r</sup>* 458; *-τον* 75) B 58-376'-707 b<sup>-537</sup> n 318 59 509 = Ra

The variant reading is not usually employed by Deut for ברוך; in fact, it occurs only at 7<sub>14</sub>. On the other hand, the participle occurs regularly; cf 28<sub>3</sub> (twice) 4 5 6 (twice) 33<sub>20</sub>. The B text is also not strongly supported, and the participle seems clearly original.

M. 1. A number of instances involving the nominal system are problematic. The following list involve the itacism *ει/ι*.

23<sub>4</sub> ζωργίαν 963] *ζωργειαν* B<sup>c</sup> 29-72 46-52-77-413-414'-422-550\*-552-616<sup>c</sup>-761 85 18 28 59 = Ra

18<sub>11</sub> ἐπάδων] *επαιδων* M; *επαιδων* B\* 54 = Ra; *επαιδων* (-δων 72) A B<sup>c</sup> 58-72-82\* (c pr m) W<sup>I</sup>-75 59 319 509

21<sub>17</sub> πρωτοκεῖα (πρωτοκεια 426) A B 15-29-426 56 W<sup>I</sup>-127\* 130-344-346<sup>c1</sup> 121 122  
319] -κνια 53; -κια rell = Ra

For the correctness of the -*ριαν* ending in 2<sub>34</sub> of the discussion in Walters (37). Similarly for the originality of -*κεῖα* over -*κια* at 21<sub>17</sub> of Walters (52). The spelling at 18<sub>11</sub> is more difficult. Crönert (47, n. 2) already recognized that the *α* vowel is in origin *αι*, i. e. that the spelling of *επαειδων* in B 54\* is an itacism for *επάιδων*. In fact Walters (69) argues for the originality of *επάιδων*; since iota subscripts were normally spelled adscript in the time of Deut he is certainly correct in this assumption.

3<sub>11</sub> *πήχεων* 1°] -*χων* B\* F 376'-οII<sup>-707</sup> *f*<sup>-129</sup> 71'-527 59 Th<sup>t</sup> I 152<sup>ap</sup> Dt<sup>ap</sup> = Compl Ra |  
*πήχεων* 2°] -*χων* B\* 72-426 Th<sup>t</sup> Dt<sup>ap</sup> = Ra

The uncontracted and earlier form attested in the above cases in the majority tradition is probably original, though the contracted form is already attested in the 3rd century B. C. and well attested in the next; cf Maysen I 1.267.

7<sub>26</sub> *ανάθεμα* et *ἀνάθεμά*] *αναθημα* B = Ra

Both spellings of the word are possible, the Deut spelling being the preferred Hellenistic form. The -*θεμα* form is found throughout the Egyptian papyri, cf Crönert (284). There is no good reason for adopting the uniquely attested spelling of the B text.

14<sub>12</sub> *άλιατεον* F<sup>b</sup>] *αλιετον* (*αλυετ.* 376\*) A F G-376-618 76-370\* 71'-121 55 59 319;  
*αλιατον* B 707 500 W<sup>I</sup>-75 85-343 669 28; *αλαιετον* C<sup>''</sup>-500 *b*<sup>-537</sup> 54' 30'-321-346<sup>m</sup><sub>g</sub>  
18'-630 = Sixt Ra

The word in question is a compound involving *ἀετός*. LS argues that the form *αλαιετος* is a poetic and rare spelling. In the simplex form *αιετος* is attested in early Attic inscriptions, Aratus and Pindar, which led to the unusual *αλαιετος* spelling. Walters (80) argues for the popular spelling *αλιετος* as an example of hyphaeresis, but this would be a later development explaining the popularity of the reading, not its originality.

15<sub>12</sub> *ἐφέτειον* 73'] *επειτιον* (*εππ.* 55) F<sup>b</sup> 64 *b*<sup>-537</sup> *d* 56'-664 *n*<sup>-127c</sup> 85<sup>m</sup><sub>g</sub> 74'-76' 71'-121 55<sup>c</sup>;  
*οπητιον* 537; *απητιον* 527; *επαιτιον* G 53; *επετειον* 426-οI<sup>-64</sup> 414-422 343 602-799  
18'-83-630' 646; *εφεστιον* 58; -*τειω* 528; inc 761\*; *εφειτιον* F rell = Ra

For the correctness of the -*τειον* spelling of the discussion in Crönert (151, n. 3). For the aspiration of the same reference.

22<sub>6</sub> *νοσσοῖς*] *νεοσσοις* (c var) F<sup>c</sup> pr<sup>m</sup> O-58 413<sup>c</sup>-414-528-616<sup>c</sup> *d* 54-75' 730 74-76' 18<sup>c</sup>-  
68'-83-120 55<sup>c</sup> Cyr I 560 = Ra | *νοσσῶν*] *νεοσσων* (*γεωσσ.* 44) F<sup>b</sup> 72-82 57'-414'-  
422-528-616<sup>c</sup> 44-107' 53' 54-75' *t* 18<sup>c</sup>-68'-83-120<sup>c</sup> 55<sup>c</sup> 319 Cyr I 560 = Ra

It should be noted that earlier in the verse *νοσσιᾶ*] *νεοσσια* 82-376 *d* W<sup>I</sup>-127-767 134'-799 occurs where, however, Ra accepts the contracted form. The bisyllabic forms are commonly attested Hellenistic forms. In the LXX gene-

rally these are only barely attested, and there is good reason to follow general LXX usage here. For the occurrence of both forms of Crönert (132, n. 4).

2. A number of instances involving change in number need discussion.

6<sub>s</sub> ἀσάλευτα] -τον (σαλ. 767\*) A B n<sup>-127</sup> 30'-344<sup>ms</sup> 318 630<sup>c</sup> 55 509 Aeth Arm<sup>te</sup> = Ra  
 11<sub>18</sub> ἀσάλευτα] -τον A B F M V 58-82-426-707 d 56-129 n<sup>-54</sup> 767\* t 121-318-392 55 59  
 407' Aeth = Ra; σαλενον G 767\*

In both cases the context is καὶ ἔσται ἀσάλευτα (πρὸ ὀφθαλμῶν . . .) for מ: מוהי לטוטפו. The variant singular is in both cases a secondary development due to ἔσται. It should be added that the translator was not consistent in the application of the classical concord rule for neuter plural subjects using singular verbs as predicates, and he tended to follow the Hebrew when possible. Here מ had to use the plural verb but Deut followed classical usage.

9<sub>4</sub> τὴν δικαιοσύνην B L<sup>at</sup>codd 100 104 Aeth Arm Sa<sup>18p</sup>] τας δικαιοσυνας rell = Ra  
 9<sub>6</sub> τὴν δικαιοσύνην C' 59 319 646 L<sup>at</sup>codd 100 104 Aeth Arm Bo Sa<sup>18p</sup> 13] τας δικαιοσυνας  
 rell = Ra  
 11<sub>28</sub> τὴν κατάραν b 54-75' 30' 18'-630' L<sup>at</sup>cod 100 Aeth-F Bo Pal = Sixt] αι καταραι B;  
 τας (> 127 321') καταρας rell = Ra

In all three cases Deut correctly renders the singular of מ. That the singular is original in both 9<sub>4</sub> and 6 is clear from the parallel in v. 5 where the same phrase occurs in the singular unanimously in the Greek tradition. The variant tradition represents an exegetical nicety by which the abstract "righteousness" is changed to "righteous deeds," but it is not what either מ or Deut intended. Similarly in 11<sub>28</sub> the singular alone can be original. V. 28 is paralleled by v. 27 τὴν εὐλογίαν, ἐὰν ἀκούσητε, which in v. 28 is τὴν κατάραν, ἐὰν μὴ ἀκούσητε. The plural probably arose by attraction to τας ἐντολάς, but this is irrelevant.

The opposite tendency may be seen at 23<sub>s</sub> εὐλογίας] -γίαν B 82 C'<sup>(-52')</sup> W<sup>L</sup>-54-75' 730 799 Phil II 290 Cyr I 893 Aeth Bo = Ra. Though the singular equals מ, the parent text is uncertain since Tar<sup>o</sup> supports the plural. Here the plural is used throughout the verbal modifiers "and the Lord thy God changed τας κατάρας εἰς εὐλογίας." Both nouns are singular in מ, but Balaam tried more than once to curse Israel, which attempt God frustrated each time. If τας κατάρας is correct (which the entire text tradition with the exception of Aeth supports), then εὐλογίας must also be correct.

12<sub>7</sub> ἐπιβάλητε τας χεῖρας] τὴν χεῖρα ἐπιβαλητε B = Ra; τας χεῖρας υμων ἐπιβαλητε d t;  
 ἐπιβαλης (-λεις 407) τὴν χεῖρα σου 344<sup>ms</sup> 407'

The context reads οὗ ἂν ἐπιβάλητε τας χεῖρας. There is too little support in the tradition for the preposed position of the modifier to merit serious consideration, whereas the singular is not in accord with normal usage in Deut. When the referee is plural, χεῖρ is normally plural as well (cf e. g. 125 27 236 33 s 42s). The only exceptions to the general practice in Deut are 11<sub>18</sub> ἐπὶ τῆς

χειρὸς ὑμῶν, 177 ἢ χεῖρ τῶν μαρτύρων, and 3227 ἢ χεῖρ ἡμῶν. In each of these three cases there is exegetical reason for the exceptional use of the singular. For 127 the parallel usage in v. 18 is also instructive.

1619 δῶρα 1°] δωρον B 29 d 54'-75 321' m<sup>s</sup> t 407' = Ra

δῶρα twice renders  $\Gamma\Pi\psi$  in the verse, i. e.  $\Gamma\Pi\psi$  is understood as a collective. Since δῶρα is immediately followed by τὰ γὰρ δῶρα ἐκτυφλοῖ it would seem odd for the translator to have differentiated in number between the two occurrences. Outside of these two instances δῶρον is used by Deut only twice to render  $\Gamma\Pi\psi$ , in 1017 using the singular, and in 2725, the plural.

3. Only five instances involving change in case obtain in which Ra adopted a secondary text.

107 χεῖμάροισι] -ροισι (c var) B b W<sup>1</sup>-127 120 509 Bo = Ra; -ροων 767 =  $\aleph$

1515 Αἰγύπτω] αἰγυπτου B G-376\* b 107\* f-129 W<sup>1</sup>-127 68'-83-120 319 = Ra; αἰγυπ<sup>π</sup> 73 458

3240 τὴν δεξιάν A B F 426-707 56 54 30-85<sup>txt</sup>.344<sup>txt</sup>.346<sup>txt</sup> 28 55 Cyr II 1253 IX 748] τῆ (τῆν 458\*) δεξια rell = Ra

3328 σίτου καὶ οἴνου] σιτω και οινω B V C''-417 30'-130 55 407' 646 = Ra

At 107 the B text probably arose by case attraction to the preceding word γῆ whereas the genitive is more likely in the context. Furthermore the misreading οἰ/ου occurs frequently. Though  $\aleph$  has the plural the 767 reading is hardly original, but rather arose through attraction to the ὑδάτων which follows it. τὴν δεξιάν is part of an oath formula at 3240 καὶ ὀμοῦμαι τὴν δεξιάν μου. The use of the accusative for that sworn by is good classical usage, whereas the dative becomes more and more frequent in Hellenistic Greek as e. g. at 613 and 1020. Since the context is here poetic the more classical usage might be argued; furthermore the oldest witnesses do support the accusative which seems here to represent Deut.

The passage 3328 presents a major translation difficulty. The context reads μόνος ἐπὶ γῆς Ἰακώβ ἐπὶ σίτου καὶ οἴνου. That the genitive was read for the words in dispute seems likely in view of the γῆς in the preceding prepositional phrase.  $\aleph$  reads for the above דגן ותירוש בדרך עין יעקב אל ארץ. For אל Sam reads על which in view of Deut's ἐπὶ is probably to be preferred. The word עין appears to have been read as על, and then על and על ארץ transposed which would then equal Deut exactly.

Whenever the word "Egypt" occurs after ἐν γῆ in Deut it always occurs in the dative, i. e. ἐν γῆ Αἰγύπτω in 130 515 621 1019 1612 2418 22 292 16 and 3411. Thus the genitive case in the variant which Ra follows in 1515 cannot be original. This is not necessarily applicable in other cases, however, since at 1110 ἢ γῆ Αἰγύπτου occurs with no variant in the text tradition on the last word.

4. Two instances of disputed gender occur.

1613 τῆς (ἄλωνός) του B O 529 = Ra

3316 τῆ (βάτω) τω B 58-426-707 130-344<sup>m<sup>s</sup></sup> 59 407 = Ra

In classical Greek *ἄλων* is feminine but in the LXX both genders are attested. Since the masculine is attested by only six mss it would seem prudent to adopt the feminine article as original. *βάτος* in the sense of “bush” is usually feminine but the masculine is also attested. For references cf LS. Since the more usual feminine is attested by all but eight mss, it is probably original.

5. Two instances of variant texts which concern the conjunction *ἀλλά* occur in which Ra adopts a secondary reading. Both at 20<sup>17</sup> and 19 Ra adopts the B variant *αλλ η*. After a negative either *ἀλλά* or *ἀλλ’ ἢ* can be used to introduce an adversative in the Egyptian papyri (cf Mayser II 3. 118ff.), and only the text tradition can decide. At v. 17 the variant reading is found only in B O-58 and in v. 19 only in B 246 18’-120-630’ 646; thus *ἀλλά* is probably to be preferred for the critical text.

N. Verbal forms present a large number of variants, some of which need elaboration. Two instances of a variant form which is homonymous occur which Ra adopted.

8<sub>3</sub> ἦδεισαν] εἰδησαν B M 707 16-500’-551<sup>c</sup> b<sup>-537</sup> 44 246 54-127\*-767 799 121 55 319 = Ra  
8<sub>16</sub> ἦδεισαν] εἰδησαν B\*(vid) M 707 500 54’-75 799 121 55 319 = Compl Ra

Also of interest here is 4<sub>35</sub> εἰδένα] εἰδησαι B = Ra; εἶδεσαι 509. The B readings are 1st aorist endings based on the *ἴειδ* stem, whereas Deut does not attest these late forms; cf also 32<sub>17</sub>(twice). In all cases the pluperfect of *οἶδα* is correct, as occurrences in the other inflections 13<sub>6</sub> ἦδεις and 13<sub>13</sub> ἦδειτε show. Cf also Walters (335f.).

Occasionally verbs whose inflections are similar create difficulties.

21<sub>13</sub> καθιεύται] καθιεται B 426 509 = Ra  
32<sub>43</sub> ἐκδικεῖται] -καται B 426 = Ra

In neither case is there really much doubt as to which text is the original. In 21<sub>13</sub> a glance at *ℳ* is decisive. *כשב* is properly rendered by the verb *καθίζω*, hardly by *καθιημι*. So too at 32<sub>43</sub> *ἐκδικέω* is much closer to *ℳ*’s *קם* than is *ἐκδικάζω*. Both variant readings arose through palaeographic confusion of two verbs, and incidentally are only attested in B plus one or two mss.

The proper spelling of a root is occasionally in doubt as the following two examples show.

13<sub>14</sub> ἐξερεννήσεις] ἐξερανν. A V 121; ερανν. B\* = Ra; ερενν. (-σης 664 630) B<sup>c</sup> 72 53’ 75’ 630<sup>c</sup>  
24<sub>20</sub> ἐλαιολογήσης] ἐλαιαλ. (c var) A F M V 82-376-οΓ<sup>-(58)</sup> 64 46<sup>c</sup>-616<sup>c</sup> d 56-129 n<sup>-767</sup> s 71-121-392 83 28 319 407 = Ra

According to Mayser (I 1. 95) the form *ἐραννᾶν* is not attested in the papyri in B. C. times, so that only the spelling with *-εν-* should be considered. Whether

the simplex or compound form is here original can not be decided by usage since it occurs only here in Deut. The simplex form is attested in only a few mss, but these include the oldest witness, viz. B. On the other hand the simplex form could easily be the result of parablepsis, and it is likely that *ἐξερρεν*. constitutes the original text. For the *ελαιο-* vs *ελαια-* problem only the spelling with *omicron* is correct (cf LS). The verb can only refer to gathering olives (*ἐλαιον*) not to olive trees (*ἐλαία*).

At 17<sup>20</sup> Ra adopted *μακροχρονιση* of B 82 (cf *μακροσημερευση* V) for Deut's *μακροχρο̅νιος* ῥ̅. There is inherently little basis for choice between the verb and the verbal phrase. The verb occurs at 32<sup>27</sup> but the phrase at 5<sup>16</sup> (cf also 4<sup>40</sup>). Since the verb is supported by only two witnesses it is probably wise to consider it the result of haplography due to the similarity of *-οσ-* in the uncial script.

At 29<sup>25</sup> Ra adopted the Hellenistic form *κατελιποσαν* attested only by B 707 for *κατέλιπον*. Deut does occasionally attest 1st aorist endings for 2nd aorist stems, but in general in the Pentateuch the 2nd aorist forms predominate. This Hellenization of the aorist became more and more prevalent in the later centuries but for a third century literary product only well-attested examples should be accepted as original text, and the majority form is here adopted.

Probably the most puzzling textual problem in Deuteronomy is the problem of change in number. On the whole Deut follows  $\aleph$  very closely. Occasionally a change was made due to the immediate context, especially where  $\aleph$  has an irregularity of number within a clause unit. The instances discussed below involve only those in which Ra and Deut disagree.

7<sup>2</sup> *ἐλεήσης*] *-σητε* (c var) B\* V b d n t(76 inc) 630<sup>c</sup> 509 Bo Pal = Sixt Ra  
 15<sup>23</sup> *φάγη*] *-γητε* (c var) n; *-γεσθε* B b Lat<sup>c</sup>cod 100 Arm<sup>ap</sup> Bo = Ra  
 28<sup>53</sup> *εἰσακούσης* B 630<sup>c</sup> Lat<sup>c</sup>cod 100 Aeth] *ακουσητε* (-ται 376) O; *-σετε* (-ται 799 319)  
 19 125 53' 458 799 318 630\* 55\* 59 319; *επακουσητε* 707; *-σητε* (c var) rell = Ra

In all three instances the singular must be original. All three verses use the singular 2nd person referent throughout both in Deut and  $\aleph$  and it is difficult to comprehend why the plural was accepted. More difficult is the choice of verb form at 7<sup>24</sup>.

*ἀπολείτε*] *-λεις* 318 Pal =  $\aleph$ ; *-ται* (c var) A B F M V O<sup>-376-64-72'</sup> 131<sup>ms</sup> b<sup>-537</sup>  
 f<sup>-53</sup> W<sup>I</sup>.75-127-767 76'-799 71'-392 18-68 59 Lat<sup>c</sup>cod 100 Aeth Arab Syh

$\aleph$  has the entire verse's referent in 2nd singular, whereas Deut has the singular only for the second half of the verse with the first half in the plural.  $\aleph$ 's  $\aleph$   $\aleph$  is rendered by *εἰς τὰς χεῖρας ὑμῶν*, and the next word  $\aleph$   $\aleph$  by *καὶ ἀπολείτε*. The variant arose by homonymy, i. e. *ai* for *ε*.

14<sup>22</sup> *οἴσεις*] *οισετε* B G(sub ÷)-426 77-616<sup>c</sup>-cI<sup>-46</sup> 528 d<sup>-44</sup> 54' 85<sup>c</sup>-130-321'-343-730 t 28  
 319 407' Lat<sup>c</sup>cod 100 Co Syh = Ra; *οισεται* 82-376 C<sup>-77</sup> 616<sup>c</sup>-528 44 W<sup>I</sup>.458 30-  
 85\*(vid);  $\aleph$  non hab



As at 7<sub>2</sub> 15<sub>23</sub> and 28<sub>58</sub> both Deut and  $\mathbb{M}$  are consistent throughout the verse in the use of the singular referent. The plural of the variant must be secondary.

21<sub>2</sub> ἐξελεύσονται 848 72 321' <sup>ms</sup> 318] και ἐξελευσεται b <sup>Lat</sup>cod 100; ελευσεται 392; -σετε V 500'-529; -σεται rell = Ra

21<sub>3</sub> λήμψονται We.] ληψ. 848; λη(μ)ψεται rell = Ra

22<sub>18</sub> λήμψονται We.] ληψ. d t; > 18<sup>txt</sup>; λη(μ)ψεται rell = Ra

All three instances involve the subject ἡ γερονσία. The other instances in Deut are given below.

19<sub>12</sub> ἀποστελοῦσιν ἡ γερονσία . . . λήμψονται . . . παραδώσουσιν

21<sub>4</sub> καταβιάσουσιν (-βιβασει 46-52-615<sup>c</sup>; -βιβαση 646) ἡ γερονσία . . . νευροκοπήσουσιν

21<sub>6</sub> ἡ γερονσία . . . οἱ ἐγγιζοντες (ἡ ἐγγιζοντα 458) . . . νήρονται

25<sub>8</sub> καλέσουσιν . . . ἡ γερονσία . . . ἐροῦσιν

848 has clarified the use of γερονσία in Deut as having been consistently understood as plural even though it is grammatically singular. All instances of its use as subject of an inflected verbal predicate have been given above together with all singular variants. At 21<sub>3</sub> 848 is the only extant witness to the plural, grammatical concord having wiped out all other evidence of the original text. At 21<sub>2</sub> and 22<sub>18</sub> the original plural is also supported by only a few witnesses. It is now, however, clear that Deut was completely consistent in the treatment of γερονσία.

A number of instances of change in tense are discussed below.

1<sub>16</sub> κρίνετε] κρίνατε (κριν. B\*) B 426 b 125 71'-392 = Ra

24<sub>8</sub> φυλάξεσθε] -ξασθε (aut -σθαι) B 82-707-οI<sup>-15</sup> C''<sup>-413</sup> 551 739<sup>c</sup> d<sup>-106</sup> 53'-246 75-127-767 s 799 71-392 z<sup>-68</sup> 28 59 319 509 <sup>Lat</sup>cod 100 Arm = Ra

31<sub>19</sub> διδάξατε] -ξετε (-ται 707\*) B F 381'-707 16 610<sup>c</sup> 121 = Ra

In these three cases the context is decisive in that the inflection in question has the same tense in the coordinate clause, i. e. 1<sub>16</sub> διακούετε, 24<sub>8</sub> φυλάξῃ and 31<sub>19</sub> γράψατε; the B text is in each case secondary.

14<sub>0</sub> στρατοπεδεύσατε (-παιδ. 71' 509) 72 C 458 71'-527 68'-83-120 509 Aeth<sup>C</sup>] -παιδενσαντες 82; ανεβητε M<sup>ms</sup> 85' <sup>ms</sup> 321' 55 Sa<sup>2</sup>; comitati estis <sup>Lat</sup>cod 100; επιστρατοπεδενσεται 56\*; εστρατ. (c var) rell = Ra

The text of Deut correctly reproduces the imperative of  $\mathbb{M}$ . The addition of an augment by which the aorist indicative is made was probably palaeographically conditioned by the similarity of uncial ε and σ, rather than rooted in some exegetical intent.

2<sub>12</sub> ἔδωκεν] δεδωκε(ν) B οI 118'-537 318 18'-669 = Ra

3<sub>18</sub> ἔδωκα 963] δεδωκα B\* οI 246 54-75' 30'-130-321' 18'-669 = Ra

The two above instances illustrate an extremely common variant in the text tradition. Usage in Deut dictates that the perfect form occurs only sparingly and only in those places where it seems exegetically necessary. The perfect obtains only at 2<sub>9</sub> 19 22<sub>16</sub> 30<sub>15</sub> and 19, all other relevant instances (29) are in

the aorist. These represent  $\eta\eta$  in the Hebrew text where a perfect sense can only be obtained from the context. Deut apparently used the perfect only where the context demanded it. Thus unless the text tradition strongly supports the perfect, the aorist is to be preferred.

10<sub>10</sub> ἔστην] (ε)ίστηκειν B 55 = Ra

There is no good reason for preferring the weakly supported pluperfect variant text here. The verbs ἔστην . . . καὶ εἰσήκουσεν . . . καὶ οὐκ ἠθέλησεν are strictly coordinate in tense semantically as well as in their aorist form, and ἔστην must be original.

117 ἐόρων] εωρακαν B 72 630<sup>c</sup> Lat<sup>c</sup>cod 100 Aeth = Ra

Deut does not represent the Hebrew participle by the perfect but rather by the present or when the context demands it as in this case by the imperfect. The variant text represents an attempt at exegetical simplification.

11<sub>10</sub> ἐκπορεύεσθε] εκπεπορευσθε (-σθαι G) B V G-426 = Ra

The variant B text is at first blush attractive, since the *δοθεν* clause represents an action prior to the time of speaking, though one would then have actually expected an aorist rather than a perfect. The present tense used by Deut was probably conditioned by the occurrence of the present in all the inflected forms in the verse, and the *lectio difficilior* is original. The variant represents an exegetical simplification of the temporal relationships in the verse.

Deut uses mood in accordance with classical usage. Thus Ra's adoption of *πολεμησετε* in 14<sub>2</sub> read by A B M *οΙΙ*<sup>-72</sup> 106 f *W*<sup>L</sup>-127 *t*<sup>-799</sup> 71'-121-318 68 for *πολεμήσητε* is indefensible after *οὐδὲ μή*. Deut always uses the subjunctive after *μή*. Similarly at 21<sub>10</sub> *προνομευσεις* for *προνομεύσης* read by A B V 58-64 *C*<sup>-77</sup> 529<sup>c</sup>-417 44 246 75' 30 799 *γ*<sup>-392</sup> 319 407 646 Arm = Ra, since it is governed by *εάν*, which must be followed by the subjunctive.

13<sub>1</sub> τροφοφορήσαι] -σει (aut τροποφ.; -ρισει 30; -σοι 343') B V 77-414 75'-127 30'-343 318 630 407 Did *Ps* 152.23 = Ra

The context is better served here by an optative since the verb is part of a potential condition "as though a man might provide for a son" rather than a future, though both are possible. The majority text is here probably to be preferred.

14<sub>1</sub> πολεμήσωμεν] -σομεν (-μισ. 376) B F V 963 *O*<sup>-64</sup>-72 52-57-77-414-528' *b*<sup>-314</sup> 53 127 130-321'-343-730 76' 318 128-630' 646 = Ra

The verb is the main verb in the reply of the Israelites to God's statement of judgment on the people for their disobedience, after their admission of guilt. It constitutes their concerted urging to go up and carry out their intention to invade in accordance with the commandment of the Lord which they had earlier rejected. The hortatory subjunctive alone expresses this delayed

intention. The homonymous variant though supported by the earliest witnesses is secondary, possibly influenced by the *-ομεν* ending of *ἡμάρτομεν* in the preceding clause.

158 *ἂν ἐπιδέηται*] *ἐπιδεεται* B = Ra; *ἐπιδειται* O<sup>-82</sup>

1510 *ἂν ἐπιδέηται*] *ἐπιδεεται* (-τε 127\*) B 376 d n ι 509 Syh = Ra; *ἐπιδειται* G

In both instances the context reads *δάνειον δανιεῖς αὐτῶ, ὅσον ἂν ἐπιδέηται*. Either reading makes good sense. The phrase is lacking in v. 10 of M̄ but in v. 8 the *ὅσον* clause renders *מִי מִחֶמֶר*. Since the indicative is very weakly supported in the tradition the *ἂν* plus subjunctive is to be preferred.

At 2110 the unique reading of B *ἐξέλθων* is accepted by Ra but it can not be correct. Deut quite correctly reads *ἐξέλθης* after *εἰάν* which also renders adequately *כִּי תֵצֵא מִן*.

Only one instance obtains in which Ra and Deut differ in respect to voice. At 121 Ra adopted *φυλαξετε* for *φυλάξεσθε*, a variant supported only by B V. For the indiscriminateness of active and middle for *φυλάσσειν* see the list in A 23 above. Since only two mss support the variant, the text of Deut is to be preferred.

One passage to be discussed involves change of person:

173 *προσέταξα*] *-ξε(ν)* (-*ξαι* 130) B G-58-376-618 739 53<sup>c</sup>-664 130 120 55 59 Cyr I 421  
<sup>Lat</sup>cod 100 Aeth Arab = Ra

The text of Deut = M̄. It would be difficult to understand a scribe changing from 3rd person to a 1st person form whereas the reverse is a matter of simplification in view of the occurrence of *κυρίον τοῦ θεοῦ σου* and *αὐτοῦ* references in v. 2. The 1st person form must be original.

A final problem which concerns verbal forms deals with the proper augment of initial *εν* diphthongs.

926 *ἠδξάμην*] *ευξαμην* B b<sup>-19</sup> W<sup>1</sup>-127-458 509 = Ra

1610 *εὐλόγησέν*] *ηυλ*. A F M V 376-*oII*<sup>-29</sup> C<sup>''</sup>-52 f s<sup>-85</sup> 318-392' 59 319 407 = Compl Ra

2323 *ἠῶξω*] *ευξω* B = Ra

309 *εὐφράνθη*] *ηυφρ*. A B F M 64-72 C<sup>''</sup>-550\* f<sup>-246</sup> 767 30'-130-321-344 121-392' 55 59  
 407 Phil III 287 = Ra; *ηυφρανθη* 550\* 246 343

For the lack of augmentation in secondary tense forms for *εῖ* compounds of the discussion in THGG 187f. on *εὐλογέω* in Genesis. This has been considered normative for Deut as well. The case for *εὐχομαι* is quite different as the above examples, 926 2323, show (cf also 920). The Attic augmentation has been accepted here even though in later Hellenistic usage the unaugmented form on the analogy of the *εῖ* compounds became known. It might be noted that support for the unaugmented form is weak in the above example. Cf also the remarks of Mayser I 2.103 concerning *ευρον/ηυρον*.

O. Simplex and/or Compound forms. Three cases require further attention.

1113 *ἀκούσητε*] *εισακ*. (c var) B O d<sup>-44</sup> 54'-458 s 74'.76' 509 Cyr I 485 = Ra

173 *ἀπελθόντες*] *ελθοντες* (c var) B O<sup>-82</sup> C<sup>''</sup>-529 n s 407' Syh = Ra

2230 *ἀνακαλύψει*] *αποκαλ*. (-*ψης* 509) B 16 b 18'-630' 55 407' = Ra

As for 11<sub>13</sub> the choice of the simplex is based both on frequency of usage and support in the text tradition. ἀκούειν occurs 63 times in Deut, 59 times for שמע and four times for שמר. εἰσακούειν occurs 31 times, of which 28 are for שמע and 2 for שמר. The simplex form is twice as frequent and also is much more strongly supported in the tradition. Accordingly ἀκούσητε should be adopted.

The compound form is certainly original at 17<sub>3</sub>, since ἔχεσθαι renders בוא but never הלך in Deut (M has הלך), whereas ἀπέρχεσθαι is used for הלך at 16<sub>7</sub> 24<sub>2</sub> and 28<sub>41</sub> as well. It might be noted that B (supported only by the secondary witness 630<sup>c</sup>) alone avoids the compound verb at 16<sub>7</sub> as well.

At 22<sub>30</sub> ἀποκαλύψει is a minority reading. The two verbs can hardly be differentiated semantically. The context reads καὶ ἀνακαλύψει συγκάλυμμα τοῦ πατρὸς αὐτοῦ. The only other context in which either compound occurs is 27<sub>20</sub> ὅτι ἀπεκάλυψεν συγκάλυμμα τοῦ πατρὸς αὐτοῦ, i. e. in the same semantic context. At 27<sub>20</sub> no variant ἀνεκάλυψεν is extant. It seems likely that the B reading is due to the influence of the well known list of curses from ch. 27; otherwise ἀνακαλύψει would be difficult to explain as variant text.

P. Transliterations do not occur with such frequency that many instances need defence. One of the most interesting occurs in ch. 2.

- v. 9 Ἀροήρ] σηρ (c var) B 963 82-376-707 d<sup>-106c</sup> W<sup>I</sup>-127-767 85' mg. 321' mg t<sup>-370ms</sup> 799  
71'-527 630 55 407' Latcod 100 Aeth<sup>-C</sup> Sa  
v. 18 Ἀροήρ] pr σηρ (c var) d<sup>-106c</sup> t; αρ F<sup>b</sup> 106<sup>c</sup> = M; σηρ (c var) B K 963 n<sup>-767</sup> 85' mg.  
321' mg 71'-527 630 407' Latcod 100 Aeth<sup>-C</sup> Arm Sa = Ra

In both cases it concerns the land given to the Moabites, the sons of Lot. It can not have been Seir since this had been allotted to Esau (cf v. 5). M keeps the distinction clear, since in verses 9 and 16 it has אר, but in v. 5 it has שער as well as in vv. 1 4 8 12 22. In all these latter instances Deut correctly reads Σηρ. Deut identified M's אר (cf also v. 29 where Ra adopted in contradictory fashion Ἀροήρ) as being identical with ערער (cf 2<sub>36</sub> 3<sub>12</sub> 4<sub>48</sub>). The early corruption of Ἀροήρ to σηρ as already present in B 963 can probably be explained palaeographically, i. e. αρρηρ → αρρη → αρρη → σηρ → σηρ.

- 2<sub>13</sub> Ζάρεδ 1°] ζαρετ A B b 509 Latcod 100 = Ra | Ζάρεδ 2°] ζαρετ B b Aeth<sup>-C</sup> = Ra  
2<sub>14</sub> Ζάρεδ] ζαρετ A B b<sup>(-19)</sup> 44 W<sup>I</sup> 121 509 Latcod 100 = Ra

The devoicing of the final consonant is not original to Deut. M has זר, and Deut renders *daleth* consistently in all positions with *delta* and not with *tau*.

- 2<sub>26</sub> Κεδμώθ] κεδαμωθ B = Ra; καιδαμωθ b

Only an undue reverence for B could induce the acceptance of the B reading as original for M: קדמות. The secondary *alpha* arose as a dittograph through confusion in the uncial script of *alpha-delta*. It should be added that 426 has

καδημωθ which constitutes a hexaplaric correction; cf the reading of *oi γ'* attested in 130-321'.

107 *Ιερεβάδα*] *ερεβαδα* G b 56-664 n<sup>-767</sup> 509 Sa<sup>17</sup> = Sixt Ra

Other readings which omit the initial *iota* are *εταφαδα* 246; *εταβαδα* 53 t; *τεβαδα* 407 <sup>Latcod</sup> 100 Sa<sup>3</sup>; *γαβαδα* 707; *ταιβαδα* B and *ταβαδα* 318. M has יטבתה, and the choice of *ερεβαδα* as critical text by Ra is baffling. Initial *yodh* is normally transcribed in Deut by consonantal *iota* and the Deut text is clearly original.

3249 (τὸ Ἀβαρίμ] *αβαρειν* B b<sup>-314</sup> Arm<sup>ap</sup>; *abarin* Sa<sup>3</sup> 17 = Ra; *βαρειν* 314

M has העבריים. Only B b Arm<sup>ap</sup> and Sa have a final *nu*. There is no good reason for suggesting that the translator misread the Hebrew text; rather the confusion is due to an inner-Greek palaeographic confusion of *M/N*. The majority reading with final *mu* is clearly original.

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