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Text History of the Greek Numbers

Von

John William Wevers

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Chapter 1 The *x* Group

In THGG 152 it was stated that mss. 71 and 619 commonly go together in the second half of Genesis and contain a large number of unique readings. It was similarly noted in THGD 54 that 71′-527 often have readings at variance with 121-318-392 of the *y* group. For Numbers it is abundantly clear that these form two distinct groups. To the former group, which I have arbitrarily designated the *x*-group one may with some hesitation add ms 509. That these constitute distinct groups should be clear from the following two lists. In *List* 1 are given instances of *y*-readings in which at least two out of the three remaining *y* mss (with only random support from other mss) attest to the reading. *List* 2 consists of *x*-readings, i.e. readings supported by at least all but one of the extant *x*-mss. with no more than random support from other mss. By random support is meant ms support by individual rather than textual group support.

List 1

7_{78} *Ἀχιρέ*] *αχιρευ* y^{-318}
14_{44} om *τήν* A y^{-318}
15_{22} *διαμάρτητε*] *-ρτυρητε* A K(vid) y^{-318}
15_{35} *λίθοις*] pr *εν* 16-46 y^{-121} = 𝔐
20_{16} *ἐν*] *εκ* G 46* 129 y^{-318}
20_{19} om *τε* 414 y^{-392} 319 Phil II 87^{ap}
22_{11} *ἐξελήλυθεν*] *εξηλθεν* y^{-392} 126
24_{25} *ἀποστραφείς*] post *αὐτοῦ* tr 54-458 y^{-392}
26_{28} *Βαριάτ*] *βαραι* A y^{-392} 59 Arm
26_{44} *Νοεμάν* 1°] *νοεμα* A 15-82 *y* 55
27_{19} *ἔναντι* 1°] *εναντιον* K 29-64 *y* 59 Tht *Nm* 224
$33_{31\ 32}$ *Βαναιακάν*] *βανικαν* A y^{-392} 407
33_{47} *Γελμών*] *δελμων* y^{-392} 128^{mg}-669
35_{19} *ἀποκτενεῖ* 1°] *-κτεινει* 413-616* 246 y^{-121}

The shortness of this list reemphasizes the colorless character of the *y*-group as a group as indicated for Genesis in THGG 139ff. It is also clear that its text is related to codex A.

List 2

1_{2} om *νίῶν* B *x* Bas II 145 ^{Lat}cod 100
1_{12} *Ἀμισαδαί*] *μισαδαι* x^{-509} 59
1_{20} om *τῇ* x^{-509}
1_{21} *ἕξ* — fin] *χιλιαδες πεντακοσιοι τεσσαρακοντα εξ* x^{-509}
1_{22} om *αὐτῶν* 1° 82 x^{-509}
1_{23} *ἐννέα* — fin] *χιλιαδες τριακοσιαι πεντηκοντα εννεα* x^{-509}
1_{24} om *αὐτῶν* 1° 458(|) x^{-509}
1_{24} *κατά* 2°] *και* x^{-509}
1_{26} om *πᾶς* — (27) *Ἰσσαχάρ* 44 x^{-509}
1_{38} om *πᾶς* — (39) *Δάν* 44-107 x^{-509}
1_{50} *αὐτῆς* 1°] ⌒2° 44 129^{txt}(c pr m) x^{-509}
2_{3} *πρῶτοι*] *κατα νοτον* (*νωτ.* 619) B *x* ^{Lat}cod 100
2_{9} om *καὶ ἑξακισχίλιοι* x^{-509}
2_{18} *παρά* — *Ἐφράιμ* 2°] bis scr x^{-509}
2_{18} *Ἐμιούδ*] *σαμιουδ* x^{-509}
2_{24} *τρίτοι*] *πρωτοι* 767* x^{-509}
2_{25} *Ἀμισαδαί*] *σαδαι* x^{-509} 407; but cf *σαδε* 68′-120
2_{32} om *τῶν* 1° x^{-509}
2_{32} *ἑξακόσιαι*] *-σιοι* 707 528 x^{-509}
3_{9} *τοῖς υἱοῖς*] *τους υιους* 15-426* x^{-509} 120 59 Tht *Nm* 192^{ap}
3_{10} *τῆς σκηνῆς*] *την σκηνην* x^{-509} 126

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Omissions of single words usually involve pronouns ($1_{22\ 24}$ 4_{46} 6_{25} $14_{3\ 22}$ $29_{21\ 22\ 25\ 28\ 30\ 31\ 33\ 34\ 39}$(twice) 30_{11} 35_{7}). The article is omitted at 1_{20} 2_{32} 3_{21} 9_{13} 11_{26} 16_{19} 18_{10} 31_{19} 34_{12}; *καί*, at 2_{31} 4_{23} 13_{27} 15_{24} 18_{12} 30_{7}, and *δέ*, at 32_{27}. Prepositions are involved at 14_{10} 16_{28} 27_{2} 32_{39}, the particle *ἄν*, at 16_{7} 32_{21}, and *ὅτι*, at 11_{34} 36_{7}. Other omissions which obtain in the list are of *υἱῶν* (1_{2} 36_{5}), *Ἰσαάρ* (3_{19}), *ἕνα* 3° (7_{75}), *κάρπωμα* (29_{13}), *Μωυσῆς* and *λέγων* at 30_{2}, and of *ἄρχων* in 34_{22}.

Only 12 instances of a longer text obtain in the above list and these involve but one word in all but one instance, viz. a dittograph of *παρά — Ἐφράιμ* 2° in 2_{18}. Of the remaining 11 three involve the articulation of a noun (27_{4} 31_{52} 32_{12}), one, the articulation of an infinitive (15_{41}), two, the addition of the preposition *εις* before a noun (14_{40} 35_{12}). The particle *αν* is inserted between *ᾗ* and *ἡμέρᾳ* in 3_{13}; the conjunction *και* is added in 36_{7}, the infinitive *ειναι*, at 11_{29}, and the adverb *εκει*, in 13_{33}. The addition of *ου* before *πατάξῃ* in 35_{16} substantially changes the meaning; it is, however, the result of dittography since the preceding word is *σιδήρου*.

Change in nominal inflection may involve gender, case or number. Change in gender usually involves the gender of compound numbers: of 600 at 2_{32}, of 500 at 31_{36}, and of 7000 at $31_{36\ 43}$; cf also *ενιαυσιον* for *ἐνιαυσίαν* at 6_{14}. The change of *ὅς* to *ο* at 11_{20} must be palaeographically based since the masculine is demanded by the context, the antecedent being *κυρίῳ*.

Change in case is also rare. Case after *ἐπί* is changed from genitive to accusative in 3_{10} and from accusative to dative in 35_{30}. The dative pronoun *μοι* modifying *ζηλοῖς* at 11_{29} is changed to *εμε*. The dative article *τῷ* in the formulaic "*τῷ* PN, *δῆμος* + genitive gentilic noun" is changed to the genitive at 26_{6}. The accusative becomes a nominative at 15_{10}. The occurrence of the accusative for *δήμου* 2° in 36_{12} obtains under the influence of the immediately preceding *τὴν φυλήν*. Change in number occurs only three times. Two of these involve an article before a proper noun. At 3_{30} for *τοῦ Καάθ* the article appears in the plural since *τῶν δήμων* precedes it. At 16_{34} the singular article obtains in *πᾶς Ἰσραὴλ οἱ κύκλῳ αὐτῶν*, because *Ἰσραήλ* is grammatically singular. The only other change in number obtains at 15_{4} where *τὸ δῶρον* is changed to the plural.

Change in word order is equally rare. Two instances of change in order of compound numbers obtain in $1_{21\ 23}$; the only other change in word order occurs at 17_{2}.

Change in verbal inflection often involves tense. Thus at 13_{3} a future indicative is changed to aorist participle, a present tense is changed to aorist at 14_{14} and to future at 32_{25}. An original future indicative becomes present indicative in 15_{15} but present imperative at 32_{6}. An original aorist is changed to the present at 35_{15} and to the perfect at 16_{7}.

Changes in mood occur three times: at 30_{13} a subjunctive is changed to the indicative, and the reverse obtains at 32_{15}; for 16_{7} cf the preceding paragraph. Change in voice is attested twice, at 14_{43} a passive is given a middle ending,

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and at 32$_{30}$ a middle inflection obtains for a passive. Change in number obtains at 14$_{3}$ 16$_{37}$ 31$_{5}$. At 16$_{27}$ the Hellenistic *εξηλθοσαν* is found for the classical *ἐξῆλθον*. And finally at 31$_{9}$ the augment of an aorist form obtains doubly, i.e. both before the stem and before the compound element in the variant *επροενομευσαν*.

One of the more interesting variations in text involving change in lexical stem is found at 35$_{34}$. Num reads *ἐγὼ κύριος κατασκηνῶν ἐν μέσῳ τῶν υἱῶν Ἰσραήλ*. The *x* variant changes the participle into *κατασκηνωσεως* and omits *ἐν μέσῳ*. Many lexical changes are simply errors palaeographically or phonetically conditioned. Such are the changes of *κατά* to *και* 1$_{24}$, *τειχήρεσιν* to *τειχηραις εισιν* in 13$_{20}$, *ὀχυραί* to *ισχυραι* 13$_{29}$, *πάσης* to *της* 15$_{25}$, *συναπόλησθε* to *ουν απολησθε* 16$_{26}$, *παισίν* to *πασιν* 32$_{4}$ and of *σου* to *ου* in the same verse. Other changes are obviously due to the influence of the immediate context and illustrate scribal carelessness in copying the parent text. Such are the changes of *πτερυγίων* to *ιματιων* in 15$_{38}$, of *ἀκούσῃ* to *εξελθη* 30$_{13}$, *ὄνων* to *αιγων* 31$_{28}$, *ὑμῶν* 2° to *αυτων* 33$_{54}$ and of *τῶν υἱῶν* to *της φυλης* 34$_{23}$.

Change of preposition is attested at 15$_{10}$ of *εἰς* as *επι* and at 18$_{31}$ of *ἀντί* as *απο*. Pronominal change occurs at 30$_{3}$ with *τουτο* for *αὐτοῦ* 2°, and at 30$_{9}$ with *εαυτην* for *αὐτήν*. The substitution of synonyms or near synonyms occurs but rarely. The only ones attested are *αλω* for *ἄλωνος* at 15$_{20}$ 18$_{27}$, of $\overline{\kappa\varsigma}$ for *ὁ θεός* at 16$_{5}$ and of *ελαλησε(ν)* for *εἶπεν* at 17$_{10}$. Only wandering attention on the part of a scribal parent can explicate the substitution of *πρωτοι* for *τρίτοι* at 2$_{24}$ and of *κατα νοτον* for *πρῶτοι* at 2$_{3}$.

Change in compound element occurs at 14$_{34}$ with *κατεσκέψασθε* to *επεσκ.* and in 16$_{38}$ with *περίθεμα* to *επιθ.* Change of simplex to compound obtains with *απεναντι* for *ἔναντι* at 35$_{12}$, and the reverse at 32$_{17}$ of *φυλακη* for *προφυλακή*. Lack of assimilation produced *κατεσταμενοι* at 31$_{48}$ and *κατ* (for *καθ'*) at 15$_{3}$; cf also *συντριμμα* at 32$_{14}$.

That these four mss constitute an independent group is particularly evident from common errors in the tradition of the spelling of proper names. In the following list the Num spelling is given in parenthesis after the variant. 1$_{12}$ *μισαδαι* (*Ἀμισαδαί*), 2$_{18}$ *σαμιουδ* (*Ἐμιούδ*), 2$_{25}$ *σαδαι* (*Ἀμισαδαί*), 3$_{18}$ *λουβενι* (*Λοβενί*), 13$_{5}$ *ζακχυρ* or *ζαχηρ* (*Ζακχούρ*), 13$_{6}$ *σαφα* (*Σαφάτ*), 13$_{8}$ *ιλααλ* (*Ἰγαάλ*), 13$_{13}$ *γαμαι* (*Γαμαλί*), 13$_{16}$ *μακοσι*, *μοκοσι* or *μοσκωση* (*Μακχί*), 13$_{23\ 29}$ *εναχ* (*Ἐνάκ*), 13$_{27}$ *καδδης* (*Καδής*), 26$_{6\ 17}$ *αρσων* (*Ἀσρών*), 26$_{17}$ *αρσων(ε)ι* (*Ἀσρωνί*), 32$_{3}$ *εσ(σ)αβαμα* (*Σεβαμά*), 32$_{3}$ *βαναν* (*Ναβαύ*), 33$_{3}$ *ραμεσ(σ)ω(ν)* or *ραμαισων* (*Ῥαμεσσή*), 34$_{10}$ *σεναειρ* or *σεναηρ* (*Ἀσερναίν*), 34$_{22}$ *βαχειρ* (*Βακχίρ*), 34$_{26}$ *ζα* (*Ὀζά*), 34$_{28}$ *φαλαηλ* (*Φαδαήλ*) and 34$_{28}$ *βενιαμιουδ* (*Βεναμιούδ*).

A major characteristic of the above list is the frequent occurrence of B or B^{c} indicating random support of the *x* variant text. The B text (or that of its corrector) supports the variant text 45 times whereas codex A occurs but twice. On the other hand the short list of 16 variants shown in list 1 as unique

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or almost unique variants of the *y*-group are supported by A five times and never by B.

This affinity of the *x*-group to the B tradition is further confirmed in the following list of variants in Codex B in which random support by one or more members of the *x*-group occur.

List 3

1_{44} om *αὐτῶν* B F*(c pr m) V 19 71-509 319 $^{\text{Lat}}$cod 100 = Ra
2_{8} *αὐτοῦ*] *αυτων* B 246^{c1} 509-527
3_{18} *αὐτῶν*] ⌒(19) B^{txt} 16-46 127^{txt} 509 628 $^{\text{Lat}}$cod 100
3_{40} *λάβε*] *λαβετε* B F 71
4_{26} om init—*μαρτυρίου* B^{txt} 707^{txt} C^{-131mg}-46-552^{txt}-615-761^{txt} 458 71
4_{46} om *αὐτῶν* 2° B 71 $^{\text{Lat}}$cod 104
5_{4} om *τῷ* B 509
7_{79} *πλήρη*] *-ρης* B 707 610 458-767 84 509 319
8_{8} *σεμίδαλιν* 963] *-λεως* B 71 68′-120′ 59 = Ra
9_{18} om *καί* B* 509-619 Sa
11_{32} *ἔψυξαν*] *εσφαξαν* B 509
13_{24} *κλῆμα*] *κληματα* B 509 319
20_{4} *ἀνηγάγετε*] *-γαγες* B* 129 74-76-84 71-509
20_{8} *τὴν συναγωγήν* 1°] *τη συναγωγη* B 509
24_{11} *ἐστέρησέν*] *-ρεσεν* B* 509
25_{4} om *θυμοῦ* B* G*(vid; c pr m) 16-46-417 458^{txt} 527 319 Phil III 223 Sa^{12}
25_{7} *υἱοῦ*] $\overline{υς}$ B 509
26_{20} om *ὁ* 1° B 426 53′ 71
26_{26} *Ἀροαδί* 2°] *αροδει* B* 71
26_{34} *Χέλεκ*] *χελεγ* B 376 129 71 407 Arm = Ra
26_{34} *Χελεκί*] *χελεγ(ε)ι* B 129 71 407 Arm = Ra
26_{36} om *τῷ* 2° B 82 509 319 Arm
31_{34} om *καί* 1° B V G-82-376 44 129 509 407 319 Bo Syh
31_{37} *ἑξακόσια*] *-σιοι* B*(vid) 376 528 527
32_{24} *οἰκοδομήσετε*] *-σητε* B* 528 127 71′ 59
33_{13} *Αἰλούς*] *αιλειμ* B 509-619
33_{14} *Αἰλούς*] *αιλειμ* B 71′
33_{33} *Ἑτεβάθα*] *σετ.* B* 54′ 619 $^{\text{Lat}}$cod 100
35_{14} om *ἐν τῷ* B 71′ 126-628
35_{15} om *καί* 2° B* 509 319

The *x* group in its loyalty to the B text tradition is sometimes along with B a witness to Num over against almost all other witnesses. In the following list only B and *x* together with no more than random support witness to LXX.

List 4

1_{18} *ἐπηξονοῦσαν* (*επεξ.* 509; *επιξ.* 619) B *x*] *επεσκεψαντο* (*-ψατο* 54-75′) *d* 129 *n t* 18; *επεσκεφθησαν* 53′; *disposuerunt* $^{\text{Lat}}$cod 100; *recensuerunt eos* Aeth Sa; *επεσκεπησαν* (c var) rell
1_{45} *υἱῶν* B V G-426 53* 71-509] *των* 58; pr *των* rell
3_{37} *πασσάλους* (c var) B V 44-125 71-509 799 $^{\text{Lat}}$codd 100 104] + *αυτης z* 646; + *αυτων* rell
5_{6} *τῶν* 1° A B G *x*$^{-619}$ Anast 376 Arab Sa] *πασων* 126 55; pr *πασων* (*παντων* 29) rell
5_{13} *μετ᾽ αὐτῆς* 2° B *x*$^{-619}$ 59 Cyr I 909] *μετα ταυτης* 963; *κατ αυτης* rell
6_{14} *ὁλοκαύτωσιν* (*-τησιν* 963*c pr m) B V 963 *x*$^{-619}$ 319 Cyr I 1052] *-τωμα* rell
6_{21} *ἦν* B *x*$^{-619}$ Cyr I 1053] *η*[. . . 963; *ος* 537; *ης* rell
7_{85} *τῶν ἁγίων* B 963 458 *x*$^{-619}$] *τω αγιω* rell = Ra
9_{7} *αὐτόν* (*-των* 426) B 426 71-509 Cyr I 1081 Sa Syh] *αυτους* rell
9_{7} *προσενέγκαι* B V 71-509 126 319 Cyr I 1081 Bo] *ωστε* (> 127 527 Chr) *προσενεγκειν n* 527 Chr II 877; pr *του b*; pr *ωστε του* 619 68′-120′; *ωστε προσεγγισαι* 55; pr *ωστε* rell
13_{33} *πᾶς* B V 426 *x* Bo^{AB^c} Sa] *και* G *C*′′ 799; > Bo^{B*}; pr *και* rell
14_{3} *παιδία* B M′ 129 *x* Cyr I 373] *τεκνα ημων b*; + *υμων* 44-107′ 321; + *ημων* rell
16_{1} *Ἀβείρ* B *x* Cyr I 857] *αμναν b*; *αναν* 72; *αυθαν cI*$^{-761*}$-551; *αβ*[.]*αν* 761*; *αυναν* rell
18_{8} *ἀπαρχῶν* B V 82 129 *x*$^{-619}$ Cyr I 837 $^{\text{Lat}}$cod 100 Sa] *εντολων μου* Procop 844; *απαρχιων μου* 44; + *μου* rell
36_{1} *ἄρχοντες* B V 72 129 *x* 407-630 319 Aeth Arm Sa] + (+ *των O*) *πατριων* rell

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It remains to determine the place of the *x* group within the text tradition of the book. In the final list variants are given support by *x* and no more than three other text groups. As usual random support is disregarded. Text groups other than *x* are indicated in parentheses.

List 5

1₂ (*d n t*) om *αὐτῶν* 1° B 414′ *d* n^{-767} *t x* 18 Bas II 145 Cyr VI 453 X 624 ^{Lat}cod 100 PsBas *Is* I 5 Arm
1₂ (*d n t*) om *αὐτῶν* 2° B V *d* n^{-767} *t x* 18 319 Bas II 145 Cyr VI 453 X 624 ^{Lat}cod 100 Hi *Eph* II 3 PsBas *Is* I 5 Arm
1₂ (*d t*) om *αὐτῶν* 3° B 19 *d* 127 *t x* 18 319 Cyr VI 453 X 624 ^{Lat}cod 100 Arm = 𝔐
1₃ (*b d t*) *ἄρσην*] *αρσεν* 72 131^{c1} *b d* 458 *t* x^{-509} 126-669* 319
1₂₁ (*O n*) *ἐπίσκεψις*] *-σκοπη* B *O n* x^{-509} 18 319
1₃₄ (*d*) om *πᾶς*—(35) *Βενιαμίν* 44-107′ x^{-509}
1₃₆ (*d*) om *πᾶς*—(37) *Γάδ* 44-107′ x^{-509}
1₄₇ (*O f*) *οὐ συνεπεσκέπησαν*] *ουκ* (*ου* G) *επεσκ.* (*επισκ.* 53) B O^{-58} *f* 75 x^{-527} 319
2₁₃ (*cI b n*) *τριακόσιοι*] *τετρακ.* 707 *cI b* 54-75′ 344*(c pr m) x^{-509} 646 Bo^{B}
2₂₂ (*d t*) *Γαδεωνί*] *γεδεων* 77 *d* 458 *t* x^{-509} Bo^{B}
2₂₃ (*d t*) *τετρακόσιοι*] *τριακ.* 44-106*-107′ *t* x^{-509} 799
2₂₇ (*C*) *Ἀσήρ* 1°] *ασσηρ* C^{-529} 106 53 x^{-509} 126-628 Bo Sa^{12}
2₂₇ (*C*) *Ἀσήρ* 2°] *ασσηρ* $C^{-16\,529}$ x^{-509} 126 Bo Sa^{12}
3₁ (*f*) *ᾗ ἡμέρᾳ*] tr *f* 30 x^{-509} 126 55
3₉ (*b*) *μοί*] *μου* 15 *b* x^{-509} 318
3₂₀ (*z*) *Μουσί*] *ομουσιν* x^{-509} 68′-120′
3₂₅ (*O*) *Γεδσών*] *γηρσων* O^{-58} 767* x^{-509} Syh; *γηρσσων* 767^{c}
4₂₂ (*f*) *τούτους*] *τους* 56′-129 x^{-619} 121 18
4₂₆ (*b*) om *καί* 4° B *b* x^{-619} 392 319 ^{Lat}cod 100 Aeth^{M} Arm Bo Sa^{4}
4₃₅ (*f*) om *τὰ ἔργα* B *f* x^{-619} 319 ^{Lat}cod 100 Sa
6₅ (*n*) om *τῆς εὐχῆς* B 963 664 54-75′ 28-85 x^{-619} 628 799 Cyr I 1041 Arm Sa^{4}
6₅ (*cI n*) *κυρίῳ* 963] pr *τω* 72-426 73′-413-414-552-761 75′-767 30 x^{-71} 68′ Tht *Nm* 198
6₆ (*z*) *κυρίῳ* 963] $\overline{κυ}$ S* x^{-619} 18′-126-628-669 ^{Lat}cod 100; *του* $\overline{κυ}$ 68′-120′
6₁₄ (*oI n*) *κυρίῳ* 963] pr *τω* M′ V *oI*-72 16-46-413-417-422 44 75′-127 30 84 x^{-71} 318 799
7₂ (*z*) om *οἱ* 2° 82 x^{-619} 120′-126-128-628-669 319
7₂₄ (*b f n*) *Χαιλών*] *χελων* F V 963 15-72-82-376 77-414 *b* 125-610 f^{-56} 54-75′ 130* 76-84 *x* 318 669 319
7₃₉ (*t*) *ἕνα ἐνιαύσιον*] tr 29 *t* x^{-619} 392
7₇₂ (*oI b*) *Φαγαιήλ* 963] *φαγεηλ* B V G-72-707*-*oI*$^{-15}$ 77 118′-537 125 54-458 30 76 *x* 392^{c} 319 Co
7₇₇ (*oI*) *Φαγαιήλ* 963] *φαγεηλ* B V *oI*$^{-15}$ 77 127 30 76 x^{-509} 392 Co
7₈₁ (*n*) om *ἕνα* 3° A* V 29^{txt}(c pr m)-82 529 107′ 56 n^{-767} x^{-619} 392 120 319 ^{Lat}cod 100
8₁₄ (*O d t*) *τῶν* 963] > A B O^{-58} *d* 127-767 *t* x^{-619} 121 = Ra
8₁₆ (*b*) *ἀποδεδομένοι* 963] *-νον* (*-διδ.* 376) M′ V 376 413 *b* 610 134 x^{-509} Arm Bo
10₁₂ (*O d*) om *τοῦ* 1° B V O^{-58} 44′-125 x^{-619} = Ra
11₁₂ (*O f n*) *τὸν πάντα*] tr B V O^{-58} 422 *f n* x^{-619} Phil III 6 Chr I 476 Tht *Nm* 204^{ap} = Ra
11₃₅ (*O n*) om *τῆς* B F V $O'^{-29\,58}$ 129 54-75′ *x* 392 59 319 799 = Ra
12₄ (*cI'*) om *καί* 4°—fin 376-381′ 77-*cI'*$^{-46}$ 56 54 x^{-509} 18-68-126 319 Cyr II 600 Aeth Bo
12₁₀ (*d n t*) *πρός*] *επι* B V *d* 129 n^{-75} 321′^{mg} *t x* 319 Arab Arm Co = Ra
12₁₅ (*n*) *ἕως*] + *ου* 54-75′ 84 x^{-509} 319 Cyr II 593
12₁₅ (*z*) *Μαριάμ* 2°] pr *η* x^{-509} 121 68′-120′
13₂₅ (*C''*) *Φάραγξ*] *-γγα C''* x^{-509} 318 ^{Lat}cod 100 Aug *Loc in hept* IV 36
13₂₇ (*f*) *ῥῆμα*] *ρηματα f* x^{-509} Sa
13₂₉ (*d n t*) om *αἱ* B F*(c pr m) V 29 *d* n^{-767} *t x* Cyr I 373
14₁₃ (*t*) *ἐν*] *τη* B 44′ 129 127-767 *t* x^{-509} = Ra
14₁₄ (*n s*) *κύριε*] $\overline{κς}$ 58 528 n^{-767} 28-30-85′-346 x^{-509}

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14_{20} (*oI*) *εἰμι*] *εσομαι oI*$^{-15}$-29 *x*$^{-509}$ Arm Co
14_{27} (*b n*) *τὴν πονηράν / ταύτην*] tr *b* 44 *n x*$^{-509}$ 392 $^{\text{Lat}}$cod 100 Arm
14_{33} (*b f y*) om *ἄν* A B* F*(c pr m) 707 77 *b* 44 *f*$^{-129}$ 458-767 *x*$^{-509}$ *y* 126 55 319 624
15_{1} (*d t*) *ἐλάλησεν*] *ειπε(ν)* B V *d* 129 *t x* Cyr I 1029 = Ra
15_{3} (*d t*) *κάρπωμα*] *ολοκαυτωματα* B *d t x* Cyr I 1029 = Ra
15_{3} (*d n t*) *ὁλοκαύτωμα*] *ολοκαρπωμα* B *d* 129 *n t x* 319* Cyr I 1029 = Ra
15_{7} (*d n*) *κυρίῳ*] pr *τω* 72-426 422 44-107′ *n*$^{-127}$ 74-76 *x* 121 18(2°)-628
15_{11} (*O*) *ποιήσεις*] *-σει* G-72-426 *x* Syh
15_{14} (*d t*) *γένηται*] *προσγεν.* 551 *d* 127 *t x*
15_{32} (*n*) *τῇ* 2°] pr *εν* A 376 *n*$^{-127}$ *x*$^{-509}$ 318 319 $^{\text{Lat}}$cod 100 Syh
15_{36} (*O d*) om *ἔξω τῆς παρεμβολῆς* 2° M′ *O*$^{(-58)}$-82-381′ *d*$^{(-106)}$ *x*$^{-527}$ Arab Syh
15_{39} (*d n t*) om *ὀπίσω* 2° B V *d* 129 *n*$^{-767}$ *t x* 319 Tht *Nm* 211 $^{\text{Lat}}$cod 100 Arm Co
16_{1} (*C*′′ *f*) *Ῥουβήν*] *ρουβ(ε)ιμ* 72-376-381′ *C*′′ 106 *f*$^{-129}$ 75^{c} 84 *x*$^{-509}$ 126-669^{c} 59 799
16_{5} (*d*) *ἑαυτόν* 1°] ⌢2° 551 *d*$^{-44}$ 75′ 84-370 *x*$^{-509}$ 126-628 Aeth
16_{9} (*n*) *ὁ θεὸς Ἰσραήλ*] *κυριος* 54-75′ *x*$^{-509}$
16_{19} (*d t*) *τὴν θύραν*] *τας θυρας* A V 29-82 *d*$^{(-44)}$ 129 30′ *t x*$^{(-527)}$ 121 Sa
16_{22} (*b n*) *θεὸς θεός*] *o* (> 82) *θεος o θεος* 82-707 *b* 129 54′-458 *x*
16_{22} (*z*) om *τήν* V *x z*$^{-628}$
16_{29} (*b*) *εἰ καί*] tr *b x*$^{-509}$ $^{\text{Lat}}$Fac *Def* XII 3 Syh
16_{29} (*b*) *κατ᾽*] *κατα b x*$^{-509}$
16_{45} (*O*) *ἔπεσον*] *-σαν* B^{c} G-29-426 *x*$^{-527}$
18_{9} (*d n t*) om *τῆς* B 82 *d n*$^{-767}$ *t x*$^{-619}$ Cyr I 837 = Ra
20_{10} (*d f n*) *ἐξάξομεν*] *εξαξωμεν* 15-707 313-417-615* 19′ 106-107′ *f*$^{-246}$ 75′-767 84 *x*$^{-619}$ 628 55 59 319 799
26_{4} (*O n*) *καί* 2°] pr *σν* (*σοι* 767) B V *O n x*$^{-619}$ 407 $^{\text{Lat}}$cod 100 Arm Syh
26_{37} (*O*) om *ταῦτα* B^{c} F *O*′$^{-58\,707}$ 129 *x*$^{-619}$ 59 Arm Sa Syh = 𝔐
26_{37} (*b*) *Μααλά*] *μαλα* A B 72*-82 413 *b* 767 321 *x*$^{-619}$ 319 = Ra
26_{42} (*t*) *Ἀχιράν*] *ιαχ(ε)ιραν* B V *t* 509; *ιαχηραν* 106 71
26_{50} (*d n t*) om *πέντε καί* B F^{a} V 963 *d* 129 *n t x*$^{-619}$ 319 Arm Bo
27_{18} (*d f t*) *τόν* 963] > B^{c} F K(vid) M′ 72-426 46^{c}-52′ *d f*$^{-246}$ 767 *t x*$^{-619}$ 18-126 59 646
28_{3} (*C*′′ *s*) *κυρίῳ*] pr *τω* 29-376 *C*′′ 44 53 458 *s x*$^{-619}$ 392 424 646 Or IV 184
28_{10} (*O s*) *σαββάτοις*] *σαββασιν* (+ *αυτου O* Syh) *O* 30′-85^{mg}-321′^{mg} *x*$^{-619}$ 68′-120 Syh
29_{15} (*f*) *τέσσαρας καὶ δέκα*] *δεκα τεσσ.* (c var) B M′ 82-376 77 *f x* 126-407 319
29_{17} (*f t*) idem B M′ V 963 82-376′ 77-417 106 *f t x* 18-126-407-669 319
29_{20} (*d f t*) idem B M′ V 82-376 77 *d*$^{(-106\,txt)}$ *f t x* 18-126-407
29_{23} (*f*) idem B V 963 72-82-376 77 44′ *f x* 126-407 416
29_{24} (*d*) om *αὐτῶν* 1° *d*$^{-106}$ *x*$^{-509}$
29_{26} (*d f t*) *τέσσαρας καὶ δέκα*] *δεκα τεσσ.* (c var) B V 58-72-82-376 77 *d f t x* 126-407 416
29_{27} (*d*) om *αὐτῶν* 1° *d*$^{-106}$ *x*$^{-509}$
29_{29} (*d f t*) *τέσσαρας καὶ δέκα*] *δεκα τεσσ.* (c var) B V 963 58-72-82-376 77 *d*$^{-44}$ *f*$^{(-53)}$ *t x* 126-407 416 = Ra
29_{32} (*d f t*) idem B V 963 58-72-82-376 77 *d f t x* 126-407 416
30_{3} (*d n t*) *ἢ ὁρίσηται / ὁρισμῷ*] tr B F^{a} 963 82 *d* 129 *n t x* 407 319 Or II 306 $^{\text{Lat}}$cod 100 Arm
30_{5} (*n*) *ἀκούσῃ*] *-σει* 58 57′ 53 75′-767 85 84 *x* 318 59 319
30_{8} (*n*) *παρασιωπήσῃ*] *-σει* 58 75′-767 730 *x*$^{-509}$ 318 59 319
30_{9} (*b n t*) *ἀνήρ* 2°] + *αυτης* 29 *b* 106$^{(mg)}$ 129-246 *n t x*$^{-509}$ 392 55 Co Syh
30_{14} (*C*′′ *d f*) *αὐτῇ*] *αυτην* F 72-376 *C*′′$^{(-417)}$ 19 *d*$^{-106}$ 53′-129 30′-130^{c}-343 134*-370* *x*$^{-509}$ 318 126-407 624
30_{15} (*oI y*) *αὐτῆς* 2°] *αυτη* A 72-426-*oI*$^{-15}$ 53′ 134 *x*$^{-509}$ *y* 407 55 416
30_{15} (*d*) *ἤκουσεν*] ⌢(16) 72 *d*$^{-106}$ *x*$^{-509}$
31_{10} (*C*′′ *d t*) om *ἐν* 2° B^{c} G-82-426 *C*′′$^{-414\,417}$ *d* 53 127-767 *t x*$^{-527}$ 407 55 319 624
31_{29} (*oI*) *κυρίου*] $\overline{\text{κω}}$ G-72-*oI*$^{-15}$ 46*-414 44 53′ 30 *x*$^{-527}$ 59 $^{\text{Lat}}$codd 100 104
31_{32} (*t z*) *ἐπρονόμευσαν* 963] *προεν.* 618 52 106 127-767 *t x*$^{-509}$ *z*$^{-126\,407}$ 55^{c} 799
31_{47} (*oI z*) *ἓν*] *ενα* V *oI* 246 *x*$^{-509}$ 18′-126-407-628-630′ 55 319 624
31_{54} (*C*′′ *s*) *εἰσήνεγκαν*] *-γκεν* A B F 376′ *C*′′$^{-529\,761^{c}}$ 127 *s*$^{-30′}$ 84 *x* 59 Cyr I 340 = Ra
32_{3} (*b f n*) *Λαιβών*] *δεβων* F 58-707 46*-77-414-529 *b f* 54-75-767 30′-343 76 *x*$^{-509}$ 18 59 319

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32_{11} (*b n t*) Ἰσαάκ] pr τω 381′ *b* 129 n^{-458} 30′ *t* x^{-509} 407
32_{11} (*b n t*) Ἰακώβ] pr τω 381′ *b* 129 n^{-458} 30′ t^{-84} x^{-509} 407
32_{13} (*s y*) ἐξανηλώθη] εξαναλ. A F^{b} 963 G 422(vid) 129 767 $s^{-30'}$ x^{-509} y^{-392} 68′-120′ 799
32_{25} (*d*) ἡμῶν] ημιν A d^{-106} x^{-509} 799 Aeth Sa^{12}
32_{30} (*b*) ἐν τῇ γῇ] εις γην 417 *b* x^{-509}
32_{31} (*b n*) om αὐτοῦ B F 29-72 *b* n^{-127} 30′-344 *x* 392 120′ 59 319 ^{Lat}codd 100 104
32_{33} (*d n*) Σηών] σιων 58* 528-739 108 *d* 53′ n^{-127} 28-30 370 *x* 318 120-122-630* 55 319
33_{6} (*O*) ἀπῆραν] απαραντες A V G-82-426 129-246 x^{-509} 68′-120′ Arm Syh
33_{14} (*d t z*) πιεῖν ἐκεῖ] tr B^{c} M′ V 15′ *d* 129-246 *t* x^{-527} 126-128-407-628-630′
33_{17} (*O f*) τῆς ἐπιθυμίας] om τῆς B M′ V $O'^{-58\,72}$ *f* x^{-509} = Ra; > 509
33_{26} (*d t*) Κατάαθ] κααθ *d t* x^{-509} ^{Lat}cod 100
33_{27} (*d t*) idem d^{-125} *t* x^{-509}
33_{29} (*d n t*) Ἀσελμωνά] σελμ. B d^{-125} 129 $n^{-54*\,767}$ *t x* 18 799 Arm Sa = Ra
33_{35} (*O*) εἰς] εν B^{c} M′ V O^{-58}-82 129 *x*
33_{43} (*n*) Ὠβώθ] σωβωθ (σοβ. 58 619; -βοθ 458) B V 58 n^{-75} *x* 319 ^{Lat}cod 104
33_{44} (*n*) ἐξ Ὠβώθ] εκ σωβωθ (σοβ. 58 619; -βοθ 458) B M′ 58 n^{-75} *x* ^{Lat}cod 104 Sa^{1}
33_{52} (*b*) σκοπιάς] κοπιας M b^{-537} 106*-107*(c pr m) 75′ 130 370* *x* 319
34_{9} (*d n*) Ζεφρώνα] εφρ. B^{c} F^{a} $707^{(mg)}$ 106-125-610* 129-246 *n* 76 *x* 319 Arm(vid) Sa^{1}
34_{13} (*d f y*) τῷ ἡμίσει] το ημισυ (c var) 29-58-72-376 313-615 19′ 44′-125 53′-246 730 x^{-527} y^{-121} 55 319 799
34_{26} (*d t*) Φαλτιήλ] φατιηλ 376 46-417 *d* 730 *t* x^{-509} 392 416 ^{Lat}cod 104
35_{6} (*b f*) om ἅς 1° B V 963 82 *b f x* 407 319 Cyr I 865 = Ra
35_{7} (*d*) om καί 1° 72-82 d^{-44} 458 x^{-509} 126 319
35_{8} (*b*) ἐλάττω] -ττονα 29 *b* 246 x^{-509} 318
35_{11} (*oI*) φυγεῖν] φευγειν A *oI* 129 30′ x^{-509}
35_{21} (*d n t*) θανάτῳ 1°] ⌒2° *d* 246 n^{-767} *t* x^{-527} 319 $Aeth^{C}$ Bo
36_{3} (*oI b z*) om υἱῶν *oI b* 53-129 75′ 76* x^{-527} 18′-126-628-669 Arm
36_{4} (*d n t*) om ἡ 1° 72-376′ *d* 54-75′ *t* x^{-509} 799
36_{10} (*n*) θυγατέρες] pr αι 72-82-376 16-422 129 *n* x^{-509}

The following table indicates the approximate relationships of the *x*-group to the other textual groups. For these tables the subordinate groups of the Catena group have not been distinguished; thus *C*′′ may stand for *C*, *cI*, *cII* or any combination of these. Column *A* indicates the number of instances of support for an *x*-group variant by one group; column *B*, by two groups, and column *C*, by three groups. The total number is given in the last column.

	A	*B*	*C*	*Total*
O	6	9	1	16
oI	4	4	1	9
oII	—	—	—	0
C′′	4	4	3	11
b	9	5	9	23
d	8	15	24	47
f	6	6	11	23
n	10	12	19	41
s	—	5	—	5
t	3	12	24	39
y	—	2	2	4
z	5	2	2	9

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From this table it is clear that the *x*-group is closer to the Byzantine text represented by *d*, *n* and *t* than to any other tradition, the total number of instances of common support being *d* 47, *n* 41 and *t* 39. Then follow *b* and *f* each with 23 instances, *O* with 16, *C''* with 11, and *oI* and *z* with 9 each. If *O* and *oI* are taken together its 25 instances would place it ahead of *b* and *f*. For *s* and *y* no instance of single group support obtain and only a few instances of double group support; these are quite insignificant. It is noteworthy that *x* and *y* are demonstrably at opposite ends of the tradition, and should therefore be considered as quite distinct textual groups.

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Chapter 2 The Byzantine text

That the *d* text group constitutes the Byzantine text family was already quite apparent from the study of the Lectionary texts in THGG 176ff. Furthermore it was also clear that the *t* group is intimately related with *d* and could from Genesis ch. 21 onwards be regarded as a subgroup of *d* (THGG 136f). The *n* text for Genesis presented a somewhat complicated picture; for chh. 34—43 the *n* group was fully submerged in that of *d*, and outside these chh. showed closer relationship to *d* than to other groups (cf THGG 106—111). In Deuteronomy where the *n* group was subjected to further analysis (THGD 17ff) its close relationship to the *d t* tradition also shows that it can justifiably be called a second subordinate group in the Byzantine tradition.

For Numbers only two lections obtain in the texts edited by Høeg and Zuntz[1], viz. 11$_{16}$—$_{17}$ 24—$_{29}$ and 24$_{2}$—$_{3}$ 5—$_{9}$ 17—$_{18}$. Their collation demonstrates as in Genesis their witness to the Byzantine text. I present only the majority reading of the Lectionary texts in the following collation.

11$_{16}$ *Ἰσραήλ*] *του λαου* Lect Sa^{12}
11$_{16}$ *πρὸς τὴν σκηνήν* B *d* 130^{mg}-321′^{mg} *t x* Cyr II 461] *εν τη σκηνη* 46 *b*; *επι την σκηνην* Bas II 285; *εις την σκηνην* Tht *Nm* 204 Lect rell
11$_{25}$ *αὐτόν*] *μωυσην* aut *μωσην* Lect; *μωυσην d t* Arm; *μωσην n*
11$_{25}$ *παρείλατο*] *περιειλετο d* 246 *t z* 55^{c} 646 Lect
11$_{25}$ *ἐπροφήτευσαν*] *προεφ.* (c var) F^{a} 58^{mg}-72-376-*oI* *C*′′$^{-77\,131\,313\,500′\,528\,529′*\,615}$ *d* 246 *n* 30′-321-346*$^{et\,c2}$ *t* 71′ *z* 55^{c} 424 646 Lect; + *εν* (> cod 104) *τη παρεμβολη* V 376 *n* ^{Lat}codd 100 104 Arm Bo Lect
11$_{26}$ *πρὸς τὴν σκηνήν* B V 82 *d* 129 *t x*$^{-527}$] *επι τ. σκ.* 624; *εν τη σκηνη* 15 121 ^{Lat}cod 100; om *τήν* 527; *εις τ. σκ.* Lect rell
11$_{26}$ *ἐπροφήτευσαν*] *προεφ.* F^{b} 72-376-*oI* *C*′′$^{-77\,131\,313\,422\,500′\,528\,615\,616*}$ *d* 54′-458 *t* 71′ 121 55^{c} 319 424 Lect
11$_{27}$ *ἀπήγγειλεν*] *ανηγγ.* (*-γγιλ.* 458) *n*$^{-767}$ Lect
11$_{27}$ *εἶπεν*] + *αυτω* 58-376 118′-537 *d*$^{(-44)}$ *f*$^{-129}$ *n t* Arm Lect
24$_{3}$ *παραβολήν*] *παρεμβ.* 707*(vid) 414-616 129 127*-458 343 84 527 318 18-126 59* 319 Bo^{B} Lect
24$_{7}$ om *Γώγ* F^{b} *oI*-72′ 739^{c} *f*$^{-129}$ 767 527 121 68′-120′-669^{c} 59 799 Eus VI 18 Lect
24$_{7}$ om *ἡ βασιλεία αὐτοῦ* 72-381′ 767 619 121 68′-120′-126-669^{c} 55 799 Lect
24$_{9}$ *εὐλόγηνται*] *-γημενοι* 16-46 19′ *d n* 130^{mg}-321′^{mg}-344^{mg} *t* 126 Syh Lect
24$_{18}$ om *ἐν* 376(vid) *C*′′$^{-131^{c}\,422\,761^{c}}$ 30′ 84 71 799 Lect

Except for 11$_{16}$(1°) which is a unique reading, 24$_{3}$, $_{7}$(twice) $_{18}$, Lect supports the reading of *d n* or *t* text. When *d n t* do not support a common variant Lect tends to support *n*.

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[1]) *Monumenta Musicae Byzantinae*: Vol I *Prophetologium* ediderunt Carsten Høeg et Günther Zuntz. Hanniae, 1939—1970.

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It is proposed to subject this text type to somewhat closer scrutiny in this chapter, first of all, to determine whether or not it betrays recensional characteristics based on some immediate or mediate acquaintance with the Hebrew text tradition, and secondly to gain some insight into the general character of this divergent text as a whole.

A. Since the work of Origen strongly affected the subsequent text tradition throughout, the extent of hexaplaric influence on the Byzantine is first examined. In the list below are given the instances in which an asterisked variant is supported by the Byzantine group. Since these are understood to be = 𝔐, this fact is not recorded in the list.

List 1

1_{46} init] pr (※ G 127 Syh) *και εγενοντο παντες οι επεσκεμμενοι* (aut *επισκ.*) O^{-58} *d n t* 799 Arm Syh

1_{51} *ἀναστήσουσιν*] + (※ G) *αυτην* (+ ※ Syh) *οι λευιται* (*λευειται* G 127; *λεβειται* 767) *O*-707 44 *n t* 55 319 799 Arab Arm Syh; + *αυτην* A *b* Co

6_6 *εὐχῆς* 963] + (※ G Syh) *αυτου* F^b M′ V O^{-58} *d n* 85′ mg-321′ mg-344mg t^{-84} 319 Tht *Nm* 198 Arm Bo Sa^4 Syh

6_6 *κυρίῳ* 963] sub ※ S^c; pr (※ S G Syh) *τω* (*το* 376) M′ S^c *O*-82 52′-313-414 *d n* 28-85′ mg-321′ mg-344mg *t* Tht *Nm* 198 Bo Syh

6_{21} fin] + (※ G) *αυτου* (+ *κυριω* 376; + *τω* $\overline{κω}$ 767; + *τω* $\overline{κω}$ *ουτως ποιησει d t* 799) V *O′ d* 767 *t* 318 799 Arab Sa^4

11_{10} *θύρας*] + (※ Syh^L) *της* (> 58*) *σκηνης O d n t* 527 Arm Syh

11_{32} *ἡμέραν* 1°] + (※ G Syh) *εκεινην* (*εκην.* 767*; *εκηνειν* 376) *O d* f^{-129} *n t* 18′-126-628-669 646 Syh

13_{27} *ἔδειξαν*] + (※ G Syh) *αυτοις* V *O*-29 *d t* 121 319 Latcod 100 Aeth Bo Pal Syh

13_{33} *κατασκέψασθαι*] sub ※ Syh; + (※ G Syh) *αυτην* $O'^{-15\,58}$ $n^{(-458)}$ 319 Aeth Arm Pal Sa^{11} Syh

14_7 *κατεσκεψάμεθα*] (c var) *παρηλθομεν κατασκεψασθαι d t* 799; pr (※ G) *παρηλθομεν εν αυτη* (+ ※ Syh) *και O* Arab Syh: cf 𝔐 עברנו בה לתור
The change of *κατεσκεψάμεθα* to an infinitive in *d t* seems at first blush to be based on the Hebrew, but is probably due to the influence of 13_{33}.

14_{22} *σημεῖα*] + (※ G) *μου* (+ ↙ Syh) V *O d t* 799 Arab Syh

14_{27} *ἐγόγγυσαν*] pr (※ G Syh) *αυτοι* V *O d* 129 *t* 18′-126-628-630′ Syh

15_{28} fin B F V 72′ f^{-246} n^{-127} *x* 59 Latcod 100 Aeth Arab Arm Sa] + *και αφεθησεσθαι* (*-σθε* 44) *αυτω d* t^{-84}; + (※ G^c Syh^L; ÷ G*) *και αφεθησεται* (c var) *αυτω* (> 82) rell = 𝔐

16_{27} *Κόρε* B F M′ V 72-707txt *f n x* 392 68′-120′ 59 319 799 Latcod 100 Aeth Arm Co] + (※ G Syh) *και* (> *O* 125 = 𝔐) *δαθαν* (*θαν* 426*c pr m) *και αβιρων* (c var) rell

18_9 *ἁμαρτιῶν*] + (※ Syh^L) *αυτων* F *O*-29 *d* f^{-56} *n t* x^{-509} $z^{-128\,669}$ 646 Cyr I 837 Latcod 100 Arm $Sa^{1\,11}$ Syh = edd

20_{12} *ἐπιστεύσατε*] + *μοι* (*μου* 458 Tht^{ap}) M′ V 82 *b d* n^{-767} 130mg-321′ mg *t* 527 319 Chr I 506 X 332 Tht *Nm* 216 Latcod 100 $Aeth^C$ Arab Arm; + (※ G Syh) *εν εμοι O* Bas I 440 Syh

22_{22} *ἐνδιαβάλλειν αὐτόν*] pr (÷ Syh mend pro ※) *εν* (> 407) *τη οδω* (> 120) *O n* 527 120*-407 Or IV 409 Latcod 100 Bo Syh
It should be noted, however, that a variant *επι της οδου* after *αὐτόν* is widely supported as well.

22_{23} *ἐπάταξεν*] + (※ Syh) *βαλααμ* M′ mg V *O d n t* 527 Or IV 409 Latcod 100 Arab Syh

22_{37} *ἀπέστειλα*] pr (※ Syh^L) *mittens* Latcod 100 Syh; pr *αποστελλων* 426-oI^{-64txt} 246 18′-628-630′; pr *αποστειλας* 376 *b* d^{-125} *n t* 319

23_{23} *Ἰακώβ* 2°] pr (※ Syh^L) *τω* F^b O^{-376} 414 *d* $n^{(-458)}$ *t* 527 Or III 223 *Cels* II 420 Tht *Nm* 220 Syh; *τω ιακακωβ* 376

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27_{10} *κληρονομίαν*] + (※ Syh) *αυτου* O^{-58} 417-616 *b* 44-106$^{(mg)}$-107 127-767 *t* 18′-407-628-630′ 799 Arm Bo Syh

30_5 *αὐτῆς / ὁ πατήρ*] tr 82 *b d n t* 126 Cyr I 1060 Or II 306; + (※ Syh) *αυτης* O^{-G} 730 Arm^{te} Syh = 𝔐; ※ *αυτης* G

30_6 *ὁρισμούς*] + (※ Syh) *αυτης* A *O*-82-381′ *b* 106$^{(mg)}$ *n* 134 y^{-318} Cyr I 1060 Lat^{cod} 100 Aug *Num* 57 Co Syh

30_{15} *αὐτῇ* 1°] + (※ G) *ο ανηρ αυτης* $O^{(-58)}$-15 *d t* Bo Syh

32_{37} *Ἐλεαλή*] pr (※ G Syh) *την* O^{-426} 422 *b* f^{-129} *n* 799 Syh

33_{38} *ἱερεύς*] + *επι* (*εις* 56′-664 84 Arm Compl; + *ωρ* 799) *το ορος* (*του ορους* pro *τ. ο.* 458) 29-82 *d* 56′-664 n^{-767} *t* 799 Arm Bo = Ald Compl; + (※ G Syh) *εις ωρ το ορος* O^{-58} 767 Lat^{cod} 104 Arab Syh = 𝔐; + *πλησιον του ορους* A

34_2 *αὕτη*] + ※ *η γη* ↙ *η* G; + (※ 85) *η γη* (+ ※ 344) *ητις* (> M′ 58-426 799 Syh) M′ O^{-G}-82 *d* n^{-75} 30′-85^{mg}-130-321′-343′ *t* 392 799 Lat^{cod} 100 Arab Syh

34_{14} *Ῥουβήν*] + (※ G) *κατ οικους πατριων αυτων* (> 246) O^{-58}-82 b^{-314} 246 54′ t^{-84} 799 Lat^{codd} 100 104(vid) Arab Syh

35_{10} *αὐτούς*] + (※ G; ÷ Syh mend) *οτι* O^{-58}-15 *b d n t* Syh

36_3 (*τῶν φυλῶν*) *υἱῶν*] pr (※ Syh) *των* 29-82-376 551 44-125′-610^c 54′ t^{-76*} 55 319 799 Syh = Ald: contra 𝔐, but cf *τῶν*] pr (※ G) *των υιων* G-426 = 𝔐

36_9 *οἱ υἱοί*] (※ 344 Syh; + *και* 44 La) *αι φυλαι* (*αι φ.* sub ※ G^c et sub ÷ G*; + *των C″* 44 30′-85-344 392 646) *υιων* (bis scr 82) *O*-82 *C″ d n* 30′-85^{mg}-344^{mg} *t* 392 646 799 Lat^{codd} 100 104 Syh

That the Byzantine text form was somewhat influenced by the hex recension is apparent from the above list. It is, however, not a primary witness to *O* as the chapter on The Hexaplaric Recension (pp. 43ss) clearly shows.

A few instances in the above list need special comment. At 6_{21} the final clause reads *ἣν ἂν εὔξηται κατὰ τὸν νόμον ἁγνείας*. The hex text reads *ης αν ευξηται ουτως ποιησει κατα τον νομον αγνειας αυτου* with *ουτως ποιησει* and *αυτου* sub ast; this corresponds to the Hebrew אשר ידר כן יעשה על תורת נזרו. The Byzantine text witnesses to *αυτου τω κυριω ουτως ποιησει* after *ἁγνείας*. Thus the *αυτου* corresponds to *O*, but the remainder is inexact. The nominal *τω κυριω* has no basis in the Hebrew and is an epexegetical gloss. *ουτως ποιησει* may be due to *O* influence but it is in the wrong place.

At 20_{12} Num rendered האמנתם בי simply by the absolute *ἐπιστεύσατε*. Origen, as might be expected, added *εν εμοι*, an exact equivalent for בי. The Byzantine text adds *μοι* to the verb. This need not actually be dependent on the *O* tradition, however, since this text tends to render explicit that which is implicit.

At 22_{37} Num does not render the free infinitive שלח in the expression שלח שלחתי. This deficiency is filled by Origen by the addition of the present participle *αποστελλων* (*ἀπέστειλα*), whereas the Byzantine text adds the aorist form *αποστειλας*. Again unfortunately there are no hex notes extant to give one a hint as to possible independent recensional activity.

The inversion of *αὐτῆς* and *ὁ πατήρ* by the Byzantine text at 30_5 is only formally similar to the *O* tradition; it is probably only a stylistic change. The Hebrew context is והחריש לה אביה, rendered in Num by *καὶ παρασιωπήσῃ αὐτῆς ὁ πατήρ*, i.e. Num did not apparently render לה. *O* changed *αὐτῆς* to *αυτη* and

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added *αυτης* sub ast. The *αυτη* tradition was present in The Three as the margin of 344 shows.

Finally the variants at 33$_{38}$ need comment. The Hebrew text reads ויעל אהרן הכהן אל הר ההר which is rendered in Num by *καὶ ἀνέβη Ἀαρὼν ὁ ἱερεύς*; i.e. the prepositional phrase is omitted. This was "corrected" by Origen through the addition of *εις ωρ το ορος*. The Byzantine text, on the other hand, has added *επι το ορος*. This is by no means necessarily due to the influence of the *O* text, however, since *επι το ορος* may simply represent an independent amplification of the text. The use of the preposition *επι* seems to me to indicate the fact that the plus is not based on any acquaintance with the Hebrew text or Hebraizing recensions/translations.

Other instances of possible hex plusses also attested by the Byzantine text tradition but without an asterisk are given in list 2. Only variants supported by at least one member of the primary *O* witnesses (including Syh) are listed as probably hex in character. Since these additions are understood to be = 𝔐, this fact is not indicated.

List 2

3$_{34}$ *ἑξακισχίλιοι*] *εξ χιλιαδες* (tr 458) *και διακοσιοι n*; + *και* (> 58 *d*) *διακοσιοι O b d t* Lat^{cod} 100 Arab Arm (but cf *List* 4)
3$_{49}$ *τῶν* 1°] pr *παρα* G-426 *d*$^{-106}$ *f* 54′ 343′ *t* 646 799 Syh
4$_{35}$ *ἕως*] pr *και* 58-426 *n*$^{-75}$
8$_{15}$ *αὐτούς* 2° 963] + *αποδομα* (aut *-δωμα*) F^{a} V 44′ 129 130^{mg}-321′^{mg} *t y*$^{-318}$ 319 Arm; + *δομα* (aut *δωμα*; *-ματα* 19′) 58-376 *b f*$^{-129}$ *n* Lat^{cod} 100(*datum*)
13$_{21}$ *πίων*] + *εστι(ν)* 426 *d* 246 *n t* 319 Arm(vid) Bo Pal
14$_{14}$ *ὀπτάζῃ*] *οπτανη* (c var) *συ n*; + (+ *οτι* 58) *συ O* 129 Eus VI 240 Arm Syh
15$_{32}$ *τῇ* 2°] pr *εν* A 376 *n*$^{-127}$ *x*$^{-509}$ 318 319 Lat^{cod} 100 Syh
21$_{33}$ *αὐτοῖς*] + *αυτος* V *O*$^{-58}$ *d n t* 527 Sa^{12} Syh
26$_{59}$ *Μωυσῆν*] pr *τον* 106-125′ *t* 619 *z* 319; *τον μωυση* 44-610; *τον μωσην* 426 77 127-767; *lmwšʾ* Syh
27$_{9}$ *κληρονομίαν*] + *αυτου* V 963 82-376′ *C*′′ *b d* 129 *n s*$^{-30}$ *t* 392 *z* 319 624 646 Arm Co Syh

The addition of the pronoun is also attested in 963 and was therefore already in the tradition before Origen's time. If his LXX parent text did not have it, he reintroduced it as is clear from the support by 376′ Syh.

27$_{19}$ *συναγωγῆς* 963] pr *της* 426 *d* 53′-56^{c}-129 *n t*$^{-76}$ 619 *y*$^{-392}$ 68′ 319 Tht *Nm* 224
27$_{21}$ (*αὐτὸς καὶ*) *οἱ*] pr *παντες O*$^{-58}$ *b d*$^{-125}$ *n*$^{-767}$ *t*; *παντες* 125 767
This is certainly hex since Syh attests to *παντες* sub ast before *αὐτός*.
27$_{22}$ *συναγωγῆς*] pr *της* 381′-426 422 125 53′ *n* 28-85$^{(mg)}$ 619 55 319
30$_{15}$ *ὁρισμούς*] + *αυτης* (*αυτους* 107*) A 426 *d* 127-458 730 *t* Arm^{ap} Sa
30$_{17}$ *πατρός* 2° 963] + *αυτης* 426 *b* 44-107′ *n*$^{-75}$ *t* Arm Co Syh
31$_{19}$ *ἀνελών*] + *ψυχην* M′ V *O*′ *b d f*$^{-129}$ *n t* 799 Lat^{codd} 100 104 Arab Bo Syh
31$_{27}$ *συναγωγῆς*] pr *της* (*τη* 75) A *O*$^{-426}$-381′ 414 106$^{(mg)}$ 129 *n t*$^{(-370)}$ 527 Cyr I 333bis
32$_{28}$ *Ἰσραήλ*] pr *των υιων* 707 106 127 *t* 527; pr *υιων* 376′-618 54-75′ 799 Arab Bo Syh = Compl
32$_{33}$ *Ἀμορραίων*] pr *των* A 58-376 73′ *b d f*$^{-129}$ *n*$^{-458}$ *t* 55 799
34$_{5}$ *διέξοδος* 963] + *αυτου O d* 129-246 *n t* 628 Arm Sa^{1} Syh
34$_{22}$ *Λάν* 963] pr *υιων* 426 *d*$^{-125}$ 246 *n t* Syh

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Also considered hex are changes in word order to fit that of 𝔐. The following list is limited to those supported by at least one of the primary witnesses to the *O* text.

List 3

7$_{88}$ *ἑξήκοντα ἐνιαύσιαι*] tr V *O* *n*$^{-54}$ 126
16$_{9}$ *ὑμᾶς* 1°] post *Ἰσραήλ* 1° tr B *O*$^{-58}$ *d* 129 127 *t* 509 Cyr I 860 Syh = Ra
22$_{33}$ *τρίτον τοῦτο*] tr A V 29 118′-537 106 129 767 30 *t* 319 Or IV 409 Aeth Arm Syh; *το τριτον* 376′ 552 19′ 71
22$_{40}$ *πρόβατα*] et *μόσχους* tr 376′ *n* 527 Arm Syh
23$_{3}$ *μοι δείξῃ*] *δειξη μοι ο θεος d t*; tr 426 59 Arm Syh = 𝔐
24$_{2}$ *πνεῦμα θεοῦ / ἐπ' αὐτῷ*] tr A F *O*′′$^{-82}$ *C*′′ 56′ *n*$^{-127}$ *s* 527-619 *y z* 55 59 799 ^{Lat}cod 100 Ruf *Num* XVII 2 Aeth Arab Syh
24$_{10}$ *τρίτον τοῦτο*] tr A F M′ *O*′$^{-376}$-29-707 *C*′′$^{-52′\ 313\ 761}$ 19 *d* 53′-56 *s* 527 *y* 18′-126-407-628-630′ 59 799 Arm Bo Syh
27$_{9}$ *θυγάτηρ αὐτῷ*] tr V 963(vid) *O*$^{-58}$-82 414 *b d* 129 *n t x*$^{-619}$ 55 624 ^{Lat}Ruf *Num* XXII 1 Syh

That 963 had the transposed order is practically certain. The line in question reads [*η αυτω θυγατ*]*ηρ δωσε*, and 10 letters is precisely what is lacking. Thus the variant order was already in the tradition by the time of Origen.

33$_{4}$ *τὴν ἐκδίκησιν / κύριος*] tr *O*$^{-58}$-82 53′ *n*$^{-458}$ 76 ^{Lat}codd 100 104 Ruf *Num* XXVII 8 Aeth Syh
35$_{12}$ *αἱ πόλεις / ὑμῖν*] *υμων αι πολεις* G; tr *O*$^{-G}$ *n* Arm Bo Syh

Post-hexaplaric activity resulting in the omission of materials which Origen had placed under the obelus is examined in the chapter on the Hexaplaric Recension. This is also represented in list 4. That the omission is = 𝔐 is not noted.

List 4

1$_{2}$ *αὐτῶν* 3°] sub ÷ G; > B 19 *d* 127 *t x* 18 319 Cyr VI 453 X 624 ^{Lat}cod 100 Arm
3$_{34}$ *καὶ πεντήκοντα*] sub ÷ G Syh; > 15-58 *b d n*$^{-767}$ *t* ^{Lat}cod 100 Aeth^{C} Arab Arm (but cf *List* 2)
6$_{3}$ *ἀπὸ οἴνου* 2°] sub ÷ G Syh; > 58-72-381′ *d f n*$^{(-458)}$ *t* 619 59 319 Cyr I 1041 Eus VIII 2.116 ^{Lat}cod 100 Aeth^{CG} Arm Sa
6$_{6}$ *πάσῃ*] sub ÷ G Syh; > 58 *n*$^{-767}$ Arm
10$_{4}$ *πάντες*] pr ÷ Syh; > 58 *n*$^{-767}$ 527 319 Arm
11$_{8}$ *αὐτό* 1°] sub ÷ Syh; > *n* 527 121 628 319 Tht *Nm* 203 ^{Lat}cod 100 Arm
11$_{27}$ *λέγων*] sub ÷ Syh; > *b d*$^{(-44)}$ *n t* 126 Aeth Arm Sa
20$_{16}$ *κύριος*] sub ÷ G; > 58 552 *d* 53′ 126 Arab
31$_{8}$ *σύν*—fin] sub ÷ G; > 58-426 *d*$^{-106}$ 527 Arab
33$_{52}$ *αὐτά*] sub ÷ G Syh; > 72-381′ *d* 664 55 799 ^{Lat}cod 104 Spec 44 Aeth Arm

It is of course possible that the obelus was lost in the tradition. In the following list are given omissions in the Byzantine text group which are equal to 𝔐 but for which no obelus tradition is extant.

List 5

5$_{8}$ om *ὁ* A *oI n* 130 68′ 55 Tht *Nm* 195
8$_{6}$ *τῶν υἱῶν Ἰσραήλ*] om *τῶν* B *O*$^{-58}$ *d*$^{-610}$ 127-767 *t*$^{-84}$ 509 55 319
8$_{14}$ idem A B *O*$^{-58}$ *d* 127-767 *t x*$^{-619}$ 121

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10_{12} *τοῦ Φαράν*] om *τοῦ* 44′-125 767
10_{17} *οἱ υἱοὶ Γεδσών*] om *οἱ* O^{-58}-707 C^{-16}-417 d^{-44} 129 75 321* 509* 392* 319
13_{30} om *ποταμόν* V O^{-58} *d* n^{-767} *t* 319 ^{Lat}cod 100 Arab Arm Co Pal Syh
14_{10} *τοῖς υἱοῖς Ἰσραήλ*] om *τοῖς* n^{-458}
15_{36} om *πᾶσα ἡ συναγωγή* 2° $O^{(-58)}$-82-381′ d^{-106} f^{-129} 509-619 Arab Syh
15_{36} om *ἔξω τῆς παρεμβολῆς* 2° M′ $O^{(-58)}$-82-381′ $d^{(-106)}$ x^{-527} Arab Syh
18_{9} *τῆς πλημμελείας αὐτῶν*] om *τῆς* B 82 *d* n^{-767} *t* x^{-619} Cyr I 837 = Ra
18_{23} *τὰ ἁμαρτήματα αὐτῶν*] om *τά* 15-618*(c pr m) d^{-106} 509
18_{30} om *ἀπό* 1° *n* 319 Bo
18_{30} om *ἀπό* 2° *n* 319 ^{Lat}cod 100 Bo
19_{12} om *καί* 2° 15*-82-376 550′ 118′-537 53′-129 n^{-127} 30 619 126 416 799 Eus VI 12 Bo
21_{7} om *ὅτι* 1° V O^{-58} 44 n^{-127} 30 619 *z* 646 ^{Lat}cod 100 Aeth Arm Syh
22_{22} *ὁ ἄγγελος τοῦ θεοῦ*] om *ὁ* 72 *b d* 527
24_{8} *ταῖς βολίσιν αὐτοῦ*] om *ταῖς* d^{-44} *t*
26_{58} om *καί* 1° 58-72-82 *n* 76 392 126 Bo
30_{11} om *ἐν* 528 d^{-106} 53′ 509 128
31_{22} om *καί* 2° 3° 4° *d* 71′
33_{6} om *τι* O^{-58}-29-82 739* d^{-106} f^{-129} 54-75′ 84 527 18′-126-630′ ^{Lat}PsAmbr *Mans* 3 Co Syh
35_{31} om *παρά* d^{-106} 84
35_{34} *τῶν υἱῶν Ἰσραήλ*] om *τῶν* V 29-82-376 422 *b d* 129 *n t x* 392 407-630 55 59 319
36_{3} *τὴν κληρονομίαν τῆς φυλῆς*] om *τήν* B V G-82-426 *d* 129 *n t x* 319 = Ra
36_{12} *τοῦ πατρὸς αὐτῶν*] om *τοῦ* 82 *b* n^{-767} 126 319

The above list includes the omission of articles which only formally correspond to 𝔐; since the noun modified is a bound form it cannot be articulated in Hebrew, and these instances are to be discounted in any evaluation of possible hex influence on the text tradition (these are $8_{6\ 14}$ 10_{17} 14_{10} $18_{9\ 23}$ 22_{22} 24_{8} 35_{34} $36_{3\ 12}$).

A proper evaluation of the extent of possible hex influence on the Byzantine text must involve a comparison of the above lists with the corresponding lists in ch. 3. Such a comparison shows that hex influence is comparatively minimal.

It remains to discover whether or not the Byzantine text shows direct or indirect Hebrew influence which is nonhexaplaric in origin. In the list below are given all instances of formal correspondences to the text of 𝔐 which seem not to stem from Origen; the reading of 𝔐 is given in each instance.

List 6

1_{4} *ἀρχόντων*] *αρχων d* n^{-767} *t* 18 319 Arm: ראש

The variant singular need not be due to Hebrew influence since it could be created by syncopation as well.

1_{4} *πατριῶν*] + *αυτων* 16-46 106-107′ *t* 392 319 Co: cf אבתיו

It is unlikely that the variant is due to the influence of 𝔐, but rather to that of the oft-recurring formula *κατ' (οἴκους) πατριῶν αὐτῶν* throughout the ch. (cf. e.g. vv. 20 22 24)

1_{5} *τῶν (Ρουβήν)*] *τω* A 29 *d* n^{-767} 30 *t* 121 18 55* Arm: לראובן
1_{6} *τῶν (Συμεών)*] *τω* A 528-551 *d* n^{-767} *t* 121 18 Arm: לשמעון

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1₇ *τῶν (Ἰούδα)*] *τω* A *d* n^{-767} *t* 121 18 Arm: **ליהודה**
1₈ *τῶν (Ἰσσαχάρ)*] *τω* A^{c} 46^{s} *d* n^{-767} *t* 18 Arm: **ליששכר**
1₉ *τῶν (Ζαβουλών)*] *τω* A^{c} *d* n^{-767} *t* 18 Arm: **לזבולן**
1₉ *τῶν (Ἐφραίμ)*] *τω* 73′·550′·761* *d n t* 18 Arm: **לאפרים**
1₁₀ *τῶν (Μανασσή)*] *τω* 618 *d n t* 18 Arm: **למנשה**
1₁₁ *τῶν (Βενιαμίν)*] *τω d* $n^{(-75)}$ *t* 18 Arm: **לבנימן**
1₁₂ *τῶν (Δάν)*] *τω d n t* 18 Arm: **לדן**
1₁₃ *τῶν (Ἀσήρ)*] *τω d n t* 18 Arm: **לאשר**
1₁₄ *τῶν (Γάδ)*] *τω* 551 *d n t* 18 Arm: **לגד**
1₁₅ *τῶν (Νεφθαλί)*] *τω d n t* 18 Arm: **לנפתלי**

In each of the above instances (vv. 5—15) the dative article of the variant text correctly renders the Hebrew preposition whereas the genitive plural of Num constitutes a free interpretation.

2₁₇ *μέσον*] pr *εις d n t* 799: **בתוך**
2₃₁ *(κατὰ) τάγμα (αὐτῶν)*] *-ματα (συντ.* 528) M′ V G-82-707-*oI*$^{-15}$ *C*″ *b*$^{-19}$ *d* 53′-56 *s* 509 *y*$^{-121}$ 55 Cyr I 725 ^{Lat}cod 100: **לדגליהם**

The origin of the variant is uncertain as its mixed support indicates.

3₂₃ *υἱοί*] pr *οι δημοι* 58 799; *οι* (> V 54-75′) *δημοι* V *O*$^{-58}$ *d n t* Arm Sa Syh: **משפחת**

This may well represent a prehexaplaric revision already present in Origin's parent text.

4₂₇ *(καὶ) ἐπισκέψῃ*] *-ψασθε* (c var) n^{-767} 84-134 Arm; *-ψεσθε d* 74-76′ Arab: **ופקדתם**

The command is to Moses alone (cf. v. 21), and Num is consistently singular from vv. 21—28, but then becomes plural in v. 29 (singular in 𝔐, and v. 32 (as 𝔐)). The number of the verbs is too mixed in the tradition to posit Hebrew influence in v. 27.

4₄₈ *ὀγδοήκοντα*] pr *και* 44 54′-767 *t*$^{-84}$ Syh: **ושמנים**

The tradition of compound numbers is complicated by the fact that numbers are often represented in the mss by short forms. It would be dangerous to posit Hebrew influence in the presence (or absence) of a conjunction.

7₈₇ *αἱ θυσίαι αὐτῶν*] pr *και* B* 707 *d f*$^{-129}$ *n t* 319 Arm Sa: **ומנחתם**

The correspondence of the variant text and 𝔐 is by no means evidence of Hebrew influence. The *και* of the variant text comes between *δώδεκα* and *αἱ* and may be palaeographically conditioned. For the secondary nature of *και* cf p. 100.

9₁₃ *κυρίῳ*] (+ *του* 381′) $\overline{κυ}$ A F 72-376^{c}-426-*oI*$^{-15}$ 73′ 106 n^{-54} 30 x^{-509} 392 $z^{-120′}$ 319 Aeth Bo Syh: **יהוה** (**קרבן**)
9₂₁ *ἤ (νυκτός)*] *και* 707 *d* 127 730 *t* 71 Sa: **ולילה**
10₈ *ταῖς σάλπιγξιν*] pr *εν* V *oI*$^{-15}$ *b d n t* 527-619 Bo: **בחצרות**
10₁₂ *ἐν τῇ ἐρήμῳ* 1°] *εκ της ερημου d* n^{-458} *t* Arab Arm: **ממדבר**
11₁₂ *(λάβε) αὐτούς*] *αυτον* B *O*$^{-58}$ *d* 56* n^{-767} *t* x^{-619} Phil III 6te Chr I 476 Tht *Nm* 204 Arm Bo^{B} Syh = Ra: **שאהו**

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It should be noted that the Byzantine text is strangely inconsistent, since earlier in the verse it has (*ἔτεκον*) *αὐτούς* where 628 799 Phil III 6te Chr I 476 Tht *Nm* 204 have *αυτον* corresponding to Hebrew's ילדתיהו.

14$_{42}$ *καὶ πεσεῖσθε*] *και ου πεσ.* M′ *d* n^{-75} *t*: cf ולא תנגפו

The introduction of the negative particle corresponds to 𝔐. It could have been introduced from the context however without Hebrew influence, since the clause is preceded by *μὴ ἀναβαίνετε οὐ γάρ ἐστιν κύριος μεθ' ὑμῶν*. The intent of the Hebrew is "lest you be smitten" which is hardly met by the variant text and it is more likely that the simple negative was thoughtlessly introduced under the influence of the context.

18$_{15}$ *λυτρωθήσεται*] *λυτρωση* d^{-125} n^{-767} *t* 319 Arm; *redimis* ^{Lat}cod 100: תפדה

The variant text is not necessarily due to Hebrew influence, since *λυτρώσῃ* occurs in the next clause.

20$_{9}$ *συνέταξεν*] + *αυτω* V 72 *b d n t* 527 319 Aeth^{F} Arm: צוהו

The context reads *καθὰ συνέταξεν κύριος* for 𝔐's כאשר צוהו. It should be noted that V 319 also omit *κύριος*. The introduction of the pronoun may well be ex par, since the formula is a common one.

20$_{24}$ *εἰσέλθητε*] *εισελθη b d* 129 *n t* 527 318 319 ^{Lat}cod 100 Arm^{te}: יבא

The context reads "let Aaron be gathered to his people, for not will ye (he) enter the land." The LXX "corrected" the Hebrew text since both Moses and Aaron would die before the conquest *διότι παρωξύνατέ με*. The Byzantine text simplifies the text and its correspondence with 𝔐 may be a coincidence.

21$_{1}$ *Χανανίς*] *χανανι* 321′ *t* 121^{c} 18′-126-628-630′ 646; *χαναναιος* (*χαναιος* 53; *χαναναι* 54) A 72-426 53′-56*-129 *n* 527 Procop 856 ^{Lat}cod 100 Arab Arm^{ap} Bo Sa$^{10\,12}$; *χανααν d* Aeth Syh: הכנעני

21$_{3}$ *Χανανίν*] *χανανι* (*-νη* 343) A M*(vid) $s^{-28\,85}$ *t* 71-509 y^{-392} 18′-126-628-630′ 416 646; *χαναναιον* 72-426-*oI* 53′-129 *n* 527-619 ^{Lat}cod 100 Arm Sa$^{10\,12}$ Syh; *χαναν* $d^{(-44)}$ Aeth: הכנעני

21$_{5}$ *ἐξήγαγες* (*ἡμᾶς*)] *-γαγετε* (c var; *εξαγ.* 509) A M′ V 82 *d* 129 *n* 321*(vid) *t* x^{-619} 121 55 Sa$^{4\,12}$: העליתנו

𝔐 is vocalized as a plural verb. The context requires a plural verb: *καὶ κατελάλει ὁ λαὸς πρὸς τὸν θεὸν καὶ κατὰ Μωυσῆ*. Note how the LXX avoids the plain speech of the Hebrew by using two different prepositions in the context as well as using the singular *ἐξήγαγες*. The rebellious challenge is thereby mitigated and only Moses is said to have brought the people from Egypt in order to die in the desert. The variant text is probably simply due to the plural context rather than to Hebrew influence.

22$_{22}$ *τοῦ θεοῦ*] $\overline{κυ}$ 376 314 *d t* 527 Aeth Bo: יהוה

24$_{10}$ *ἐπί* (*Βαλαάμ*)] *προς* n^{-127} 509 ^{Lat}cod 100: אל בלעם

24$_{14}$ *ἰδού*] + *εγω* 64-381 *d* f^{-56*} 127 *t* 319: הנני

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24$_{20}$ (*καὶ τὸ σπέρμα*) *αὐτῶν*] *αυτου* 376 *b d* 246 $n^{(-767)}$ 30′-344^{mg} *t*(370 inc) 318 319 ^{Lat}Ruf *Num* XIX 1^{ap}: **ואחריתו**

The referent is *ἀρχὴ ἐθνῶν Ἀμαλήκ* (**ראשית גוים עמלק**). The translator's plural pronoun refers to *ἐθνῶν* (or possibly *Ἀμαλήκ*), whereas the simpler referent of the variant must be *Ἀμαλήκ*.

25$_{4}$ *τῷ Μωυσῇ*] *προς μωυσην* (*-ση* M′; *μωσει* 72) A M′ 58-72-*oI d s t* 619 *y* 55 319: **אל משה**
26$_{19}$ *καὶ* (*υἱοί*)] > *n* 126 319 ^{Lat}cod 100: **בני**
26$_{40}$ *οὗτοι*] pr *και d*$^{(-44)}$ *t*: **ואלה**
26$_{46}$ *υἱοί*] pr *ουτοι* (+ *οι* 54) 106-125 *n* 321′-344^{mg} 319 ^{Lat}cod 100; *ουτοι* 44-107′ *t*: **אלה בני**
28$_{13}$ *δέκατον* 1°] pr *και b d n t* 646 ^{Lat}cod 100 Aeth^{C} Arab Arm Sa: **ועשרן**
29$_{11}$ *ἡ θυσία αὐτῆς* 963] pr *και d n t* Aeth Arab Arm Sa: **ומנחתה**
29$_{13}$ *ὁλοκαυτώματα* 963] *-μα* F 29-376-381′ n^{-127} 28-85 84 ^{Lat}codd 100 104 Aeth Bo: **עלה**
29$_{21}$ (*καὶ*) *ἡ σπονδὴ* (*αὐτῶν*)] *αι σπονδαι* 52′ *b* $d^{(-106txt)}$ $n^{(-75)}$ *t* ^{Lat}cod 100: **ונסכיהם**

The variant happens to correspond to 𝔐 but this is meaningless. *ἡ θυσία* and *ἡ σπονδή* in v. 18 and *ἡ θυσία* in v. 21 are also in the plural in the Byzantine text.

29$_{36}$ *ὁλοκαυτώματα*] *-μα* F G-29-376-381′-707 d^{-125} 56′ *n t* 319 Cyr I 1124 Aeth: **עלה**
30$_{4}$ *ἤ* (*ὁρίσηται*)] *και d n t* ^{Lat}cod 100 Bo: **ואסרה**
31$_{54}$ *τῶν υἱῶν*] *τοις υιοις* 82 *b n* 799 ^{Lat}codd 100 104 Ruf *Num* XXVI 2: **לבני**
32$_{9}$ *Φάραγγα*] pr *εις* F^{b} M′ 58-426 *f*$^{-129}$ *n* Aeth Arm Bo; *εκ φαραγγος d t*; pr *εως oI*: **עד נחל**
32$_{14}$ *ἰδού*] pr *και* 707 *d n t* 126 55 799 Cyr I 404 Aeth Syh: **והנה**
33$_{7}$ (*στόμα*) *Ἐϊρώθ*] pr *επι* 58 *d n t*; *επειρωθ* 82 321′^{mg}-344^{mg}; *επιρωθ* B* 129 319 Arm: **פי החירת**

At first blush the introduction of *επι* might seem related to **פי** but this can hardly be correct since the translator rendered it by *στόμα*. The reading of B shows that it was palaeographically conditioned; the initial *ει* was carelessly copied as *επι* yielding *επιρωθ*, or as seems more likely *επειρωθ*. This in turn produced either *επιρωθ* or *επειρωθ* (or *επι ειρωθ*). Since *στόμα* is preceded by *ἐπί* as well, the process of corruption was made easier.

33$_{14}$ (*ἐν*) *Ῥαφιδίν*] *-διμ* (*-δειμ* 761) 426 761 *d t* Syh: **ברפידם**
33$_{15}$ (*ἐκ*) *Ῥαφιδίν*] *-διμ* (*-δειμ* 761) 426 761 *d t* Arm^{te} Syh: **מרפידם**
33$_{40}$ *Χανανίς*] *χαναναιος* (*χαναναι* 134) 82 *d* 129 *n t* ^{Lat}codd 100 104 Aeth Syh: **הכנעני**
34$_{14}$ *ἔλαβεν*] *ελαβον d t* 799 Aeth Bo: **לקחו**

The subject of the verb is compound: *φυλή . . . καὶ φυλή . . . καὶ τὸ ἥμισυ φυλῆς* in which case the translator normally uses a singular verb. The Hebrew usually does so as well. The plural verb is equally justifiable from a Greek point of view and the change need not be due to the Hebrew text.

36$_{2}$ *καὶ τῷ κυρίῳ*] + *ημων* (*νμ.* 44) 29-72 *d n t* 59 Co; + *μου O*$^{(-376)}$ 246 126-128-669 Syh: **ואדני**

The addition of *ημων* is hardly due to the Hebrew text but to the occurrence of *τῷ κυρίῳ ἡμῶν* earlier in the verse.

36$_{4}$ *πατριᾶς* (*ἡμῶν*)] *πατριων* M^{txt} $d^{(-106)}$ n^{-458} *t* 646: **אבתינו**

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B. Whether or not the Byzantine text was recensionally conditioned by the Hebrew text either immediately or mediately as the above instances might be interpreted to indicate can only be determined by an investigation of the general character of the text type. Thus if the text has many omissions an occasional omission which corresponds to 𝔐 is probably mere coincidence. Or if a verbal inflection is commonly changed to fit the context an occasional correspondence to 𝔐 has little meaning.

In list 6 above omissions involve *και* or the article, as well as one of a pronoun. The addition of *και* occurs a number of times as does the change of conjunctions (*ἤ* to *και*). Plusses involve pronouns, prepositions or the negative particle. Changes may involve number, case, preposition, lexical stem or the spelling of proper names. Each of these will be investigated as to whether it is a common tendency in the Byzantine tradition. All instances are contra 𝔐.

1. Variants involving the addition or omission of *και* are common in this text type. As in list 6 the addition of *και* occurs more often than its omission (39 times over against 24). Since these are all contra 𝔐 there is little point to detailing all the evidence. The interested reader is referred to the apparatus in Num. Additions of *και* occur at 2$_{16}$ 3$_{3}$ $_{19}$ 4$_{23}$ $_{27}$ $_{29}$ 5$_{15}$ 6$_{5}$ $_{9}$ 7$_{85}$ $_{88}$ 9$_{13}$ $_{15}$ $_{22}$ 10$_{35}$ 11$_{35}$ 13$_{29}$ $_{34}$ 14$_{2}$ $_{18}$ 15$_{14}$ $_{15}$ 18$_{12}$ $_{16}$ $_{26}$ 19$_{11}$ 20$_{13}$ 21$_{8}$ 22$_{38}$ 26$_{5}$ $_{6}$(twice) $_{33}$ 28$_{21}$ 29$_{10}$ 31$_{37}$ 32$_{18}$ $_{20}$ 33$_{3}$. Omissions of *καί* obtain at 1$_{46}$(twice) 2$_{15}$ $_{20}$ 4$_{3}$ $_{44}$ 5$_{28}$ $_{29}$ 7$_{85}$ 9$_{3}$ 10$_{34}$ 11$_{32}$ 16$_{42}$ 18$_{23}$ 26$_{1}$ $_{36}$ $_{51}$ 31$_{8}$ $_{32}$(twice) $_{52}$ 34$_{4}$ 35$_{6}$ $_{7}$.

It is interesting to observe that *και* is substituted for *ἤ* in only one instance in opposition to 𝔐, viz. 30$_{11}$ *ἤ*] *και d* Aeth

2. The Byzantine group is characterized by much more nominal articulation than is Num. Nouns are articulated in 78 instances where Num has the noun unarticulated. Over against this the article is omitted only 22 times. Furthermore the article (used as relative pronoun) is added before *ἐν τοῖς κτήνεσιν* in 3$_{41}$, before *ὑπ' αὐτῶν* in 4$_{27}$, before *πρὸς αὐτόν* in 5$_{8}$, before *πρὸς λίβα* 2° in 34$_{3}$, and before *πρὸς βορρᾶν* in 34$_{7}$. Thus the occasional correspondence of the addition or omission of an article to the Hebrew text is probably mere coincidence.

3. Addition or omission of pronouns.

In the following list all instances are contra 𝔐.

List 7

1$_{2}$ om *αὐτῶν* 1° B 414′ *d* n^{-767} *t x* 18 Bas II 145 Cyr VI 453 X 624 ^{Lat}cod 100 PsBas *Is* I 5 Arm

1$_{2}$ om *αὐτῶν* 2° B V *d* n^{-767} *t x* 18 319 Bas II 145 Cyr VI 453 X 624 ^{Lat}cod 100 Hi *Eph* II 3 PsBas *Is* I 5 Arm

1$_{42}$ om *αὐτῶν* 1° 44-107′

4$_{7}$ *σπένδει*] + *εν αυτοις* 803 *d n t*

4$_{14}$ *αὐτοῖς*] + *επ αυτο* 44′-125(2°) 127 *t* Sa; + *επ αυτων* n^{-127}

4$_{31}$ om *αὐτῆς* 1° B V *d* 54-75′ *t* x^{-619} 319 ^{Lat}cod 104 Arm Sa^{12} = Ra

4$_{35}$ *ἔργα*] + *αυτου d t*

5$_{16}$ om *αὐτήν* 1° n^{-767} Tht *Nm* 196 Arm

5$_{22}$ *γαστέρα*] + *σου d n t* Aeth Arm Bo Syh

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7_{87} om *αὐτῶν* 1° *d* Bo
7_{88} *αὐτόν* 963] + *αυτα d n t* 799
9_{10} om *ὅς d t* 126 319
9_{14} om *πρὸς ὑμᾶς d t*
11_{8} *ἔτριβον*] + *αυτο* 413-422 44-107′ 730 *t* 509 392 799 Aeth Bo Syh^{L}; + *αυτον* 125
11_{11} *ἐπιθεῖναι*] + *μοι* (*με* 107 Tht^{ap}) *d* 767 *t* 527 319 Tht *Nm* 204 Arm
11_{17} *λαοῦ*] + *τουτου* 58 *d* n^{-75} *t* Bas II 285 Tht *Nm* 204 Aeth Arab Arm Co
11_{27} *εἶπεν*] + *αυτω* 58-376 118′-537 $d^{(-44)}$ f^{-129} *n t* Arm
14_{15} *λαόν*] + *σου* 376 d^{-125} 54′ *t* Arm
14_{27} om *ἅ* B* V d^{-44} 75 *t* 318 319 ^{Lat}cod 100 Sa
14_{37} *ἄνθρωποι*] + *εκεινοι b* $d^{(-125)}$ *n t* 799 Aeth^{-CG} Arm Syh
15_{39} om *ὑμῶν* 2° B 15-82 *cI*-551 *d* 129 n^{-767} t^{-84} x^{-509} *z* 319 Tht *Nm* 211 ^{Lat}cod 100
16_{11} om *σου* 15 *d* 120*(c pr m)
16_{13} *ἐρήμῳ*] + *ταυτη* 58-376 *d* 127-767 *t* 799 ^{Lat}cod 100 Co
16_{13} *ἄρχων*] pr *συ b d* 127 *t* Arm Bo
16_{15} *εἴληφα*] + *τι d t*
16_{34} om *αὐτῶν* 1° *d*
17_{2} om *αὐτοῦ* 1° 58-72-381′ 52-529 n^{-767} 527 799 ^{Lat}cod 100 Arm Bo Sa^{1}
18_{4} *προστεθήσονται*] + *και ουτοι* $d^{(-125)}$ *t*
18_{9} *καρπωμάτων*] + *αυτων d t* Arm^{ap}
18_{16} *συντίμησις*] + *αυτου* 29-72-376 131^{c} 54-75′ 59 Arab Arm Sa^{12} Syh
18_{19} *δέδωκα*] + *αυτα d* 54-75′ *t* ^{Lat}cod 100 Co
19_{2} om *ᾗ* V *d* 53′-129 54-75′ *t* 71 318 59^{c} 319 Arm Bo
19_{5} om *αὐτῆς* 2° d^{-106} 458 319 ^{Lat}PsAug *Serm Cai* II 38.2
19_{14} *οἰκίᾳ* 2°] + *εκεινη* V *d t* 799
19_{15} om *ἐπ' αὐτῷ b d t* 126 799 Phil I 281 II 261 Eus VI 12
19_{21} *ἔσται* 1°] + *τουτο* $d^{(-125)}$ n^{-75} *t* 121 799 ^{Lat}cod 100
19_{22} om *αὐτοῦ* 82 *d* 54′ *t* ^{Lat}cod 100
19_{22} *ψυχή*] + *εκεινη d* 54′-767 *t* 799
20_{17} *ἀγρῶν*] + *σου d* 53′-129 127-767 *t* 527 319 Arm
22_{8} *νύκτα*] + *ταυτην b d n t* 527 ^{Lat}cod 100 Aeth Arm Co Syh
22_{25} om *ἑαυτήν* n^{-127} 527
22_{32} om *αὐτῷ* 246 n^{-127} 126^{txt}
22_{35} *ἀνθρώπων*] + *τουτων* 58-376 *d n t* Aeth Arm Co
22_{38} *βάλῃ*] + *μοι* $n^{(-767)}$ 28-85′^{mg}-321′^{mg}-344^{mg} 527 319 ^{Lat}cod 100
23_{3} om *σου d* 53 *t*
23_{11} *ἰδού*] + *συ d* 127 *t* 527
23_{26} *θεός*] + *προς με* 106 *t*
24_{10} om *μου* 414 *d t* ^{Lat}cod 100
26_{4} *καί* 2°] pr *συ* B V *O n* 71-509 407 ^{Lat}cod 100 Arm Syh
26_{37} om *αὐτῷ* 552 n^{-127} ^{Lat}cod 100 Arm
26_{55} *ὀνόμασιν*] + *αυτων* n^{-127} Arm^{ap}
27_{1} om *αὐτῶν* d^{-106}
27_{11} *ὧσιν*] + *αυτω* 16-46 44-106$^{(mg)}$-107 54′-767 *t* 318 799 Bo
29_{24} om *αὐτῶν* 3° d^{-106}
29_{27} om *αὐτῶν* 1° d^{-106} x^{-509}
30_{5} *ὁρισμοί*] + *αυτης* V 414 *b d* 129 767 *t* 407 55 319 Cyr I 1060 Sa
30_{9} *ἀνήρ* 2°] + *αυτης* 29 *b* 106$^{(mg)}$ 129-246 *n t* x^{-509} 392 55 Co Syh
30_{11} *ὁρισμός* 963] + *αυτης d f*$^{-129}$ $n^{(-767)}$ *t* x^{-509} 628
30_{13} *ὁρισμούς* 963] + *αυτης* 29 529 *d* 129 54-458 *t* 509 318 z^{-407} 319 646 Arm Co
31_{7} fin] + *εν αυτη* V *d* f^{-56*} *t*
31_{10} om *αὐτῶν* 1° 72 *d*
32_{26} om *ἡμῶν* 1° d^{-106} ^{Lat}cod 104
32_{26} om *ἡμῶν* 2° d^{-106}
32_{31} om *αὐτοῦ* B F 29-72 *b* n^{-127} 30′-344 *x* 392 120′ 59 319 ^{Lat}codd 100 104
32_{33} om *αὐτοῖς* M′ *d n t* 799 Arm Bo
33_{52} om *αὐτῶν* 3° d^{-106}
35_{19} *αἷμα*] + *αυτου d t*
35_{19} *ἀποκτενεῖ* 1°] + *αυτον d* n^{-75} *t*
35_{21} *ἀποκτενεῖ*] + *αυτον* d^{-125} *n t* Aeth Arm

In the above list of 69 instances, 39 constitute additions of pronouns or pronominal phrases, and 30, of omissions. There seems to be a greater tendency towards amplification than towards the reverse in this text group. In list 6 there were four instances of pronouns added and only one omission; whether these were due to Hebrew influence rather than part of the general character of this text type must remain uncertain. In general the Byzantine text seems to betray a fair amount of freedom with respect to the pronominal tradition.

4. Addition, omission or change of preposition.

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3$_{8}$ κατά] και 376 528-739* 106-107′ n^{-767} *t* Tht *Nm* 192 Arab Arm
4$_{9}$ ὅσοις] εν οις *d n t* 71
4$_{14}$ ὅσοις] εν οις F V *d f n t* Lat^{cod} 100
6$_{7}$ ἐπ᾽ (αὐτοῖς) 963] εν 72 *C″ n* 84*(vid) 392 Bo
7$_{3}$ ἐναντίον 963] εναντι 376 *b n* 392 319
9$_{11}$ ἐν (τῷ μηνί)] > n^{-767} 527
9$_{11}$ πικρίδων] pr επι 376-707 *b d* 246 *n t* 527 319 Lat^{cod} 100 Aeth^{CG}
10$_{5}$ ἀνατολάς] pr κατα (aut κατ) *b d n t* 527 392 Aeth
10$_{6}$ λίβα] pr κατα 537 n^{-127} Aeth; pr προς *d t* Lat^{cod} 100 Ambr *Sat* II 107 Or *Matth* 52
10$_{6}$ παρά] προς 77 *d* $s^{(-343)}$ 646 Lat^{cod} 100 Ambr *Sat* II 107; κατα M^{mg} 73′-413-528′-551 b^{-19} *n* Lat^{Or} *Matth* 52 Aeth
10$_{35}$ χιλιάδας] pr εις *C″ d n* 28-30′-85′^{mg} *t* Lat^{cod} 100 Aeth Arm
11$_{1}$ ἔναντι] -τιον *C*-46 d^{-44} 54′ *t* 527
11$_{10}$ ἔναντι] -τιον V 29-72 *C*-46 *d n t* 527 318 55 624
11$_{18}$ ἔναντι] -τιον *oI*$^{-15}$-72 *C″ d s t* x^{-509} 126 799 Cyr I 389 Or II 388
14$_{5}$ ἐναντίον] εναντι V 376 *d* 129 127-767 *t* 319^{mg} 624
14$_{10}$ ἐν (λίθοις)] > F*(c pr m) M′ 72 n^{-54} 30 624
14$_{31}$ ἦν] αφ ης M^{mg} *d* n^{-767} *t* Lat^{cod} 100 GregII *Tr* 11
14$_{37}$ ἔναντι] -τιον 29 d^{-44} *t*
15$_{5}$ om ἐπί 1° d^{-106}
15$_{5}$ ὀσμήν] pr εις 414 *d t* 392 59 Aeth Arm
15$_{14}$ ὀσμήν] pr εις *d t* 509 Lat^{cod} 100 Arm Bo^{B}
15$_{15}$ ἔναντι] -τιον F 381′ *C″ d* $s^{(-130)}$ *t* 55 59
15$_{39}$ om ὀπίσω 2° B V *d* 129 n^{-767} *t x* 319 Tht *Nm* 211 Lat^{cod} 100 Arm Co
16$_{2}$ ἔναντι] -τιον 16-46 *d n t*
16$_{37}$ om πρός 29-72-381′ d^{-106} Lat^{cod} 100 Bo
16$_{46}$ ἀπὸ προσώπου] παρα 29-72^{mg} n^{-127} 319 Arm
17$_{7}$ ἐν τῇ σκηνῇ] επι της σκηνης *d n* t^{-84} 527; επι την σκηνην 84
18$_{18}$ om κατά A 618*(c pr m) *d* 54-75′ *t* Lat^{cod} 100 Arm
18$_{19}$ τῶν ἁγίων] pr απο V *b d* 127-767 t^{-76} 319 Arm Sa^{4}; απο τ. αιγων 54-75; εκ τ. αιγων 458
18$_{19}$ ἔναντι] -τιον 16-46-422 *d t*
19$_{13}$ ἐπ᾽ (αὐτόν)] περι 381′ *d* 370
19$_{20}$ ἐπ᾽ (αὐτόν)] περι $d^{(-125)}$ 370
20$_{6}$ πρός (αὐτούς)] επ V *O*′$^{-15}$ *d* 246 *n t* 527′ 128 Arm Bo Syh
21$_{5}$ om ἐν 2° *C″* n^{-767} *s* 527 646
21$_{23}$ om εἰς 2° 82 *d* 370
22$_{6}$ ἐκ] απο 376 *d n* 85′^{mg}-321′^{mg}-344^{mg} *t* 527′ 392 55
23$_{3}$ εὐθεῖαν] pr εις 58 *d t*; pr επ F^{b} *n* 527′ Tht *Nm* 219
23$_{21}$ ἐν αὐτῷ] μεν αυτου 376 *n* 527
23$_{26}$ τῷ (Βαλάκ)] προς 376 *C″*$^{-52′\,313\,417}$ 106 54 *t*
23$_{27}$ πρὸς (Βαλαάμ)] τω *n* 527
24$_{1}$ ἔναντι] -τιον A F 64-72-381 *d t* 619 y^{-318} 630 55
24$_{13}$ παρ᾽ (ἐμαυτοῦ)] απ 376 *d n t*
25$_{13}$ διαθήκη] εις διαθηκην (-κης 75) 58-376 *d* n^{-458} *t* 407 Lat^{Luc} *Parc* 1 Bo
26$_{3}$ μετ᾽ αὐτῶν] αυτοις M^{txt} *oI C″ d n* 30′-85′^{txt}-321′^{txt}-343′ *t* 392 $z^{-68′\,120}$ 55 319 646 Lat^{cod} 100 Bo
27$_{19}$ ἔναντι 2° 963] -τιον A 29-58-*oI d n t* 619 y^{-392} 68′ 55 319 Tht *Nm* 224
27$_{22}$ ἐναντίον 1° 963$^{(c)}$] εναντι A 15-72 *C″*$^{-52′\,313}$ 125 129 *n* 28-30′-85$^{(mg)}$-343-344^{txt} 84* 121 55 646
28$_{9}$ ἐν (ἐλαίῳ) 963] > 73′ d^{-106} 53′
28$_{13}$ ὀσμήν] pr εις 376-707*(vid) *b d n t* Aeth Arm^{te}
28$_{24}$ κατά] και 529 *d* 53′
30$_{12}$ αὐτῇ 1°] pr εν *d* 54′-75 *t*
30$_{12}$ αὐτῇ 2° 963] pr εν 106-107′ 127 *t*
31$_{3}$ ἔναντι] -τιον *d t* 630
31$_{10}$ ἐν (πυρί)] > B^{c} G-82-426 *C″*$^{-414\,417}$ *d* 53 127-767 *t* x^{-527} 407 55 319 624

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31_{12} om *πρός* 2° V 414 *d* 129 *t* 624 $^{\text{Lat}}$cod 100 Bo
31_{43} *ἀπό* 963] > V 16-46 *d* n^{-767} *t*
31_{47} *ἀπὸ τῶν* 3°] om *ἀπό* 422 799 $^{\text{Lat}}$codd 100 104; > d^{-106}
31_{49} *ἀπ' (αὐτῶν)*] > d^{-106} Phil II 240 (sed hab 192)
33_{13} *ἐν*] *εις O'* $^{-15\,426}$-72 *d n t* x^{-509} 121 799
33_{14} *ἐν*] *εις* 58-72 *d* 129 *n t* 527 121 319
33_{15} *ἐν τῇ ἐρήμῳ*] *εις την ερημον* 29 *d* n^{-458} *t* Arm^{te}
33_{17} *ἐν*] *εις* 72 *d* f^{-129} *n t* 318
33_{18} *ἐν*] *εις* M' V *oI d n t* 18'-126-628-630' 799
33_{19} *ἐν*] *εις d* $n^{(-458)}$ 30' *t* 799
33_{20} *ἐν*] *εις O*-29 422 *d n* 30' *t* 392 799
33_{36} *ἐν τῇ ἐρήμῳ*] *εις την ερημον* 422 *d n t* 121
33_{44} *ἐν* 1°] *εις d* 129 *n t*
33_{47} *ἐπί*] *εις d* 246 *t* Aeth Arm
33_{49} *παρά*] *επι oI*-72-82 52'-417-422-761*(c pr m) *b* d^{-106} 246 $n^{(-458)}$ 321 509-527 y^{-121} *z*
34_{4} *παρελεύσεται* 2°] *εις* d^{-106}; + *εις* 376 52 106 *n* 730* *t* 318 799 Bo
34_{10} *τά*] pr *εις* $d^{(-125)}$ 246 n^{-127} t^{-370} 799; *εις το* 370
34_{10} *ἀνατολῶν*] pr *απ(ο)* V G-376 *b* $d^{(-125)}$ 246 *n t* 126 Arm Bo
35_{1} *παρά* 963] *επι* n^{-127}
35_{12} *ἔναντι*] *-τιον d* 129 n^{-127} *t*
35_{15} om *εἰς* 82 n^{-767} 407 55 Aeth Arm
36_{7} *ἐπί* 963] *εις* G-707 *b d n t* 126 59 799 $^{\text{Lat}}$codd 100 104 Aeth Arm = 𝔐

This list shows that the Byzantine text betrays a certain amount of freedom in the matter of prepositions over against the Num text. In list 6 there are seven instances involving prepositions in which the variant text equals 𝔐. Four involve the addition of a preposition: of *εις* in 2_{17} 32_{9}, of *εν* in 10_{8} and of *επι* in 33_{7}. In list 8, wherever such additions do not equal 𝔐, a similar pattern emerges, that is *επι* is added at 9_{11} and *εις* in 10_{35} $15_{5\ 14}$ 23_{3} 25_{13} 28_{13} $34_{9\ 10}$. It is quite possible that the correspondence to 𝔐 in the instances from list 6 is a coincidence. Change of preposition in list 6 is indicated at 10_{12} (*ἐν* to *εκ*) and 24_{10} (*ἐπί* to *προς*). The above list shows numerous instances of change of preposition, and too much importance must not be attached to the occasional correspondence of such a change to 𝔐. Similarly the change of *τῷ Μωυσῇ* to a *προς* construction which is = 𝔐 is paralleled in the above list in 23_{26} (and exactly the reverse in 23_{27}).

5. At 14_{42} a positive statement was changed into a negative statement thereby formally corresponding to 𝔐. It was there (*List 6*) argued that this was due to the context rather than to Hebrew influence.

It is interesting to note that such changes occur in the Byzantine text type in places where it is contrary to 𝔐.

4_{20} *ἀποθανοῦνται*] pr *ουκ* V 319; pr *ου μη* 417 318 55; *ου μη αποθανωσιν d n t* $^{\text{Lat}}$cod 100 Arm Bo
7_{9} *ἔχουσιν*] pr *ουκ d t*
22_{38} *δυνατὸς ἔσομαι*] pr *μη n* 527 Co; *μη δυνησομαι d t*
27_{3} *διὰ ἁμαρτίαν*] pr *ου* V *b d* n^{-767} *t* Phil II 309
29_{7} *κακώσετε*] pr *ου d t*
35_{32} *φυγεῖν*] pr *μη* M'^{mg} 417 *d* 54'-75 *t*

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In all these cases as at 14_{42} a negative particle in the context obtains which may have influenced the tradition.

6. Change in number in list 6 is a common phenomenon and may involve verbs, nouns or pronouns. It is, however, a characteristic of the Byzantine text group also against the Hebrew text as the following list amply demonstrates.

List 9

1_{44} *ἐπεσκέψατο*] *-ψαντο* (*επισκ.* 107′) B $F^{c\,pr\,m}$ M′ *d* 127^{c} 74^{c}-76′ Aeth Arm Bo^{ABc} Sa^{1} Syh = Ra
A compound subject obtains here.
1_{44} *πατριᾶς*] *-ριων* F V 29-376 *d* 53′ *n* 130^{mg}-346^{mg} *t* 318 68′ 59 ^{Lat}cod 100 Arm Co Syh
2_{10} *τάγμα*] *-ματα* C'^{-761}-414′-422 *d* 53′-56 75′ *x* 68′-120′-126-628 646 Bo^{A}
2_{17} *ἐχόμενος*] *-νοι* 72 *d* 54′-458 *t*; *-νοις* 767
2_{18} *τάγμα*] *-ματα* 131 *d* f^{-246} 75 730 74-76′ 68′-126 Bo^{A}
3_{4} *ἐτελεύτησεν*] *-σαν* 29-72 $C''^{-73'}$ *d* 246 n^{-458} $s^{-343\,344^{c\,pr\,m}}$ *t* 71′ 318 319 799 ^{Lat}cod 100 Aeth
With compound subject.
3_{4} *ἱεράτευσεν*] *-σαν* F M′ *oI*-82-707 *C''* *d f n* $s^{-343\,344^{c\,pr\,m}}$ *t y* z^{-628} 319 624 799 ^{Lat}cod 100 Aeth Arm
With compound subject.
3_{24} *πατριᾶς*] *-ριων* 417 *d n t* 799 ^{Lat}cod 100 $Aeth^{CG}$ Arm Co
4_{4} *ἅγιον*] *αγια d* n^{-127*} *t* 646 Arm^{ap}
4_{13} *ἐπιθήσει*] *-σουσι(ν)* M^{mg} *C''* *d n* 85^{mg}-346^{mg}-730 *t* 319 416 Cyr I 852 ^{Lat}cod 100 Aeth Arm Bo
4_{42} *δῆμος*] *δημοι d* 127-767 *t* ^{Lat}cod 104 Arm
7_{89} *ἤκουσεν*] *-σαν* n^{-767} Arm
7_{89} *ὅ*] *α* V d^{-125} 54′-767 *t* 799 Arm Bo
8_{25} *ἀποστήσεται*] *-σονται* (c var) O^{-58} 19 246 *n* 527-619 318 z^{-126} 319 646 Arm Bo Syh; *-στη*$^{\sigma\tau}$ 126
9_{3} *ποιήσεις* 1°] *ποιειτωσαν* (*ποιητ. d*) *d t* 55; *-σουσιν* (c var) *b n* 319 Arm
9_{3} *ποιήσεις* 2°] *-σουσιν* (c var) *d n t* Arab Arm
10_{5} *σαλπιεῖτε*] *σαλπιει d*
11_{4} *ἐπεθύμησαν*] *-σεν* (c var) B *O*$^{-58}$ 313* 106-125′ n^{-458} *t* x^{-619} 624 Phil II 298 Cyr I 389 II 461 Arm^{ap}
13_{28} *αὐτῷ*] *αυτοις* V 72-376 106 n^{-767} 71* ^{Lat}cod 100 Aeth Arab Arm Co
13_{30} *κατοικεῖ* 2°] *-οικουσιν d n t* 628 Aeth Co Pal
14_{23} *ἀγαθὸν οὐδὲ κακόν*] *αγαθα ουδε* (*η* 54-767) *κακα b d n t* 319
14_{43} *ὁ Χαναναῖος*] *οι χαναναιοι* M′ *d t*
15_{6} *ποιήσεις*] *-σετε* $d^{(-125)}$ *t*
15_{6} *ἀναπεποιημένης*] *-μενα* V $d^{(-125)}$ *n t* 319 ^{Lat}cod 100 Sa
15_{9} idem *d n t* ^{Lat}cod 100
15_{39} *τῶν διανοιῶν*] *τη διανοια* d^{-106}
16_{19} *τὴν θύραν*] *τας θυρας* A V 29-82 $d^{(-44)}$ 129 30′ *t* $x^{(-527)}$ 121 Sa
16_{39} *προσέθηκαν*] *περιεθηκεν* (c var) 107′-125 n^{-767} *t* 527 Syh
17_{3} *πατριῶν*] *-ριας d* 54′-458 *t* $527^{c\,pr\,m}$ 319
17_{5} *ἅ*] *ον d* 129 *n t* 527 Arm Bo
17_{9} *ἔλαβον*] *-βεν* V 58-72 $C''^{-468\,52'\,313}$ 19 d^{-125} f^{-129} *n* 30-85* *t x* y^{-318} $z^{-126\,407}$ 646 799 Aeth Arm; cf *εβαλεν* B
17_{11} *ἐποίησεν*] *-σαν n* 527 Aeth Arm Bo
With compound subject.
18_{10} *φάγεται*] *φαγεσθε* (c var) 29-82 414 *b* n^{-127} Cyr I 837
18_{10} *ἔσται*] *εσονται d t* 319
18_{32} *αὐτό*] *αυτα* V *d* n^{-458*} *t* 319 Arm
19_{18} *λήμψεται*] *ληψονται* (c var) 72 *d n t* Eus VI 12 Aeth Arm Bo

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20_8 *ποτιεῖτε*] *ποτιει* (*ποτεει* 44) V *d* 319 ^{Lat}cod 100
20_{22} *ἀπῆραν*] *-ρεν* (*απειρεν* 319) 72-376-618 d^{-125} 54-75-767 *t* 527 628 319
23_{12} *τοῦτο*] *ταυτα oI*-707^{c} 414-761 *d* 246 *n* 85′^{mg}-321′^{mg}-344^{mg} *t* 527 y^{-318} 18′-126-628-630′ ^{Lat}Ruf *Num* XVI 1 Bo Syh
24_{14} *ἐσχάτου*] *-των* V 58-82-376*-707 414 *d* 53′-129-246* *n* 130^{mg}-321′^{mg}-344^{mg} *t* 55
24_{19} *σῳζόμενον*] *-νους* (*-νου* 120*) 58 *b d t* 120 Aeth Arm
24_{21} *πέτρᾳ*] *-ραις* (c var) *oI d* n^{-767} *t* 319 Arm
25_6 *τὴν θύραν*] *τας θυρας* F V 58-72-376 *b d n t* 527-619 *z* 59 319 Bo
28_{19} *κάρπωμα*] *-ματα* B* K 58-82-426 d^{-44} *f* n^{-458} 74′-370 624 = Ra
28_{24} *δῶρον*] *δωρα* d^{-106}
29_{13} *κάρπωμα* 963] *-ματα* B* 58-82 n^{-458} Arm Sa = Ra
29_{18} *ἡ θυσία*] *αι θυσιαι* V 618*(vid) 52′ *b* 106 *n t* 407 ^{Lat}codd 100 104(vid) Arm
29_{21} *ἡ θυσία*] *αι θυσιαι* 52′ *b* $d^{(-106txt)}$ $n^{(-75)}$ *t* 509 ^{Lat}codd 100 104
30_3 *τὸ ῥῆμα*] *τα ρηματα d t*
30_9 *πᾶσαι αἱ εὐχαί*] *πασα η ευχη d*
30_{13} *μενεῖ*] *μενουσι*(*ν*) *d* $n^{(-767)}$ *t* Bo Syh
33_{55} *ἔσται*] *εσονται* 963 58-376 *d n* 344^{mg} *t* 799 ^{Lat}cod 104 Aeth Arm Sa Syh
33_{55} *ἐχθρεύσουσιν*] *-ρευσω* (c var) *n*
36_8 *αὐτῆς*] *αυτων oII*$^{-707}$ 16*-77-131-422-500-550-551^{c}-739* *d* 246 *n* 85^{mg}-344^{mg} *t* x^{-509} 392* 18′-126-407-628-630′ 799 Aeth^{-C} Co

From this list it appears that change in number occurs commonly in this text group both for verbs and nouns but only once (36_8) for pronouns.

7. Change in case was attested in list 6 outside of the consistent change of *τῶν* to *τω* in 1_5—$_{15}$ only twice: in 9_{13} *κυριον* for *κυρίῳ*, and in 31_{54} *τοις υιοις* for *τῶν υἱῶν*. In both cases a dative is involved over against a genitive, which corresponds respectively in Hebrew to a ל phrase over against the second element in a bound phrase.

The Byzantine text attests a large number of variants involving case which in view of the fact that case inflection does not exist in Masoretic Hebrew can have nothing to do with Hebrew influence. In the following list only such variants are given that could conceivably reflect the Hebrew distinction mentioned above, i.e. genitive/dative variants. In each case the relevant Hebrew text is given as well.

List 10

15_8 *κυρίῳ*] *κυριου d* 343 *t* ^{Lat}cod 100: ליהוה
15_{14} *κυρίῳ* 2°] *κυριου* V 376 125 129 n^{-458} 346^{c} 319 ^{Lat}cod 100: non hab 𝔐
18_{28} (*ἀφαιρεμάτων*) *κυρίου*] *κυριω* 82-426-*oI*$^{-15}$ *b d* 53 *n t* x^{-619} 318 319 ^{Lat}cod 100 Aeth Syh: תרומת יהוה
27_{20} (*δώσεις*) *τῆς δόξης* (*σου*)] *τη δοξη* 72 d^{-106}: מהודך
31_{37} *κυρίῳ*] *κυριου* 72-426-*oI*$^{-15}$ 761*(c pr m) *d n* 321^{mg}(vid)-343-344^{mg} *t* 619 392 799 Aeth: ליהוה
31_{38} *κυρίῳ*] *κυριον* 72 *d* n^{-767} 30′-343-344^{mg}-346^{mg} *t* 799 Aeth: ליהוה
31_{39} *κυρίῳ*] *κυριον* 426 *d* n^{-458} 30′-343-344^{mg} *t* 799 Aeth Bo: ליהוה
31_{41} *κυρίῳ*] *κυριου* 72 413-414 *b d n* 346^{mg}-730 *t* Bo: non hab 𝔐
32_{25} (*ὁ κύριος*) *ἡμῶν*] *ημιν* A d^{-106} x^{-509} Aeth^{-CM} Sa^{12}: אדני
35_{16} (*ἐν σκεύει*) *σιδήρου*] *-ρω d n t* 624: בכלי ברזל

Again the text group under discussion exercises a certain freedom within the text tradition which has nothing to do with immediate or mediate Hebrew influence.

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8. Change in lexeme under possible Hebrew influence was attested in list 6 only at 3$_{23}$ *υἱοί*] *δημοι* and 22$_{22}$ *τοῦ θεοῦ*] *κυριου*. Such change is much more common in contrast to 𝔐 as the following list indicates.

List 11

1$_{33}$ *διακόσιοι*] *τριακοσιοι* B *d*$^{-106c}$ 54′ *t* 392 799 ^{Lat}cod 100 Arm
1$_{35}$ *τετρακόσιοι*] *τριακοσιοι d*$^{-106c}$ 85*(vid) *t* 392 799
1$_{44}$ *ἄνδρες*] *αρχοντες* A^{c} *d* 54′-458 *t* Arm
2$_{2}$ *σημέας*] *σημασιας* (c var) V 58 *b d f* 767 30′-85^{mg}-130-321′ *t* 71^{c}-619 318 18′-126-628-669 319 799
2$_{16}$ *παρεμβολῆς*] *φυλης* 107′-125 *n* Arm
2$_{21}$ *διακόσιοι*] *τριακοσιοι* A*(vid) V 413*(c pr m) *d n*$^{-767}$ *t* 55 799 ^{Lat}cod 100 Arm
2$_{23}$ *τετρακόσιοι*] *τριακοσιοι* 44-106*-107′ *t x*$^{-509}$ 799; $\bar{\gamma}$ 458
2$_{24}$ *ἑκατόν* 2°] *διακοσιοι d*$^{-106c}$ *n*$^{-767}$ *t* 318 799 Arm
2$_{32}$ *πεντακόσιοι*] *και* (> *d*$^{-44}$) *εξακοσιοι d*$^{-125*}$ *n*$^{-767}$ *t* 799 Arm Bo
3$_{28}$ *ἑξακόσιοι*] *τριακοσιοι d n*$^{-767}$ *t* 799 Arm
3$_{36}$ *αὐτῶν* 1°] *τουτων d*$^{-125}$ *n*$^{-767}$ *t* Arm
3$_{36}$ *αὐτῶν* 2°] *τουτων d*$^{(-44)}$ *n*$^{-767}$ *t* Arm
4$_{3}$ *εἰσπορευόμενος*] *εκπορ.* V *d* 370 *y*$^{-121}$
4$_{9}$ *ἀγγεῖα*] *αγια* A 58-72 *d* 53′-56-129$^{(mg\,c1)}$ 54-767 *t* 71 318
4$_{12}$ *δερματίνῳ* 803] *δερματι* A *b n* Aeth
4$_{27}$ *ἀρτά* 1°] *εργαλ(ε)ια d* 54-75′ *t* 509 318 799
4$_{47}$ *ἔργων*] *αγιων* 29-58 44′ *n*$^{-767}$ 85′^{mg}-321′^{mg} *t* 68′-120′ 799 ^{Lat}cod 100 Arm
5$_{22}$ *πρῆσαι*] *πρισαι* (*-σε* 799) 29 46^{s}-414-529^{c} *b d*$^{-44}$ 127-458 343 *t*$^{-84}$ 71 319 799 Chr II 917
7$_{84}$ *οὗτος ὁ ἐγκαινισμός*] *τουτο το δωρον* (+ *του εγκαινισμου* 376) 376 *d*$^{-106}$; *ταυτα τα δωρα* 106
11$_{20}$ *αὐτοῦ*] *κυριου* 107′-125 Arab
11$_{25}$ *αὐτόν*] *μω(υ)σην d n t* Arm
11$_{25}$ *παρείλατο*] *περιειλετο* (*-λατο* 55*) *d* 246 *t z* 55 646
13$_{3}$ *κατὰ δήμους*] *κατ οικους* M^{mg} *d* 127 *t* 392 55 416 799 Arm; + (+ *αυτων* 458) *κατ οικους* V *n*$^{-127}$
13$_{18}$ *ἀπέστειλεν*] *εξαπ.* 29 *d*$^{(-44)}$ *n t* 799
14$_{17}$ *ἰσχύς*] *χειρ* A M′ 29-72-376 16-46 *d* 129 *n t* 392 59 799 Eus VI 240 ^{Lat}Quodv *Prom* II 17 Arab Arm
14$_{37}$ *πληγῇ*] *γη* 107′ *t*
14$_{43}$ *οὗ εἵνεκεν*] *διοτι d*$^{-106}$
15$_{1}$ *ἐλάλησεν*] *ειπε(ν)* B V *d* 129 *t x* Cyr I 1029 = Ra
15$_{3}$ *ὁλοκαύτωμα*] *-καρπωμα* B *d* 129 *n t x* 319* Cyr I 1029 = Ra
15$_{9}$ *προσοίσει*] *ποιησεις* V 29 *d t*
15$_{14}$ *γένηται*] *προσγεν.* 551 *d* 127 *t x*
15$_{24}$ *αὐτοῦ*] *τουτου* 29-72 *d n*$^{-458}$ *t*
16$_{2}$ *ἀνέστησαν*] *αντεστ.* V *d* 75′-127 *t*
16$_{3}$ *συνέστησαν*] *επισυν.* V *d*$^{-125}$ *n t* 319
16$_{5}$ *ἐλάλησεν*] *ειπε(ν)* 376 *d t* Aeth
16$_{41}$ *ἀπεκτάγκατε*] *-κτεινατε* (c var) F^{b} *O*$^{-58}$-72 52-414 *d*$^{-106}$ 129 75 126 799
16$_{43}$ *εἰσῆλθεν*] *εστη d n t*; *steterunt* Arm
18$_{1}$ *ἁμαρτίας* 1°] *απαρχας* B M^{txt} *oI d t x*$^{-527}$ 68′-120′-126 416 799 Cyr I 837
18$_{2}$ *φυλήν*] *υιους d t* 319
18$_{20}$ *ὅτι*] *ετι d t*
18$_{24}$ *κλήρῳ*] *-ρονομια d n t* Arm(vid)
18$_{32}$ *υἱῶν*] *αγιων* 72-618 414 *d*$^{-106}$ 28 669
19$_{20}$ *τῆς συναγωγῆς*] *των υιων* $\overline{\text{ιηλ}}$ *d t* 799
20$_{6}$ *ἦλθεν*] *εισηλθεν* (c var) V *C*′′ *d n* 30′-85′^{mg}-321′^{mg} *t* 527 646 ^{Lat}cod 100
20$_{13}$ *ἀντιλογίας*] *λοιδοριας* (c var) M′^{mg} 82 *n* 130^{mg}-321′^{mg}-344^{mg} 527 319 ^{Lat}cod 100 Arm

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20_{14} *σύ*] *ευ d t*
21_{8} *Μωυσῆν*] *αυτον d* Sa^{10}
21_{9} *ἔστησεν*] *επεστ. d n t* 527
21_{11} *ἐξάραντες*] *απαρ.* V 29 414 *d* 343 *t* $669^{(c\,1)}$
21_{23} *τῶν ὁρίων*] *της γης n* 527
21_{32} *ὄντα*] *κατοικουντα* B V *O*-82 *d* 53′-129 *n t* x^{-619} Arm Syh
21_{34} *καθώς*] *καθα d t*
22_{8} *κατέμειναν*] *εμειναν* (*-νον* 127*) *b d* n^{-767} *t* 527 126
22_{11} *κεκάλυφεν*] *κατεκαλυψε*(*ν*) *d n t* 527
23_{6} *ἐφειστήκει*] *παριστ.* (c var) *n* 527
23_{24} *ἀναστήσεται*] *αναβησ. d t* 630
24_{10} *Βαλαάμ* 2°] *αυτον* 72 d^{-106} 126
24_{23} *εἶπεν*] *εφη* d^{-106}
25_{6} *ἀδελφόν*] *λαον* d^{-106}
25_{8} *πληγή*] *οργη* 58^{mg} *d n t* 319 Sa^{1}
25_{13} *ἀνθ' ὧν*] *οτι d n t* Aeth
26_{45} *ἑξακόσιοι*] *τριακοσιοι* d^{-106} *n t* 319 Bo; $\bar{\lambda}$ 106
26_{54} *καθώς*] *καθα n*
27_{8} *περιθήσετε*] (+ *θυγατηρ* d^{-106}) *δωσετε* d^{-106} ^{Lat}Ruf *Num* XXII 1 Aeth Bo
27_{8} *τῇ θυγατρί*] *τω αδελφω* d^{-106}
27_{14} *ἀντιπίπτειν*] *αντειπειν* (c var) K 29-707 *d n* 30′-$85'^{mg}$-$321'^{mg}$-344^{mg} *t* 319 799 ^{Lat}cod 100 Aeth Bo
27_{23} *συνέταξεν*] *ενετειλατο b n*
28_{9} *προσάξετε*] *προσεταξε* 73′ *d*
29_{23} *τέσσαρας καὶ δέκα*] *δωδεκα* 107′-125 *t*
31_{2} *ἔσχατον*] *υστερον* V *d t*
31_{11} *σκῦλα* 963] *σκευη* d^{-106} *t* 407 Bo
31_{18} *οἶδεν*] *εγνω* (*-νωσεν* 85) A F 15-29-72 107′-125 129 *n* $85'^{mg}$-$321'^{mg}$ y^{-121}
31_{36} *ἐκπεπορευμένων*] *-πορνευμ. d* 127* 74-76′-84*(vid)-134*
32_{15} *ἀποστραφήσεσθε*] *αποστησεσθε* 707 *n* 85^{mg}-$321'^{mg}$ 799
32_{41} *ἐπαύλεις* 1°] *πολεις* $d^{(-44)}$ 129 n^{-127} *t* 319 Arab Arm Sa
33_{2} *ἀπάρσεις*] *απαρτιας d t*
33_{8} *ἀπέναντι Ἐιρώθ*] *εκ μαγδωλου* (c var) 58 $d^{(-610)}$ *n* 344 *t*
33_{42} *παρενέβαλον*] *απηλθον* d^{-106}
34_{17} *κληρονομήσουσιν*] *κατακλ. d n t* 71′

Many of these variants are due to the influence of the context; others are palaeographically conditioned; still others are stylistic changes. A substantial number of instances involve change in numbers. These are probably due to the common use of letters used to indicate numbers, and confusion in the text tradition easily results from this practice.

9. Particularly characteristic of the Byzantine text type is the variant tradition in the transcription of proper names. Little purpose would be served in presenting a list of all such variants. Since many of these show great divergence from the original transcription the following list is presented to illustrate this divergence by placing the Num transcription and the text of 𝔐 in parentheses after the variant. For the ms support the reader is referred to the apparatus of Num. The list is merely illustrative.

List 12

3_{24} $7_{42\,47}$ *ελισαφαν* (*Ἐλισάφ*: אליסף); 3_{33} *ομοσι* (*Μουσί*: מושי); $7_{78\,83}$ 10_{27} *αχιραν* (*Ἀχιρέ*: אחירע); 10_{22} *ελισα* (*Ἐλισαμά*: אלישמע); 13_{8} *γαδ* (*Ἰγαάλ*: יגאל); 13_{22} *εφρααθ* (*Ἐμάθ*: חמת);

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21_{11} *αχελσειν εν γειν* (*Ἀχελγαί*: עיי); 21_{14} *βοοζ* (*Ζωόβ*: והב); 21_{15} *σηιρ* (*Ἥρ*: ער); 21_{26} *σινα* (*Σηών*: סיחן); 26_{13} *σααρ* (*Ζάρα*: זרח); 26_{17} *εσρωμ* (*Ἀσρών*: חצרן); 26_{22} *σαδρι* (*Σάρεδ*: סרד); $26_{42\,44}$ *βαλακ* (*Βάλε*: בלע); 26_{49} *ιεσσααρ* (*Ἰέσερ*: יצר); 32_{37} *ελεαηλ* (*Ἐλεαλή*: אלעלא); 33_{23} *σασαφαρ* (*Σάφαρ*: שפר); $33_{26\,27}$ *κααθ* (*Κατάαθ*: תחת); $33_{32\,33}$ *γαδ* (*Γαδγάδ*: גדגד); 34_{8} *αιθαμ* (*Ἐμάθ*: חמת); 34_{11} *σεμφαμαρ* (*Σεπφάμ*: שפם); 34_{23} *αιηλ* (*Ἀνιήλ*: חניאל); 34_{25} *φεναχ* (*Φαρνάχ*: פרנך); 34_{28} *σελεμιουδ* (*Βεναμιούδ* בן עמיהוד).

The above list represents various types of errors which are to be found in the Byzantine text type. This tradition concerning proper names is on the whole quite untrustworthy; it represents a late and often corrupt textual tradition. Should the *d n t* text on occasions actually be closer to 𝔐 than Num, this is probably accidental, since there is no compelling evidence in this tradition of a revision based on acquaintance with the Hebrew text.

C. Since both in Genesis and Deuteronomy the Biblical text used by Chrysostom and Theodoret seems to represent a late and mixed text (cf THGG ch. 10 and THGD 25—30) it remains to investigate whether the Byzantine text group might have been their text.

Since the book of Numbers was not quoted by these fathers extensively the results can hardly be conclusive, and in order that one may receive a complete picture of the problems posed by their text a full list of their variant readings is given in the following list.

List 13

3_5 *ἐλάλησεν*] *ειπε* 125 Tht *Nm* 192
3_5 om *λέγων* 125 Tht *Nm* 192
3_6 *Λευί*] pr *του* 29-426 52′ 767 126 Tht *Nm* 192^{te}
3_7 *ἔναντι*] *-τιον* 646 Tht *Nm* 192
3_8 *κατά*] *και* 376 528-739* 106-107′ n^{-767} *t* Tht *Nm* 192 Arab Arm
3_9 *Ἀαρών* B V O^{-58} 46^{s} *x* 121 ^{Lat}cod 100 Arab Sa Syh] *τω αδελφω σου* 246; + *τω αδελφω σου* Tht *Nm* 192 rell
3_9 *δεδομένοι*] *-νον* V 64-381^{c}-618 *C″* 53′ 30′-85 509 319 Tht *Nm* 192^{te}
3_9 *οὗτοί μοί εἰσιν*] *εισιν ουτοι* Tht *Nm* 192^{te} Arm; *αυτοι* (aut *αυτη*) Tht *Nm* 192^{ap}: cf App I
5_6 *ὅστις ἂν ποιήσῃ*] *ει τις ποιησει* Tht *Nm* 194^{te}; *οστις ποιησει b n*
5_6 *τῶν ἁμαρτιῶν* A B G x^{-619} Anast 376 Arab Sa] pr *παντων* 29; *πασων αμαρτιων* 126; *πασων* 55; pr *πασων* Tht *Nm* 194 rell = 𝔐
5_8 om *ὁ* A *oI n* 130 68′ 55 Tht *Nm* 195 = 𝔐
5_8 *πρὸς αὐτόν*] pr *το* (*τω* 107′-125 767) 707^{c} *d* 127-767 85′^{mg}-346^{mg} *t* Tht *Nm* 195
5_8 *κυρίῳ* B *b* 509] *του* $\overline{κυ}$ 72; > 16-46 53′; pr *τω* Tht *Nm* 195 rell
5_8 *ἐν αὐτῷ*] ad fin tr 414 *b d f n t* Tht *Nm* 195 Bo
5_{12} *αὐτοῦ*] *κατα του ανδρος αυτης* Chr II 917
5_{13} om *αὐτῆς* 2° 82 Chr II 917 ^{Lat}cod 100
5_{13} *καί* 3°] ⌒4° Chr II 917
5_{13} om *αὐτή* 2° Chr II 917 Arm
5_{14} *αὐτῷ* 1° 963] pr *επ* 72-82-376 761 *b* 509 68*-122 55 799 Chr II 917 = 𝔐; *τω ανδρι αυτης d n t* Arm Bo
5_{14} om *καί* 2°—*αὐτοῦ* 2° Chr II 917
5_{14} *μεμιαμμένη*] *μεμιασμενη* 381′ 77-528 53-664*(vid) $n^{(-458)}$ 84* 619 126 55^{c} Chr II 917 Cyr I 909
5_{15} *δῶρον*] + (※ G Syh) *αυτης O* Chr II 917 Syh = 𝔐
5_{15} *ἐπιχεεῖ* 963] *-χεεις* F*(c pr m) 551 *b* 509 Chr II 917
5_{15} *ἐπιθήσει*] *-σεις* F *b* 509 Chr II 917
5_{15} *μνημοσύνου*] + (+ *και* 125) *θυσια* d^{-106} *n t* Tht *Nm* 196 Arm

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5$_{16}$ om *αὐτήν* 1° n^{-767} Tht *Nm* 196 Arm
5$_{16}$ *αὐτήν* 2° 963] *την γυναικα* 44′ *n t* Tht *Nm* 196 Arm
5$_{17}$ om *ὁ ἱερεύς* 1° Chr II 917
5$_{17}$ *ζῶν*] sub ÷ G^{c} Syh; > Chr II 917 ^{Lat}ApocEvang *Inf* H 51 Aeth^{C} Fa; cf 𝔐; + *εναντι κυριου* Tht *Nm* 196te
5$_{17}$ *τῆς γῆς*] pr *απο* K V *O C*′′ 767 30′-130^{mg}-321′^{mg} *z* Chr II 917 Syh = 𝔐
5$_{17}$ om *τῆς* 3°—*καί* ult Chr II 917
5$_{18}$ (*ἐπὶ*) *τὰς χεῖρας*] *των χειρων* Tht *Nm* 196te
5$_{19}$ *παραβέβηκας*] *παρεβης* Chr II 917
5$_{19}$ *ὑπό*] *προς* A Chr II 917
5$_{19}$ *ἀθῴα*] *αθωος* F^{b} 551 *n* Tht *Nm* 197te; *σωα* Chr II 917
5$_{20}$ *σύ—οὖσα*] *παρεβης* Chr II 917
5$_{20}$ *ἤ*] *και* V 767 30′-321′^{mg} 319 Chr II 917 Aeth
5$_{20}$ *μεμίανσαι*] pr *συ* (*σοι* G) *O b d n*$^{-767}$ *t* Tht *Nm* 197 ^{Lat}cod 100 Syh
5$_{20}$ *καί*] *η* Tht *Nm* 197
5$_{20}$ om *αὐτοῦ* 610* 84^{txt}(c pr m) Tht *Nm* 197
5$_{21}$ om init—*γυναικί d t* 619 Chr II 917 Tht *Nm* 197
5$_{21}$ *κύριός σε*] *σε* (*σοι* 616^{c} 54 Tht^{ap}; + *o* 552) $\overline{κς}$ A M′ V *oI C*′′ *b n s* 619 126 55 319 624 Tht *Nm* 197
5$_{21}$ om *τόν—καί* ult Chr II 917
5$_{21}$ *πεπρησμένην* 963] *εμπεπρισμενην* Chr II 917
5$_{22}$ *ἐπικαταρώμενον*] *-τηραμενον* Chr II 917
5$_{22}$ om *τοῦτο—σου* 1° Chr II 917
5$_{22}$ *πρῆσαι*] *πρισαι* 29 46^{s}-414-529^{c} *b d*$^{-44}$ 127-458 343 *t*$^{-84}$ 71 319 799 Chr II 917
5$_{22}$ *γαστέρα*] *την γ. σου* Chr II 917; + *σου d n t* Aeth Arm Bo Syh
6$_{2}$ *κυρίῳ*] pr *τω* 414 *d* 53′ *n* 321*(vid) *t* 126-128 799 Tht *Nm* 197te
6$_{5}$ *κυρίῳ*] pr *τω* 72-426 73′-413-414-552-761 75′-767 30 *x*$^{-71}$ 68′ Tht *Nm* 198
6$_{6}$ *εὐχῆς* 963] + (※ G Syh) *αυτου* F^{b} M′ V *O*$^{-58}$ *d n* 85′^{mg}-321′^{mg}-344^{mg} *t*$^{-84}$ 319 Tht *Nm* 198 Arm Bo Sa^{4} Syh = 𝔐
6$_{6}$ *κυρίῳ* 963] sub ※ S^{c}; pr (※ S G Syh) *τω* (*το* 376) M′ S^{c} *O*-82 52′-313-414 *d n* 28-85′^{mg}-321′^{mg}-344^{mg} *t* Tht *Nm* 198 Bo Syh
6$_{12}$ *αἱ* 1°—*ἔσονται*] *αλογιστοι εσονται αυτων* (*αυτω*^{ap}) *αι προτεραι ημεραι* Tht *Nm* 198 Cf *αλογιστοι* pro *ἄλογοι* in *d n*$^{-767}$ *t*
6$_{12}$ *κεφαλή* 963] pr *η O*′$^{-58}$-72 *C*′′ 44′-610 *f n x*$^{-71}$ *y*$^{-392}$ 18-68-122^{c} 55^{c} 624 799 Phil II 131^{ap} Cyr I 1041 Tht *Nm* 198
6$_{12}$ *εὐχῆς* 2°] pr *της* Tht *Nm* 198
6$_{27}$ *ἐπὶ σέ*] *επι σοι* Tht *Nm* 199s
9$_{2}$ *εἶπον*] *ειπε* (*ειπαι* 458) *n*$^{-767}$ Chr X 331
9$_{2}$ om *οἱ* 376* 458 319 Chr X 331
9$_{7}$ *ἀκάθαρτοι*] + *εσμεν* 56^{mg}-246 Chr II 877 ^{Lat}cod 100; cf pr (※ Syh) *εσμεν O* Syh
9$_{7}$ om *οὖν* 319 Chr II 877 ^{Lat}cod 100
9$_{7}$ *προσενέγκαι*] (+ *ωστε n*$^{-127}$) *προσενεγκειν n* 527 Chr II 877
9$_{7}$ *κυρίῳ*] *κυριου* 426 44 *n* 527-619 68′-120′ Chr II 877 Aeth Syh = 𝔐
9$_{9}$ *λέγων*] ⌒$_{(10)}$ 72 75′ 669^{txt} 59 Chr II 877 Sa^{12}
9$_{10}$ om *ἄνθρωπος* 2° F^{b} 72 *d* 75′ 126 319 Chr II 877 Cyr I 1081 ^{Lat}cod 100 Bo Sa^{12}
9$_{10}$ *μακράν*] *-ρα O*$^{-376}$-72 414 56 75 Chr II 877 ^{Lat}cod 100 Syh(vid) = 𝔐
9$_{10}$ om *ἤ* 2° 376 106 54′-458 527 Chr II 877 Arm Syh
9$_{10}$ om *καί* Chr II 877 Aeth Arm Sa^{12}
9$_{10}$ om *κυρίῳ* 72 52 84 55 Chr II 877
9$_{14}$ om *ὑμῖν καί* Tht *Ios* 277
10$_{2}$ *ἀργυρᾶς ἑλατάς*] tr B V *b d* 129 *n t*$^{-84txt}$ *x*$^{-619}$ 319 Chr II 881 Cyr I 397 V 773 X 837 ^{Lat}cod 100 Ambr *Sat* II 107
10$_{6}$ *σαλπιοῦσιν*] *-πιειτε* Tht *Nm* 201
10$_{6}$ *αὐτῶν*] *υμων* Tht *Nm* 201
10$_{9}$ om *δέ* Tht *Nm* 202
10$_{10}$ *σαλπιεῖτε*] pr *και* Chr II 881 Aeth^{-C} = 𝔐

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10_{10} *ὁλοκαυτώμασιν* Tht *Nm* 202] + *νμων O* Chr II 881 $^{\text{Lat}}$Or *Matth* 52 Aeth Bo Sa^{11} Syh = 𝔐
10_{10} om *ἐπί* 2° Chr II 881 $^{\text{Lat}}$Ambr *Sat* II 107 Bo
10_{10} *ἔναντι*] *-τιον* M′ $C^{\text{'' }-414'-57}$ *s* 619 *z* 646 Cyr X 580 Tht *Nm* 202
11_4 *κρέα*] *κρεας* B* 618* *C''* 458* 71′ Chr I 476
11_5 *ἐμνήσθημεν*] + *γαρ* F^a *d* n^{-127} *t* 527 Chr I 476 $^{\text{Lat}}$Quodv *Prom* II 14 Arm
11_5 *ἰχθύας*] *ιχθυς* 246*(c pr m) 319 Chr X 331
11_5 om *δωρεάν* 610 458 318 Chr I 476 X 331
11_5 om *καί* 1° Phil III 19^{ap} Chr X 331 $^{\text{Lat}}$Quodv *Prom* II 14 = 𝔐
11_5 om *καί* 3° 799 Chr X 331 $^{\text{Lat}}$Quodv *Prom* II 14
11_5 om *καί* 4° 730 799 Chr X 331 $^{\text{Lat}}$cod 100 Quodv *Prom* II 14
11_5 om *καί* 5° Chr X 331
11_5 *σκόρδα*] *-ροδα* F^b $376\text{-}707^c\text{-}oI^{-15*}$ 16-46-77-414′-$529'^c$-761^c *b* d^{-610} 767^c 28-85-343 84 71 126-128-407-628-630′ $55^{c\,pr\,m}$ 59 416 646 Phil III 19^{ap} Chr I 476 X 331 Cyr I 389 II 461 Or II 388
11_6 *νυνί*] *νυν* F 72 422-529 54-75′ 343′ 59 Chr I 476 X 331
11_6 *κατάξηρος—μάννα*] *κατακενος επι τω μαννα* Chr IX 291 (sed hab passim)
11_8 *ἤληθον*] *ηλεθον* 58^{mg} 77 *d* t^{-76*} 392 68′-120′ Tht *Nm* 203^{te}
11_8 om *αὐτό* 1° *n* 527 121 628 319 Tht *Nm* 203 $^{\text{Lat}}$cod 100 Arm = 𝔐
11_8 *ἤ* V *b* 319 $^{\text{Lat}}$cod 100 Bo] *και* Tht *Nm* 203 rell = Ra
11_8 om *αὐτό* 2° *b* Tht *Nm* 203 $^{\text{Lat}}$codd 94—96 100 Arm = 𝔐
11_8 om *αὐτό* 3° Tht *Nm* 203 Arm
11_{11} *κύριον*] *τον θεον* Chr I 476
11_{11} *ἐπιθεῖναι*] + *μοι* (*με* 107 Tht^{ap}) *d* 767 *t* 527 319 Tht *Nm* 204 Arm
11_{12} *τὸν πάντα*] om *πάντα* Tht *Nm* 204^{te} $^{\text{Lat}}$cod 100; tr B V O^{-58} 422 *f n* x^{-619} Phil III 6 Chr I 476 Tht *Nm* 204^{ap} = Ra
11_{12} *αὐτούς* 1°] *αυτον* 628 799 Phil III 6^{te} Chr I 476 Tht *Nm* 204 = 𝔐
11_{12} *λάβε*] pr *οτι* 799 Tht *Nm* 204^{te}; *αρον* Chr XI 411 XVII 34
11_{12} *αὐτούς* 2°] *αυτον* B O^{-58} *d* 56* n^{-767} *t* x^{-619} Phil III 6^{te} Chr I 476 (sed hab passim) Tht *Nm* 204 Arm Bo^B Syh = Ra 𝔐
11_{12} *εἰς τὸν κόλπον σου*] > 126 Chr XVII 34
11_{12} *ὡσεὶ ἄραι*] *ως αν αρη* Chr XI 411; *ωσει* (+ $αν^{ap}$) *λαβοι* Tht *Nm* 204
11_{12} *ὤμοσας*] *-σα* (c var) 29 C''^{-131^c} f^{-129} 458 28-85 527 121 55 646 Chr I 476 Tht *Nm* 204^{ap} Bo
11_{15} *ἔλεος*] *χαριν* F O^{-426} 551 76 Chr I 476 Co: cf App I
11_{15} *παρὰ σοί*] *εναντιον σου* Chr I 476
11_{16} *αὐτὸς σύ*] om *σύ* $417^{(mg)}$ Cyr II 461 Did 548 Tht *Nm* 204 205^{ap}; > 58 Tht *Nm* 205^{te} = 𝔐
11_{16} *οὗτοί*] *αυτοι* C''^{-528} *s* 424 799 Tht *Nm* 204^{te} Arm
11_{16} *πρός* 2°] *εις* A F M′ V *O''* C''^{-46} *f n* $s^{-130^{mg}\,321'^{mg}}$ *y z* 55 59 319 624 Tht *Nm* 204
11_{17} *λαοῦ*] + *τουτου* 58 *d* n^{-75} *t* Bas II 285 Tht *Nm* 204 Aeth Arab Arm Co
11_{18} *καλὸν ἡμῖν ἐστιν*] *καλως ην ημιν* Chr III 338 XVII 835
11_{20} om *ἡμερῶν* 64^{txt}(c pr m) Tht *Nm* 205
11_{20} *φάγεσθε*] + *κρεα* Tht *Nm* 205 Bo
11_{21} *χιλιάδες*] + *εισι* Chr I 506 Isid 1488
11_{22} om *αὐτοῖς* 1° 129 730* 84 128-669 Phil III 6 Chr I 506 Isid 1488 Arm Bo
11_{22} om *καὶ ἀρκέσει αὐτοῖς* 1° 414 f^{-129} Phil III 6 Chr I 506 Isid 1488 Aeth
11_{22} *ὄψος*] *οψον* F^b M′ *oI*-707 414′-528-761^c 108-118′ 458 730 646 799 Phil III 6^{ap} Chr I 506 Isid 1488
11_{22} om *αὐτοῖς* 3° A *oI* 16-46 75 55 Phil III 6 Chr I 506 Isid 1488 $^{\text{Lat}}$cod 100 Arm Bo
11_{29} *μοι*] *εμοι* Chr XVI 520 Cyr VII 720
11_{29} *τίς*] + *αν* Tht *Nm* 206^{te}
11_{29} *δῴη*] *δω* V G 75 319 Chr X 331 Tht *Nm* 206^{ap}
11_{29} *πάντα*] *απαντα* Chr X 331
11_{29} *προφήτας*] + *ειναι* x^{-509} Chr IX 192 XVI 520 Sev 513 Tht *Nm* 206^{ap}
12_2 *λελάληκε(ν)* B 72 44 74-76 630] *ελαλησε(ν)* Chr X 331 Cyr II 592 593 rell
12_2 *κύριος* 1°] *ο θεος* 129 319 Chr X 331

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12$_{3}$ *πραῢς σφόδρα*] *πραοτατος* Chr V 134 VII 313 IX 191 379 XII 716 Tht III 1393
12$_{3}$ *παρά—ὄντας*] *παντων ανθρωπων* (*ανδρων* IX 379) *των* Chr VII 313 IX 191 379; om *ὄντας* 246 55 Chr XII 716
12$_{3}$ om *τούς* 1° 417 n^{-54} 84 126 Cyr II 592 597 Tht III 1393
12$_{6}$ *ὑμῶν*] *υμιν* Cyr II 600 Tht *Nm* 208te
12$_{6}$ om *κυρίῳ* Cyr VI 172 Tht *Nm* 208
12$_{6}$ *λαλήσω αὐτῷ*] tr *n* Tht *Nm* 208te
12$_{7}$ *ὁ* B G-426 f^{-246} 54-75′ *x* Cyr VI 172 Bo Syh^{L}] *ως* 707* 767*; pr *ως* Cyr passim Tht III 700 *Nm* 208 rell
12$_{14}$ *ὁ πατὴρ αὐτῆς*] om *αὐτῆς* Chr XI 59; post *ἐνέπτυσεν* tr Chr III 203 XI 59 (sed hab XIV 248)
12$_{14}$ *πτύων*] *εμπτ.* 376 f^{-129} Chr III 203 XI 59 Tht *Nm* 209; > Chr XIV 248 ^{Lat}Ruf *Num* VII 4 Bo
12$_{14}$ om *αὐτῆς* 2° Chr III 203 (sed hab XI 59)
12$_{14}$ *ἐντραπήσεται*] (+ *αν* Chr) *ενετραπη* Chr III 203 Tht *Nm* 209^{ap}
12$_{14}$ *ἀφορισθήτω*] *-θησεται* A 54-75′ 799 Cyr II 592 Tht *Nm* 209te; *μεινατω* Chr III 203
12$_{14}$ *ἑπτὰ ἡμέρας* 2°] > A F V 29-58-72-376 *b* 44 f^{-129} 458-767 130 619 121 *z* 55 59 799 Cyr II 592 Tht *Nm* 209; post *παρεμβολῆς* tr G $C'^{-73^{c}\,131\,529'\,761}$-46-414-422 Anast 384 Chr III 203 Aeth Bo
14$_{16}$ *δύνασθαι*] *δυνηθηναι* Tht II 993
14$_{16}$ *τὸν λαὸν τοῦτον*] *αυτους* A M^{mg} V *oI C''* 28-30′-85′^{txt}-321′^{txt}-343′ 121 55 319 624 Tht II 993 ^{Lat}Quodv *Prom* II 17 Aeth
14$_{16}$ *ὤμοσεν*] *επηγγειλατο* Tht II 993
14$_{16}$ *αὐτοῖς*] *τοις πατρασιν αυτων* 75′ 121 Tht II 993
14$_{16}$ *κατέστρωσεν*] *κατηναλωσεν* Tht II 993
14$_{21}$ *ἀλλά*] *αλλ η* n^{-127} 509 319 Tht II 41
14$_{21}$ *ζῶν*] *ζη* V 72 414 d^{-125} 129*(c pr m) *t* 319*(c pr m) Cyr III 545 Procop 1936 Tht II 41 *Nm* 210te ^{Lat}cod 100 Bo
15$_{30}$ *ὑπερηφανίας*] *-νιαν* F*(c pr m) G* 414-417^{c} Bas III 668^{ap} Tht *Nm* 210 ^{Lat}cod 100 Aeth Arm^{te} Bo
15$_{31}$ *ἡ ἁμαρτία*] *αμ. γαρ d n t* Tht *Nm* 211 Arm
15$_{39}$ *μνησθήσεσθε*] *αναμν.* (*-σθαι* 246$^{c\,pr\,m}$) 246 121 z^{-126} Tht *Nm* 211te(*αναμνησεσθε*^{ap})
15$_{39}$ *πασῶν τῶν ἐντολῶν*] *πασας* (> 610*) *τας εντολας d n t* Tht *Nm* 211
15$_{39}$ *καὶ ποιήσετε*] *ποιησαι d n t* Tht *Nm* 211 Arm
15$_{39}$ om *ὀπίσω* 2° B V *d* 129 n^{-767} *t x* 319 Tht *Nm* 211 ^{Lat}cod 100 Arm Co
15$_{39}$ om *ὑμῶν* 2° B 15-82 *cI*-551 *d* 129 n^{-767} t^{-84} x^{-509} *z* 319 Tht *Nm* 211 ^{Lat}cod 100
16$_{15}$ *προσσχῆς* 64-381 46′-57-77-422-615-761 343 630] *προσεχης* 246; *προσχες* 799; *προσθης* 458; *προσχης* (*-χεις* 19 75) Procop 840 Tht *Nm* 212 rell = Ra
16$_{22}$ *ὀργή* B F 15-29-58-72-426 528* 129 767 *x* 628 55 59] pr *η* Tht *Nm* 213 rell
16$_{40}$ *μηθείς*] *μηδεις* A F M′ V 58-*oI′ C''* *b* 56′ n^{-127} *s* 76 *y* z^{-126} 55 59 Tht *Nm* 213
17$_{12}$ *ἀπολώλαμεν*] + *εξολωλαμεν* Chr XVII 858
18$_{31}$ *οὗτος ὑμῖν*] *υμων ουτος* V Tht *Nm* 214 Arm; tr 73′ *b* 54-75; *υμιν ουτως* 458-767
19$_{20}$ *ἄν*] *εαν* B 376′ 413 *d n t* 71 799 Eus VI 12 Tht *Nm* 215te = Ra
19$_{20}$ om *μιανθῇ καί* Tht *Nm* 215
20$_{10}$ *ἐξάξομεν*] *εξαξω* 125 246 126 Tht I 1732 *Nm* 216te
20$_{10}$ *ὑμῖν ὕδωρ*] tr Chr X 332
20$_{12}$ *ἐπιστεύσατε*] + *μοι* M′ V 82 *b d* 54′-75 130^{mg}-321′^{mg} *t* 527 319 Chr I 506 X 332 Tht *Nm* 216te ^{Lat}cod 100 Aeth^{C} Arab Arm
20$_{12}$ *υἱῶν*] pr *των* A M′ V *oI* 413-422 *b d n* 30′ *t* 527-619 392 319 Chr I 506 X 332 Cyr II 489 492 VI 452 Tht *Nm* 216
20$_{12}$ om *ὑμεῖς* 58 Chr I 506 Bo = 𝔐
20$_{12}$ *δέδωκα*] *εδωκα* A M′ V G-*oI*$^{-15}$ *C''*$^{-413}$ 53′-129 n^{-458} *s* 527 *y*$^{-392}$ 18-126 55 319 Chr I 506 X 332 Cyr II passim Tht *Nm* 216
23$_{3}$ *εὐθεῖαν*] pr *επ* F^{b} *n* 527′ Tht *Nm* 219
23$_{8}$ *ἤ*] *και b d* n^{-127} *t* 527 319 799 Bas II 653 Tht *Nm* 219 Aeth^{-CG} Bo = 𝔐
23$_{8}$ om *ὁ C''*$^{-414}$ Tht *Nm* 219te

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23_{10} *ἐξηκριβάσατο* Tht *Nm* 219^{ap}] *-βωσατο* F^{b} *oI*$^{-15}$ *b* 53′ 75^{c} 84 619 *z*$^{-120′}$ 55^{c} 59* Tht *Nm* 219^{te}; *εξακρ.* Tht *Nm* 219^{ap}
23_{10} om *τό* 1° 29 *b* *d*$^{-106}$ 53′ Tht *Nm* 219^{te}
23_{19} *εἶπας*] *ειπων* (*-πον* 610*) 761^{c} *d* 127-767 *t* 527 628 Tht *Nm* 219
23_{19} *οὐχί* 2°] *ουκ* F V 82-376′ *d* 56′ *n t* 527 624 799 Tht *Nm* 219
23_{20} *ἀποστρέψω*] *-στραφω b* *n*$^{-767}$ 527 Tht *Nm* 219 Aeth
23_{23} *οὐ γάρ ἐστιν*] *ουκ εσται* Or III 223 Tht *Nm* 220
23_{23} *Ἰακώβ* 2°] pr (※ Syh^{L}) *τω* F^{b} *O* 414 *d* *n*$^{(-458)}$ *t* 527 Or III 223 *Cels* II 420 Tht *Nm* 220 Syh
24_{2} *ἐπ᾽*] *εν* B *b*$^{-19}$ Tht *Nm* 221 = Ra
24_{24} *Κιτιαίων*] *χετιημ* Tht *Nm* 221^{te}; *χετ(τ)ιειμ* (c var) 761^{txt} *d* 127^{c}-458^{txt} *t* 319 Tht *Nm* 221^{ap}
25_{5} *οἰκεῖον*] *πλησιον* Chr I 477
25_{11} om *υἱοῦ—ἱερέως* *d*$^{-106}$ Tht I 812
25_{11} *κατέπαυσεν*] *εστησε* Tht I 812
25_{11} *ζηλῶσαί*] + (÷ G) *αυτον* V *O*$^{-58}$ Tht I 812 Bo = 𝔐
25_{11} *μου* 2°] post *ζῆλον* tr V *O*$^{-58}$ 509 Tht I 812 ^{Lat}cod 100 Ambr *Ps 118* XVIII 10 Hi *Mal* 2 Hil *Ps* CXVIII 3 Arm Syh = 𝔐
25_{18} om *ὅσα δολιοῦσιν ὑμᾶς* Tht *Nm* 222 Bo
27_{19} om *αὐτόν* Tht *Nm* 224
27_{19} *ἔναντι* 1° 963] *-τιον* K 29-64 *y* 59 Tht *Nm* 224
27_{19} *ἔναντι* 2° 963] *-τιον* A 29-58-*oI* *d n t* 619 *y*$^{-392}$ 68′ 55 319 Tht *Nm* 224
27_{19} *συναγωγῆς* 963] pr *της* 426 *d* 53′-56^{c}-129 *n* *t*$^{-76}$ 619 *y*$^{-392}$ 68′ 319 Tht *Nm* 224
27_{19} om *καί* 3°—fin 44-125 71 319 Tht *Nm* 224
27_{20} *ἄν* 963] > F 767 Procop 877 Tht *Nm* 224 Syh
27_{21} *ἔναντι* 1° 963] *-τιον* 29 *C*′′ *s* 318 646 Tht *Nm* 224
31_{8} *ἐν ῥομφαίᾳ*] *εν τω πολεμω μαδιαμ* Anast 573 Chr XV 193
31_{8} *σύν*—fin] *μετα των τραυματιων* Anast 573 Chr XV 193
31_{16} *Ἰσραήλ*] + *εις* (> Anast) *σκανδαλον* Anast 573 Chr XV 193 Bo
31_{16} *ἀποστῆσαι* 963] *-στηναι* (c var) 29 52′-313 *d* *n*$^{-767}$ *t* Tht *Nm* 222^{te}
31_{16} *Φογώρ*] *φεγωρ* 529 59 Chr XV 193 Tht *Nm* 222^{ap}
31_{16} *ἡ* 963] > 376-*oI* *n*$^{-767}$ 71′ 799 Tht *Nm* 222

Though Chr and Tht do not quote Numbers extensively certain interesting conclusions may be drawn. It is obvious, first of all, that a large number of unique or almost unique readings obtain in the above list. These need not be taken seriously since in most instances they do not reflect a true textual tradition but rather the individualistic freedom of the church father over against the Biblical text.

Secondly the text of Chr/Tht has been influenced by the work of Origen. In at least ten instances from the list additions to the text almost certainly are due to the hexapla. These are 5_{6} *τῶν ἁμαρτιῶν*] pr *πασων*; 5_{14} *αὐτῷ* 1°] pr *επ*; 5_{15} *δῶρον*] + *αυτης*; 5_{17} *τῆς γῆς*] pr *απο*; 6_{6} *εὐχῆς*] + *αυτου*; 6_{6} *κυρίῳ*] pr *τω*; 9_{7} *ἀκάθαρτοι*] + *εσμεν*; 10_{10} *ὁλοκαυτώμασιν*] + *υμων*; 23_{23} *Ἰακώβ*] pr *τω*, and 25_{11} *ζηλῶσαί*] + *αυτον*.

Furthermore the Chr/Tht citations betray the strong influence of the Byzantine text type. If one analyzes the above list quantitatively it appears that of variants supported by no more than three text families in the list the *d n t* families are best represented. The following table makes this clear. Column *A* gives the number of instances in which one group supports the variant; *B*, two groups, and *C*, three groups.

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	A	*B*	*C*	*Total*
O	7	—	—	7
oI	1	4	1	6
C''	3	4	2	9
b	5	3	2	10
d	2	7	13	22
f	2	1	1	4
n	14	5	11	30
s	—	2	3	5
t	—	7	13	20
x	1	1	—	2
y	1	—	—	1
z	1	—	2	3

It thus appears that Chr/Tht variants are supported by the families to the following extent: *n* 30, *d* 22, *t* 20, *b* 10, *C''* 9, *O* 7, *oI* 6, *s* 5, *f* 4, *z* 3, *x* 2 and *y* 1. That the Chr/Tht were strongly influenced by the Byzantine type text is clear.

It must be borne in mind, however, that this does not thereby fully identify their text. Equally important are the instances in which the Byzantine text is known, but is unsupported by Chr/Tht. Thus at 5$_{14}$ *αὐτῷ* 1° appears as *επ αυτω* in Chr but as *τω ανδρι αυτης* in *d n t* Arm Bo. In fact, of the 70 instances involved in this analysis 28 are not supported by representatives of the Byzantine group, i.e. have a text opposed to the group.

One question remains: is this Byzantine text type to be equated with the Lucianic recension? It has already been noted that this text shows little if any influence from the Hebrew text apart from the influence of hex.

On the other hand, the question remains whether the text contains doublet traditions, i.e. is it characterized by the commonly accepted mark of Lucianic work, the presence of doublets. To examine this possibility the plusses in the *d n t* tradition are given in the following list. It should be mentioned that none of these plusses comes from the Hebrew tradition.

List 14

1$_{20}$ *δυνάμει*] + *ιηλ* 58-376-707 *d n t* 18 Arm Syh
1$_{53}$ *ἐναντίοι*] *εναντιον* (*εναντι* 127 55) *κυ* B* M'^{mg} V *d* n^{-767} *t* 55; + *κυριου* B^{c}
2$_{2}$ *οἴκους πατριῶν αὐτῶν*] + *παρεμβολαι αυτων d* n^{-767} *t*
3$_{10}$ *καὶ πόντα τὰ κατὰ τὸν βωμόν*] + *και παντα* (> 125) *τα* (> 125) *του θυσιαστηριου* 707^{mg} *d t* 799
3$_{29}$ *σκηνῆς*] + *του μαρτυριου* 44' *t*
3$_{41}$ *πάντων τῶν πρωτοτόκων* 2°] *των κτηνων τ. πρωτ. d* $n^{(-767)}$ *t*
3$_{43}$ *πρωτότοκα*] + *εν* (> 125) *τοις υιοις ισραηλ d n t*
4$_{20}$ *ἅγια*] + *των αγιων* d^{-610} *n t*; pr *των αγιων* 610
4$_{36}$ *αὐτῶν* 2°] + *κατ οικους πατριων αυτων* V d^{-125} *t*
4$_{48}$ *ἐπισκεπέντες*] *επισκεφθεντες* (*επεσκ.* 84) *παντες d t*; + *παντες* 71 *y* 799

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5$_{15}$ *θυσία μνημοσύνου*] + (+ *και* 125) *θυσια* d^{-106} *n t* Tht *Nm* 196 Arm
5$_{20}$ *μεμίανσαι*] pr *συ* (*σοι* G) *O b d* n^{-767} *t* Tht *Nm* 197 ^{Lat}cod 100 Syh
6$_{19}$ *ἐπιθήσει* 963] + *ο ιερευς d n t* 55 Arm
7$_{3}$ *ἅμαξαν* 963] *αμαξα μια d* 370; + *μιαν* 58-376 *n* t^{-370} Aeth Arm
7$_{10}$ *ἄρχοντες* 1° 963] + *ιηλ* V *b* 44′ *t* ^{Lat}cod 100
7$_{84}$ *ἔχρισεν αὐτό*] + *μωυσης* V *d t* ^{Lat}cod 100
7$_{89}$ *τοῦ ἱλαστηρίου*] pr *ανα μεσων των δυο χερουβιμ* 767; + (+ *και* 74-76) *ανα μεσον των δυο χερουβιμ* (c var) d^{-125} 54′ *t* 799 Arm
8$_{2}$ *μέρους*] pr *του ενος d t* Arm
8$_{11}$ *ἔργα*] + *της* (*τη* 54-458) *σκηνης d* n^{-767} *t* Arm
11$_{7}$ *σπέρμα κορίου ἐστίν*] + *λευκον* (-*κα* 527) *d* n^{-75} *t* 527: ex Exod 16$_{31}$
11$_{9}$ *παρεμβολήν*] *γην επι* (> 16-46) *της παρεμβολης* 16-46 *d t*
11$_{32}$ *καὶ ἔψυξαν*] pr *και εσφαξαν* (-*ξεν* 767) 58-376 *d* f^{-129} *n t* 55 Arm
13$_{17}$ *γῆν*] + *χανααν* (-*ναν* 54*) V d^{-44} *n* 130^{mg}-321′^{mg} *t* 392 55 319 799 Arab
13$_{18}$ *Μωυσῆς*] + *εκ της ερημου φαραν* M′ 29-58-376-*oI* $d^{(-44)}$ *n t* 799 Arm
14$_{12}$ *πατάξω*] pr *αφες με* (> 458) *και* (> 799) M′ 58-376 *d n t* 55 799 Arm
15$_{14}$ *ἡ συναγωγή*] pr *και* (> 75) *ο προσηλυτος και* M′ *d* n^{-767} *t* Arm
15$_{20}$ *ἄρτον ἀφαίρεμα ἀφοριεῖτε αὐτό*] pr (+ *αρτον* 767) *και δωσετε* (c var) *κω n* Arm^{ap} Syh^{T}
15$_{31}$ *ἁμαρτία*] + *γαρ d n t* Tht *Nm* 211 Arm
15$_{38}$ *τῶν πτερυγίων*] pr *των ιματιων και* d^{-106}
16$_{9}$ *ἐκ* (*συναγωγῆς*)] + *μεσου d* 127 *t* Arab Sa
16$_{9}$ *Ἰσραήλ* 2°] pr *υιων d* 246 75′ *t* ^{Lat}cod 100
16$_{13}$ *ἀνήγαγες ἡμᾶς*] + *εξ αιγυπτου* V 58 *b* n^{-127}
17$_{3}$ *κατὰ φυλήν*] bis scr 127 *t* 527
17$_{13}$ *σκηνῆς*] + *του μαρτυριου* V *d n t* 527 ^{Lat}codd 91 92 94—96 100 Arm
18$_{3}$ (*σκηνῆς*) *σου*] *του μαρτυριου* F^{b} *d* f^{-129} *n t* 527 126-628 799 Arm
18$_{19}$ *δέδωκα*] + *αυτα d* 54-75′ *t* ^{Lat}cod 100 Co
18$_{21}$ *Ἰσραήλ*] pr *υιος d* 53′-129 54-75′ *t*
19$_{10}$ init—*δαμάλεως*] pr *και λουσεται το σωμα αυτου n* Arm; + *και λουσεται το σωμα* (*τω σωματι* pro *τ. σ.* 610) *αυτου d t* Aeth^{C}: ex 8
19$_{10}$ *τοῖς υἱοῖς Ἰσραήλ*] pr *εις την* (> d^{-106} 75) *συναγωγην* 58-376 *d n t* 799 ^{Lat}cod 100 Arm
19$_{14}$ *οἰκίαν*] + *ακαθαρτος εσται d t* 799: ex sq; + *εκεινην ακαθαρτος εσται* V
19$_{19}$ *καὶ λούσεται*] + *το σωμα αυτου* (> 64 Eus) 58-*oI*$^{-15}$ *b d n t* 619 18 799 Eus VI 12 Aeth Arm
20$_{2}$ *ὕδωρ*] + *εκει* d^{-610} n^{-767} *t* 527 Arm^{ap} Sa^{12}
20$_{2}$ *συναγωγῇ*] + *πιειν* (*ποιειν* 458) 58 *d n t* 527 ^{Lat}cod 100 Arab Arm Sa^{12}
20$_{5}$ *συκαῖ*] pr *εισι*(*ν*) *n* 527; + *εισιν d t*
20$_{15}$ *ἐν Αἰγύπτῳ*] pr *εκει* 52′-313 d^{-44} *n t* 527 646
20$_{25}$ *συναγωγῆς*] + (+ *των* 527) *υιων ιηλ* 82-376 *b* $d^{(-125)}$ *n t* 527 ^{Lat}cod 100
22$_{8}$ *εἶπεν πρὸς αὐτούς*] + *βαλααμ* (c var) *d* 246 *n t* 527 ^{Lat}cod 100 Arab Sa^{12} Syh^{T}
22$_{15}$ *ἀποστεῖλαι ἄρχοντας . . . τούτων*] + *προς βαλααμ* (-*λαακ* 107^{c}) d^{-106}
22$_{25}$ *ἄγγελον τοῦ θεοῦ*] + *εν τοις* (*ταις* 376) *αυλαξι*(*ν*) (*αυξασι* 44) 376 d^{-125} *n t* 527
22$_{25}$ *μαστίξαι αὐτήν*] + *βαλααμ O*$^{-426}$ *n t* 527 Sa^{12}
22$_{38}$ *τὸ ῥῆμα*] pr *ρημα πλην d t* Bo
23$_{14}$ *παρέλαβεν αὐτόν*] + *εκειθεν n* $t^{(-370)}$ 527 318
23$_{18}$ *ἀναλαβών*] + *βαλααμ* (c var) M′^{mg} d^{-125} n^{-458} *t* 527 55
23$_{22}$ *ἐξ*] *εκ γης* 376-381′ *b d n* 85′^{mg}-321′^{mg}-344^{mg} *t* 527 ^{Lat}cod 100 Aeth Arm^{ap}
23$_{28}$ *ἐπὶ κορυφήν*] pr (+ *και* 58-376 La) *ανεβιβασεν* (c var) *αυτον O*$^{-426}$ d^{-125} *n t* 527 ^{Lat}cod 100: ex 22$_{41}$
24$_{13}$ *πονηρὸν ἢ καλόν*] pr *μικρον η μεγα* 58 *d n t*
24$_{15}$ *ἀναλαβών*] + *βαλααμ d* 127 *t* 55
24$_{22}$ init] pr (c var) *ασσυριοι σε αιχμαλωτευσουσιν* 106-107′ *n t* 55
24$_{23}$ fin] + (~ Syh) *επι της γης* M^{mg} *d n t* 416 Syh^{Tmg}
26$_{4}$ *καί* 2°] + *ησαν d t*
26$_{43}$ fin] + (c var) *τω αραδι δημος ο αραδι* V 44-107′ *t*: cf 44; + *τω αραδιν* 125; + *τω αραδι δημος* 106; cf + (※ Syh^{T}; c var) *τ ι ουφαμ δημος ο ουφαμι O* 767 Arab Syh = 𝔐
27$_{18}$ *πνεῦμα*] + *θεοῦ* F^{a} M′ V 707 *b d n t* 55 319 ^{Lat}cod 100 Ruf *Num* XXII 4 Syh

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28_{7} *τοῦ ἴν*] + (~ Syh) *οινου* M^{mg} 376 44′-107 85^{mg}-344^{mg} *t* Syh; + *μετρου* (> 127) *του οινου n*

29_{19} fin] + *τοις μοσχοις τοις κριοις* d^{-106}

30_{2} *ὃ συνέταξεν κύριος*] + *λεγων* d^{-125} 129 *n t*

30_{3} *ἄνθρωπος ἄνθρωπος*] + *των υιων ισραηλ* n^{-458} *t*; *ανθρωπος των υιων* $\overline{ιηλ}$ *d* 458

30_{6} *ἀνένευσεν*] pr *ανανευων d n t*

30_{9} *οἱ ὁρισμοί*] pr *παντες d n t* Arm

30_{13} (*τοὺς ὁρισμοὺς*) *τούς*] *ους ωρισατο* (aut *ορ.*) 82 *d t* 121 Bo

30_{16} *περιέλῃ*] + *ο ανηρ* F^{a} 29-58-376-*oI* 106 *t* 59 416 ^{Lat}Aug *Num* 59.2^{ap} Arm

31_{4} *Ἰσραήλ*] + *χιλιους εκ φυλης t*: ex praec

31_{37} *ἑξακόσια ἑβδομήκοντα πέντε*] pr *χιλιαδες* d^{-106c} 71′; + *χιλιαδες* V 19 t^{-84} 669^{c} 319 799 Arm^{ap} Bo

32_{7} *κύριος*] + *ο θεος d* 767 *t* Cyr I 404

32_{10} *ὤμοσεν*] + $\overline{κς}$ *n t*

32_{13} *κατερρέμβευσεν αὐτούς*] + $\overline{κς}$ 72 106 *n t*

32_{22} *κυρίου* 1°] + *εις πολεμον και παρελευσεται υμων πας οπλιτης* d^{-106}: ex 20_{8}

32_{32} *διαβησόμεθα*] + *τον ιορδανην d n t* Syh

32_{42} *ἔλαβεν*] + *τας πολεις αυτων ηγουν d*: cf 4_{1} *ἐπαύλεις* 1°] *πολεις*

33_{7} *καὶ παρενέβαλον* 2°] pr (c var) *και απηραν απο στοματος επι ειρωθ* 58 $d^{(-125)}$ *n* 344^{mg} $t^{(-84\,txt)}$ 121: cf 3_{8}

33_{38} *ἀνέβη . . . ἱερεύς*] + *επι το* (*του* 458) *ορος* (*ορους* 458) 29-82 *d* n^{-767} t^{-84} Bo

34_{13} *συνέταξεν κύριος*] + *τω μωυση* (*μωση n*) B* $d^{(-44)}$ 246 *n t* Syh = Ra

35_{4} *ἔξω*] + *τειχους* (*τοιχ.* $610^{sup\ ras}$) 82 d^{-44} *n t* ^{Lat}cod 104 Arm^{ap}: ex praec

36_{9} *προσκολληθήσονται*] + *τη εαυτου φυλη d n t* 799

From the above list it would appear that the Byzantine text type is an expansionist type text. Over against this, however, it must be said that this text, particularly in the *d* family, has a large number of omissions so that it would be quite incorrect simply to designate this text as expansionist.

An examination of the above list shows that most of the expansions are easily explained. They often constitute importations from the context, clarifying glosses such as the addition of subject or object or the rendering explicit what is implicit, or are due to familiar phrases such as "(tent) of testimony," "(spirit) of God," "(before) the Lord," "upon the land," "among the sons of Israel," "(holy) of holies," or "(land) of Canaan."

There are, however, surprisingly few genuine doublets in the list. At 3_{10} it is said that Aaron and his sons are to guard their priesthood *καὶ πάντα τὰ κατὰ τὸν βωμόν* to which our text adds *και παντα τα του θυσιαστηριου*. In F V 72-82-707^{txt} *b* 767 392 *z* 59 646 Aeth Arm Bo Sa^{4} this text also appears but as substitute for *καὶ πάντα τὰ κατὰ τὸν βωμόν*. The doublet has no basis in 𝔐.

At 4_{36} the census of the sons of Kaath is recorded *κατὰ δήμους αὐτῶν* to which our text adds *κατ οικους πατριων αυτων*. This is undoubtedly due to the fact that the longer text occurs in the parallel verses 34, 38, 40, 42, 44 and 46.

An apparent doublet appears in 11_{32} in the account of the gathering of the quails. The people spent, it is said, an entire day and night as well as the following day in gathering quails to which 𝔐 adds וישטחו להם שטוח סביבות המחנה, "and they spread them out throughout around the camp." This was interpreted by the translator as *καὶ ἔψυξαν ἑαυτοῖς ψυγμοὺς κύκλῳ τῆς παρεμβολῆς*. The Byzantine text adds *και εσφαξαν* before this clause, whereas B 509

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have *εσφαξαν* for *ἔψυξαν*. I suggest that the gloss originated in an attempt to clarify a difficult text. The text was understood as referring to the cooling of the bodies of the gathered quails (cf the text of the old Latin *fecerunt {s}ibi refrigeratoria*); thus the fowl were caught, slain, and allowed to cool. For the equivalence of *ψύχω*/שטח cf also Sam II 17_{19} Jer 8_2. Actually the interpretation was probably intended in the sense of "to dry out," then "to spread out for drying"; cf *ψυγω* and references in LS. Incidentally the note in BHS equating the reading of B with וישחטו is misleading since the B 509 reading is the result of parablepsis (within the longer text) due to homoioteleuton. Nor is it at all likely that the gloss was due to Hebrew influence. The notion that ישטחו was misread as ישחטו by a revisor (then what about שטוח?) is historically unlikely.

At 24_{13} Balaam protests his inability to transgress the word of the Lord *ποιῆσαι αὐτὸ πονηρὸν ἢ καλὸν παρ' ἐμαυτοῦ* for the Hebrew לעשות טובה או רעה מלבי. This is expanded in our text to include the phrase *μικρον η μεγα* immediately before *πονηρόν*. The expansion may well have been exegetically inspired to emphasize the absolute inability of a seer to go beyond (*παραβῆναι*) the word of the Lord, i.e. neither in small matters or large ones. It should be noted that the marginal reading of M′ substitutes *μικρον η μεγα* for *πονηρὸν ἢ καλόν*.

It can hardly be said that the Byzantine text group is characterized by doublets. It represents a text development which can be explained on the whole as an inner Greek one; that it is the result of a thoroughgoing recension does not appear to be correct. That this text type constitutes the Lucianic recension is possible but remains unproven.

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Chapter 3 The Hexaplaric Recension

The principal witnesses to hex are mss G-58-376-426 and Syh; of these ms 58 is the most aberrant. G, a IV. to V. Century uncial ms, has many hex signs as does Syh; it is unfortunately incomplete. Folios which contained 7_{85}—11_{18} 18_2—$_{30}$ 20_{22}—25_2 and 26_3—29_{12} are no longer extant. Syh is almost entirely extant in two Bible mss, Syh^{L} and Syh^{T}; only the following texts are lacking: 1_1—$_3$ and 6_7—7_7.

Primary evidence for hex activity is to be found in the additions to Num which are sub ast. Though the asterisk tradition is not consistently correct in the mss., all of it is presented in the following list. If the possible source of the hex reading is known it is given in parentheses at the end of the citation.

List 1

1_{22} *κατά* 3°] pr (※ G Syh) *αι* (*και* G-376; *η* 767) *επισκεψεις* (*-ψις* G-376 767) *αυτων O* 767 Syh = Sam: cf 𝔐

1_{46} init] pr (※ G 127 Syh) *και εγενοντο παντες* (*-ταις* 376 75) *οι επεσκεμμενοι* (c var) O^{-58} *d n t* 799 Arm Syh = 𝔐

1_{51} *ἀναστήσουσιν*] + (※ G) *αυτην* (+ ※ Syh) *οι λευιται* (c var) *O*-707 44 *n t* 55 319 799 Arab Arm Syh = 𝔐

1_{53} *ἁμάρτημα*] + (※ G) *επι την* (*τοις* 376) *συναγωγην* (*-γης* 376) O^{-426}-15 318 Arab Syh = 𝔐

2_9 *ἑκατόν*] + (※ G Syh) *χιλιαδες* (*χειλ.* G) O^{-376} Syh = 𝔐

2_9 *ὀγδοήκοντα*] pr (※ G) *και* A F M′ $O''^{-(64^{txt})\,72}$ C'^{-552}-46-417*-422 *b* 129 $s^{-343^{mg}}$ y^{-318} $z^{-126\,628}$ 55 59 624 646 Bo^{B} Syh = 𝔐; *et quadraginta* Bo^{A}

2_{34} init—*Μωυσῆ*] sub ※ 344(vid)

3_{25} *σκηνή*] + (※ G Syh) *και η σκεπη O* 767 Syh = 𝔐

3_{26} *σκηνῆς*] + (※ G Syh^{T}) *και επι του θυσιαστηριου κυκλω O* 767 Arab Syh = 𝔐

3_{38} *κατά—σκηνῆς*] pr ※ *contra tabernaculum contra orientem* ↙ Syh^{mg}; + (※ G) *απο ανατολων κατεναντι της σκηνης* G-426 = 𝔐

3_{47} *πέντε*] + (※ G) *πεντε* O^{-58} = 𝔐

4_3 *πεντήκοντα ἐτῶν*] pr (※ G^{c}vid; ÷ G*) *υιου* G-376 18′-126-628-669 Syh = 𝔐

4_7 *ἱμάτιον ὁλοπόρφυρον*] sub ※ (÷*) G(mend)

4_7 *καί* 2°] pr ※ Syh; > G*(c pr m); + (※ G) *δωσουσιν επ αυτης* ([*αυ*]*τηι* 803) 803 *O* 767 Arab Syh = 𝔐

4_8 *κόκκινον*] + (※ G Syh) *διαφορον* (*διφ.* V) V O^{-58} 767 Syh = 𝔐

4_{16} *ἔργοις*] + (※ G Syh) *αυτου* O^{-426} 646 Syh = 𝔐

4_{19} *ἕκαστον*] + (※ G Syh) *επι την δουλ(ε)ιαν αυτου O* 767 Arab Syh = 𝔐

4_{23} *ἐπάνω*] + (※ G) *εκει* O^{-426}: contra 𝔐

4_{23} *λειτουργεῖν*] + (※ G Syh) *λειτουργιαν* (*λιτ.* G) O^{-58} 767 Syh = 𝔐

4_{26} *αὐλῆς*] + *και το επισπαστρον* (c var) *της θυρας* (om *τ. θ.* 767) *της πυλης* (om *τ. π.* 29-58-72 131 619 59 646 Aeth) *της αυλης* (*της* 1°—*αυλης* sub ※ G Syh) V *O*-29-72 $131^{(mg)}$ 767 619 59 646 Aeth^{C} Arab Syh (*o′* + *καὶ τὸ ἐπίσπαστρον τῆς θύρας* (+ *τῆς πύλης* 344) *τῆς αὐλῆς* (om *τῆς θύρας τῆς αὐλῆς* 85) 85′-344; *θ′* + *καὶ τὸ ἐπίσπαστρον τῆς θύρας τῆς πύλης τῆς αὐλῆς* 344)

4_{26} *ὅσα* 1°—*σκηνῆς*] sub ※ G(mend)

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4$_{26}$ *μαρτυρίου*] + (※ G Syh; c var) *και επι του θυσιαστηριου κυκλω* V *O*-29 767 619 Syh = 𝔐
4$_{27}$ *ἡ λειτουργία*] pr (※ G Syh) *πασα O*-29 619 Sa^{4} Syh = 𝔐
4$_{30}$ *πεντηκονταετοῦς*] pr (※ G Syh) *υιου O*$^{-426}$ Syh = 𝔐
4$_{30}$ *εἰσπορευόμενος*] + (※ G Syh) *εις την δυναμιν* V *O* Syh = 𝔐
4$_{33}$ *δήμου*] pr (※ G) *του O*$^{-426}$ 413 19 246 126: contra 𝔐; *plebum* ↙ Syh = 𝔐
4$_{35}$ *πεντηκονταετοῦς*] pr (※ G) *υιου O*$^{-426}$ Syh = 𝔐
4$_{39}$ *ἕως*] pr (※ Syh) *και* A 376′ *b* ^{Lat}cod 100 Syh = 𝔐; ※ *και εως* ↙ G
4$_{39}$ *πεντηκονταετοῦς*] pr (※ Syh) *υιου* 58-376 Syh = 𝔐
4$_{43}$ *ἕως*] pr (※ Syh) *και* 18′-628-669 Syh = 𝔐
4$_{47}$ *ἕως*] pr (※ G Syh) *και O*$^{-426}$ Syh = 𝔐
5$_{3}$ *παρεμβολῆς*] + (※ G Syh) *εξαποστειλατε αυτους O* Syh = 𝔐
5$_{6}$ *καὶ παριδὼν παρίδῃ*] *κ. παριδών* sub ※ G; + (※ Syh) *εν κυριω O* 619 68′-120′ Arab Syh = 𝔐
5$_{7}$ *ἁμαρτίαν*] + (※ G Syh) *αυτων* (*-τωυ* G^{c}) *O*$^{-58}$ 318 Syh = 𝔐
5$_{7}$ *πλημμέλειαν*] + (※ G Syh) *αυτου O* 767 Syh = 𝔐
5$_{7}$ *τὸ κεφάλαιον*] (※ G Syh) *το κεφ. αυτου O* 318 Syh = 𝔐
5$_{10}$ *αὐτοῦ*] + (※ G Syh) *αυτω* V *O* 767 319 Syh = 𝔐
5$_{10}$ *καί* 2° — fin] sub ※ G Syh mend
5$_{15}$ *δῶρον*] + (※ G Syh) *αυτης O* Chr II 917 Syh = 𝔐
5$_{19}$ *εἰ μή* 2°] pr (※ G; + ÷ Syh) *και* V *O* 18′-628-669 ^{Lat}Or *Matth* 110 Syh = 𝔐
5$_{22}$ *σου* 2°] sub ※ (mend pro ÷) G; sub ÷ Syh (recte): cf 𝔐
5$_{27}$ init] pr (※ G Syh) *και ποτιει αυτην το υδωρ O*$^{-58}$ Syh = 𝔐
5$_{27}$ *κοιλίαν*] + (※ G Syh) *αυτης O* 767 Chr II 917 ^{Lat}cod 100 Aug *Loc in hept* IV 12 Arm Co Syh = 𝔐
6$_{5}$ (*τοῦ*) *ἁγνισμοῦ* B 963 58 127 84 *x*$^{-619}$ Cyr I 1041 ^{Lat}cod 100 Arm Bo] *αφαγν.* 44; > 72 319; + (※ G; ÷ Syh) *αυτου* rell = 𝔐
6$_{5}$ *κεφαλῆς*] + (※ G Syh vid) *αυτου* (*αυτον* 56^{c}) V *O*-29 *f*$^{-129}$ 767 628 319 Arm Co Syh = 𝔐
6$_{6}$ *εὐχῆς* 963] + (※ G Syh) *αυτου* F^{b} M′ V *O*$^{-58}$ *d n* 85′^{mg}-321′^{mg}-344^{mg} *t*$^{-84}$ 319 Tht *Nm* 198 Arm Bo Sa^{4} Syh = 𝔐
6$_{6}$ *κυρίῳ* 963] sub ※ S^{c}; pr (※ S G Syh) *τω* M′ S^{c} *O*-82 52′-313-414 *d n* 28-85′^{mg}-321′^{mg}-344^{mg} *t* Tht *Nm* 198 Bo Syh: cf 𝔐
6$_{7}$ *πατρί* 963] + (※ G Syh) *αυτου O*$^{-58}$ 767 Syh = 𝔐
6$_{7}$ *μητρί* 963] + (※ G Syh) *αυτου O*$^{-58}$ 767 Syh = 𝔐
6$_{7}$ *ἀδελφῷ*] + (※ G) *αυτου O*$^{-58}$ 767 = 𝔐
6$_{7}$ *ἀδελφῇ*] + (※ G) *αυτου O* 767 = 𝔐
6$_{9}$ *ξυρηθήσεται* 963] + (※ G) *αυτην O*$^{-58}$ = 𝔐
6$_{12}$ init] pr (※ G) *και O*$^{(-58)}$ Aeth = 𝔐
6$_{12}$ *ᾗ ἡγιάσθη*] (※ G 321′-344) *διαφυλαξει O*$^{(-58)}$ 130^{mg}-321′^{mg}-344^{mg}: והזיר 𝔐
The metobolus is lacking after *και* in G; cf the immediately preceding citation. Possibly the first part of v. 12 in Origen's hexapla read ÷ *η ηγιασθη* ※ *και διαφυλαξει τω* ↙ *κυριω*; cf the texts of ms 58 and 767 in App. I.
6$_{12}$ *κυρίῳ* 963] pr (※ G) *τω* F S *O*′$^{-(58)707}$ 619 *z* 59: cf 𝔐
6$_{12}$ *εὐχῆς* 1° 963] + (※ G) *αυτου O*$^{(-58)}$-707^{c} *C*′′ *s* 319 Arm Bo Sa^{4} = 𝔐
6$_{18}$ *τρίχας*] + (※ G) *της* (> 318) *κεφαλης ευχης αυτου* (*ευχ. αυτ.* tr 376) *και θησει* (om *κ. θ.* 318) *O* 318 = 𝔐
6$_{21}$ *εὐχῆς* 1° 963] + (※ G^{c}; ÷ G*) *αυτου O C*′′ *b* 610 *s* 318 Bo Sa^{4} = 𝔐
6$_{21}$ *εὔξηται* 2°] + (※ G) *ουτως ποιησει* (*-σειν* 318) V *O* 318 Arab Sa = 𝔐
6$_{21}$ *ἁγνείας* 963] + (※ G) *αυτου* V *O*′ *d* 767 *t* 318 799 Arab Sa^{4} = 𝔐
7$_{3}$ *προσήγαγον*] + (※ G) *αυτα O*$^{-58}$ Bo = 𝔐
7$_{72}$ *ἑνδεκάτῃ*] + ※ *ημερα* ↙ G = 𝔐
7$_{85}$ *ἕν* (*καὶ ἑβδομήκοντα*)] + (※ G Syh) *αργυριου O*$^{-58}$-15 Bo^{B} Syh = 𝔐; + *αργυρουν* 85′^{mg}-321′^{mg} 319; *και εβδ.* sub ※ G
7$_{86}$ *θυμιάματος*] + (※ 85-344-730 Syh) *δεκα δεκα* (*χρυσων* M′ V *oI* 619 55; > 319) *η* (*οι* 343) *θυισκη* (*-κοι* 343; *turabula* pro *η θυισκη* Syh; + *η μια* V 55) *εν τω σικλω τω αγιω* (*αγιω σικλω* pro *σ. τ. α.* 30) M′ V *O*′$^{-58}$ *s*$^{-321}$ 619 *y*$^{-392}$ 18-126-628 55 319 Syh = 𝔐

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8_{12} *χεῖρας* 963] + (※ Syh) *αυτων* A O^{-58} *b* 18′-126-628-669 $^{\text{Lat}}$cod 100 Arm Co Syh = 𝔐

8_{19} *Ἰσραήλ* 4°] + (※ Syh) *εν* (> 767 Syh = 𝔐) *θρανσει* (*-σ(ε)ις* 767 Syh) *O* 767 Arab Syh = 𝔐

8_{25} *τῆς*] pr (※ Syh) *της δυναμεως* (c var) *O* 767 Syh = 𝔐

9_{3} *τόν*] pr (※ Syh) *παντα* O^{-58} Syh = 𝔐

9_{3} *τήν*] pr (※ Syh) *πασαν* O^{-58} Syh = 𝔐

9_{5} init] pr (※ Syh) *και εποιησαν το πασχα* V *O* 106^{mg} Syh = 𝔐

9_{5} *μηνός*] + (※ Syh) *ανα μεσον* (*μεσων του μηνος* 376) *των εσπερινων O* Arab Syh = 𝔐

9_{6} *Ἀαρών*] pr (※ Syh) *εναντιον* O^{-58} Syh = 𝔐

9_{7} *ἡμεῖς*] + (※ Syh) *εσμεν O* Syh: contra 𝔐

9_{12} *τόν*] pr (※ Syh) *παντα O* 767 Syh = 𝔐

9_{21} *ἡμέρας*] pr (※ Syh) *η* O^{-376} Syh (*σ′ aut die* Syh)

9_{22} *ἡμέρας* 1° — *ἡμέρας* 2°] *a diebus* ※ *ad dies* ↙ Syh

9_{22} *νεφέλης*] + (※ Syh) *επι της σκηνης* $O^{(-376)}$ 767 Arab Syh (*σ′* + *super tabernaculum* Syh)

9_{22} *ἀπάρωσιν*] + (※ Syh) *και* (> *oI* 619) *εν τω αναχθηναι αυτην εξηραν* (c var) *O′* 767 619 Arab Syh = 𝔐

9_{23} *ὅτι*] (+ ※ Syh) *οτι δια προσταγματος κυριου* (+ *εν χειρι μωυση* 618*) *παρεμβαλουσι(ν)* (*-λλουσιν* 767; + ↙ Syh) *και O′* $^{-376}$ 767 619 Syh = 𝔐

10_{3} *πᾶσα*] pr *επι σαι* 376; pr (※ Syh) *προς σε* V O^{-376} 246 619 *z* 646 $^{\text{Lat}}$Or *Matth* 52 Syh = 𝔐

10_{4} *ἀρχηγοί*] + (※ Syh) *χιλιαδων O* 767 Syh (+ *ϛ̄ ἀκύλας* 344)

10_{9} *κυρίου*] + (※ Syh) *θεου υμων O* Arab Syh = 𝔐

10_{30} fin] + (※ Syh) *πορευσομαι* (*-σωμαι* 376 75*-767) *O f n* $^{\text{Lat}}$cod 100 Aug *Loc in hept* IV 25 Aeth Arm Syh = 𝔐

10_{31} *μεθ᾽ ἡμῶν*] pr (※ Syh) *εν τη παρεμβολη* 426 Syh: cf 𝔐; + *και εν τη παρεμβολη* O^{-426}

10_{34} *σε*] + (※ Syh) *απο προσωπου σου* 426 767 Arab Syh = 𝔐

11_{1} *γογγύζων*] pr (※ Syh) *ως* O^{-58} Syh = 𝔐

11_{1} *ὀργῇ*] + (※ Syh) *αυτου* O^{-376} Syh = 𝔐

11_{4} *ὅ* 2°] sub ※ Syh^{T}

11_{7} *εἶδος* 2° B 707 *f* 509 318 *z* 624 646 799 Bo^{B}] *ωσει* M′; *ως* 106 Sa^{5}; pr (※ Syh) *ως* rell = 𝔐

11_{10} *θύρας*] + (※ Syh^{L}) *της* (> 58*) *σκηνης O* 107′-125 *n* t^{-370} Arm Syh = 𝔐

11_{11} *τοῦ λαοῦ*] pr (※ Syh) *παντος* O^{-58} 246 18′-126-628-630′ Syh = 𝔐

11_{14} *τὸν λαόν*] pr (※ Syh) *παντα* O^{-58} Syh = 𝔐

11_{19} *δύο*] + (※ G Syh) *ημερας O* 246 Syh = 𝔐

11_{32} *ἡμέραν* 1°] + (※ G Syh) *εκεινην O* d^{-44} f^{-129} *n t* 18′-126-628-669 646 Syh = 𝔐

11_{33} *κύριος ἐθυμώθη*] + (※ G Syh) *οργη* O^{-426} f^{-129} Arab Syh: cf 𝔐; *εθυμ. οργη κυριος* 426

12_{6} *ἀκούσατε*] + (※ G Syh) *δη O* f^{-129} Syh = 𝔐

12_{12} *μητρός*] + (※ G Syh) *αυτου O* f^{-129} 130^{mg}-321′ $^{\text{mg}}$ 128^{mg} 319 Co Syh = 𝔐

13_{3} *ἄνδρα ἕνα*] + (※ G) *ανδρα ενα* G-376 = 𝔐

13_{24} *ἀναφορεῦσιν*] + (※ G Syh) *δυσι(ν)* V *O* 767 Syh = 𝔐

13_{27} *ἔδειξαν*] + (※ G Syh) *αυτοις* V *O*-29 *d t* 121 319 $^{\text{Lat}}$cod 100 Aeth Bo Pal Syh = 𝔐

13_{33} *κατασκέψασθαι*] sub ※ Syh; + (※ G Syh) *αυτην* $O′^{-15\,58}$ $n^{(-458)}$ 319 Aeth Arm Pal Sa^{11} Syh (+ *αὐτήν* 85-321′-344)

13_{34} *γίγαντας*] + (※ G) *υιους ενακ* (*αιν.* 767^{c} 18) *εκ των γιγαντων* O^{-58} 246 767 18-126-628-630 Syh = 𝔐

14_{1} *φωνήν*] pr (※ G^{c} Syh) *την* O^{-58} Syh = 𝔐; + (※ G Syh) *αυτων O b* Arab Syh = 𝔐

14_{5} *πρόσωπον*] + (※ G Syh) *αυτων O* Arab Arm Co Syh = 𝔐

14_{5} *ἐναντίον πάσης*] sub ※ Syh; + (※ G Syh) *εκκλησιας* O^{-58} Syh = 𝔐

14_{7} *κατεσκεψάμεθα*] pr (※ G) *παρηλθομεν εν αυτη* (+ ※ Syh) *και* (bis scr G) *O* Arab Syh: cf 𝔐

14_{9} *ὁ καιρός*] + (※ G) *αυτων* O^{-58} 18′-126-628-630′ Co Syh (*θ′ α′* (> Syh) *ἡ σκιὰ αὐτῶν σ′ ἡ σκέπη αὐτῶν* 108 Syh)

14_{22} *σημεῖα*] + (※ G) *μου* (+ ↙ Syh) V *O d t* 799 Arab Syh = 𝔐

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14$_{25}$ *ἀπάρατε*] + *υμεις αυτοι* (sub ※ G Syh) *O* 18′-628-630′ Syh: cf 𝔐
14$_{27}$ *ἐγόγγυσαν*] pr (※ G Syh) *αυτοι* V O^{-376} *d t* 18′-126-628-630′ Syh (*οἱ λ′ ο′* pr *αὐτοί* 344); *αυτοι γογγυζουσιν* 376 129 = 𝔐
14$_{29}$ *οἱ κατηριθμημένοι*] pr (※ G) *παντες* O^{-376} 128-630′ Syh = 𝔐; *πανταις οι καριθμουμενοι* 376
14$_{31}$ *παιδία*] + (※ G) *υμων O* 767 18′-126-628-630′ Sa Syh = 𝔐
14$_{34}$ *ἐνιαυτοῦ*] + (※ G Syh) *ημεραν του ενιαυτου* O^{-58} Syh = 𝔐
14$_{35}$ *τῇ* 1°] pr (※ G Syh) *παση O* 246 18′-126-628-630′ Syh = 𝔐
14$_{36}$ *τήν* 2°] pr (※ G Syh) *πασαν* O^{-376} Aeth Syh = 𝔐; *πασαν* 376
14$_{39}$ *τά*] pr (※ G Syh) *παντα O b* Arab Syh = $\mathfrak{M}^{mss}$
14$_{41}$ *ἵνα τί*] *τί* sub ※ Syh^{L}; + (※ G Syh^{L}) *τουτο O* Syh = 𝔐
14$_{41}$ *ὑμῖν*] sub ※ Syh^{L} (mend pro ÷)
15$_{6}$ *ποιήσεις θυσίαν*] pr (※ G Syh) *η τω κριω* (*κρειω* G) O^{-58} Syh: cf 𝔐
15$_{10}$ *οἶνον*] + (※ Syh^{T}) *προσοισει* (*-σεις* 376) O^{-G}-15 Syh = 𝔐; + ※ *προ ↙ οισει* G | *εἰς σπονδήν*] sub ※ Syh^{L}(mend)
15$_{11}$ *προβάτων*] + (※ G Syh^{T}) *η* (> G-376′) *εκ των αμνων O* Syh: contra 𝔐
This hex addition is puzzling. Possibly Origen's Hebrew text had a gloss in it; in any event 𝔐 does not support the plus.
15$_{18}$ *ἐγώ*] sub ※ G Syh^{T}(mend)
15$_{23}$ *καθά*] *κατα παντα* (sub ※ G Syh^{T}) *α* (*ως* 58) *O* Syh = 𝔐
15$_{28}$ fin B F V 72′ f^{-246} n^{-127} *x* 59 ^{Lat}cod 100 Aeth Arab Arm Sa] + (※ G^{c} Syh^{L}; ÷ G*) *και αφεθησεται* (c var) *αυτω* (> 82) rell = 𝔐
15$_{30}$ *τοῦ*] pr (※ G) *μεσου O* Bas III 668 Syh = 𝔐
15$_{36}$ *λίθοις*] pr (※ Syh) *εν* A *O′* $^{(-58)}$ *C″* $^{-550′}$ 767 $s^{(-30)}$ 619 $y^{(-392)}$ 18-68′-628 55 319 624 Bo Syh = 𝔐
15$_{36}$ *ἔξω τῆς παρεμβολῆς* 2°] (※ G) *και απεθανε*(*ν*) $O^{(-58)}$ Syh = 𝔐
16$_{9}$ *λειτουργεῖν*] pr (※ G) *εις το* O^{-426}: cf 𝔐; pr ※ Syh; sub ※ G^{c}(vid)
16$_{10}$ *ἱερατεύειν*] pr (※ G Syh) *και γε* G-376 18′-628-630′ Arab Syh = 𝔐
16$_{24}$ *Κόρε* B F V 72-707^{txt} f^{-246} *x* 59 Aeth Sa^{12}] *δαθαν και αβειρων* (c var) 552^{txt}-761 125; + *κυκλω και δαθαν και αβιρων* 458; + (※ G 344 Syh) *και* (> G-426 68′-120′ = 𝔐) *δαθαν και αβιρων* (c var) rell = 𝔐; sub ※ 344 Syh^{L}
16$_{26}$ *ἀποσχίσθητε*] sub ※ Syh^{L}; + (※ G Syh^{T}) *δη* G-376 18′-126-630′ Syh = 𝔐
16$_{26}$ *μή* (*συναπόλησθε*)] + (※ G Syh) *ποτε O* 246 18′-126-628-630′ Syh = 𝔐; *συναπόλησθε* sub ※ Syh^{L}(mend)
16$_{27}$ *Κόρε* (*κύκλῳ*) B F M′ V 72-707^{txt} *f n x* 392 68′-120′ 59 319 799 ^{Lat}cod 100 Aeth Arm Co] + (※ G Syh) *και* (> *O* 125 = 𝔐) *δαθαν* (c var) *και αβιρων* (c var) rell = 𝔐; *κύκλῳ* sub ※ Syh^{L}(mend)
16$_{41}$ *ἐγόγγυσαν* (*οἱ υἱοί*)] + (※ G Syh; + *πασαν* 630) *πασα η συναγωγη O* f^{-129} 18′-126-628-630′ 646 Arab Syh(s metob τ) = 𝔐; *οἱ υἱοί* sub ※ Syh^{L}(mend)
16$_{47}$ *εἰς*] + (※ G Syh^{T}) *μεσην O* f^{-129} Syh = 𝔐
16$_{48}$ *τεθνηκότων*] sub ※ Syh^{L}(mend)
16$_{48}$ *τῶν* 2°] pr (※ G) *ανα μεσον O*-15 f^{-129} Aeth Arab Bo Syh = 𝔐
17$_{6}$ *ἄρχοντα*] + (※ G Syh^{L}) *ενα* O^{-58} Syh = 𝔐
17$_{12}$ *ἀπολώλαμεν*] + ※ *nos ↙ omnes* Syh; + (※ G) *παντες ημεις* V *O* f^{-129} ≈ 𝔐
18$_{1}$ *σου* 2° B V 58 529 129 x^{-527} 126 Cyr I 837 Arab Co] + (※ Syh) *μετα* (sup ras 75) *σου* (> 628) rell = 𝔐; sub ※ G(mend)
18$_{1}$ *σου* ult] + (※ G Syh) *μετα σου* (> 56*) O^{-58} f^{-129} 121 Syh = 𝔐
18$_{6}$ *Ἰσραήλ*] + (※ Syh^{L}) *υμιν* O^{-58}-15 56 Syh = 𝔐
18$_{7}$ *δόμα*] pr ※ Syh^{L}; + (※ Syh^{T}) *δωσω* O^{-58} Syh (*τὸ σαμ′ δόματι δώσω C″* comm)
18$_{8}$ *τῶν υἱῶν*] sub ※ Syh^{L}(mend)
18$_{9}$ *ἁμαρτιῶν*] + (※ Syh^{L}) *αυτων* F *O*-29 *d* f^{-56} *n t* x^{-509} $z^{-128\,669}$ 646 Cyr I 837 ^{Lat}cod 100 Arm $Sa^{1\,11}$ Syh = 𝔐
18$_{16}$ *μηνιαίου*] + (※ Syh) *λυτρωση O* Syh = 𝔐
18$_{16}$ *συντίμησις*] + *αυτου αργυριου* (sub ※ Syh^{T}) 376 Arab Syh; + *αργυριου* V O^{-376}: cf 𝔐
18$_{17}$ *στέαρ*] + (※ Syh^{L}) *αυτων* O^{-58}-15 Bo Syh = 𝔐
18$_{18}$ *κρέα*] + (※ Syh^{L}) *αυτων* O^{-58} Sa^{12} Syh = 𝔐

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18$_{26}$ *ἐν κλήρῳ*] + (+ ※ Syh^{L}) *υμων* O^{-58} 767 Syh = 𝔐

18$_{29}$ *ἀφαίρεμα*] pr (※ Syh) *παν* O^{-58} 130^{mg}-321′ ^{mg} 18′-126-630′ 319 ^{Lat}cod 100 Syh = 𝔐

18$_{29}$ *ἀπαρχῶν*] + (※ Syh^{L}) *αυτου O* Syh = 𝔐

18$_{29}$ *ἡγιασμένον* (*ἀπ᾽ αὐτοῦ*)] + (※ Syh^{L}) *αυτου* O^{-58} Syh = 𝔐; *ἀπ᾽ αὐτοῦ* sub ※ Syh^{L} (mend)

18$_{30}$ *ἀπαρχὴν* (*ἀπ᾽ αὐτοῦ*)] + (※ G Syh^{L}) *αυτου* O^{-G*} Syh = 𝔐; *ἀπ᾽ αὐτοῦ* sub ※ G* (mend)

18$_{32}$ *ἀπαρχήν*] + (※ G Syh) *αυτου O* 767 Sa Syh = 𝔐

19$_{4}$ *Ἐλεαζάρ*] + (※ G Syh) *ο ιερευς O* Arab Syh = 𝔐

19$_{4}$ *αὐτῆς* 1°] + (※ G Syh) *τω δακτυλω αυτου* V O^{-376} 108^{mg} 767 18′-126-628-630′ 646 Aeth^{C} Arab Syh = 𝔐

19$_{5}$ *τὸ δέρμα* B 82 125 53′-129 x^{-619} ^{Lat}PsAug *Serm Cai* II 38. 2] *τα κρεα* 319; + (※ G Syh^{L}) *αυτης* rell = 𝔐

19$_{8}$ *αὐτοῦ* 1°] + (※ G; + ※ Syh^{L}) *εν υδατι* $O^{(-376)}$ Aeth^{C} Syh = 𝔐

19$_{8}$ *τὸ σῶμα αὐτοῦ* B F 29-82 129 392 Aeth^{-G}] pr *υδατι* 628; *αὐτοῦ* sub ※ Syh^{L}; + (※ G Syh) *εν υδατι* $O^{(-376)}$ Syh = 𝔐; + *υδατι* (c var) rell

19$_{8}$ *ἑσπέρας*] pr ※ *της* ↙ G = 𝔐

19$_{12}$ *ἁγνισθήσεται*] + (※ G) *εν αυτω O*-15 Syh = 𝔐

19$_{14}$ *ὅσα*] pr (※ G) *παντα O* Eus VI 12 = 𝔐

19$_{16}$ *τραυματίου*] + (※ G Syh^{L}) *ρομφαιας* (*-φαια* G-376′) *O* Eus VI 12 Syh = 𝔐

19$_{18}$ *τά*] pr (※ G; + ※ Syh^{L}) *παντα O* Syh = 𝔐

20$_{3}$ *λέγοντες*] pr (※ G Syh) *και ειπαν* (*-πον* 376) *O* Syh = 𝔐

20$_{4}$ *ἡμᾶς*] pr (※ G; + ※ Syh^{L}) *εκει* O^{-376} Syh = 𝔐

20$_{5}$ *παραγενέσθαι* (*εἰς τὸν τόπον*)] + (※ G) *ημας O* 121 Aeth Arab Syh = 𝔐; *εἰς τὸν τόπον* sub ※ Syh^{L} (mend)

20$_{6}$ *πρόσωπον*] + (※ G Syh^{L}) *αυτων O* Arab Arm Co Syh = 𝔐

20$_{11}$ *τῇ ῥάβδῳ*] sub ※ Syh^{L}; + (※ G) *αυτου* V *O* Syh = 𝔐

20$_{12}$ *ἐπιστεύσατε*] + *μοι* M′ V 82 *b d* 54′-75 130^{mg}-321′ ^{mg} *t* 527 319 Chr I 506 X 332 Tht *Nm* 216te ^{Lat}cod 100 Aeth^{C} Arab Arm; + (※ G Syh) *εν εμοι O* Bas I 440 Syh = 𝔐

20$_{23}$ *Ἀαρών*] pr ※ *ad* ↙ Syh = 𝔐

20$_{26}$ *ἔνδυσον*] + (※ Syh) *αυτην O* 121 Co Syh = 𝔐

20$_{28}$ *ἐξέδυσεν*] + (※ Syh) *μωυσης* (*μωσ.* 58-426) V *O*-82 Syh^{-G} = 𝔐

20$_{28}$ *Ἀαρών* 2° B F *oII* 414-529 125 *f* 71-509 392 *z* 59 799 ^{Lat}cod 100 Aeth^{-C} Arab Arm Co] pr *εκει* 551 b^{-19}; + (※ Syh) *εκει* rell = 𝔐

21$_{13}$ *ἐν τῇ ἐρήμῳ*] pr (※ Syh^{L}) *ο* (+ ※ Syh^{T}) *εστιν O*-15 246 18′-628-630′ Syh = 𝔐; + ↙ Syh

22$_{5}$ *Φαθούρα*] pr (※ Syh^{L}) *εις* 392 128-669 Syh; *εις φατουρα* 376 ^{Lat}cod 100
The correctness of the ast is highly questionable. Though *εις* is present in one hex Greek ms, there is no preposition in 𝔐.

22$_{17}$ *σε*] + (※ Syh) *σφοδρα* O^{-58} 246 767 18′-126-628-630′ Bo Syh = 𝔐

22$_{19}$ *ὑπομείνατε*] pr ※ Syh^{L}; + (※ Syh) *δη* O^{-426} Syh = 𝔐

22$_{22}$ *τοῦ θεοῦ*] *κυριου εν τη οδω* 376 527 Bo = 𝔐; + (÷ Syh mend pro ※) *εν* (> 407) *τη οδω* (> 120) 426 *n* 120*-407 Or IV 409 ^{Lat}cod 100 Syh

22$_{23}$ *ῥομφαίαν*] + (※ Syh^{L}) *αυτου* O^{-58} Or IV 409 Co Syh = 𝔐

22$_{23}$ *ἐπάταξεν*] + (※ Syh) *βαλααμ* (*balam* La) M′ ^{mg} V *O d n t* 527 Or IV 409 ^{Lat}cod 100 Arab Syh = 𝔐

22$_{25}$ *Βαλαάμ*] sub ※ Syh^{L}; + (※ Syh^{L}; c var) *προς τον τοιχον* A $O'^{(-15)}$-82 $C''^{(-46\,73'\,529)}$ 246 $s^{(-343)}$ 619 y^{-392} $z^{(-628)}$ ^{Lat}Aug *Num* 50 Arab Syh = 𝔐

22$_{27}$ *ἐθυμώθη*] + (※ Syh) *οργη O* 246 18′-628-630′ Syh = 𝔐

22$_{37}$ *ἀπέστειλα*] pr (※ Syh^{L}vid) *mittens* ^{Lat}cod 100 Syh = 𝔐; pr *αποστελλων* 426-oI^{-64txt} 246 18′-628-630′; pr *αποστειλας* 376 *b* d^{-125} *n t* 319

23$_{2}$ *ἀνήνεγκεν*] + (※ Syh^{T}) *βαλακ και βαλααμ* (*-λαμ* 376*) O^{-58} Arab Syh = 𝔐

23$_{6}$ *αὐτοῦ* 1°] sub ※ Syh (mend); + *αυτος* O^{-58} = 𝔐
Obviously it is *αυτος*, not *αὐτοῦ* which belongs sub ast.

23$_{15}$ *παράστηθι*] + (※ Syh^{L}) *αυτον* V 426 Syh = 𝔐

23$_{20}$ *ἀποστρέψω*] + (※ Syh) *αυτην O* 767 ^{Lat}Ruf *Num* XVI 2 Syh = 𝔐

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23_{23} *Ἰακώβ* 2°] pr (※ Syh^{L}) *τω* F^{b} *O* 414 *d* $n^{(-458)}$ *t* 527 Or III 223 *Cels* II 420 Tht *Nm* 220 Syh: cf 𝔐

24_{2} *φυλάς*] + (※ Syh^{L}) *αυτου O* Syh = 𝔐

24_{3} *ὁρῶν*] sub ※ Syh^{L}

24_{4} init — *θεοῦ* 1°] sub ※ M 344 Syh

24_{8} *ἐχθρῶν*] pr ※ Syh^{L}

The tradition of the asterisk must be faulty for the last three citations.

24_{10} *ἐθυμώθη*] + (※ Syh) *οργη* O^{-58} 767 Syh = 𝔐

24_{11} *τιμήσω*] pr (※ Syh^{L}) *τιμων* O^{-58} Syh = 𝔐

24_{16} *ἀκούων*] pr (※ Syh) *φησιν* O^{-58}-15 106^{c} Arab Syh = 𝔐

25_{4} *κυρίῳ* B V 82 *d* 53′ n^{-75*} *t* 71-509 319 Cyr I 908 IV 300] > 75*; pr (※ G) *τω* rell: cf 𝔐

25_{7} *χειρί*] + (※ G) *αυτου O*-72-82 *C*′′ *b* 85′-321′ 59 646 Arm Co Syh = 𝔐

25_{11} *ζηλῶσαί*] + (÷ mend pro ※ G) *αυτον* V O^{-58} Tht I 812 Bo = 𝔐

25_{12} *διαθήκην*] pr (※ G Syh^{L}) *την* G-426 Syh; + *μου* 58-426-707^{txt} 527-619 392 68′-120 59 Syh (*ο′ θ′ διαθήκην μου α′ τὴν συνθήκην μου* 344)

The hex must have had *μου* rather than *την* sub ast.

25_{18} *δολιότητι*] + (※ G Syh^{L}) *αυτων O*-15 Syh = 𝔐

26_{9} *οὗτοι*] + (※ Syh^{T}) *δαθαν και αβιρων* (c var) O^{-58} ^{Lat}cod 100 Syh = 𝔐

26_{9} *ἐπισυστάσει*] + (+ ※ Syh^{T}) *αυτων κατα* (+ *τον* 646) *O*-15 18′-126-628-630′ 646 Syh = 𝔐

26_{10} *καὶ διακοσίους*] sub ※ Syh^{L}; + *ανδρας* F V *O*-15 ^{Lat}cod 100 Bo Syh = 𝔐

26_{29} *τῷ* 1°] pr (※ Syh) *των υιων βαρια* (-*ρεια* 376) O^{-58} Syh = 𝔐

26_{39} *Ἐφράιμ*] + (※ Syh^{L}) *κατα δημους αυτων O*-15 Arab Syh = 𝔐

26_{39} *τῷ* 2°] pr (※ Syh; c var) *τω βαχαρ δημος ο βαχαρι* M′ 426 *C*′′ 246 *s* 392 18-126-628 646 Arab Syh = 𝔐

26_{43} fin] + (※ Syh^{T}; c var) *τω ουφαμ δημος ο ουφαμι O* 767 Arab Syh = 𝔐

26_{44} *Νοεμάν* 1°] + (+ ※ Syh; c var) *τω αδερ δημος ο αδερι* M′ $O'^{-376\,618^{txt}}$ 56′ 619 18′-126-628-630′ Bo^{B} Sa Syh = 𝔐

26_{57} *υἱοί*] pr (c var) *ουτοι επεσκεμμενοι O*(426 om *υἱοί* = 𝔐) 246 18′-126-628-630′ = 𝔐; pr ※ *επεσκεμμενων* ↙ 85^{mg}; + *επεσκεμμενων* 130^{mg}-$321'^{mg}$; + ※ *visitati* ↙ Syh

26_{58} *Χεβρωνί*] + (※ Syh; c var) *και δημος ο μοολι O*-15 246 767 18′-126-628-630′ $Aeth^{C}$ Arab Syh = 𝔐

26_{59} *Μαριάμ*] pr (※ Syh) *την* 426 76 Syh = 𝔐

26_{64} *Ἀαρών*] + (※ Syh) *του ιερεως* O^{-58} Syh = 𝔐

27_{1} *Μαχίρ*] + (※ Syh) *υιου μανασση* (> 58) *O*-15 767 Arab Syh = 𝔐

27_{10} *κληρονομίαν*] + (※ Syh) *αυτου* O^{-58} 417-616 *b* 44-$106^{(mg)}$-107 127-767 *t* $z^{-68'\,120\,(126)}$ 799 Arm Bo Syh = 𝔐

27_{11} *οἰκείῳ*] + (※ Syh) *αυτου* O^{-58}-15 53′ Bo Syh = 𝔐

27_{15} fin] + (※ Syh) *λεγων* O^{-58} Syh = 𝔐

27_{21} *αὐτὸς καί*] pr ※ *omnes* ↙ Syh; + *παντες* O^{-58} *b d n t* = 𝔐

28_{5} *ἐλαίῳ*] + (※ Syh) *κεκομμενω* O^{-58} Arab Arm Syh = 𝔐

28_{6} *εὐωδίας*] + (※ Syh) *καρπωμα O* Syh = 𝔐

28_{8} *εἰς*] pr (※ Syh) *καρπωμα O* Syh = 𝔐

28_{9} *σπονδήν*] + (※ 85-344) *αυτου O* $85'^{mg}$-$321'^{mg}$-344^{mg} Syh = 𝔐

28_{12} *σεμιδάλεως* 1°] + (※ Syh) *εις θυσιαν O* Syh = 𝔐

28_{12} *σεμιδάλεως* 2°] + (※ Syh) *εις θυσιαν* M′ *O* Syh = 𝔐

28_{13} *θυσίαν*] pr *εις ολοκαυτωμα* 58 Arab; (※ Syh) *εις* (> 426 Syh) *ολοκαυτωμα* 376′ Syh = 𝔐

28_{14} *μηνός*] + (※ Syh) *αυτου* O^{-58} Syh = 𝔐

28_{17} *ἡμέρᾳ* — *ἑορτή*] sub ※ 127(mend)

28_{23} fin] + (※ Syh) *ποιησετε* (c var) *O* 619 121^{mg} z^{-120} 646 Syh = 𝔐

28_{26} *κυρίῳ*] pr (※ Syh) *τω* O^{-58} 422 *f* 407 55 Syh: cf 𝔐

28_{26} *ἑβδομάδων*] + (※ Syh) *υμων* O^{-58}-15 Arab Syh = 𝔐

29_{6} *κυρίῳ*] pr (※ Syh) *καρπωμα O*-15 Arab Syh = 𝔐

29_{7} *μηνός*] + (※ Syh) *του εβδομου* V O^{-58} Arab Bo Syh = 𝔐

29_{13} *κυρίῳ*] pr (※ G) *τω* O^{-426} f^{-129} Cyr I 1120: cf 𝔐; pr ※ Syh; sub ÷ G*

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29$_{17}$ *μόσχους*] + (※ G Syh) *εκ βοων O*-15 *b* Arab Syh = 𝔐
29$_{39}$ *πλήν — ὑμῶν* 2°] sub ※ (mend) G Syh
30$_{5}$ *αὐτῆς / ὁ πατήρ*] tr 82 *b d n t* 126 Cyr I 1060 Or II 306; *αὐτῆς* sub ※ G; + (※ Syh) *αυτης O*$^{-G}$ 730 Arm^{te} Syh = 𝔐
30$_{6}$ *αὐτῆς* 1°] + (※ G Syh) *αυτη* V *O*$^{-58}$ Syh = 𝔐
30$_{6}$ *ὁρισμούς*] + (※ Syh) *αυτης* A *O*-82-381′ *b* 106$^{(mg)}$ *n* 134 *y*$^{-318}$ Cyr I 1060 Lat^{cod} 100 Aug *Num* 57 Co Syh = 𝔐
30$_{6}$ fin] + (※ G Syh) *αυτη O*$^{-58}$ Syh = 𝔐
30$_{9}$ *ὁρισμοὶ αὐτῆς*] + (※ G) *και διασκεδαση την ευχην αυτης την επ αυτης η την διαστολην των χειλεων αυτης* G-376: cf 𝔐
30$_{10}$ *ὅσα*] pr (※ G Syh) *παντα O* Syh = 𝔐
30$_{11}$ *ἤ ὁ ὁρισμός*] (※ G) *η ον ωρισατο ορισμον O* = 𝔐
30$_{13}$ *περιέλῃ*] + (※ G) *αυτα* G-426-*oI* Syh (*ϑ′ διασκεδάσῃ αὐτά* 344)
30$_{13}$ *περιεῖλεν*] + (※ G) *αυτα* (+ ↙ Syh) *O*$^{(-58)}$ Lat^{cod} 100 Syh = 𝔐
30$_{14}$ *ὅρκος δεσμοῦ*] sub ※ Syh (mend)
30$_{15}$ *αὐτῇ* 1°] + (※ G) *ο ανηρ αυτης O*$^{(-58)}$-15 *d t* Bo Syh = 𝔐
30$_{15}$ *τούς* 1°] pr (※ G) *παντας O*$^{(-58)}$-15 Bo Syh = 𝔐
30$_{17}$ *θυγατρός*] + (※ G) *αυτου O*$^{-58}$-15-72 54-75 Arm Bo^{A} Syh = 𝔐
30$_{17}$ *νεότητι*] + (※ G) *αυτης O*-82 Co Syh = 𝔐
31$_{6}$ *ἱερέως*] + (※ G) *εις παραταξιν* V *O*$^{-58}$-15 Syh = 𝔐
31$_{9}$ *ἐπρονόμευσαν* 1°] + (※ G Syh) *οι* (> 58-376′) *υιοι ισραηλ O* 767 Arab Syh = 𝔐
31$_{9}$ *τήν* 2°] pr (※ G Syh) *πασαν O* 767 Syh = 𝔐
31$_{10}$ *τάς* 3°] pr (※ G) *πασας O* Syh = 𝔐
31$_{17}$ *ἔγνωκεν*] + (※ Syh) *ανδρα εις O*$^{-58}$ *f*$^{-129}$ Syh = 𝔐
31$_{23}$ *πυρί*] + (※ Syh; c var) *διαξετε εν πυρι* 15-376′ *f*$^{-129}$ Lat^{Ruf} *Num* XXV 6 Arab Syh = 𝔐; + ※ *και* (sup ras) *πυρι διεξεται* ↙ G
31$_{24}$ *ἱμάτια*] + (※ G) *υμων O*$^{-58}$ *f*$^{-129}$ Cyr I 329 Lat^{cod} 100 Ruf *Num* XXV 6 Arab Sa Syh = 𝔐
31$_{30}$ *ἕνα*] + (※ G) *το κρατουμενον O*$^{-58}$ Syh = 𝔐
31$_{32}$ *ἐγενήθη*] + (※ G) *τα σκυλα O*$^{-58}$ 56′ Syh (+ *τὰ σκῦλα* (c var) 130-321′)
31$_{32}$ *ἑβδομήκοντα*] + (※ G) *χιλιαδες* (c var) A F$^{c\,pr\,m}$ M′ G-29-426-707-*oI C″ b*$^{-19}$ 246 *s y*$^{-392}$ *z*$^{-126\,407\,669*}$ 55 624 Syh = 𝔐
31$_{36}$ *τριακόσιαι*] *,γ̄* 77; + (※ G) *χιλιαδες* (c var) A F M′ *O″*$^{-72\,82}$ *C″*$^{-77}$ 56′ *s*$^{-343\,344^{c}}$ 509 *y z*$^{-126\,407}$ 55 59 624 799 Syh = 𝔐
31$_{38}$ *τέλος*] + (※ G) *αυτων O*$^{-58}$-15 53′-56-246^{mg} 767 Syh = 𝔐
31$_{38}$ *κυρίῳ*] pr (※ G Syh) *τω O*-15 53′-56-246^{mg} Syh: cf 𝔐
31$_{47}$ *τό*] + (※ G) *κρατουμενον O* 56* Syh = 𝔐
31$_{50}$ *ἡμῶν*] pr (※ G; + *των* 669^{c}) *ψυχων O*$^{-58}$-15 128-630′ Arab Syh = 𝔐
32$_{26}$ *καί* 2°] pr (※ G; c var) *και* (non hab 𝔐) *αι κτησεις ημων* V *O*-15 *f*$^{-129}$ 767 Arab Syh = 𝔐
32$_{32}$ *κατάσχεσιν*] + (※ G Syh) *της κληρονομιας O*$^{-58}$ Syh = 𝔐
32$_{35}$ *Σωφάρ*] pr (※ G) *αταρωθ O*$^{-58}$ Arab Syh = 𝔐
32$_{37}$ *καί* 2°] + (※ G Syh) *την O*$^{-426}$ 422 *b f*$^{-129}$ *n* 799 Syh = 𝔐
32$_{37}$ *καί* 3°] + (※ G Syh) *την O*$^{-426}$ 53^{c}-56′-664 343 18 799 Syh = 𝔐
32$_{38}$ *περικεκυκλωμένας*] + (※ G Syh) *ονοματι O* Syh = 𝔐
32$_{39}$ *εἰς*] sub ※ G (mend)
33$_{2}$ *σταθμοί*] + (※ G) *αυτων και* (> 82-707 = 𝔐) *O*$^{-58}$-15-82-707 Arab Syh = 𝔐
33$_{23}$ *Σάφαρ*] pr (※ G) *ορος O* 767 Arab Syh (*οἱ λ′ ὄρος Σάφαρ* (c var) M′ 85′-321′)
33$_{24}$ *Σάφαρ*] pr (※ G) *ορους* (*ορος* 426) *O* 68′-120 Syh (*οἱ λ′ ὄρος Σάφαρ* 344)
33$_{38}$ *ἱερεύς*] + (※ G Syh) *εις* (*επι* 799) *ωρ το ορος O*$^{-58}$ 767 799 Lat^{cod} 104 Arab Syh = 𝔐
33$_{40}$ *κατῴκει*] + (※ G Syh) *εν* (> 376) *τω νοτω O*$^{-58}$-15 Lat^{Hi} *Ep* LXXVIII 36 Arab Syh = 𝔐
33$_{51}$ *ὑμεῖς*] pr (※ G Syh) *οτι O* Syh = 𝔐
33$_{52}$ *τὰς σκοπιάς*] pr (※ G Syh) *πασας* (*παντας* 376) *O*-15 Syh = 𝔐
33$_{56}$ *ποιῆσαι*] pr (※ G) *τον* G-376: לעשות 𝔐
34$_{2}$ *ὑμεῖς*] pr (※ G Syh) *οτι O*$^{-58}$ Syh = 𝔐

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34_2 *αὕτη*] + ※ *η γη ↙ η* G; + (※ 85) *η γη* (+ ※ 344) *ητις* (> M′ 58-426 799 Syh) M′ O^{-G}-82 *d* n^{-75} 30′-85^{mg}-130-321′-343′ *t* 392 799 ^{Lat}cod 100 Arab Syh = 𝔐

34_{11} *ἐπὶ νώτου*] pr (※ G Syh) *και συγκρουσει* (c var) G-15-58^{mg}-376-707 *b* f^{-129} 68′-120 Arab Syh = 𝔐

34_{14} *Ῥουβήν*] + (※ G) *κατ οικους* (*κληρους* 85′-321′) *πατριων αυτων* (> 246) O^{-58}-82 b^{-314} 246 54′ 85′^{mg}-321′^{mg} t^{-84} 799 ^{Lat}codd 100 104(vid) Arab Syh = 𝔐

34_{18} *ἕνα*] + (※ G) *αρχοντα* (*αρχον* G) *ενα* G-426 130^{mg}-321′^{mg} Syh = 𝔐

35_3 *αὐτῶν* 2°] + (※ G) *και τη υπαρξει αυτων O* Syh = 𝔐 | *καί* 3° — fin] sub ※ G(mend)

35_5 *δισχιλίους* 1°] pr (※ G) *επι* G-376 Syh: cf 𝔐

35_6 *καὶ τὰς πόλεις* (*ἅς*)] sub ※ Syh; *καὶ τάς* sub ※ G*; *ἅς* sub ※ G

35_6 *ταύταις*] + (※ G) *δωσετε* (*-ται* 376) *O* Aeth Syh = 𝔐

35_8 *πόλεων*] pr ※ *αν* G*; + (※ G) *αυτου* O^{-58} = 𝔐

35_{10} *ὑμεῖς*] pr (※ G; ÷ Syh mend) *οτι* O^{-58}-15 *b d n t* Syh = 𝔐

35_{11} *πόλεις*] + (※ G Syh) *πολεις* O^{-58} Syh = 𝔐

35_{15} init] pr (※ G) *πολεις* (*-λις* G) O^{-58} Arab Syh = 𝔐

35_{25} *τοῦ ἀγχιστεύοντος*] pr (※ G Syh) *χειρος* O^{-58} 767 Syh = 𝔐

35_{25} *κατέφυγεν*] + (※ G Syh) *εκει* O^{-58} Syh = 𝔐

35_{26} *πόλεως*] + (※ G Syh) *του φυγαδευτηριου αυτου* O^{-58}-15 Aeth^{M} Arab Syh = 𝔐

35_{30} *ψυχὴν διά*] sub ※ G^{c}; > G*; + (※ G Syh) *στοματος* O^{-58}-15 130^{mg}-321′^{mg} Arab Syh = 𝔐

35_{32} *οὐ*] pr (※ G Syh) *και* O^{-426} 739 *b* 75′ Aeth Arm Bo Syh = 𝔐; sub ※ G*

36_3 *τῶν φυλῶν*] pr (※ G) *των υιων* G-426 = 𝔐

36_3 *υἱῶν*] pr (※ Syh) *των* 29-82-376 551 44-125′-610^{c} 54′ t^{-76*} 55 319 799 Syh: contra 𝔐

36_6 *δήμου*] + (※ G Syh) *της φυλης O* 246 126-128-669 Syh = 𝔐

36_8 *δήμου* (*τοῦ πατρὸς αὐτῆς*)] + (※ G Syh) *της φυλης* O^{-58} Syh = 𝔐; *τοῦ πατρὸς αὐτῆς* sub ※ mend G Syh

36_9 *οἱ υἱοὶ Ἰσραήλ*)] (※ 344 Syh; + *και* 44 La) *αι φυλαι* (*αι φ.* sub ※ G^{c} et sub ÷ G*; + *των C′′* 44 30′-85-344 392 646) *υιων* (bis scr 82) *O*-82 *C′′ d n* 30′-85^{mg}-344^{mg} *t* 392 646 799 ^{Lat}cod 104 Syh: cf 𝔐; *Ἰσραήλ* sub ※ 344^{mg} Syh

36_{11} *αὐτῶν*] + (※ Syh) *εις γυναικας* V *O* Arm Syh (*ο′ α′ αὐτῶν εἰς γυναῖκας* 85(s nom)-344)

36_{13} *Μωυσῆ*] + (※ G Syh) *προς τους υιους ισραηλ O* 767 Syh = 𝔐

All of the above citations except one are attested in G or Syh or in both with a hex sign. Occasionally the sign is at the wrong place, or the sign is the wrong one, that is an obelus instead of the asterisk, but the original intent of Origen's work can be reconstructed from the tradition. Of the 305 citations listed above 22 are clearly wrong; these are 2_{34} $4_7(1°)$ $_{23}(1°)$ $_{26}(2°)$ $_{33}$ 5_{10} $_{22}$ 14_{41} 15_{11} $_{18}$ 16_{48} 18_8 22_5 $24_{3\,4\,8}$ 28_{17} 29_{39} 30_{14} 32_{39} 35_6 36_3.

In the remaining 283 Syh attests the hex sign 216 times, whereas G has the sign 183 times. Other witnesses are insignificant; 344 has it six times; 85, four times, and S, 127 321′ and 730 each has one.

In the course of transmission many of the signs were omitted by copyists. The following list details additions in the text tradition which correspond to 𝔐 but without the sign tradition. Citations which seem to be hex in origin are marked with a star. As in *List 1* the possible source as given in the second apparatus is given in parentheses at the end. Since all instances compared equal 𝔐, that fact is not noted.

In order not to weigh down the list with insignificant material, instances in which Aeth Arm or Arab add the conjunction uniquely, i.e. without support in the Greek tradition are not given. These are given in the apparatus, but it is most unlikely that such instances are based on a Greek parent text.

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1_{2}* *ἀρχήν*] pr *την* 58-426 319 Bo
1_{4}* *ἕκαστος* F^{a}] + *εκαστος* A F G-29-426 56 y^{-318} z^{-18} 59 624 Syh (*o′* + *ἕκαστος* 344)
1_{19}* *ἐπεσκέπησαν*] + *αυτοι O*-72 *b* 129 68′-120′ 59 Aeth Syh (*o′* + *αὐτοί* 344)
1_{45}* *δυνάμει*] pr *τη O z* 646 (*o′* pr *τῇ* 344)
2_{4}* *ἐπεσκεμμένοι*] + *αυτων* O^{-58} Syh
2_{5}* *ἐχόμενοι*] + *αυτου* O^{-376}-15 767 318 Sa (*o′* + *αὐτοῦ* 344)
2_{6}* *ἐπεσκεμμένοι*] + *αυτου O* Syh
2_{8}* *ἐπεσκεμμένοι*] + *αυτου O* Syh
2_{11} *δύναμις*] pr *και η* 799 ^{Lat}cod 100 Arm
2_{11}* *ἐπεσκεμμένοι*] + *αυτου O* Syh
2_{13}* *ἐπεσκεμμένοι*] + *αυτων* G-426 = 𝔐; + *αυτου* 58-376 Syh = Sam
2_{15} init] pr *και η b* 319 ^{Lat}cod 100 Arm
2_{15}* *ἐπεσκεμμένοι*] + *αυτων O* Syh
2_{16}* *ἑκατόν*] + *και μια* V O^{-58} 344^{mg} Arab Syh
2_{16}* *δεύτεροι*] pr *και* O^{-58} f^{-246} Aeth Syh
2_{17} *μέσον*] pr *εις d n t* 799
2_{17}* *ἐχόμενος*] + *αυτου O* Syh (*o′* (> 130) + *αὐτοῦ* 85′-344)
2_{17}* fin B V 707 *d* f^{-246} *n t x* 392 59 799 Arm Sa^{412}] + *αυτου* 376 C^{-16}-46-417 Bo; + *αυ*^{τ} 16; + *αυτων* rell (*α′ σ′* + *αὐτῶν* (*αυτου* 130) 85′-344; *ϑ′* + *αὐτῶν* 85′-344; *o′* + *αὐτοῦ* (*-των* 344) 85′-344)
2_{19}* *ἐπεσκεμμένοι*] + *αυτων O* = 𝔐; + *eius* Syh = Sam
2_{20}* *ἐχόμενοι*] + *αυτων* G-58 Arm Bo; + *αυτου* 376′ *f* Syh = 𝔐
2_{21} init] pr *και η* 799 ^{Lat}cod 100 Arm
2_{21}* *ἐπεσκεμμένοι*] + *αυτων* O^{-58} Syh
2_{23}* *ἐπεσκεμμένοι*] + *αυτων* O^{-58} Syh
2_{24}* *τρίτοι*] pr *και* O^{-376} 68′-120′ Aeth Syh
2_{26}* *ἐπεσκεμμένοι*] + *αυτων O* Syh
2_{28}* *ἐπεσκεμμένοι*] + *αυτων* O^{-58} Syh
2_{30}* *ἐπεσκεμμένοι*] + *αυτων O* Syh
2_{31}* *ἑκατόν*] + *χιλιαδες* (*χειλ.* G) O^{-58} Syh
2_{34}* *πάντα*] pr *κατα* F M^{mg} $O^{'-29\,(426^{txt})}$ $f^{(-56^{txt})}$ $85'^{mg}$-$321'^{mg}$ 318 z^{-126} 59 416 799 Bo Syh (*o′ οἱ λ′* pr *κατά* 344)
3_{2} *πρωτότοκος*] pr *o* 53′
3_{7}* *τῶν υἱῶν*] pr *παντων* G-426 18′-126-628-669 646 Syh (*o′* pr *πάντων* 344)
3_{21}* *δῆμοι*] pr *εισι*(*ν*) O^{-58} Arm Syh
3_{25}* *κάλυμμα*] + *αυτης O* 68′-120′ ^{Lat}cod 100 Syh
3_{34}* *ἑξακισχίλιοι*] + *και διακοσιοι* O^{-58} 767 (*o′ οἱ λ′* + *καὶ σ̄* 344)
Note also that for *καὶ πεντήκοντα* which follows immediately and has no counterpart in 𝔐 (sub ÷ in G Syh), 58 *b d* n^{-767} *t* ^{Lat}cod 100 Arab Arm read *διακοσιοι*.
3_{36}* *τά* 2°] pr *παντα* $F^{(a)}$ *O* 619 *z* 646 Syh
3_{37}* *πασσάλους* B V 44-125 x^{-619} 799 ^{Lat}codd 100 104] *παλους αυτης* 120*; + *αυτης* z^{-120*} 646; + *αυτων* rell = 𝔐
3_{42}* *κύριος* B V 381′ $d^{(-125)}$ 54′-75 71-509 *t* 392 ^{Lat}cod 100 Aeth Arm] + *τω μωυση* 30 ^{Lat}cod 104; + *τω μωση* 458; + *αυτοις b*; + *αυτω* rell = 𝔐
3_{47}* *λήμψῃ* 2°] pr *και* V O^{-58} 610 Sa Syh: contra 𝔐 (*o′ καὶ λήψῃ* 85′-321-344-346 (nom absc)
3_{49}* *τῶν πλεοναζόντων*] pr *παρα* G-426 d^{-106} *f* 54′ 343′ *t* 646 799 Syh
3_{51}* *Μωυσῆς*] + *το αργυριον* F *O*′ *C*′′ *b f* 127-458-767 30′-85′^{mg}-321′^{mg}-343-344$^{c\,pr\,m}$ 619 y^{-121} *z* 59 319 646 799 ^{Lat}codd 100 104(vid) Aeth Arab Bo Syh
4_{1}* *Ἀαρών*] pr *προς* 426 Arm
4_{6}* *ἀναφορεῖς*] + *αυτης O f* Arab Syh
4_{8}* *ἀναφορεῖς*] + *αυτης* A F M′ $O^{''-58\,72}$ $C^{''-52'}$ *b s* 619 y^{-318} $z^{(-669^{txt})}$ 55 319 646 799 Syh
4_{9}* *ἐλαίου* B V 44′ *n t* x^{-619} Cyr I 852 ^{Lat}cod 100 Aeth Arm Co] + *αυτης* rell
4_{9}* *ἐν αὐτοῖς*] pr *αυτη O* Syh (*o′ οἱ λ′* pr *αὐτῇ* 344)
4_{11} *καλύμματι*] pr *εν* 321′^{mg}

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4_{14}* *σκεύη* 1° B 72 *d n t* x^{-619} Cyr I 852 $^{\text{Lat}}$cod 100 Arm Bo] + *αυτου* rell
4_{14}* *λειτουργοῦσιν*] + *επ αυτο* B V O^{-58} x^{-619} Cyr I 852 Arm Syh = Ra
4_{16} *ἐπίσκοπος*] pr *και* 29* Aeth Arm^{te}
4_{19} *τοῦτο*] pr *και* 739 *f* Aeth
4_{19}* *ἕκαστον*] pr *ενα O* Arab Syh
4_{23}* *ἕως*] pr *και* 58-426 b^{-537} 319 $^{\text{Lat}}$cod 100 = $\mathfrak{M}^{\text{mss}}$
4_{26}* *τὰ περισσά* B 82 *d* n^{-767} *t* x^{-619} 319 $^{\text{Lat}}$cod 100 Aeth Arm Bo Sa^{12}] *abundantiam eius omnem* Sa^{4}; + *τουτων b*; + *αυτων* rell = $\mathfrak{M}$
4_{26}* *τὰ λειτουργικά* B M′ V 82 16-46 *b d n t* x^{-619} 319 Arm Co] *της λειτουργιας* (+ *αυτων* 392) 392 $^{\text{Lat}}$cod 100; + *αυτων* rell = $\mathfrak{M}$
4_{26}* *ὅσα* 2°] pr *παντα* (*παντ* V) V O^{-58}-29 619 Aeth Syh
4_{28}* *τῶν υἱῶν*] pr *του* (> 376) *δημου* (*-μους* 767) *O*-29 767 619 Syh
4_{34} *κατ'*] pr *και* 125 Aeth
4_{35}* *ἕως*] pr *και* 58-426 n^{-75}
4_{36}* *πεντήκοντα*] pr *και* F 426 16-46-529 509 318 18-68′(2°)-120(2°)-628
4_{40} *τριάκοντα*] pr *και* V 28-85-130$^{\text{mg}}$-321′$^{\text{mg}}$ Syh
4_{43}* *πεντηκονταετοῦς*] pr *filii* Syh
4_{47}* *πεντηκονταετοῦς*] pr *filii* Syh
4_{48}* *ἐπισκεπέντες*] + *αυτων O* Syh
4_{48} *ὀγδοήκοντα*] pr *και* 44 54′-767 t^{-84} Syh
5_{6}* *τῶν ἁμαρτιῶν* A B G x^{-619} Anast 376 Arab Sa] pr *παντων* 29; *πασων αμ.* 126; *πασων* 55; pr *πασων* rell = $\mathfrak{M}$
5_{7} *ἐξαγορεύσει*] pr *και* 64^{c}-381′ 628 319
5_{14} *αὐτῷ* 1° 963] pr *επ* 72-82-376 761 *b* 509 68*-122 55 799 Chr II 917 (cf *επ αυτον* V 319)
5_{14} *αὐτῷ* 2° 963] pr *επ* 761 b^{-19} 56′-129 509 59 $^{\text{Lat}}$codd 91 92 94—96 Syh (cf *επ αυτον* V 106^{c} *t* 319; *επ αυτη* 19; *επ αυτην* 106*)
5_{17}* *τῆς γῆς*] pr *απο* K V *O C*′′ 767 30′-130$^{\text{mg}}$-321′$^{\text{mg}}$ *z* Chr II 917 Syh
5_{20}* *μεμίανσαι*] pr *συ* (*σοι* G) *O b d* n^{-767} *t* Tht *Nm* 197 $^{\text{Lat}}$cod 100 Syh (*o′* pr *σύ* 344)
6_{4}* *ἕως*] pr *και* O^{-426} 246 18′-628-669 $^{\text{Lat}}$cod 100 Syh
6_{9} *ἀποθάνῃ*] + *θανατω* 319
7_{11}* *ἄρχων* 2°] + *εις* 426 313$^{(*)}$-417 30 Eus VI 353 Syh
7_{87} *αἱ θυσίαι* 963] pr *και* B* 707 *d f*$^{-129}$ *n t* 319 Arm Sa
8_{14}* *ἐμοί*] + *οι λευιται O* 246 18′-126-628-669 Syh
8_{15} *αὐτούς* 2°] + *αποδομα* F^{a} V 44′ 129 130$^{\text{mg}}$-321′$^{\text{mg}}$ *t y*$^{-318}$ 319 Arm
8_{17} *ᾗ*] pr *εν* 376
8_{20}* *καθά*] *κατα παντα α O*$^{-58}$ Syh (*o′ θ′ α′ κατὰ πάντα* ⟨*ἅ*⟩ 344)
8_{21}* *ἱμάτια* B *d* 127 *t* x^{-619} Arm] + *αυτων* rell
8_{24}* *ἐνεργεῖν* B 54 x^{-619} Phil I 273 $^{\text{Lat}}$cod 100 Aeth Arm] *λειτουργειν* V *d* 75′-127 *t* 392 319 Arab Sa; *in liturgiam* Bo; (c var) *λειτουργειν λειτουργιαν εν εργοις* rell = $\mathfrak{M}$
9_{3}* *καιρούς*] *καιρον αυτου* A M′ *O′*-707 *b f*$^{-129}$ 619 *y* 55 Syh
9_{5}* *καθά*] *κατα παντα α* (*ως* 58) *O* Syh
9_{13} *ἐξολεθρευθήσεται*] pr *και* n^{-767} 527 $^{\text{Lat}}$cod 100
9_{21}* *ἀπαροῦσιν* 2°] pr *και cI*$^{-57\,(528)}$-551 = $\mathfrak{M}$; *και απερ.* 246; *και εξηραν O*$^{-58}$
9_{22}* *ἡμέρας* 1°] pr *η O*$^{-376}$ (*σ′ aut diebus* Syh)
9_{22}* *ἡμέρας* 2°] pr *η* V 58-72 (*σ′ aut tempore* Syh)
10_{8} *ταῖς*] pr *εν* V *oI*$^{-15}$ *b d n t* 527-619 Bo
10_{9} *ταῖς σάλπιγξιν*] pr *εν* M′ *d t* 71 799 Cyr X passim
10_{10} *ταῖς σάλπιγξιν*] pr *εν b* 319
10_{10}* *ὁλοκαυτώμασιν*] + *υμων O* Chr II 881 $^{\text{Lat}}$Or *Matth* 52 Aeth Bo Sa^{11} Syh
10_{21}* *παραγένωνται*] + *αυτοι O* Syh: cf $\mathfrak{M}$
10_{22}* *Ἐφράιμ*] pr *υιων O* 52′ 246 18′-126-628-669 646 $^{\text{Lat}}$cod 100 Syh
10_{31}* *μή*] + *δη* 426
10_{34} *διασκορπισθήτωσαν*] pr *και oI*$^{-15}$-72 *C*′′ 19′ *s*$^{-321}$ x^{-509} $^{\text{Lat}}$Spec 33 Aeth Arm Bo Sa^{11}
10_{34} *φυγέτωσαν*] pr *και* 72 52′ 767 30 126 $^{\text{Lat}}$Spec 33 Aeth
11_{28} *εἶπεν*] pr *και* 18 Tht *Nm* 207^{ap} Syh^{T}

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11_{28}* *κύριε* B V 417^{txt} *d n* t^{-84} *x* 126 319 Tht *Nm* 206te 207 ^{Lat}codd 100 104 Arm Co] + *μου* rell

12_{2} *ἡμῖν*] pr *εν* A

12_{11}* *κύριε*] + *μου* O^{-G} f^{-129} Arab Syh

12_{11}* *μή*] + *δη* 426

12_{12}* *μή*] + *και O* f^{-129} Syh (*o′* + *καί* 344)

12_{13} *ἴασαι*] + *δη* 767

13_{21}* *πίων*] + *εστι(ν)* 426 *d* 246 *n t* 319 Arm(vid) Bo Pal

13_{27}* *Ἀαρών*] pr *προς* 426 Arm

13_{33}* *πᾶς* B V 426 *x* Bo^{ABc} Sa] *και* G *C′′* 799; > Bo^{B*}; pr *και* rell = 𝔐

14_{3}* *παιδία* B M′ 129 *x* Cyr I 373] *τεκνα ημων b*; + *ημων* (*υμων* 44-107′ 321) rell = 𝔐

14_{4}* *ἑτέρῳ*] + *αυτου O* Syh (*o′* + *αὐτοῦ* 344)

14_{8} *εἰσάξει*] pr *και* 126 Arm

14_{12} *θανάτῳ*] pr *εν* V

14_{16}* *κατέστρωσεν*] pr *και* G-426 Arm^{ap} Syh

14_{31} *εἰσάξω*] pr *και* 630

15_{30}* *ἐξολεθρευθήσεται* (c var) B V 58 *x* 55 59 Aeth Arm^{te} Bo] pr *και* rell

15_{33}* *Ἀαρών*] pr *προς* 426 Arm^{ap}

15_{35} *λίθοις*] pr *εν* 16-46 y^{-121}

15_{35}* *συναγωγή*] + *εξω της παρεμβολης* G-376 74′-84 128-630′ ^{Lat}PsAmbr *Mans* 27 Arab Syh

16_{3}* *Ἀαρών*] pr *επι* 426 Aeth

16_{3}* *εἶπαν* (c var) B V 72 *d n t x* ^{Lat}cod 100 Arm Bo^{A}] *λεγουσιν* 319; + *προς*(> 376*) *αυτους* (*αυτον* 15-64*vid) rell

16_{4}* *πρόσωπον*] + *αυτου O* 246 18′-126-628-630′ Arab Arm Co Syh (*o′ οἱ λ′* + *αὐτοῦ* 344)

16_{31} *ἡ γῆ*] + *η* V *t*

16_{32} *τά*] pr *παντα b*

16_{33}* *ὅσα* B G-426 *b* 129 n^{-767} 509 319 ^{Lat}cod 100 Arm Co] pr *παντα* rell

16_{36}* *Μωυσῆν*] + *λεγων* 376 106^{c} Arab Syh

16_{40}* *Μωυσῆ*] + *αυτω* B O^{-58} 129 71′ Syh (*o′θ′α′* + *αὐτῷ* 344)

17_{10}* *σημεῖον* B V 82 129 54-75′ *x* Cyr I 673] pr *και εις* 246; pr *et* Bo; *signi* ^{Lat}cod 100; > 319; pr *εις* rell = 𝔐

18_{5}* *οὐκ ἔσται* B 82 129 730 *x* Bo] *ουκετι εσται* 381′ *b d n t* 392 799 ^{Lat}cod 100 MissMoz 85 Arm; + *ετι* (c var) rell = 𝔐

18_{6}* *ἐγώ*] + *ιδου* V *O* 56 18′-628-630′ 646 Sa Syh (*α′ o′ θ′* + *ἰδού* 344)

18_{8}* *ἀπαρχῶν* B V 82 129 x^{-619} Cyr I 837 ^{Lat}cod 100 Sa] *-χιων μου* 44; *εντολων μου* Procop 844; + *μου* rell = 𝔐

18_{9} *τῶν καρπωμάτων*] pr *απο* 128-669

18_{10}* *ἔσται σοι*] + *και τοις νιοις σου O*$^{-58}$ Syh (*o′ οἱ λ′* + *καὶ τοῖς υἱοῖς σου* 344)

18_{28}* *ἀφαίρεμα*] pr *το O*$^{-58}$

19_{10}* *τὰ ἱμάτια*] + *αυτου O*$^{-58}$-82 *b d t* 509 Syh

19_{12} *τῇ ἡμέρᾳ* 1°] pr *εν* 376

19_{13} *ἐκτριβήσεται*] pr *και* V 72 *b* 767 319 ^{Lat}cod 100

19_{19} *τῇ* 5°] pr *εν* A 82 414-550′ 54′-75 318 55

20_{12}* *Ἀαρών*] pr *προς* 426 Arm

20_{19}* *τὰ κτήνη* B V 82 *d* n^{-767} *t* x^{-619} Phil II 87te Sa^{12}] *pecora nostra* ^{Lat}cod 100 Aeth; + *μου* rell = 𝔐

21_{2}* *ὑποχείριον*] *υπο χειρα μοι O*$^{-376}$ Syh: cf 𝔐

21_{7} *ἔλεγον*] pr *και* 392

21_{8} *ἰδών*] pr *και* V 15-376 *b n* 527 319

21_{9} *ὄφις*] pr *ὁ* F$^{c\,pr\,m}$ M′ 72-376-618 *b* 53′ 127-767 71 y^{-121} 18′-120′-628-630′ 59 319 Cyr II 637

21_{12} *ἐκεῖθεν*] pr *και* F^{b} 619 68′-120′ (*o′ οἱ λ′* pr *καί* 344)

21_{26}* *Ἀμορραίων*] + *εστιν* B O^{-58} 129 509 Syh

21_{33}* *καί* 3°] pr *αυτος* V O^{-58} *d n t* 527 Sa^{12} Syh

22_{1} *παρενέβαλον*] pr *και* 314

22_{13} *οὐκ*] pr *quia* Aeth Arm

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22_{17}* *ὅσα* (aut *α*) B* V b^{-314} *d* 53′-129 *n t* 527 319 $^{\text{Lat}}$cod 100 Arm Sa] *ος* 314; *o* B^{c} 130^{mg}-321′ $^{\text{mg}}$-344^{mg} 71-509; *παντα* F 29 C^{-16}-417* 392*; pr *παντα* F^{a} rell = 𝔐
22_{17}* *εἶπης* A B *oI*$^{-15}$-82 *b d* 129 n^{-767} *t* x^{-619} y^{-392} 55 319 $^{\text{Lat}}$cod 100 Arm] pr *μοι* M′; + *μοι* rell = 𝔐
22_{18}* *τοῦ θεοῦ*] + *μου O* 414 343 Arab Syh (*o′ οἱ λ′* + *μου* 344)
22_{26}* *ἦν*] + *οδος* O^{-58} Syh^{T}
22_{31} *μάχαιραν*] + *eius* Sa
22_{33}* *ἐξέκλινεν* 2° B *d* 129 *n t* x^{-619} 319 Aeth^{F} Co] + *απ εμου* rell
22_{37}* *ὄντως*] pr *η* O^{-58}-15^{c} 68′-120′ Syh
23_{3}* *εἶ*] + *πως O* 619 *z* Syh (*σ′ εἰ πῶς* 344)
23_{5} *οὕτως*] pr *και* 669 55 $^{\text{Lat}}$cod 100 Aeth Arm Pal
23_{19}* *ἐμμενεῖ*] + *αυτω O*
23_{20} *εὐλογήσω*] pr *και* 669
23_{21} *τά*] pr *et* Aeth = 𝔐; *και* 58-72 59; + *δε* A 121
24_{1} *οὐκ*] pr *και* F $^{\text{Lat}}$cod 100
25_{7} *ἐξανέστη*] pr *και* 130^{mg}-321′ $^{\text{mg}}$-344^{mg} 319
26_{1}* *Ἐλεαζάρ*] + *νιον ααρων O* Arab Syh (*o′ οἱ λ′* + $\overline{\text{νν}}$ *Ἀαρών* 344)
26_{4} *ἐξ*] *εκ γης* V Arab
26_{10} *κατέπιεν*] pr *και* 246
26_{31}* *Ἀσήρ*] pr *νιων O* Syh (*o′ σ′* pr *νἱῶν* 344)
26_{40} init] pr *και* $d^{(-44)}$ *t*
26_{41}* *Ἐφράιμ*] pr *νιων O* Arab Syh (*o′* pr *νἱῶν* 344)
26_{46} *νἱοί*] pr *ουτοι* (+ *οι* 54) 106-125 *n* 321′-344^{mg} 319 $^{\text{Lat}}$cod 100
26_{50}* *Νεφθαλί*] + *κατα δημους αυτων O* Syh
26_{54}* *κληρονομίαν* 1°] + *αυτου* 426 = 𝔐; + *αυτων* 376 126 Cyr I 349 Co Syh = Tar^{o}
26_{59}* *Μωυσῆν*] pr *τον* 426 77 *d* 127-767 *t* 619 *z* 319 Syh
27_{9} *κληρονομίαν*] + *αυτου* V 963 *O*$^{-58}$-82 *C″ b d* 129 *n* s^{-30} *t* 392 *z* 319 624 646 Arm Co Syh
27_{11}* *κληρονομίαν*] + *αυτου O b* d^{-610} 129 54′-767 *t* 318 126 Bo Syh
27_{11} *δικαίωμα*] pr *εις d t*
27_{17}* *ἔστιν*] + *αυτοις* 426 Phil II 104^{UF}
27_{19}* *ἐντελῇ* 2°] + *αυτω O*
28_{2}* *εὐωδίας*] + *μου* O^{-58} Syh
28_{10}* *σαββάτοις*] *σαββασιν αυτου O* Syh
28_{11}* *νουμηνίαις*] + *υμων O* Arab Syh
28_{11}* *ἐνιαυσίους*] pr *νιους* 376
28_{12}* init] pr *και O* Arm Syh
28_{13} init] pr *και b d n t* 646 $^{\text{Lat}}$cod 100 Aeth^{C} Arab Arm Sa (*σ′* pr *καί* 344)
28_{13}* *σεμιδάλεως*] + *εις* (> La Aeth Bo = 𝔐) *θυσιαν O b* $^{\text{Lat}}$cod 100 Aeth^{C} Arab Bo Syh (*o′ θ′ α′* + *εἰς θυσίαν* 344)
28_{19}* *κριόν*] pr *και O* 46^{s} 44 319 624 Aeth Arab Arm Co Syh (*o′ οἱ λ′* pr *καί* 344)
28_{19} *ἑπτά*] pr *και b* Aeth Bo^{A} Sa
29_{4} init] pr *και d* 246 *n t* Aeth Arm
29_{8}* *ὁλοκαυτώματα*] + *τω* (> 426) $\overline{\text{κω}}$ *O* Syh (*o′ οἱ λ′ ὁλοκαύτωμα τῷ* $\overline{\text{κω}}$ 344)
29_{11} *ἡ θυσία*] pr *και d n t* Aeth Arab Sa
29_{15} init B M′ V 963 *O′*$^{-58}$-82 f^{-246} *x* 407 319 Cyr I 1120 Aeth Syh] pr *και* rell
29_{17}* init 963 *b* 509] pr *και* rell = Ra
29_{19} *αἱ* 1°] pr *και* 458 Aeth Arm Sa
29_{20} init] pr *και* A 129 54 509 392 18 646 Aeth Arab Arm Bo^{B}
29_{29} init] pr *και* V *b* 458 Aeth Arm Co
29_{32} init] pr *και b* Aeth Arab Arm Co
29_{33} init] pr *και* 963 426 Aeth Arab Arm Sa
30_{2}* *Ἰσραήλ* B V 963(vid) 15-*oII*$^{-29}$ 610 53′ *x* y^{-392} 126-407 $^{\text{Lat}}$codd 100 104] > 392; pr *των νιων* G *C″* 44′-107 *n s t* 424 646 Cyr I 1060; pr *νιων* rell = 𝔐
30_{9}* *ὁ ἀνὴρ αὐτῆς*] + *ανανευση αυτη O*$^{-58}$ Arab
30_{15} *ὁρισμούς*] + *αυτης* (*-τους* 107*) A 426 *d* 127-458 730 *t* Arm^{ap} Sa
30_{17}* *πατρός* 2°] + *αυτης* 426 *b* 44-107′ n^{-75} *t* Arm Co Syh

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31_9 *τά* 1°] pr *παντα* 30′
31_{18}* *πᾶσαν* B 82 129 x^{-527} 407 319] *και πασαν δε* f^{-129}; + *δε* O^{-376} Syh; pr *και* rell = 𝔐
31_{19}* *ἀνελῶν*] + *ψυχην* M′ V *O′ d* f^{-129} *n t* 799 [Lat]codd 100 104 Arab Bo Syh; *αποκτεινας ψυχην* (·χης 19*) *b*
31_{19}* *ὁ* 2°] pr *πας O* f^{-129} Syh
31_{19}* *τῇ ἡμέρᾳ*] pr *εν* O^{-376} 53′-56
31_{19} *τῇ* 3°] pr *εν* 58 53-56′-664^{c}
31_{22} *κασσιτέρου*] pr *του* 58-72 f^{-129} 59
31_{27}* *συναγωγῆς*] pr *της* (*τη* 75) A O^{-426}-381′ 414 $106^{(mg)}$ 129 *n* $t^{(-370)}$ 527 Cyr I 333
31_{39}* *τέλος*] + *αυτων* 15-376 *b* 767
32_2 *εἶπαν*] *και ειπον* 458
32_9 *φάραγγα*] pr *εως oI*
32_{14} init] pr *και* 707 *d n t* 126 55 799 Cyr I 404 Aeth Syh
32_{26}* *ἔσονται*] + *εκει O* f^{-129} Syh (*o′ oi λ′* + *ἐκεῖ* 344)
32_{27}* *κύριος*] + *μου* O^{-58} 128-630′
32_{28}* *Ἰσραήλ*] pr (+ *των* 707 106 127 *t* 527) *υιων* 376′-618-707 106 n^{-767} *t* 527 799 Arab Bo Syh (*o′ oi λ′* pr *υἱῶν* 344)
32_{38}* *καί* 1° B 82-707* *b* 129 *n x* 319 799 [Lat]codd 100 104 Aeth Arm Co] pr *ναβαυ* 106; + *την ναβω* 707^{c}; pr (c var) *και την ναβω* rell = 𝔐
33_3* init] pr *και* A *O′ y*$^{-318}$ 18′-126-628-630′ 55 799 Aeth Sa Syh (*o′ oi λ′* pr *καί* 344)
33_5 *παρενέβαλον*] pr *και* 19
33_{14}* *ἦν* B M′ V *oI d* 129-246 *n* 30 *t x* 318 126-128-407-628-630′ 319 799 Arm Bo] pr *ibi* Aug *Loc in hept* IV 120; + *εκει* rell = 𝔐
33_{33} *Γαδγάδ*] pr *του* 707 *C′*$^{-57′}$ ^{529}-46′ s^{-321}
33_{38} *μιᾷ*] pr *εν* 82
33_{55}* *ἐπί* 2° B 963 129 *x* 407 319 Sa] pr *adversos vos* [Lat]cod 100; pr *υμιν* (*υμων* 707* 458 18) rell = 𝔐
34_5* *διέξοδος*] + *αυτου O d* 129-246 *n t* 628 Arm Sa^{1} Syh
34_{12}* *διέξοδος*] + *αυτου O* Arm Syh (*o′ oi λ′* + *αὐτοῦ* 344)
34_{20}* *Συμεών*] pr *υιων* O^{-58} Syh (*o′ oi λ′* pr *υἱῶν* 344)
34_{22}* *Δάν*] pr *υιων* 426 d^{-125} 246 *n t* Syh (*o′ oi λ′* pr *υἱῶν* 344)
34_{25}* *Ζαβουλών*] pr *υιων O* Aeth Syh
34_{28}* *Νεφθαλί*] pr *υιων O C′′* 106 *s* 392 319 Aeth Sa Syh
35_{12} *φυγαδευτήρια*] pr *εις* x^{-509}
35_{15}* *πόλεις*] pr *εξ* V *O* 767 126-128-630′ Syh
35_{21}* *χειρί*] + *αυτου* O^{-58} 767 Arm Co Syh
35_{21}* *συναντῆσαι*] + *αυτον* O^{-58}
35_{23}* *παντί*] pr *εν* O^{-58} *b* 407-630 Cyr VII 625 (*o′ oi λ′* pr *ἐν* 344)
35_{25} *τῷ* 1°] pr *εν* 29
35_{28}* *καταφυγῆς* B V 82 106 129 n^{-75} *t x* 407-630 319 Sa] *-φυλης αυτου* 618; *φυγης αυτου* M′; + *αυτου* rell = 𝔐
35_{32}* *φυγαδευτηρίων*] + *αυτου O* Syh
35_{33}* fin] + *αυτο O* [Lat]cod 100 Syh (+ *αὐτό* 130)
35_{34}* *κατοικεῖτε*] pr *υμεις O* 121 [Lat]cod 100 Syh
36_1* *ἄρχοντες* B V 72 129 *x* 407-630 319 Aeth Arm Sa] + *των πατριων O* = 𝔐; + *πατριων* rell
36_2* *κυρίῳ* 2°] + *μου* $O^{(-376)}$ 246 126-128-669 Syh

List 2 contains a further group of 237 correspondences in the tradition to the text of 𝔐. Of these 161 have been starred, that is to say have been judged to have their origin in Origen's work. Each of these is supported by at least one or more of the main hex witnesses in the tradition; in fact, most of them are supported in the commonly recurring pattern found in *List 1*, i.e. by *O* Syh or by O^{-58} Syh. These must be taken along with those of *List 1* as being primary evidence for the hex recension.

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An analysis of the remaining 76 instances which are probably not hex in origin reveals that 34 find only random support and may be dismissed as coincidence. Of the remainder, 14 variants belong to the Byzantine text tradition; cf the discussion of its character on pp. 18–34. Nine are supported by the *b* group; four are found on the margins of *s* mss, for which cf THGG 67f, and four are *f* readings. Five are supported by four or more groups but not by *O* (7$_{87}$ 10$_{8\ 34}$ 28$_{13}$ 29$_{15}$). One variant (27$_{9}$) is supported by at least four groups including *O*; it can hardly be hex in origin since the reading is also found in 963. The support for the remaining variants in *List 2* are scattered singly among the other text groups (*oI C'' s x y* and *z*). It would appear that the only identifiable recensional activity occasioned by "correction" towards the Hebrew in the Numbers text tradition is the hexaplaric.

Further evidence for hexaplaric activity is to be found in changes in word order to correspond to that of Origen's Hebrew text, as was argued in THGG 59f. This evidence is given in *List 3*. Since these correspond in each case to 𝔐, this fact is not noted.

List 3

1$_{2}$ *κατὰ κεφαλὴν αὐτῶν*] post (3) *ἄρσην* tr G-376 129 Arab
1$_{24}$ init — (35) fin] post (37) fin tr *O*$^{-58}$ Arab Syh
1$_{52}$ *ἑαυτοῦ ἡγεμονίαν*] *ηγ. αυτου* (*εαυτου* G^{c}-426) *O*$^{-58}$
2$_{2}$ *αὐτοῦ / κατὰ τάγμα* B V *d n t x* 319] *κ. τα ταγματα αυτων* 53′; > 416; tr rell = 𝔐
2$_{18}$ *παρὰ θάλασσαν*] post *αὐτῶν* tr *O*$^{-58}$ Syh
3$_{40}$ *αὐτῶν*] ad fin tr *O*$^{-58}$ Bo Syh
5$_{15}$ *ἔστιν — ζηλοτυπίας*] *θυσια* (*θυμιαμα* 376) *γαρ* (> 72) *ζηλ. εστι*(*ν*) *O*$^{-58}$-72 Aeth Arm Bo Syh
5$_{20}$ *τὴν κοίτην αὐτοῦ*] post *σοί* tr *O*$^{-58}$ Syh
5$_{23}$ *ὁ ἱερεύς*] post *ταύτας* tr 376′ Syh
5$_{27}$ *τοῦ ἐλεγμοῦ / τὸ ἐπικαταρώμενον*] tr *O*$^{-58}$ Syh
6$_{9}$ *ἐξάπινα / ἐπ' αὐτῷ* B M′ 963 G-376-707 *d f n t x*$^{-619}$ 392 799 Bo] *εαυτω* (*επ αυτω*^{te}) *αιφνιδιως* Phil II 131; *επ αυτω αιφνιδιον* Clem I 92; om *ἐπ' αὐτῷ* Cyr I 1048; tr rell = 𝔐
6$_{11}$ *ἐκείνῃ* 963] ad fin tr *O*$^{-58}$ Arm
6$_{14}$ *ἐνιαυσίαν ἄμωμον / μίαν*] tr *O*$^{-58}$ 126 Arm
6$_{19}$ *ἕνα ἄζυμον* 963] tr A V 376′-707-*oI C''*$^{-465}$ *b s y*$^{-318}$ 55 319 624 799 Lat^{cod} 100 Aeth
6$_{24}$ comma] post (27) fin tr S^{c}(vid) *O* 669 Thess Aeth^{C} Co
7$_{5}$ *αὐτοῦ λειτουργίαν*] tr *O*$^{-58}$ Lat^{cod} 100
7$_{87}$ *μόσχοι*] post *δώδεκα* 1° tr *O*$^{-58}$ 319 Lat^{cod} 100 Syh
7$_{88}$ *δαμάλεις*] post *τέσσαρες* tr *O*$^{-58}$ Syh
7$_{88}$ *ἑξήκοντα* 3°] post *ἐνιαύσιαι* tr V *O n*$^{-54}$ 126
8$_{8}$ *τούτου*] post *θυσίαν* tr *O*$^{-58}$ Syh: cf 𝔐
9$_{6}$ *ἐκείνῃ* 2°] ad fin tr *O*$^{-58}$-15-72 417* 392 319 Arm^{te}
9$_{13}$ *καθαρὸς ᾖ*] tr V *O*$^{-58}$ 59 Lat^{cod} 100 Syh; *η ακαθαρτος* 319
10$_{28}$ *καὶ ἐξῆραν / σὺν δυνάμει αὐτῶν*] tr *O*$^{-58}$ Syh (et om *καί* 376)
10$_{29}$ *σε ποιήσομεν*] *ποιησομεν* (*-σωμεν* 376-426*) *σοι* (*σε* 426) *O*$^{-58}$ Arm Syh
10$_{32}$ *σε ποιήσομεν*] *ποιησωμεν σοι* 376 Syh = 𝔐; tr 426
10$_{34}$ init — (35) fin] post (36) fin tr 426 Arab Syh
10$_{35}$ *χιλιάδας μυριάδας*] tr *O*$^{-58}$ = 𝔐; *myriades et millia* Syh
11$_{4}$ *ἡμᾶς ψωμιεῖ*] *ψωμιει* (*-μησει* 376) *ημας O*$^{-58}$ Syh
11$_{15}$ *μου* B V *f n x*$^{-619}$ 319 Cyr II 461 Lat^{cod} 100] > Bo; ad fin tr rell
11$_{18}$ *ἡμᾶς*] post *ψωμιεῖ* tr G-426 Arm Syh
11$_{25}$ *τὸ πνεῦμα / ἐπ' αὐτούς* B *d*$^{(-125)}$ 129 *n*$^{-458}$ *t x* Arm] om *τὸ πνεῦμα* 458; tr rell

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12$_{2}$ *Μωυσῆ μόνῳ*] *μονω μωυση* (*μωσει* 426) 426 422 $^{\text{Lat}}$Ruf *Num* VI 6
12$_{4}$ *ὑμεῖς / οἱ τρεῖς*] tr O^{-58}
14$_{22}$ *μου / τῆς φωνῆς* B M′ V *d* 129 *t x* Cyr II 609] tr rell
15$_{8}$ *ἀπὸ τῶν βοῶν / ποιῆτε*] tr A F M′ *O*′′ *C*′′ *b f*$^{-129}$ *s y z* 55 59 319 624 Cyr I 1029 $^{\text{Lat}}$cod 100 Arab Bo Syh
15$_{20}$ *ἀφαίρεμα* 1°] post *ἀφοριεῖτε* tr O^{-58} *z* Syh
16$_{5}$ *αὐτοῦ* 1°] post *συναγωγήν* tr O^{-58} 417* *b* 54-75 799 $^{\text{Lat}}$cod 100 Arm Syh
16$_{9}$ *ὑμᾶς / ὁ θεὸς Ἰσραήλ*] tr B O^{-58} *d* 129 127 *t* 509 Cyr I 860 Syh = Ra
16$_{40}$ *ἔστιν*] post *Ἀαρών* tr O^{-58} Syh(vid)
16$_{50}$ *ἐκόπασεν*] ad fin tr G-376 $^{\text{Lat}}$cod 100 Syh
18$_{15}$ *σοὶ ἔσται*] tr Syh
18$_{19}$ *σοὶ δέδωκα* B M′ V 82 *b* 53′-129 127-767 *x*$^{-619}$ Arm] *σν εστι* (*-ται**) 319; + *αυτα d* 54-75′ *t* $^{\text{Lat}}$cod 100 Co; tr rell = 𝔐
19$_{10}$ *τὰ ἱμάτια*] + *αυτου* et post *δαμάλεως* tr O^{-58} *b* Syh
19$_{16}$ *ἑπτὰ ἡμέρας / ἀκάθαρτος ἔσται*] tr O^{-58} 54-75-767 509 392 Eus VI 12 Aeth Arm Bo Syh
22$_{33}$ *τρίτον τοῦτο*] tr A V 29 118′-537 106 129 767 30 *t* 319 Or IV 409 Aeth Arm Syh
22$_{34}$ *ἐν τῇ ὁδῷ / εἰς συνάντησιν*] tr (c var) A F M′ *O*′′$^{-72}$ *C*′′ 56′ *s* 619 *y z* 55 59 799 Aeth Arab Sa Syh
22$_{40}$ *πρόβατα*] et *μόσχους* tr O^{-58} *n* 527 Arm Syh
23$_{3}$ *μοι* 1°] post *θεός* tr Syh; post *συναντήσει* tr *O* = 𝔐
23$_{3}$ *μοι δείξῃ*] tr 426 *d t* 59 Arm Syh
23$_{27}$ *μοι*] post *αὐτόν* tr 426 Syh
24$_{1}$ *τὸ πρόσωπον αὐτοῦ*] ad fin tr O^{-58} $^{\text{Lat}}$cod 100 Syh
24$_{2}$ *πνεῦμα θεοῦ*] ad fin tr A F *O*′′$^{-82}$ *C*′′ 56′ *n*$^{-127}$ *s* 527-619 *y z* 55 59 799 $^{\text{Lat}}$cod 100 Ruf *Num* XVII 2 Aeth Arab Syh
24$_{10}$ *εὐλογῶν*] post *εὐλόγησας* tr O^{-58}
24$_{10}$ *τρίτον*] ad fin tr A F M′ *O*′$^{-376}$-29-707 *C*′′$^{-52′\,313\,761}$ 19 *d* 53′-56 *s* 527 *y z*$^{-68′\,120}$ 59 799 Arm Bo Syh
24$_{13}$ *μοι*] post *δῷ* tr F V *O*′$^{-58}$-707 $^{\text{Lat}}$cod 100 Arm Syh
24$_{13}$ *πονηρόν* B V 82-381′ *d* 53′-129 *n*$^{-458}$ *t* 71-509 319 $^{\text{Lat}}$cod 100 Arm Co] + *η κακον* 458; *μικρον η μεγα* M′$^{\text{mg}}$; et *καλόν* tr rell
24$_{22}$ *σε αἰχμαλωτεύσουσιν* B M′ V 82$^{\text{mg}}$-426 *d* 53′-129 *n t* 71-509 $^{\text{Lat}}$cod 100] om *σε* 82$^{\text{txt}}$ 319 Arm; tr rell = 𝔐
25$_{11}$ *μου* 2°] post *ζῆλον* tr V O^{-58} 509 Tht I 812 $^{\text{Lat}}$cod 100 Ambr *Ps 118* XVIII 10 Hi *Mal* 2 Hil *Ps* CXVIII 3 Arm Syh
25$_{15}$ *τῇ Μαδιανίτιδι / τῇ πεπληγυίᾳ*] tr O^{-58}
25$_{15}$ *ἐστιν*] ad fin tr O^{-58} Syh
26$_{15}$ init — (23) fin] post (27) fin tr O^{-58} Arab Syh
26$_{28}$ init — (31) fin] post (47) fin tr O^{-58} Arab Syh
26$_{58}$ *δῆμος ὁ Κόρε* B V 963 82 129 *n* 730 *t*$^{(-370)}$ *x*$^{-619}$ 319 $^{\text{Lat}}$cod 100 Arm Bo Sa^{5}] > Sa^{12}; post *Μουσί* tr rell = 𝔐
27$_{9}$ *θυγάτηρ αὐτῷ*] tr V 963(vid) O^{-58}-82 414 *b d* 129 *n t x*$^{-619}$ 55 624 $^{\text{Lat}}$Ruf *Num* XXII 1 Syh
27$_{22}$ *αὐτῷ κύριος*] tr 426 16 44 126 Syh
28$_{9}$ *ἀναπεποιημένης ἐν ἐλαίῳ* B V 963 15-82 *d f n t x*$^{-619}$ 121 319 Cyr I 1113 $^{\text{Lat}}$cod 100 Arm Bo Sa^{1}] post *θυσίαν* tr rell
28$_{22}$ *ἕνα*] post *ἁμαρτίας* tr 426 Syh
29$_{2}$ *ἕνα* 1°] post *βοῶν* tr O^{-58} $^{\text{Lat}}$cod 100 Syh
29$_{8}$ *ἕνα / ἐκ βοῶν* B M V 82 *d* 53′-129 *n t x*$^{-619}$ 407 319 624] om *ἐκ βοῶν* 126; tr rell = 𝔐
29$_{22}$ *ἕνα*] post *ἁμαρτίας* tr 426 44 126-128 Syh
29$_{28}$ *ἕνα*] post *ἁμαρτίας* tr G-426 Syh
29$_{31}$ *ἕνα*] post *ἁμαρτίας* tr G-426 Syh
29$_{34}$ *ἕνα*] post *ἁμαρτίας* tr G-426 Syh
29$_{36}$ *εἰς ὀσμὴν εὐωδίας*] post *κάρπωμα* tr A *O*-707 *C*′′ 56′ *s y z*$^{-407}$ 646 Cyr I 1124 Aeth Arab Syh
29$_{38}$ *ἕνα*] post *ἁμαρτίας* tr G-426 Syh

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30_8 *καὶ παρασιωπήσῃ αὐτῇ*] post *ἀκούσῃ* 2° tr O^{-58} Syh
31_8 *Σούρ* B M′ V 82 *b d* 129 *n t* x^{-527} 407 319 $^{\text{Lat}}$cod 100 Arm Co] et *Ῥόκομ* tr rell
31_{30} *προβάτων*] et *ὄνων* tr O^{-58} $^{\text{Lat}}$codd 100 104(vid) Arab Bo Syh
32_2 *Ρουβήν*] et *Γάδ* tr 376′ Syh
32_7 *κύριος*] ad fin tr O^{-58} 799 Aeth Syh
32_9 *κύριος αὐτοῖς* B V 82-381′ 414 19′ *d* 129 *n t x* 318 407] *αυτους* $\overline{\text{κς}}$ 120; om *αὐτοῖς* 18; tr rell = 𝔐
32_{16} *ὧδε*] post *ἡμῶν* 1° tr O^{-58} Syh
32_{17} *ἑαυτῶν τόπον*] *τοπον αυτων* (+ *αυτους* 799) O^{-58} 799 $^{\text{Lat}}$cod 100 Syh
32_{23} *ὑμᾶς*] post *καταλάβῃ* tr O^{-58} Syh
32_{25} *Ρουβήν*] et *Γάδ* tr O^{-58} Syh
32_{29} *πρὸς αὐτούς*] post *Μωυσῆς* tr G-426 30 Sa^1 Syh
32_{29} *Ρουβήν*] et *Γάδ* tr O^{-58} Syh
32_{31} *Ρουβήν*] et *Γάδ* tr O^{-58} 16-46 Syh
32_{31} *ὁ κύριος*] post *λέγει* tr O^{-58} $^{\text{Lat}}$cod 100 Arm Syh
32_{33} *σὺν τοῖς ὁρίοις / αὐτῆς*] tr 376′ 52′ Syh
33_4 *ἐξ — κύριος* 1°] *συν ους επαταξεν κυριος εξ αυτων* 426
33_4 *τὴν ἐκδίκησιν / κύριος*] tr O^{-58} 53′ n^{-458} 76 $^{\text{Lat}}$codd 100 104 Ruf *Num* XXVII 8 Aeth Syh
33_{38} *τεσσαρακοστῷ ἔτει*] *ετει τω τεσσ.* 426
33_{53} *αὐτῶν*] ad fin tr G-426: cf 𝔐
34_7 *τὰ ὅρια / ὑμῖν* B 963 44′-107-610^c $t^{(-84)}$ 509 407 319 Sa^1] *τα ορια υμων* 125-610*; *υμιν ορια* 82 799; om *ὑμῖν* 53′ 126; tr rell = 𝔐
35_3 *αὐτοῖς / αἱ πόλεις*] tr (c var) A F M′ *O*′′ *C*′′$^{-529}$ *f*$^{-129}$ *s y* $z^{-120'}$ 55 59 Aeth Arab Co Syh
35_{12} *αἱ πόλεις / ὑμῖν*] *υμων αι πολεις* G; tr O^{-G} *n* Arm Bo Syh
35_{27} *ἔνοχός ἐστιν*] tr O^{-58}: cf 𝔐
35_{31} *ἐνόχου ὄντος*] tr O^{-58} Syh
35_{33} *οὐκ ἐξιλασθήσεται*] post *γῆ* tr O^{-58} Syh
36_{11} in initio ordinis nominum *Μααλά* hab A F *O*′$^{-82}$ *C*′′ *f*$^{-129}$ *s* x^{-509} *y* 68′-120 55 59 Aeth Arab Syh

The changes in word order are also examples of hex activity. In each case one or more of the major hex witnesses attests to the change.

The above lists have also been analyzed in order to discover the spread of hex recensional materials within the text tradition. Instances where more than three text groups (i.e. beyond the *O* witnesses) support the reading have been disregarded in the table below, as well as random support. Included in *s* are readings found on the margins of *s* mss, 85′-321′-344. Support by a text group means support by the majority of mss within the group except for *z* where support is identified as meaning at least four mss.

In the table below Column A gives the number of instances where the text group is the only group (outside of *O*) supporting the reading; Column B, where the text group is one of two groups supporting, and Column C, one of three groups. The last column gives the total number of readings involved.

Column	*A*	*B*	*C*	*Total*
C′′	—	3	4	7
cI	1	—	—	1
b	11	4	7	22
d	—	7	11	18

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f	23	3	4	30
n	8	4	9	21
s	4	6	5	15
t	1	11	12	24
x	1	—	—	1
y	—	3	3	6
z	37	7	5	49

From this table it is clear that the *z* group is somewhat more hexaplaric than all others with a total of 49 instances of support (out of a total of 566 readings) followed by *f* with 30, *t* with 24, *b* with 22, *n* with 21, *d* with 18, *s* with 15, *C''* together with *cI*, 8; *y* with 6, and *x* with only 1.

Within the *n* group ms 767 is often aberrant. When its text differs from the *n* group it shows hexaplaric influence. In the above lists n^{-767} has the hex reading only twice, whereas 767 supports the hex reading over against *n* 59 times. It is, however, an *n* text in its major allegiance.

In the following list the possibility of Origenian revision of proper names is explored. The evidence of Syh is not given since Paul of Tella commonly used the Peshitta form rather than his own transcription from the Greek. The list is limited to those names which appear to have been influenced by the Hebrew within the text tradition.

List 4

3_2 *Ἀβιούδ*] *αβιου* G-426: אביהוא 𝔐
3_4 *Ἀβιούδ*] *αβιου* 426: אביהוא 𝔐
3_4 *Σινά*] *σιναι* 58-426 n^{-767}: סיני 𝔐
3_{14} *Σινά*] *σιναι* 426 n^{-767}: סיני 𝔐
3_{17} *Γεδσών*] *γηρσων* O^{-58} LatRuf *Num* IV 1: גרשון 𝔐
3_{18} *Γεδσών*] *γηρσων* O^{-58}: גרשון 𝔐
3_{21} *Γεδσών* 1°] *γηρσων* G-426 767: גרשון 𝔐
3_{21} (*τοῦ*) *Γεδσών*] *γηρσων* G-376^{txt}-426 767: הגרשני 𝔐
3_{23} *Γεδσών*] *γηρσων* *O* 767: הגרשני 𝔐
3_{24} (*τοῦ*) *Γεδσών*] *γηρσων* G-426; *σηρσων* 376; *γηρσσων* 767: לגרשני 𝔐
3_{25} *Γεδσών*] *γηρσων* O^{-58} 767* x^{-509}; *γηρσσων* 767^c: גרשון 𝔐
4_{22} *Γεδσών*] *γηρσων* O^{-58} 767: גרשן 𝔐
4_{24} (*τοῦ*) *Γεδσών*] *γηρσων* O^{-58}: הגרשני 𝔐
4_{27} *Γεδσών*] *γηρσων* O^{-58} 767: הגרשני 𝔐
4_{28} *Γεδσών*] *γηρσων* O^{-58}: הגרשני 𝔐
4_{38} *Γεδσών*] *γηρσων* G-426: גרשון 𝔐
4_{41} *Γεδσών*] *γηρσων* G-426 767: גרשון 𝔐
7_7 *Γεδσών*] *γηρσων* O^{-58}; *γηρσσων* 767: גרשון 𝔐
9_1 *Σινά*] *σιναι* 426 54′-127; *σνναι* 458: סיני 𝔐
9_5 *Σινά*] *σιναι* 426 54-75; *σνναι* 458: סיני 𝔐
10_{12} *Σινά*] *σιναι* O^{-376} n^{-767}: סיני 𝔐
10_{17} *Γεδσών*] *γηρσων* 426; *γηρσσων* 767: גרשון 𝔐
13_{15} *Ἰαβί*] *ουαφει* 426; *ουαβη* 58; *ουαφση* 767: ופסי 𝔐
13_{16} *Γουδιήλ*] *γουιηλ* 426 54′; *γουοιηλ* 75′: גאואל 𝔐
16_1 *Ἀβιρών*] *αβειρωμ* G: אבירם 𝔐
16_{12} *Ἀβιρών*] *αβειρωμ* G: אבירם 𝔐
16_{24} *Ἀβιρών*] *αβειρωμ* G: אבירם 𝔐
21_{11} *Ἀχελγαί*] *αιη* 426: עיי 𝔐

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21_{18} *Μανθαναίν*] *μαθθανα* 426: מתנה 𝔐
21_{19} *Μανθαναίν*] *μαθθανα* $426^{(mg)}$: מתנה 𝔐
21_{24} *Ἰαζήρ*] *αζ* 767: עז 𝔐
21_{33} *Ἐδράιν*] *εδραει* 426; *εδραι* F 29-58-72 54^{c} 59: אדרעי 𝔐
26_{17} *Ἰαμουήλ*] *αμουλ* 426: חמול 𝔐
26_{17} (*ὁ*) *Ἰαμουηλί*] *αμουλει* 426: החמולי 𝔐
26_{20} *Σαμράμ*] *σαμραν* 82-426 767: שמרן 𝔐
26_{20} (*ὁ*) *Σαμραμί*] *σαμρανει* $82\text{-}426^{c}$: השמרני 𝔐
26_{22} *Ἀλλήλ*] *ιαλληλ* 767; *ιαλλη* 376; *ιαλιηλ* 426: יחלאל 𝔐
26_{22} (*ὁ*) *Ἀλληλί*] *ιαλιηλι* 426; *ιαλλειλι* 376; *ιαληλ* 767: היחלאלי 𝔐
26_{26} *Ἀροαδί* 1°] *αρωδ* 426: ארוד 𝔐
26_{26} (*ὁ*) *Ἀροαδί*] *αροδι* $59^{(c)}$ Bo; *αροδει* B* 71; *αρωδει* 426: הארודי 𝔐
26_{42} *Ἀσυβήρ*] *ασβηλ* 426: אשבל 𝔐
26_{42} (*ὁ*) *Ἀσυβηρί*] *ασβηλει* 426: האשבלי 𝔐
26_{42} *Ἀχιράν*] *-ραμ* 58-707 246 54-75′; *αχειραμ* 426 53′ 318; *αχηραμ* 56: אחירם 𝔐
26_{42} (*ὁ*) *Ἀχιρανί*] *-ραμει* 707; *αχειραμι* 53′; *αχειραμει* 426; *αχιραμι* 58 56′: האחירמי 𝔐
26_{43} *Σωφάν*] *σωφαμ* 58-426: שפופם 𝔐
26_{43} (*ὁ*) *Σωφανί*] *σωφαμι* 58; *σωφαμει* 426: השופמי 𝔐
26_{44} *Ἀδάρ*] *αραδ* 426: ארד 𝔐
26_{46} *Σαμί* 1°] *σουαμ* 426: שוחם 𝔐
26_{46} (*ὁ*) *Σαμί*] *σουαμει* 426: השוחמי 𝔐
26_{47} *Σαμί*] *σουαμει* 426^{c}: השוחמי 𝔐
26_{48} *Ἀσιήλ*] *ιασιηλ* 58-426: יחצאל 𝔐
26_{48} (*ὁ*) *Ἀσιηλί*] *ιασιηλι* 58-426: היחצאלי 𝔐
26_{57} *Γεδσών*] *γηρσων* 426 767: גרשון 𝔐
26_{57} (*ὁ*) *Γεδσωνί*] *γηρσωνει* 426; *γερσωνι* 120′: הגרשני 𝔐
26_{60} *Ἀβιούδ*] *αβιου* 426: אביהוא 𝔐
26_{61} *Ἀβιούδ*] *αβιου* 426: אביהוא 𝔐
26_{64} *Σινά*] *σιναι* (*σηναι* 458) n^{-767}: סיני 𝔐
28_{6} *Σινά*] *σιναι* 426 54′-458: סיני 𝔐
31_{8} *Εὐίν*] *ευει* G-426: אוי 𝔐
31_{8} *Ῥόβοκ*] *ροβο* 426: רבע 𝔐
32_{3} *Σεβάμα*] *σεβαμ* 426: שבם 𝔐
32_{35} *Σωφάρ*] *σωφαν* F 15-29-426 $s^{-28\,85}$ y^{-392} Aeth; *σοφαν C″* 19 28-85 68′-120 59; *ωφαν* 82; *ζωφαν* 624; *σεφαν* 72: שופן 𝔐
32_{36} *Ναμβρά*] *βηθναμρα* 426 Arab; *βηθηαμραμ* 58; *βιθιαμραμ* (*-αμαρμ* 53′) 53′-56: בית נמרה 𝔐
33_{3} *Ῥαμεσσή*] *ραμεσσης* 426; *ραμεσης* 82: רעמסס 𝔐
33_{5} *Ῥαμεσσή*] *-σσης* B^{c} G-426 509: רעמסס 𝔐
33_{6} *Βουθάν*] *ουθαμ* 426 54-75; *οθαμ* 799; *οθομ* 82: אתם 𝔐
33_{7} *Βουθάν*] *ουθαμ* 426 54; *οθαμ* 799; *οθομ* 82: אתם 𝔐
33_{12} *Ῥαφακά*] *δαφακα* 767; *daphaga* Sa^{1}: דפקה 𝔐
33_{13} *Ῥαφακά*] *δαφακαν* 767; *daphaga* Sa^{1}: דפקה 𝔐
33_{14} *Ῥαφιδίν*] *-διμ* 426 *d t*; *-δειμ* 761: רפידם 𝔐
33_{15} *Ῥαφιδίν*] *-διμ* 426 *d t* Arm^{te}; *-δειμ* 761: רפידם 𝔐
33_{15} *Σινά*] *σιναι* M^{mg} 426 54′-458 416: סיני 𝔐
33_{16} *Σινά*] *σιναι* M^{mg} 426 n^{-767} 416: סיני 𝔐
33_{21} *Δεσσά* F^{a}] *ρεσσα* (c var) A F *O′*-29-707 *C″* f^{-129} $s^{-344^{c}}$ y^{-121} 68′-120 ^{Lat}Ruf *Num* XXVII 12: רסה 𝔐
33_{22} *Δεσσά* F^{a}] *ρεσσα* (c var) A F *O′*-29 *C″* f^{-129} $s^{-344^{c}}$ y^{-121} 68′-120: רסה 𝔐
33_{24} *Χαραδάθ*] *-δα* 82-426-707 53′-56 68′-120: חרדה 𝔐
33_{25} *Χαραδάθ*] *-δα* 82-426-707 53′-56 68′-120 ^{Lat}cod 104: חרדה 𝔐
33_{26} *Κατάαθ*] *θααθ* 58-426 767: תחת 𝔐
33_{27} *Κατάαθ*] *θααθ* 58-426 767; *τααθ* 318: תחת 𝔐
33_{27} *Τάραθ*] *θαρα* 426 344^{c}; *ταρα* 82: תרח 𝔐
33_{28} *Τάραθ*] *θαρα* 426 344^{c}; *ταρα* 82: תרח 𝔐
33_{29} *Ἀσελμωνά*] *ασεμ. O*$^{-376}$ 68′-120; *ασσεμ.* 707 56; *ασεμονα* 53′: חשמנה 𝔐

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33_{30} *Ἀσελμωνά*] *ασεμ. O* 56 68′; *ασεμονα* 53; *ασεμμ.* 707: חשמנה 𝔐
33_{33} *Ἐτεβάθα*] *ιετ.* M′ 58-426; *ιεταβ.* G-376: יטבתה 𝔐
33_{34} *Ἐτεβάθα*] *ιετ.* M 58-426; *ιεταβ.* G-376 318 416: יטבתה 𝔐
34_{49} *Βελσαττίμ*] *αβελ.* (c var) 58-82-426-707 *b d* f^{-129} 54-458 *t* 68′-120: אבל השטים 𝔐
34_{4} *Ἀκραβίν*] *-βειμ* 29*-381 16-46-528 54; *-ββιμ* 426: עקרבים 𝔐
34_{20} *Σαλαμιήλ*] *σαμουηλ* 346^{mg}(vid): שמואל 𝔐
34_{26} *Ὀζά*] *οζαν C*-46 d^{-106}: עזן 𝔐

Out of the 90 instances in *List 4* all but six are attested by *O* witnesses, particularly by 426 and by 58 to a lesser extent. From this fact it would appear that Origen did "correct" a number of proper names, probably on the basis of the text of The Three, even though he does not state this as a principle underlying his hexaplaric activity.

The six instances not attested by *O* witnesses are to be found at 21_{24} 26_{64} $33_{12\ 13}$ $34_{20\ 26}$. The last of these, *οζαν* for *Ὀζά*, is probably mere coincidence, the result of reading a parent text *οζα* as though it were *οζᾱ*. *σιναι* for *Σινά* at 26_{64} is not a hex reading at all, since its support by n^{-767} is meaningless. Most of the *n* mss read *σιναι* consistently throughout Numbers for *Σινά*, but do not show particular hex activity otherwise.

It remains to test whether post hexaplaric activity can be demonstrated in the text tradition with respect to the obelus tradition. In the following list are detailed instances in which the tradition omits text under the obelus. Since all of the instances are equivalent to 𝔐, that fact is not noted.

List 5

1_{2} *αὐτῶν* 3°] sub ÷ G; > B 19 *d* 127 *t x* 18 319 Cyr VI 453 X 624 ^{Lat}cod 100 Arm
1_{3} *ἐπισκέψασθε αὐτούς* 2°] sub ÷ G; > $Aeth^{CG}$
1_{18} *αὐτῶν* 3°] sub ÷ G Syh; > 417^{txt} 458 ^{Lat}cod 100
1_{18} *πᾶν ἀρσενικόν*] *ἀρσενικόν* sub ÷ G Syh; > Arab
1_{20} *αὐτῶν* 4°] sub ÷ G Syh; > *b*
1_{30} *αὐτῶν* 4° — *ἀρσενικά*] sub ÷ G Syh; > 107′
1_{32} *αὐτῶν* 4° — *ἀρσενικά*] sub ÷ G Syh^{T}; > 44
1_{50} *ἐν αὐτῇ* 1°] sub ÷ Syh; *ἐν* sub ÷ G; om *ἐν* V 707 537 106* 55 Sa
1_{53} *ἐναντίοι*] sub ÷ G Syh^{T}; > 58-376 Arm Bo
1_{53} *αὐτοί*] sub ÷ G Syh^{T}; > 58 319 Aeth Arm Bo
1_{54} *καὶ Ἀαρών*] sub ÷ G Syh; > 15 75
2_{2} *οἱ υἱοὶ Ἰσραήλ* 2°] sub ÷ G Syh; > 75
2_{14} *οἱ — αὐτοῦ*] sub ÷ G Syh; > Arab
2_{22} *οἱ — αὐτοῦ*] sub ÷ G Syh^{T}; > Arab
2_{29} *οἱ — αὐτοῦ*] sub ÷ G Syh^{T}; > Arab
2_{31} *σὺν δυνάμει αὐτῶν*] sub ÷ Syh^{T}; > B V O^{-58}-707 *b* f^{-246} *x* 392 Cyr I 724 ^{Lat}cod 100 Aeth Arab Co Syh^{L} = Ra
2_{34} *ἐχόμενοι*] sub ÷ G Syh; > ^{Lat}cod 100 Aeth Arm(vid)
3_{9} *τοῖς ἱερεῦσιν*] sub ÷ G Syh; > 426
3_{10} *ἐπί — μαρτυρίου*] sub ÷ G Syh; > Arab
3_{10} *καί* 4° — *καταπετάσματος*] sub ÷ G Syh; > Arab
3_{12} *λύτρα αὐτῶν ἔσονται*] sub ÷ G Syh; > Ambr *Cain* II 7
3_{15} *κατὰ συγγενείας αὐτῶν*] sub ÷ G Syh; > B *x* 55 $Aeth^{C}$ Arab Sa
3_{16} *καὶ Ἀαρών*] sub ÷ G Syh; > 417 Arab
3_{23} *καὶ οὗτοι*] sub ÷ G Syh; > ^{Lat}cod 100
3_{24} *τοῦ δήμου*] sub ÷ G Syh; > 707(vid) 56^{txt} 628 646 Sa^{12}

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3$_{50}$ *σίκλους*] sub ÷ G Syh; > A
4$_{3}$ *πάντα*] sub ÷ G Syh; > $^{\text{Lat}}$cod 104
4$_{6}$ *ἐπ᾽ αὐτήν*] sub ÷ G Syh; > 58
4$_{7}$ *ἐπ᾽ αὐτήν*] sub ÷ G; > 58 Aeth Arm Bo
4$_{14}$ *καί* 9° — fin] sub ÷ G Syh; > 58 Arab
4$_{26}$ *τοῦ μαρτυρίου*] sub ÷ G Syh; > *b* 53′ 319 Arab
4$_{44}$ *κατ᾽ — αὐτῶν* 3°] sub ÷ G Syh; > 426 52′ 107′-125 $^{\text{Lat}}$cod 100
5$_{6}$ *λέγων*] sub ÷ G Syh; > F*(c pr m) 72 73$^{\text{txt}}$-320 125 53′ 799 Arab
5$_{8}$ *αὐτῷ* 1°] sub ÷ G Syh; > 58 246 Bo
5$_{9}$ *κυρίῳ*] sub ÷ G; > 58 Arab
5$_{18}$ *τούτου*] *τουτο* (sub ÷ G; pr ÷ Syh) G Syh; > 58 *b* Aeth
5$_{21}$ *ταύτης*] sub ÷ G; pr ÷ Syh; > 58
5$_{30}$ *αὐτοῦ* 2°] sub ÷ G Syh; > 58 Arm
6$_{3}$ *ἀπὸ οἴνου* 2° 963] sub ÷ G Syh; > 58-72-381′ *d f n*$^{(-458)}$ *t* 619 59 319 Cyr I 1041 Eus VIII 2.116 $^{\text{Lat}}$cod 100 Aeth$^{\text{CG}}$ Arm Sa
6$_{6}$ *πάσῃ*] sub ÷ G Syh; > 58 *n*$^{-767}$ Arm
6$_{7}$ *ἐπ᾽ αὐτῷ*] sub ÷ G; > 58 *C*$^{\prime\prime}$ Arm
6$_{11}$ *ὁ ἱερεύς* 2°] sub ÷ G; > 58 *z*
7$_{2}$ *δώδεκα*] sub ÷ G; > 58 Arab
7$_{12}$ *ἄρχων*] sub ÷ G; pr ÷ Syh; > 319
7$_{85}$ *σίκλοι*] sub ÷ Syh; > 319 $^{\text{Lat}}$cod 100
7$_{86}$ *χρυσοῖ*] sub ÷ Syh; > 58
7$_{88}$ *ἄμωμοι*] sub ÷ Syh; > 58 413(spatium) 126 Arab
7$_{88}$ *μετά* 1° — *καί*] sub ÷ Procop 812 Syh; > 58 Aeth$^{\text{C}}$ Arab
8$_{13}$ *κυρίου καὶ ἔναντι*] sub ÷ Syh; > Aeth$^{\text{C}}$ Arab Sa
8$_{19}$ *ἀπόδομα*] sub ÷ Syh; > 58 Arab
9$_{8}$ *αὐτοῦ*] sub ÷ Syh; > 15-58 552 Aeth
9$_{10}$ *ἀνθρώπου*] sub ÷ Syh; > Arab Sa^{12}
9$_{14}$ *ἐν — ὑμῶν*] sub ÷ Syh; > Arab Bo
9$_{14}$ *αὐτό*] sub ÷ Syh; > 58 319 $^{\text{Lat}}$cod 100
9$_{18}$ *οἱ υἱοὶ Ἰσραήλ* 2°] sub ÷ Syh; > Arab
10$_{4}$ *πάντες*] pr ÷ Syh; > 58 *n*$^{-767}$ 527 319 Arm
11$_{1}$ *παρὰ κυρίου*] sub ÷ Syh$^{\text{T}}$; *παρά* sub ÷ Syh$^{\text{L}}$; om *παρά* Arab
11$_{8}$ *αὐτό* 1°] sub ÷ Syh; > *n* 527 121 628 319 Tht *Nm* 203 $^{\text{Lat}}$cod 100 Arm
11$_{8}$ *αὐτό* 2°] sub ÷ Syh; > *b* Tht *Nm* 203 $^{\text{Lat}}$codd 94—96 100 Arm
11$_{16}$ *αὐτὸς σύ*] sub ÷ Syh$^{\text{T}}$; > 58 Tht *Nm* 205$^{\text{te}}$
11$_{27}$ *λέγων*] sub ÷ Syh; > *b d*$^{(-44)}$ *n t* 126 Aeth Arm Sa
12$_{1}$ *Μωυσῆς*] sub ÷ G Syh; > Aeth$^{\text{C}}$ Arab
12$_{4}$ *εἰς* 2° — fin] sub ÷ G; > 58 Sa
12$_{5}$ *τοῦ μαρτυρίου*] sub ÷ G Syh; > Arab
12$_{6}$ *πρὸς αὐτούς*] sub ÷ G; > 58
13$_{3}$ *αὐτούς*] sub ÷ G Syh; > 29 Aeth Bo
13$_{24}$ *καὶ κατεσκέψαντο αὐτήν*] sub ÷ G Syh; > Arab
13$_{30}$ *καὶ ὁ Εὐαῖος*] sub ÷ G Syh; > Arab Bo
13$_{32}$ *οὐκ ἀναβαίνομεν ὅτι*] sub ÷ G Syh; > Arab
13$_{32}$ *μᾶλλον*] sub ÷ G Syh; > 126 799
14$_{10}$ *ἐν νεφέλῃ*] sub ÷ G; > 58 319
14$_{12}$ *καί* 3° — *σου*] sub ÷ G; *καὶ τὸν οἶκον* sub ÷ Syh; > Arab
14$_{18}$ *καὶ ἀληθινός*] sub ÷ G Syh; > Cyr VI 948 Arab
14$_{18}$ *καὶ ἁμαρτίας*] sub ÷ G Syh; > $^{\text{Lat}}$cod 100 Arab
14$_{18}$ *τὸν ἔνοχον*] sub ÷ G Syh; > Arab
14$_{22}$ *ταύτῃ*] sub ÷ G Syh; > B 58 *x* Aeth$^{\text{CG}}$ Arab Co
14$_{23}$ *ἀλλ᾽ — γῆν* 2°] sub ÷ G Syh; > Arab
14$_{31}$ *εἰς τὴν γῆν*] sub ÷ G; > 58 319 $^{\text{Lat}}$cod 100 GregIl *Tr* 11
14$_{31}$ *ὑμεῖς*] sub ÷ G; > 58
14$_{41}$ *ὑμῖν*] sub ÷ G(*υμεις**); sub ※ Syh$^{\text{L}}$(mend); > 58
15$_{4}$ *τοῦ οἰφί*] sub ÷ G; > $^{\text{Lat}}$cod 100

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15$_{14}$ *ἐν* 2° — *ὑμῶν* 1°] sub ÷ G Syh^{T}; > Arab
15$_{14}$ *ὑμεῖς*] sub ÷ G Syh^{L}; > Sa
15$_{14}$ *κυρίῳ* 2°] sub ÷ G Syh^{L}; > 58
15$_{19}$ *ἀφόρισμα*] sub ÷ G Syh^{L}; > ^{Lat}codd 91 92 94—96
15$_{20}$ *αὐτό*] sub ÷ Syh; > 58
15$_{23}$ *πρὸς ὑμᾶς* 2°] sub ÷ G Syh; > ^{Lat}cod 100 Arab
15$_{24}$ *ἄμωμον*] sub ÷ G(*αμνον*) Syh; > 75 Arab
15$_{27}$ *μίαν*] sub ÷ G; pr ÷ Syh; > 58 ^{Lat}Hi *C Pel* I 35
15$_{33}$ *υἱῶν Ἰσραήλ*] pr ÷ Syh; sub ÷ G; > 106 319
15$_{35}$ *λέγων*] sub ÷ G; > Arab
16$_{13}$ *τοῦτο*] sub ÷ G Syh; > 58 319 Bo
16$_{19}$ *αὐτοῦ*] sub ÷ G Syh; > 15 84*
16$_{25}$ *πάντες*] sub ÷ G Syh^{T}; > 58 319
16$_{30}$ *καί* 2° — *αὐτῶν* 2°] sub ÷ G Syh; om *καί* 2° — *αὐτῶν* 1° 58; > Arab = 𝔐
16$_{37}$ *τὰ χαλκᾶ*] pr ÷ Syh; sub ÷ G; > 58 Arab
16$_{39}$ *υἱὸς Ἀαρών*] sub ÷ G; > Arab
16$_{44}$ *καὶ Ἀαρών*] sub ÷ G Syh^{T}; > A* 551 Sa^{12}
16$_{46}$ *ἐπ' αὐτό* 2°] sub ÷ G Syh; > 125
17$_{8}$ *καὶ Ἀαρών*] sub ÷ G Syh^{T}; > 58 628 Arab
17$_{11}$ *καὶ Ἀαρών*] sub ÷ G Syh^{T}; > 58 Arab
18$_{1}$ *λέγων*] sub ÷ G Syh; > 72 528 125 126 ^{Lat}Ruf *Num* X inscr Arab Sa^{12}
18$_{3}$ *σου* 2°] sub ÷ Syh^{T}; > B V 58-82 x^{-527} $z^{-126\,628}$ 319 646 Aeth^{CG} Sa = Ra
18$_{8}$ *μοι*] pr ÷ Syh^{T}; > 58 120
18$_{8}$ *σου μετὰ σέ*] sub ÷ Syh^{L} | *μετὰ σέ*] pr ÷ Syh^{T}; > 58-72
18$_{26}$ *ὑμεῖς*] pr ÷ Syh^{L}; > 44
19$_{3}$ *εἰς τόπον καθαρόν*] sub ÷ G^{c} Syh; > 319 Arab
19$_{13}$ *ἐστιν* 2°] sub ÷ G; > 529*
19$_{14}$ *καὶ οὗτος*] sub ÷ Syh; *καί* sub ÷ G^{c}; om *καί* Bo
20$_{5}$ *τοῦτο*] sub ÷ G; > 72 71 ^{Lat}cod 100 Arm Bo Sa^{12}
20$_{12}$ *ὑμεῖς*] sub ÷ G Syh^{T}; > 58 Chr I 506 Bo
20$_{16}$ *κύριος*] sub ÷ G; > 58 552 *d* 53′ 126 Arab
20$_{17}$ *σου* 2°] sub ÷ Syh^{L}; > 16-46 Phil II 87^{UF} Aeth
20$_{20}$ *δι' ἐμοῦ*] sub ÷ G Syh; > ^{Lat}cod 100
20$_{25}$ *ἔναντι* — fin] sub ÷ Syh; > Arab
21$_{5}$ *τούτῳ*] sub ~ Syh^{L}; > B 29-426-707* 16-46 71-509 68′-120′ Arab Arm Sa = Ra
21$_{7}$ *πρὸς κύριον* 2°] sub ÷ Syh; > Cyr II 637 Arab
21$_{16}$ *πιεῖν*] sub ÷ Syh; > 58 551
21$_{21}$ *λόγοις εἰρηνικοῖς*] pr ÷ Syh^{T}; > 58 246 Arab Bo
21$_{22}$ *τῇ ὁδῷ πορευσόμεθα*] sub ÷ Syh^{L}; > 58 319 ^{Lat}PsAmbr *Mans* 41 Arab
21$_{22}$ *σου* 2°] sub ÷ Syh^{L}; > 128 319 ^{Lat}PsAmbr *Mans* 41
21$_{24}$ *ἐστιν*] pr ÷ Syh^{L}; > 58
22$_{6}$ *σύ* 1°] sub ÷ Syh; > *C*′′ 53′ 75 28-85′-321′ 527-619 318 *z* 55 59 319 ^{Lat}cod 100 Caes *Serm* CXIII 2 Ruf *Num* XIII 5 Bo
22$_{6}$ *σύ* 2°] sub ÷ Syh; > 72 44 527 392 ^{Lat}cod 100 Caes *Serm* CXIII 2 Ruf *Num* XIII 5 Arm Bo
22$_{10}$ *αὐτούς*] sub ÷ Syh^{L}; > 58 767 319 Bo
22$_{18}$ *ἐν* — fin] sub ÷ Syh^{T}; > 58 319 Arab
22$_{19}$ *ταύτην*] sub ÷ Syh; > 58
22$_{20}$ *οὗτοι*] pr ÷ Syh; > 58 ^{Lat}Aug *Num* 48
22$_{41}$ *τι*] sub ÷ Syh; > 82 *z*
23$_{3}$ *καί* 4° — *θεόν*] sub ÷ Syh; > 426 Arab
23$_{7}$ *μοι* 2°] pr ÷ Syh; > Co
23$_{17}$ *πάντες*] sub ÷ Syh^{T}; > 58
24$_{13}$ *αὐτό*] sub ÷ Syh^{T}; > 500 Aeth
25$_{2}$ *τῶν θυσιῶν αὐτῶν*] sub ÷ Syh; > 58 Arab
25$_{15}$ *Ὀμμώθ*] sub ÷ G Syh; > Arab
25$_{16}$ *λάλησον* — fin] sub ÷ G; > 58-426 417 84^{txt}(c pr m) 319 Arab

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26$_{9}$ *οὗτοί εἰσιν*] pr ÷ Syh^{T}; *εἰσιν* sub ÷ Syh^{L}; > *O*$^{-376}$ Co
26$_{10}$ *αὐτοῦ*] sub ÷ Syh^{L}; > Sa
26$_{61}$ *ἐν* 2° — fin] pr ÷ Syh; > Arab
27$_{2}$ *ἔναντι* 4°] sub ÷ Syh; > 58-618^{c} 44-125 71 126 319 Arab Sa^{5}
27$_{12}$ *Χανάαν*] sub ÷ Syh; > 129 392
27$_{12}$ *ἐν κατασχέσει*] sub ÷ Syh; > 58 Arab
27$_{13}$ *ἐν* — fin] sub ÷ Syh; > Arab
27$_{16}$ *ταύτης*] sub ÷ Syh; > 58
27$_{18}$ *λέγων*] sub ÷ Syh; > 58 Arab
28$_{2}$ *λέγων*] sub ÷ Syh; > 58-72-82 125 509 Aeth Arab Arm Bo Sa^{12}
28$_{5}$ *καὶ ποιήσεις*] sub ÷ Syh; om *ποιήσεις* 125
28$_{18}$ *ὑμῖν*] sub ÷ Syh; > 58 Sa
28$_{23}$ *τῆς διὰ παντός*] sub ÷ Syh; > 426 761 75 392
28$_{25}$ *ἐν αὐτῇ*] sub ÷ Syh; > 125 ^{Lat}cod 100
28$_{27}$ *ἀμώμους*] sub ÷ Syh; > 58 ^{Lat}cod 100 Arab
28$_{30}$ *περὶ ἁμαρτίας*] sub ÷ Syh; > 58 Arab
28$_{31}$ *μοι*] sub ÷ Syh; > 58 ^{Lat}cod 100 Arm
29$_{11}$ *ἐξιλάσασθαι περὶ ὑμῶν*] sub ÷ Syh; > 28-85^{txt} Arab
29$_{11}$ *κατά* — fin] sub ÷ Syh; > 426 Arab
29$_{12}$ *τούτου*] pr ÷ Syh; > Arab Co
29$_{12}$ *αὐτήν*] sub ÷ G; > V 58-618 106 ^{Lat}codd 100 104
29$_{13}$ *τῇ* 1° — *πρώτῃ*] sub ÷ G Syh; > Arab
29$_{24}$ *αὐτῶν* 4°] sub ÷ G; > 72
29$_{28}$ *ἐξ αἰγῶν*] sub ÷ G Syh; > 126
29$_{31}$ *ἐξ αἰγῶν*] sub ÷ G Syh; > 126
29$_{34}$ *ἐξ αἰγῶν*] sub ÷ G; > 126
29$_{37}$ *αὐτῶν* 4°] sub ÷ G Syh; > ^{Lat}codd 100 104
29$_{38}$ *ἐξ αἰγῶν*] sub ÷ G Syh; > 126
30$_{3}$ *ἄνθρωπος* 2°] sub ÷ G Syh; > 72 126 Cyr I 1060 Or II 306 ^{Lat}codd 100 104 Bo
30$_{6}$ *ἀνανεύων*] sub ÷ G Syh; > 125 767 Arm
30$_{9}$ *οὐ* — *αὐτῆς* 5°] sub ÷ G Syh; > 58-426
30$_{12}$ *αὐτῆς* 3°] sub ÷ G; > A F 15′-58-618*(c pr m)-707 *C*′′ 125 53′-56 *s*$^{(-85txt)}$ *y*$^{-392}$ *z*$^{-407}$ 55 59 416 624 646 ^{Lat}Aug *Num* LIX 2te
30$_{15}$ *αὐτῇ* 2°] sub ÷ (※*) G; > 72 246 ^{Lat}cod 100
31$_{8}$ *σύν* — fin] sub ÷ G; > 58-426 *d*$^{-106}$ 527 Arab
31$_{11}$ *αὐτῶν*] sub ÷ G; > 29-58 527 18
31$_{17}$ *πάσῃ*] sub ÷ G; > 58 Aeth
31$_{21}$ *τῆς παρατάξεως*] sub ÷ G; > 58 126 ^{Lat}codd 100 104
32$_{11}$ *οὗτοι*] *εκειναι* sub ÷ G; > 53′ Arm
32$_{11}$ *οἱ* 3° — *ἀγαθόν*] sub ÷ G; > 58 Aeth^{C} Arab
32$_{30}$ *εἰς* 1° — *Χανάαν* 1°] sub ÷ G; > 426 Arab
33$_{4}$ *ἐν γῇ Αἰγύπτῳ*] sub ÷ G Syh; > Arab
33$_{9}$ *παρά* — fin] sub ÷ G Syh; > Arab
33$_{36}$ *καί* 3° — *Φαράν*] sub ÷ G; > 426 Arab
33$_{52}$ *αὐτά*] sub ÷ G Syh; > 72-381′ *d* 664 55 799 ^{Lat}cod 104 Spec 44 Aeth Arm
33$_{54}$ *αὐτῶν* 1° B$^{(mg)}$ M′ V 963(vid) 58-376′-*oI* 56^{mg}-129-664 *n* *t*$^{(-84)}$ 509-527 *z* 319 ^{Lat}cod 100 Bo Sa^{1}] *ταυτην* 799; sub ÷ G Syh; > rell
34$_{13}$ *αὐτήν* 2°] sub ÷ G; > 57 129 Aeth
34$_{13}$ *Μανασσή*] sub ÷ G Syh; > 82
34$_{18}$ *ὑμῖν*] sub ÷ G(※*) Syh; > V 552
35$_{12}$ *τὸ αἷμα*] sub ÷ G Syh; > 72
35$_{21}$ *θανάτῳ* 2° — *φονεύων*] sub ÷ G; > V 58-72-381′-426 *b* 53′ 120
35$_{32}$ *ὁ μέγας*] sub ÷ G; > 58
36$_{1}$ *καί* 3° — *ἱερέως*] sub ÷ G Syh; > 426
36$_{13}$ *καὶ τὰ δικαιώματα*] sub ÷ G Syh; > 58 458

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Most of the above instances of omissions agreeing with 𝔐 are undoubtedly coincidences and should not be taken seriously. It is, however, not without significance that of witnesses to such omissions ms 58 heads the list with 73 followed by Arab with 66 instances. Next in order is Latin codex 100 with 25; 319, with 22, and 426, with 15. For Arab and the influence of Hebrew on it cf J W Wevers, The Textual Affinities of the Arabic Genesis of Bib. Nat.Arab 9, Studies of the Ancient Palestinian World, ed. by J. W. Wevers and D. B. Redford, Toronto 1971. That ms 58 gave evidence of post-hexaplaric activity was shown in THGD 43—47 for Deuteronomy.

From lists 1 and 2 it was evident that hex additions in the text tradition were to be found in O^{-58} more often than in the common witness of *O*. From *List 5* it would seem that the copyist of 58 often omitted materials under the asterisk. It is interesting to speculate whether this copyist tended to omit textual materials under hex signs without distinguishing asterisks and obeluses. On the whole, ms 58 seems to be the result of further hex activity beyond that of Origen. On the other hand, it also presents over against the text tradition as a whole an at times curiously expanded text; thus at 5_{27} ms 58 has introduced an interpretative gloss taken from Josephus *Antiq* III 273.

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Chapter 4 The Texts of B and A

It is the purpose of this study to examine the character of our two oldest complete texts of Numbers, to determine their place within the text history of the book, and to explore whether one can validly speak of a B vs an A text type. This last point is particularly important in the light of the tendency of scholars of former generations to limit Septuagint citations largely to these two codices. Thus Hatch-Redpath's well-known Concordance to the Septuagint is based principally on these two mss. Or if one reads the apparatus to the text of Numbers in Ra it is clear that except for an occasional hex reading Rahlfs limited himself to variants in A & B including the text of their correctors.

It should be said that this last-named practice is a most unfortunate one, particularly with reference to readings from B. The corrections in B are much later than B*, and only first hand corrections deserve to be cited. B^{c} should be regarded as an independent witness within the text history and not as an adjunct to B. Accordingly readings of A^{c} and B^{c} are disregarded in this essay. I have discussed the text of the B correctors in Numbers elsewhere (in a Festschrift for R. J. Williams).

A. The text of Numbers has been copied far more carefully by the B scribe than was the case in Deuteronomy (cf THGD 48f). The following list presents a list of errors in B caused by homoioteleuton or homoiarchon.

List 1

3$_{18}$ *αὐτῶν*] ⌒(19) B^{txt} 16-46 127^{txt} 509 628 Lat^{cod} 100
4$_{15}$ *ἅγια* 1°] ⌒2° B^{txt} 528 18 Bo
4$_{25}$ *μαρτυρίου*] ⌒(26) B^{txt} 707^{txt} *C*$^{-131mg}$-46-552^{txt}-615-761^{txt} 458 71
5$_{18}$ *τὴν θυσίαν* 1°] ⌒2° B* 130-321′
8$_{3}$ om *καθά* — fin B^{txt}
11$_{31}$ *ἐντεῦθεν* 1°] ⌒2° B* 618^{txt} *C*$^{-131mg}$-46 458-767 407 55 319 799
13$_{30}$ *καί* ult] ⌒(31) 1° B*
14$_{37}$ *ἄνθρωποι οἱ*] om *οἱ* B*
15$_{9}$ *τοῦ ἵν*] ⌒(10) B^{txt} *C*-46-57* 19 75′ 343 509 121 68′-120 319
16$_{7}$ *ἐπίθετε* 1°] ⌒2° B^{txt} 29 46-320 30′ 84 392
16$_{9}$ *κυρίου — συναγωγῆς* 2°] bis scr B
19$_{12}$ *τῇ* 6°] bis scr B*
19$_{19}$ *ἑβδόμῃ* 1°] ⌒2° B^{txt} 500-761 314 *d* 53′ 85^{txt}-343 *t* 59 Eus VI 12
21$_{18}$ *ἐν* 1°] ⌒2° B* 319 Aeth
27$_{13}$ *καί* 1°] ⌒2° B*(vid)
28$_{14}$ *ἵν* 1°] ⌒2° B^{txt}
30$_{15}$ om *ᾗ* — (16) *ἡμέραν* B*
33$_{53}$ *ἐν* 2°] ⌒(54) B^{txt} 106 53-246 84 Arm
35$_{24}$ *αἵμα*] ⌒(25) B* 16-528 53′ 126-128-669 319 Arab^{txt}
36$_{6}$ *γυναῖκες* 1°] ⌒2° B^{txt} 528-616^{txt} 767 *x*$^{-509}$ 318 628 Lat^{cod} 104 Aeth^{F}

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Compared to Deuteronomy the B text of Numbers is carefully copied; copyist errors due to homoioteleuton or homoiarchon are infrequent.

This conclusion is also confirmed by the fact that there obtain relatively few unique readings in B. The following list presents these readings for Numbers. By unique reading is meant a reading found only in B as far as the Greek evidence is concerned.

List 2

1$_{6}$ *Σουρισαδαί*] *σουρεισαδαι* B
1$_{14}$ *Ἐλισάφ*] *ελεισαφ* B
1$_{47}$ *πατριᾶς*] pr *της* B*
2$_{2}$ *σημέας*] *σημιας* B*
2$_{16}$ *τῆς*] pr *εκ* B*
2$_{18}$ om *υἱός* B* Aeth^{M}
2$_{21}$ *διακόσιοι*] *τετρακοσιοι* B*
2$_{26}$ *ἑπτακόσιοι*] *πεντακοσιοι* B*
3$_{27}$ *Ἰσααρίς*] *σαριεις* B*
3$_{33}$ *Μοολί*] *μολει* B*
3$_{35}$ *Ἀβιχάιλ*] *αβειχαιλ* B
4$_{18}$ *Λευιτῶν*] *πολειτων* B*
4$_{31}$ *αὐτῶν* 2°] *των* B*
5$_{6}$ *πλημμελήσῃ*] pr *πλημμελων* B*
5$_{18}$ *ὁ ἱερεὺς / τὴν γυναῖκα*] tr B
5$_{21}$ *ὅρκοις*] *λογοις* B
6$_{6}$ *τετελευτηκυίᾳ*] *-κυιη* B
7$_{15}$ *κριόν*] pr *και* B* Aeth Bo
7$_{17}$ *κριούς*] pr *και* B* Aeth Bo
7$_{30}$ *Σεδιούρ*] *εδισουρ* B*
7$_{60}$ *Γαδεωνί*] *γαδαιωνει* B
7$_{88}$ *τράγοι ἑξήκοντα*] post *ἑξήκοντα* 3° tr B*
8$_{13}$ om *καί* 2° B*
8$_{19}$ om *ἐν* 2° B
8$_{26}$ *ἐργᾶται*] *εργαζεται* B*
9$_{1}$ *Σινά*] *σεινα* B*
9$_{5}$ *Σινά*] *σεινα* B*
10$_{12}$ *Σινά*] *σεινα* B*
10$_{20}$ *Ἐλισάφ*] *ελεισαφ* B
10$_{36}$ *ἐν*] pr *και* B*
11$_{6}$ om *οὐδέν* B*
11$_{16}$ *οἶδας*] *οιδες* B*
11$_{20}$ *ὑμῶν*] + *κρεα* B*
11$_{21}$ *Μωυσῆς*] + *προς* $\overline{κν}$ B* ^{Lat}cod 100 Arab
11$_{21}$ *αὐτοῖς* 2°] + *φαγειν* B = Ra
11$_{33}$ *ἐπάταξεν κύριος*] tr B*
13$_{5}$ *Σαμού*] *σαμουηλ* B Syh
13$_{13}$ *Ἀμιήλ*] *αμειηλ* B
13$_{20}$ *ἀτειχίστοις*] *ατιχισταις* B*
13$_{24}$ *συκῶν*] *σικυων* B*
14$_{1}$ *φωνήν*] *φωνη* B ^{Lat}cod 100 Aeth
14$_{13}$ *ἀνήγαγες*] *ηγαγες* B*
15$_{16}$ om *ὑμῖν* 1° B*
15$_{31}$ *τὸ ῥῆμα*] *τα ρηματα* B*
15$_{33}$ *συλλέγοντα*] *-ντες* B*
15$_{39}$ om *ὑμεῖς* B*
16$_{3}$ *ἐπί* 1°] *οπισω* B*
16$_{7}$ *ἂν ἐκλέξηται*] *εκλεγεται* B*(vid)
16$_{14}$ *κλῆρον*] *καιρον* B
16$_{33}$ *αὐτοῖς*] *αυτων* B ^{Lat}cod 100 = Ra
16$_{38}$ *λεπίδας*] *-δες* B*
16$_{40}$ *προσέλθῃ*] *-θητε* B*
16$_{48}$ *θραῦσις*] + *εν τω λαω* B*
17$_{9}$ *ἔλαβον*] *εβαλεν* B
18$_{8}$ *τῶν* 1°] *αυτων* B*
19$_{14}$ *οἰκίᾳ* 1°] pr *τη* B*
19$_{18}$ *ὕσσωπον*] *-πιον* B*
20$_{22}$ om *ἡ* B*
21$_{1}$ *Χανανίς*] *χανανεις* B
21$_{1}$ *Ἀθαρίμ*] *-ρειν* B Sa^{4}
21$_{5}$ *ἵνα τί*] + *τουτο* B
21$_{7}$ *ἀφ' — fin*] sup ras B
21$_{11}$ *Ἀχελγαί*] *χαλγλει* B
21$_{13}$ *ἐξέχον*] *εξον* B*
21$_{20}$ *νάπην*] *ιανην* B
21$_{23}$ *Ἰάσσα*] *εισσα* B*
22$_{9}$ *πρός*] *παρα* B*
22$_{23}$ *ὁδοῦ*] + *αυτης* B*
22$_{36}$ *ἥ ἐστιν*] *ητις* B*(vid)
22$_{36}$ *ὁρίων* 1° 2°] *ορειων* B*
22$_{37}$ *ὄντως / οὐ δυνήσομαι*] tr B
24$_{1}$ om *αὐτοῦ* B*
24$_{4}$ *ὕπνῳ*] + ras 1—2 litt B
24$_{22}$ *Ἀσσύριοί*] *συριοι* B*
25$_{7}$ *Φινεές*] *φεινεες* B Sa^{1}
25$_{11}$ *υἱοῦ*] *υιος* B* ^{Lat}cod 100
25$_{14}$ *Μαδιανίτιδος*] *μαδειανειτιδος* B*
25$_{14}$ *Σαλώ*] *σαλμων* B Bo
26$_{5}$ *Φαλλού*] *φαυλου* B
26$_{17}$ *ἐγένοντο*] *-νετο* B*
26$_{18}$ *δῆμοι*] *δημω* B*
26$_{19}$ *Φουαί*] *φουει* B*
26$_{20}$ *Σαμράμ*] *σαμαραμ* B*
26$_{20}$ *Σαμραμί*] *σαμαρανει* B*
26$_{29}$ *Μελχιήλ*] *μελλιηλ* B*
26$_{29}$ *Μελχιηλί*] *μελλιηλει* B*
26$_{34}$ *Ἀχιεζερί*] *αχιεζειρει* B
26$_{48}$ *Ἀσιήλ*] *σαηλ* B*
26$_{48}$ *Ἀσιηλί*] *σαηλει* B*
26$_{49}$ *Σελλήμ*] *σελλη* B
26$_{50}$ *τεσσαράκοντα*] *τριακοντα* B*
26$_{61}$ *Σινά*] *σεινα* B*

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27_{14} *Καδής*] pr *εν* B Aeth Bo
28_{6} *Σινά*] *σεινα* B; *σει*[. . . 963
28_{8} *κυρίῳ*] $\overline{κυ}$ B*
28_{15} *κυρίῳ* 963] $\overline{κυ}$ B*
28_{19} om *ἑπτά* B^{txt}
28_{24} *κυρίῳ*] $\overline{κυ}$ B*
29_{6} *τὸ ὁλοκαύτωμα τό*] *τα ολοκαυτωματα* B*
29_{12} *κυρίῳ* 963] $\overline{κυ}$ B*
29_{13} *κυρίῳ*] $\overline{κυ}$ B*
29_{36} *κυρίῳ*] $\overline{κυ}$ B*
30_{9} *ἄν*] *εαν* B*
30_{12} *καὶ παρασιωπήσῃ* 963] > B*
31_{4} *χιλίους* 1°] *χειλιοι* B*
31_{42} *τοῦ* 963] > B*
32_{1} *πλῆθος* 1°] pr ras 2 litt B
32_{4} *παρέδωκεν*] *παραδεδωκεν* B
32_{24} *τῇ ἀποσκευῇ*] *την αποσκευην* B*
32_{24} *ποιήσετε*] pr *τουτο* B*
32_{36} *Ναμβρά*] *ναμραμ* B
32_{37} *Ἐλεαλή*] *λεαλημ* B*
32_{38} om *τήν* 2° B*
33_{20} *Ῥεμμών*] *ραμμων* B
33_{30} *Μασουρούθ*] *μασσουρωθ* B
34_{5} *τὰ ὅρια*] *α ορεια* B*
34_{9} *Ζεφρώνα*] *δεφρωνα* B* = Ra
34_{9} *Ἀσερναίν*] *αρσεναειμ* B*
34_{12} *ἔσται ὑμῖν*] tr B
34_{25} *Ἐλισαφάν*] *ελεισαφαν* B
34_{26} *Φαλτιήλ*] *φαλτειηλ* B
34_{28} *Βεναμιούδ*] *βενιαμειουδ* B*
34_{29} *οὗτοι οἷς*] *τουτοις* B
35_{14} *γῇ*] pr *τη* B
35_{28} om *καί* B*
35_{30} *ψυχήν* 2°] *ψυχης* B

It is clear from the brevity of this list that the text of Numbers has been much more carefully copied than that of Deuteronomy. Many of the variants obtain in the spelling of proper names in which B is notoriously inexact elsewhere as well. It should be noted that the B copyist commonly spelled *ι* as *ει* in proper names, e.g. *σεινα*, *ελεισαφ*, *αμειηλ*, *φαλτειηλ*. This particular itacism will not be recorded in the next list, which is an expansion of list 2 through variants which are almost unique to B. By almost unique is meant support by no more than three Greek witnesses beyond that of B. The purpose of this list is to discover whether there are any close relatives to B in the text tradition. It will of course also give some further insight into the character of B's textual aberrancy.

List 3

1_{4} *κατ' οἴκους*] pr *και* B* 128
1_{5} *Ρουβήν*] pr *υιων* B* V ^{Lat}cod 100 Arab
1_{45} *σύν*] *εν* B* 58-72 59
2_{8} *αὐτοῦ*] *αυτων* B 246^{c1} 509-527
3_{32} *καθεσταμένος*] *κατεστ.* (*-μμενος* 71) B G 71
3_{40} *λάβε* 803] *λαβετε* B F 71
3_{41} om *ἐν τοῖς κτήνεσιν* B^{txt} 669(1°)
3_{43} *διακόσιοι*] *-σιαι* B 414
3_{45} *λάβε*] *λαβετε* B* 127
3_{46} *τριῶν*] *τρεις* B* 376
3_{46} *διακοσίων*] *-σιοι* B* 376
4_{15} *οὐχ*] *ουκ* B* 58 30 318
4_{46} om *καί* 2° B*(|) 73*(c pr m)
4_{46} om *αὐτῶν* 1° B x^{-619} ^{Lat}cod 104 (vid) = Ra
4_{46} om *αὐτῶν* 2° B 71 ^{Lat}cod 104
5_{3} *οὐ*] + *μη* B Cyr I 977 = Ra
5_{4} om *τῷ* B 509
5_{13} *ᾗ* 2° 963] *ην* B Cyr I 909 = Ra
6_{26} *ἐπιφάναι* 963] pr *και* B* 121 ^{Lat}cod 100 FirmMat *Consult* II 5 Aeth Arab Arm
7_{20} *πλήρη* 963] *-ρης* B S 84 59
7_{29} *τράγους πέντε* 963] > B^{txt} F* (c pr m) 30-343
7_{62} *πλήρη*] *-ρης* B 707 84
7_{67} *πλήρη* 963] *-ρης* B 707 767 84
7_{84} om *τῶν ἀρχόντων* B* 319
7_{87} *βόες*] + *αι* B 318; cf *βοαι αι* 799
7_{88} *ἐγκαίνισις*] *-νωσις* (*ενκ.* 509) B 426 509 = Ra
8_{22} *καθά*] *καθως* B* 58-72 59 = Ra
8_{25} *ἐργᾶται*] *εργαζεται* B 130
9_{18} om *καί* B* 509-619 Sa
9_{21} om *καί* 4° — (22) *ἤ* B 129 71-509 Sa = Ra
10_{29} *Ὠβάβ*] *οβαβ* B 343 71 799 Procop 817
11_{32} *ἔψυξαν*] *εσφαξαν* B 509
11_{33} *λαόν*] + *αυτου* B* 44

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12_4 om *παραχρῆμα* B* 618^{txt} 126
12_4 om *εἰς* 1° B 72 59
12_{12} om *καί* B* 799 Bo
13_5 *Ζακχούρ*] ζακχυρ B 509
13_{22} *Ἐμάθ*] εφααθ B 376 509 ^{Lat}cod 100 Sa^1 = Ra
13_{24} *κλῆμα*] *κληματα* B 509 319
13_{33} *τῆς γῆς*] pr *επι* B* 610
14_1 *ἔδωκεν*] *ενεδωκεν* B 130^c-346^{mg} 319
14_{10} om *ἐν λίθοις* B* 126
14_{14} *σὺ πορεύῃ*] *συνπορευη* B* 129; cf *συμπορευη* B^c 376
15_{15} om *τάς* B 129 509 = Ra
15_{25} *ἐξιλάσεται*] + *περι αυτου* B* 19; cf + *περι αυτω* 458
15_{33} om *αὐτόν* 2° B 129 Arm
15_{36} *ἐλιθοβόλησαν*] *-σεν* B 767 527′
16_{17} *θυμίαμα*] *θυμιαματα* B* 72*
16_{46} *ἐξίλασαι*] *εξ(ε)ιλασεται* B* 126
16_{47} *ἐνῆρκτο*] *-κται* B* 29 106^c
17_2 om *αὐτοῦ* 2° B Cyr I 672
17_5 *ἄν*] *εαν* B 129 = Ra
18_1 om *καί* 4° B* V 246 458
18_8 *Ἀαρών*] *ααρων* B(|) 610*
18_9 om *αὐτῶν* 2° B* 72
18_{18} om *καθά* B* 318
18_{28} om *κυρίῳ* B 319 ^{Lat}cod 100 Arab
18_{30} *ἅλωνος*] *αλω* B G 71 Cyr I 844 = Ra
20_1 *πρώτῳ*] *τριτω* B* 106
20_5 *ἀνηγάγετε*] *-γαγες* B* 129 ^{Lat}cod 100
20_5 *τὸν πονηρόν* F^a] > B* F 59
20_8 *τὴν συναγωγήν* 1°] *τη συναγωγη* B 509
20_{28} om *αὐτά* B* 381′ 71 ^{Lat}cod 100 Aeth
21_4 om *τήν* B 82 54-75 = Ra
21_{24} *μαχαίρας*] *-ρης* B*(vid) 129 = Ra
22_6 *ἄν* 1°] *εαν* B 376 458 = Ra
22_6 *ἄν* 2°] *εαν* B 376 458 = Ra
22_8 *ἄν*] *εαν* B 376 Cyr I 440 = Ra
22_{15} *ἔτι*] post *Βαλάκ* tr B 29 = Ra
22_{29} om *μου* B 426
23_8 *ἀράσομαι*] *-σωμαι* B 75-767 = Ra
23_8 *καταράσομαι*] *-σωμαι* B 767* 30 = Ra
23_{22} om *ὁ* 1° B(|) 509 = Ra
24_6 *παράδεισοι*] *-σος* B* Eus VI 18 409
24_{11} *ἐστέρησέν*] *-ρεσεν* B* 509
25_7 *υἱοῦ*] $\overline{υς}$ B 509
25_{15} *Ὀμμώθ*] ομμοθ B 82-426 Sa^{11}
26_{26} *Ἀροαδί* 1° 2°] *αροδει* B* 71
26_{34} *Χελεκί*] *χελεγει* B 129 407 Arm; cf *χελεγι* 71 = Ra
26_{35} *Συχεμί*] *συχεμεει* B* 82
26_{36} om *τῷ* 2° B 82 509
26_{42} *Ἀχιράν*] *ιαχειραν* B V 509
26_{42} *Ἀχιρανί*] *ιαχειρανει* B V
26_{44} *Νοεμάν* 1°] *νοεμανει* B 129 30*
26_{60} *ἐγεννήθησαν*] *εγενηθησαν* B 58 71
27_8 *ᾗ*] *ην* B 71
27_{12} *πέραν*] *περα* B* 799
27_{14} *οὐχ*] *ουκ* B* 767 30 392
31_{23} om *ὅ* B* 730
31_{23} *ἄν*] *εαν* B* G = Ra
31_{30} *ἡμίσους*] *-συς* B* G 392
31_{30} *τοῦ* 2°] *τουτων* B* 53′
31_{36} *ἑπτακισχίλια*] *πεντακισχ(ε)ιλιαι* B* 407
31_{37} *ἑξακόσια*] *-σιοι* B*(vid) 376 528 527
32_{13} *κατερρέμβευσεν*] *κατερομβ.* (*-σαν* G*) B G
32_{17} *προφυλακή*] *-κην* B V 82 Cyr I 404
32_{42} *Κανάθ*] *κααθ* B 16-46 56
33_7 *Ἐϊρώθ*] *επιρωθ* B* 129 319 Arm
33_8 om *αὐτοί* B* 72 77 799 Bo
33_{13} *Αἰλούς*] *αιλειμ* B 509-619
33_{14} *Αἰλούς*] *αιλειμ* B 71′
33_{33} *Ἐτεβάθα*] *σετεβαθα* B* 54′ 619 ^{Lat}cod 100
33_{34} *ἐξ Ἐτεβάθα*] *εκ σετεβαθα* B* 246 54′ ^{Lat}cod 100
33_{44} *πέραν*] *περα* B* 799
33_{50} om *λέγων* B* 44 Arab
34_4 *Σέννα*] *ενναν* B 68′-120
34_{11} *Χενέρεθ*] *χεναρα* B 376 509 ^{Lat}codd 100 104(vid) Arm Bo = Ra
35_{14} om *τάς* 1° B* 528
35_{15} *καί* 2° 963] > B* 509 319
36_{10} *τῷ Μωυσῇ*] om *τῷ* B 527 = Ra

As might well be expected an examination of list 3 yields no clear results. If one disregards all correspondence occurring five times or less, the following results obtain: B and 509 agree 20 times; B and 71, 13 times; further agreements in descending order of frequency are: 129, ten times; 376, eight times; 72 and 319, six times, and Cyril, six times. That two members of the *x* group should head the group is not surprising in view of what was said about that group in chapter 1. Ms 129 belongs to the *f* group but it frequently diverges from it; when it does it often goes with B. That Cyril's text should be a B type text is particularly interesting since Cyril was an Alexandrian.

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In Deuteronomy it was noted that there were traces of recensional activity present in the B text. In the list below I give the instances where the text of B corresponds to 𝔐 over against Num. Should the reading of B be attested in Apparatus II that equation is given together with the source(s). Otherwise the text of 𝔐 is given for comparison.

List 4

1_{21} *ἐπίσκεψις*] επισκοπη B *O n* x^{-509} 18 319: = *o′* 85′-344
1_{47} *οὐ συνεπεσκέπησαν*] ουκ (ου G) επεσκ. (επισκ. 53) B O^{-58} *f* 75 x^{-527} 319 = Ra: = *α′ σ′ ϑ′* 85′-344 et *o′* 344
2_{10} *σὺν δυνάμει*] *δυναμις* B G-426 54′-75^{c} Arm(pr *et*) Syh: = *o′* 344
2_{31} *σὺν δυνάμει αὐτῶν*] sub ÷ Syh^{T}; > B V O^{-58}-707 *b* f^{-246} *x* 392 Cyr I 724 Lat^{cod} 100 Aeth Arab Co Syh^{L} = Ra 𝔐
3_{15} *κατὰ συγγενείας αὐτῶν* (*πᾶν*)] sub ÷ G Syh; > B *x* 55 Aeth^{C} Arab Sa: **כל** 𝔐
3_{16} *ἐπεσκέψατο*] *-ψαντο* B M′ *O* 106-125′ 767 *t* Aeth Arab Arm Bo Syh = Ra: = *o′* 344
4_{3} *ἕως*] pr *και* B F M′ V 833 *O*-29-707 19 d^{-125} *t* x^{-619} 392 *z* 59 799 Syh = Ra: **ועד** 𝔐
4_{14} *λειτουργοῦσιν*] + *επ αυτο* (*αυτω* Cyr) B V O^{-58} x^{-619} Cyr I 852 Arm Syh = Ra: **ישרתו עלין** 𝔐
4_{23} *καὶ* (*ποιεῖν*)] > B x^{-619} Arm Sa: **לעבד** 𝔐
4_{46} *κατ᾽ οἴκους*] pr *και* B Aeth: **ולבית** 𝔐
5_{10} *καὶ* (*ἀνήρ*)] > B* = Ra: **איש** 𝔐^{L}
6_{21} *τὸν* (*νόμον*) 963] > B M′ V 16-46 19 130-321′ x^{-619} 319 Cyr I 1053 = Ra: **תורת** 𝔐
7_{12} *τῇ ἡμέρᾳ*] pr *εν* B Cyr I 705: **ביום** 𝔐
8_{6} *τῶν* (*υἱῶν*) 963] > B O^{-58} d^{-610} 127-767 t^{-84} 509 55 319 = Ra: **בני** 𝔐
10_{12} *τοῦ* (*Σινά*)] > B V O^{-58} 44′-125 x^{-619} = Ra: **סיני** 𝔐
13_{28} *εἰς* (*ἦν*)] > B 46-413-550′ 610 x^{-509} 799: **אשר** 𝔐
14_{22} (*καὶ ἐν τῇ ἐρήμῳ*) *ταύτῃ*] sub ÷ G Syh; > B 58 *x* Aeth^{CG} Arab Co: **ובמדבר** 𝔐
14_{35} *ἢ μήν*] *ει μη* B* Arm: **אם לא** 𝔐
16_{9} *ὑμᾶς* / *ὁ θεὸς Ἰσραήλ*] tr B O^{-58} *d* 129 127 *t* 509 Cyr I 860 Syh = Ra: **אלהי ישראל אתכם** 𝔐
18_{3} (*τῆς σκηνῆς*) *σου*] sub ÷ Syh^{T}; > B V 58-82 x^{-527} $z^{-126\,628}$ 319 646 Aeth^{CG} Sa = Ra: **האהל** 𝔐
21_{5} (*ἀποκτεῖναι*) *ἡμᾶς*] > B V 381′-426 767 71-509 55 Cyr I 384: **למות** 𝔐
21_{5} (*τῷ διακένῳ*) *τούτῳ*] sub ~ Syh^{L}; > B 29-426-707* 16-46 71-509 68′-120′ Arab Arm Sa = Ra: **הקלקל** 𝔐
21_{13} *καὶ* (*ἐκεῖθεν*)] > B O^{-58}-82 $C^{\prime\prime\,-52′\,313\,417}$ d^{-44} 53′-129 n^{-458} *t* x^{-619} 68′-120′ Arab Arm^{te} Syh^{T}: **משם** 𝔐
21_{16} (*τοῦτό*) *ἐστιν* F^{b}] > B F 82-426-707* *f* n^{-458} 71-509 392 Aeth^{-CG} Syh: **הוא** 𝔐
21_{24} *Ἀμμάν* 2°] *αμμων* B V 426 *b* 246 767 30′ 18 319 Lat^{cod} 100 Arab Syh = Ra: **עמון** 𝔐
21_{26} *τῶν Ἀμορραίων*] + *εστιν* B O^{-58} 129 509 Syh: **האמרי הוא** 𝔐
22_{28} *πεποίηκάς*] *εποιησα* B O^{-58} 106 *n t* 527 = Ra: = *o′ οἱ λ′* 344
24_{8} *ὁ* (*θεός*)] > B V 82-426 d^{-44} *t* 71-509 319 Eus VI 409 Or IV 250 = Ra: **אל** 𝔐
25_{4} *τοὺς ἀρχηγούς*] pr *παντας* B F^{a} O^{-58}-82 *d* 53′ *n* 130^{mg} *t* 71-509 799 Phil III 223 Cyr I 908 IV 300 Lat^{codd} 91 92 94—96 100 Co Syh = Ra: = *o′ϑ′* 344
28_{20} (*καὶ*) *ἡ* (*θυσία αὐτῶν*)] > B *oI*$^{-15}$ Cyr I 1088: **וזמבחם** 𝔐
35_{32} *τῶν* (*φυγαδευτηρίων*) 963] > B* V 53′-129: **מקלטו** 𝔐
36_{3} *τὴν* (*κληρονομίαν*)] > B V G-82-426 *d* 129 *n t x* 319 = Ra: **נחלת** 𝔐

Not all of the instances in the above list are due to Hebrew influence. Particularly omissions which happen to correspond to 𝔐 may well be due to coincidence. Thus the omission of an article at 6_{21} 8_{6} 36_{3} only formally corresponds to 𝔐 and the correspondence has no significance. On the other hand, a number of instances in the list are clearly hex in origin. This certainly applies to the

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additions in 4$_{3\ 14}$ 21$_{26}$ 25$_{4}$ as well as to the change in word order at 16$_{9}$. The text of B is not entirely free from hex influence, but it is not an important factor; the text of B remains indeed the best witness to Num that we have.

B. Before comparing the text of B to that of A an investigation into the peculiarities of the A text would seem appropriate.

It should be noted that the ms contains a large number of readings sup ras. These readings are not included in the subsequent discussion.

List 5 presents unique readings of A; as in the case of list 2 uniqueness applies here only to the primary Greek tradition.

List 5

1$_{21}$ om *ἐκ — Ρουβήν* A*
1$_{32}$ *Μανασσή*] *μανν.* A Latcod 100
1$_{49}$ *υἱῶν Ἰσραήλ*] *των αδελφων αυτων* A*
2$_{3}$ *οἱ*] *ουτοι* A*
2$_{3}$ om *καὶ ὁ ἄρχων* A*
2$_{6}$ *τέσσαρες*] *τεσσερες* A
2$_{14}$ *φυλή*] *φυ* A
2$_{17}$ *μέσον*] pr *ανα* A
2$_{29}$ *Αἰνάν*] *αμαν* A
3$_{4}$ om *Ἀαρών* A*
3$_{9}$ *μοί*] *μονοι* A
3$_{15}$ *Λευί*] *ααρων* A*(vid)
3$_{20}$ *υἱοί*] pr *ουτοι* A Latcod 100
3$_{30}$ om *ὁ* A*
3$_{39}$ *μηνιαίου*] *μηνιου* A*
3$_{50}$ om *σίκλους* A = 𝔐
4$_{3}$ *εἴκοσι καὶ πέντε ἐτῶν*] *εικοσαετους* A; sed cf *κ ετους* 458
4$_{13}$ init — *ἐπιθήσει*] *και επιθησεις τον καλυπτηρα* A
4$_{18}$ *ὀλεθρεύσητε*] *εξολεθρ.* A
4$_{31}$ fin] + *της σκηνης* A
4$_{40}$ om init — *αὐτῶν* 1° A
4$_{40}$ *δισχίλιοι*] bis scr A*
4$_{48}$ *ὀγδοήκοντα*] *και πεντηκοντα* A
4$_{49}$ *ἐπεσκέψατο*] pr *ους* A
5$_{2}$ *παρεμβολῆς*] *συναγωγης* A
5$_{4}$ om *αὐτούς* A
6$_{4}$ *πάντων*] *πασων* A
6$_{5}$ *ὅσας* 963] *ας* A
6$_{12}$ *ὅτι*] *οτε* A
7$_{2}$ *παρεστηκότες*] *παραστηκοντες* A
7$_{6}$ *Λευίταις*] *λευιτας* A*
7$_{20}$ om *δέκα χρυσῶν* A^{txt}
7$_{62}$ *χρυσῶν*] *χρυσω* A*
7$_{69}$ *ἐνιαύσιον*] + *αμωμον* A
7$_{77}$ om *τό* A*
7$_{86}$ *θυμιάματος*] + *φιαλαι αργυραι δωδεκα* (*δεκα δεκα* pro *φ.α.δ.**) *η θυισκη εν τω σικλω των αγιων* A
8$_{4}$ om *αὐτῆς* 1° A
8$_{7}$ *ἁγνισμόν* 963] *αγνιασμον* A
8$_{7}$ *πᾶν* 963] > A
9$_{15}$ *σκηνῆς*] *γης* A
9$_{22}$ *παρεμβαλοῦσιν*] *-λωσιν* A
10$_{32}$ *ὅσα*] *α* A
10$_{33}$ *τοῦ ὄρους*] *τους ορους* A*
11$_{2}$ om *ὁ λαός* A*
11$_{10}$ *ἐπὶ τῆς θύρας*] *κατα την θυραν* A
11$_{10}$ *Μωυσῆ*] $\overline{κυ}$ A*(c pr m)
11$_{12}$ *ἔτεκον*] *τετοκα* A
12$_{10}$ *Ἀαρών*] *αρων* A*
13$_{15}$ *Ναβί*] *ναβα* A
13$_{17}$ *υἱόν*] *υιος* A
13$_{22}$ *κατεσκέψαντο*] *-ψατο* A*
13$_{23}$ *Ἀχιμάν*] *αχικαμ* A
13$_{23}$ *Σεσί*] *σεμει* A
14$_{3}$ *ἔσονται*] post *διαπραγήν* tr A
14$_{11}$ *σημείοις*] *θαυμασιοις* A
15$_{12}$ om *ἄν* A
15$_{16}$ *τῷ* 1°] *πρω* A
16$_{6}$ *αὐτοῦ*] *εαυτου* A
16$_{46}$ om *ὀργή* A*(vid)
17$_{3}$ *Ἀαρών*] *αυτου* A
18$_{2}$ om *σοι* 1° A
18$_{15}$ *πᾶν*] *πας* A
18$_{32}$ *οὐ λήμψεσθε*] *ουτοι λημψονται* A
19$_{11}$ *ἡμέρας*] + *εως εσπερας* A^{mg}
19$_{18}$ *τόν* 2°] *του* A
19$_{19}$ *τρίτῃ*] + *επι τα* A
20$_{15}$ *ἡμέρας πλείους*] post *Αἰγύπτιοι* tr A
20$_{19}$ *παρελευσόμεθα* 2°] *πορευομεθα* A
21$_{16}$ om *συνάγαγε τὸν λαόν* A
21$_{22}$ om *τῇ* A
21$_{32}$ *κατελάβοντο*] *-βετο* A Arm^{ap} Co
22$_{10}$ *αὐτούς*] *αγγελους* A
22$_{21}$ *ἀρχόντων*] *ανδρων* A
22$_{38}$ *τὸ στόμα*] *την καρδιαν* A
23$_{9}$ *βουνῶν*] pr *των* A
23$_{9}$ om *οὐ* A Aeth^{M}
24$_{1}$ *εὐλογεῖν*] *ευλογει* A*
24$_{4}$ *θεοῦ* 1°] + *ισχυρου* A
25$_{18}$ *ἀδελφήν*] pr *την* A
26$_{1}$ *Μωυσῆν*] + *λεγων* A

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26_{17} *Ἀσρών*] αστρων A
26_{38} *ἑπτακόσιοι*] πεντακοσιοι A
26_{39} *Σουτάλα*] θωσουσαλα A
26_{39} *Σουταλαΐ*] θουσαλαι A
26_{46} *Σαμί* 1°] σαμειδη A
26_{46} *Σαμί* 2°] σαμειδηι A
26_{46} *οὗτοι*] ουτω A*
27_{7} *ὀρθῶς* 963] pr ως A
27_{18} *ἐπιθήσεις* 963] -σει A*
28_{14} *αὐτῶν*] αυτω A
28_{17} *τούτου* 963] + ποιηθησεται A
28_{19} om *ἄμωμοι* A
28_{22} om *περὶ ἁμαρτίας* A
29_{21} *αὐτῶν* 1°] ∩2° A
30_{8} *ἀνήρ*] $\overline{\text{πηρ}}$ A*
30_{14} *ψυχήν* 963] αυτην A
31_{8} *ῥομφαίᾳ*] -φαιαις A $^{\text{Lat}}$cod 100
31_{17} *ἀποκτείνατε* 2°] -κτενειτε A
31_{22} *χαλκοῦ*] καλκου A
31_{23} *διελεύσεται* 2°] pr ου A
32_{4} *γῆ κτηνοτρόφος*] tr A
32_{7} *διαβῆναι* 963] αναβηναι A
32_{14} *ἐπὶ Ἰσραήλ* 963] επ ισραηλ A
32_{16} *ἀποσκευαῖς*] κατασκ. A
32_{17} *ἑαυτῶν*] -τω A
32_{21} *ἕως*] ως A
32_{26} *καί* 1° — *ἡμῶν* 2°] post *ἡμῶν* 3° tr A
32_{29} *Γάδ* 963] γαλααδ A
32_{35} *Σωφάρ*] pr γην A
32_{36} *Βαιθαράν*] -ρρα A
32_{36} om *καί* ult A
32_{38} *καί* 1°] pr και την βαμω A
33_{6} *Σοκχώθ*] σοκχω A
33_{9} *ὑδάτων*] bis scr A
33_{11} om *Σίν* A(|)
33_{12} om *Σίν* A(|)
33_{56} *ποιῆσαι*] ποιησεται A
34_{3} *λίβα* 1° 963] *βορρα* A
34_{6} *τὰ ὅρια* 2° 963] το οριον A = 𝔐
34_{17} *ὁ τοῦ*] υιος A
34_{24} *Σαβαθά*] -θαν A
35_{21} *ἀποκτενεῖ*] παταξει A
35_{25} *ἀποκαταστήσουσιν* — *συναγωγή* 2°] post *φυγαδευτηρίου* tr A
35_{33} *οὐκ ἐξιλασθήσεται*] ου μη εξιλ. A
36_{2} *κύριος δοῦναι*] tr A
36_{7} *καί* 963] > A
36_{9} om *οὐ* A
36_{12} *ἐγενήθησαν*] + αυτοις A Bo

The list of unique readings is not particularly large. Many of the readings are easily identified as copyist errors and are of no significance. Of more interest is an expanded list in which random support up to three Greek witnesses join A. This list might give indication of possible close textual relatives within the tradition. List 6 gives these instances.

List 6

1_{10} *Μανασσή*] μανν. A 458 121
1_{18} om *τήν* A 72
1_{33} *Μανασσή*] μανν. A 121 $^{\text{Lat}}$cod 100
1_{50} om *καί* ult A 59 319 Bo
2_{4} *ἐπεσκεμμένοι*] ηριθμημενοι (ηρηθ. M) A M^{mg} 121
2_{6} *ἐπεσκεμμένοι*] ηριθμημενοι (ηρηθ. M) A M^{mg} 121
2_{15} *ἐπεσκεμμένοι*] ηριθμημενοι A 121 319
2_{17} *τῶν* 2° F^{a}] > A* F
2_{17} *ἐξαροῦσιν*] αναζευξουσι(ν) A 118^{mg} 121 319
2_{20} *Μανασσή* 1°] μανν. A 121 $^{\text{Lat}}$cod 100
2_{20} *Μανασσή* 2°] μανν. A 458 121 $^{\text{Lat}}$cod 100
2_{25} *Ἀμισαδαί*] σαμισαδαι A 59
3_{3} *οἱ* 2°] pr και A 121
3_{13} *ἡγίασα*] -σας A 376 121
3_{15} *ἐπίσκεψαι*] -ψετε A* 121
3_{27} *Ἀμραμίς*] αμβρααμεις A 126
3_{34} om *πᾶν ἀρσενικόν* A* 414
4_{2} *Καάθ*] καθ A 343 509
4_{14} *διεμβαλοῦσιν*] εμβαλουσι(ν) A 121 126 59
4_{32} *κάλους*] κλαδους A 121^{txt}
5_{13} *ᾗ* 1° F^{b}] pr μη A F 55 799
5_{19} *ὑπό*] προς A Chr II 917
7_{12} *τῇ* 1° — *πρώτῃ*] post *αὐτοῦ* tr A 126 Arm Bo
7_{54} *Μανασσή*] μανν. A 127 121
9_{12} *συντρίψουσιν*] -ψεται A 767
9_{13} *ποιῆσαι*] pr του A 318
9_{13} *προσήνεγκεν*] -γκαν A* 28 121
10_{6} om *παρά* A 72
10_{23} *Μανασσή*] μανν. A 121
10_{29} *Μαδιανίτῃ*] -νιτι A 318
12_{8} *κυρίου*] μου A Cyr II 592
12_{10} *ἀπέστη*] απηλθεν A 376
12_{12} *γένηται*] γενοιτο A Phil I 81^{ap}
12_{15} *ἐκαθαρίσθη*] καθερισθη A 72
13_{4} *ἐξαπέστειλεν*] απεστ. A 126
13_{5} *Σαμού*] σαμαλιηλ A 72-618 19
13_{5} *Ζακχούρ*] ζαχρου A 121
13_{20} *αὐτῆς*] αυτην A 121

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14$_{31}$ ἔσεσθαι] εσονται A V 75 319 Aeth Arm Syh
14$_{33}$ ὑμῶν 2°] αυτων A 121
14$_{36}$ περί] επι A 125 527
15$_{2}$ κατοικήσεως] κατασχεσεως A 458 121
15$_{6}$ θυσίαν 1°] ⌒2° A 707^{txt} 416
15$_{20}$ ἀπαρχήν] -χων A 121
15$_{26}$ τῷ 2°] pr και A 121 55
17$_{8}$ ἐξήνεγκεν] εξηνθησεν A 55
19$_{12}$ ἔσται 1°] εστιν A 121 59
19$_{18}$ τραυματίου] -ματος A 121
20$_{5}$ σπείρεται] σπερειται (-τε 56) A 56* 121
20$_{19}$ τε] δε A 55
21$_{14}$ λέγεται] λεγετε A 120
21$_{18}$ Μανθαναίν] -νιν A 52-414 55* Arm
21$_{22}$ ἀμπελῶνα] + σου A 121
21$_{30}$ ἀπολεῖται] -λειτε A 376 509
22$_{6}$ ἄρασαί] καταρασαι A 121
22$_{6}$ εὐλογήσῃς] ευλογης A 121
22$_{8}$ ῥήματα] πραγμα A 426*(c pr m) Cyr I 440
22$_{18}$ Βαλαάμ] βαλαμ A 118′ ^{Lat}cod 100
22$_{18}$ om καί 2° — Βαλάκ 1° A* 125
22$_{18}$ καί 3°] η A 55
22$_{22}$ om καὶ αὐτὸς ἐπιβεβήκει A 121^{txt}
22$_{29}$ εἰ F^{b}] η A F 376
22$_{30}$ om σου 1° A 29 319
23$_{3}$ εἴ μοι] εμοι A* 59*
24$_{1}$ οἰωνοῖς] ονοις (ων. A) A* 318
24$_{21}$ Καιναῖον] καινεον A M^{txt} 30
26$_{20}$ Σαμράμ] αμβραν A 75 619
26$_{26}$ om τῷ 2° — fin A 707 509 121
26$_{32}$ Μανασσή] μανν. A 75′ 121 ^{Lat}cod 100
26$_{33}$ idem A V 458 121 ^{Lat}cod 100
26$_{38}$ idem A 75 121 ^{Lat}cod 100
26$_{40}$ Σουτάλα 963(vid)] θουσαλα A 53′ 68
26$_{42}$ Ἀχιρανί] αχιραι A 318
26$_{63}$ οἳ] οτι A 121
27$_{1}$ Μανασσή 963] μανν. A 458 121
27$_{11}$ om Ἰσραήλ A 73′
28$_{7}$ σπονδήν 1°] σπονδη A 55
28$_{23}$ om τῆς 2° A 44 121
29$_{8}$ ἄμωμοι] αμωμους A 129 121
30$_{3}$ κυρίῳ] pr τω A 739 767
30$_{6}$ πάσας 963] > A V 129-246
30$_{10}$ ὅσα ἄν] οσαν A 59
30$_{15}$ om τούς 2° A 730
31$_{22}$ χρυσίου] et ἀργυρίου tr A 127 121 Bo
32$_{2}$ ἄρχοντας] ανδρας A 392
32$_{11}$ om τῷ A 121
32$_{20}$ ἐξοπλίσησθε 963] -πλισθησεσθε (c var) A 59 319
32$_{22}$ om καί 4° A 321′ 628 Aeth
32$_{32}$ γῆν] pr την A 392 18-628
32$_{33}$ Μανασσή] μανν. A 458 121 ^{Lat}cod 100
32$_{39\ 40\ 41}$ idem A 458 121
32$_{42}$ Κανάθ] καναθ A 121
33$_{32}$ om τό A 121
34$_{8}$ Σαραδά] σαδαδακ A 29-58 55
34$_{13}$ Μανασσή] μανν. A 246 458 121 ^{Lat}cod 100
34$_{14}$ idem A 246 458 121
34$_{17}$ om ὑμῖν A 126 Sa
34$_{22}$ Ἐγλί] εκλι A 30′ ^{Lat}cod 104
34$_{23}$ Μανασσή] μανν. A 246 121
34$_{27}$ Ἀχιώρ] αχιωβ A 121 68′
35$_{3}$ om καί 3° — fin A 72 126 59 Arab: homoiot
35$_{25}$ αὐτοῦ 963] > A 707 84 Cyr I 581 VII 625 Aeth Arm
36$_{1}$ Μανασσή] μανν. A 75 121
36$_{3}$ προστεθήσεται] -σονται A 129
36$_{8}$ om ἐκ τῶν φυλῶν A 761
36$_{12}$ Μανασσή 963] μανν. A 121

An analysis of the above list shows that one manuscript stands out as closely related to codex A; ms 121 joins A in the list 51 times, whereas the next in line is ms. 458 with only 12, followed by 55 and 59 with eight each, and by 126 and 319 with six each. No other witness appears more than five times. The high number of agreements between A and 121 is in part due to the fact that the name Manasseh is commonly spelled with a double "n" in both witnesses. If these instances were to be disregarded there would still remain 32 agreements between A and 121, though only one would still obtain between A and 458. It is obvious that ms 121 is closely related to A.

In the next list possible recensional influence on the text of codex A is examined. All instances of correspondence between the text of A and that of $\mathfrak{M}$ over against Num are given in list 7. Since all instances equal $\mathfrak{M}$, that fact is not noted, but the $\mathfrak{M}$ text is given except where the variant text is attested in Apparatus II in which case that equation is recorded.

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1₄ *ἕκαστος* F^{a}] + *εκαστος* A F G-29-426 56 y^{-318} z^{-18} 59 624 Syh = *o′* 344
1₅ *τῶν* (*Ρουβήν*)] *τω* A 29 *d* n^{-767} 30 *t* 121 18 55* Arm: לראובן 𝔐
1₆ *τῶν* (*Συμεών*)] *τω* A 528-551 *d* n^{-767} *t* 121 18 Arm: לשמעון 𝔐
1₇ *τῶν* (*Ἰούδα*)] *τω* A *d* n^{-767} *t* 121 18 Arm: ליהודה 𝔐
1₁₈ *συνήγαγον*] *εξεκκλησιασαν* (c var) A M'^{txt} *oI*-29-707^{mg}(vid) *C″ b s* 318 55 624 = *oi λ′* 344^{txt}
1₄₉ *τὴν* (*Λευί*)] > A 72 *b* 106-125 127-458 x^{-527} 392 319 Cyr I 845: לוי 𝔐
1₅₁ *ἀναστήσουσιν*] + *αυτην* A *b* Co; + (※ G) *αυτην* (+ ※ Syh) *οι λευιται* (c var) *O*-707 44 *n t* 55 319 799 Arab Arm Syh: יקימו אתו הלוים 𝔐
2₁₇ *καθ᾽ ἡγεμονίαν*] *κατα ταγμα* (*-ματα* 131-528 *s* 126) A M'^{txt} 29-58^{txt}-72-*oI C″ b* 246 30′-85′^{txt}-321′^{txt}-343′ y^{-392} *z* 55 319 646 ^{Lat}cod 100: cf *σ′ κατὰ τάγματα* (*ταγμα* 85; *-τος* 130) 85′-344
2₁₇ fin B V 707 *d* f^{-246} *n t x* 392 59 799 Arm $Sa^{4\,12}$] + *αυτου* 376 C^{-16}-46-417 Bo; + av^{r} 16; + *αυτων* rell: = *α′ σ′ ϑ′ αὐτῶν* (aut *αυτου*) 85′-344
3₁₇ *οἱ* (*υἱοί*)] > A M′ G-64-426 C^{-16}-528 44-125 246 130-321′ x^{-509} $z^{-18\,126}$ 55 624 799: בני 𝔐
3₃₈ *ἁπτόμενος*] *προσπορευομενος* (*προπορ.* 618; *-ρεβομ.* 54) A M'^{txt} *oI*-29 16-46 *b* 54 28-30′-$85'^{txt}$-321′^{txt}-343′ 619 121 55: = *ϑ′* 344^{txt}
3₅₀ *σίκλους*] sub ÷ G Syh; > A: non hab 𝔐
4₈ (*καὶ διεμβαλοῦσιν*) *δι᾽ αὐτῆς*] > A F M′ *O″*$^{-58\,72}$ *C″ b s* 619 y^{-318} $z^{(-669^{txt})}$ 55 319 646 799 Aeth Arab Syh: ושמו 𝔐
4₈ *ἀναφορεῖς*] + *αυτης* (*αυτοις* 319*) A F M′ *O″*$^{-58\,72}$ *C″*$^{-52'}$ *b s* 619 y^{-318} $z^{(-669^{txt})}$ 55 319 646 799 Syh: בדיו 𝔐
4₉ *ἐλαίου*] + *αυτης* A F M′ *O″ C″ b* 107′-125 $f^{(-129^{txt})}$ *s* 619 *y z* 55 59 319 646 799 Arab Syh: שמנה 𝔐
4₁₄ *σκεύη* 1° B 72 *d n t* x^{-619} Cyr I 852 ^{Lat}cod 100 Arm Bo] + *αυτου* rell: כליו 𝔐
4₂₆ *περισσά*] + *αυτων* A F M′ V *O″*$^{-82}$ *C″ f* 767 *s* 619 *y z* 55 59 646 799 Arab Syh: מיתריהם 𝔐
4₂₆ *λειτουργικά*] + *αυτων* A F *O″*$^{-(72)\,82}$ *C″*$^{-16\,46}$ *f s* 619 *y z* 55 59 646 799 Aeth Arab Syh: עבדתם 𝔐
4₃₉ *ἕως*] pr (※ G Syh) *και* A *O*$^{-58}$ *b* ^{Lat}cod 100 Syh: ועד 𝔐
5₈ *ὁ ἀγχιστεύων*] om *ὁ* A *oI n* 130 68′ 55 Tht *Nm* 195: גאל 𝔐
6₅ *τοῦ ἁγνισμοῦ* B 963 58 127 84 x^{-619} Cyr I 1041 ^{Lat}cod 100 Arm Bo] *αφαγν.* 44; > 72 319; + (※ G; ÷ Syh mend) *αυτου* rell: נזרו 𝔐
6₁₉ *ἕνα ἄζυμον* 963] tr A V 376′-707-*oI C″*$^{-46^{s}}$ *b s* y^{-318} 55 319 624 799 ^{Lat}cod 100 Aeth: מצה אחת 𝔐
6₂₁ *τῆς* (*εὐχῆς αὐτοῦ*)] > A M′ *oI C″*$^{(-528^{txt}\,616)}$ $s^{(-130)}$ 71 121 55 624: נדרו 𝔐
8₁₂ *χεῖρας* 963] + (※ Syh) *αυτων* A *O*$^{-58}$ *b* 18′-126-628-669 ^{Lat}cod 100 Arm Co Syh: ידיהם 𝔐
8₂₁ (*τὰ*) *ἱμάτια* B *d* 127 *t* x^{-619} Arm] + *αυτων* rell: בגדיהם 𝔐
9₃ *ποιήσεις* 1°] *-σετε* A F M^{mg} 58-426^{c}-*oII*$^{-82}$ *C″*$^{-52'\,313*\,616}$ s^{-30} 121 68′-120′ 59 416 Aeth Arab Syh: תעשו 𝔐
9₃ *κατὰ καιρούς*] *κατα καιρον αυτου* A M′ *O′*-707 *b* 56′ 619 *y* 55 Syh: במועדו 𝔐
11₇ *εἶδος* 2° B 707 *f* 509 318 *z* 624 646 799 Bo^{B}] *ωσει* M′; *ως* 106 Sa^{5}; pr (※ Syh) *ως* rell: כעין 𝔐
11₁₅ *μου* / *τὴν κάκωσιν* B V *f n* x^{-619} 319 Cyr II 461 ^{Lat}cod 100] om *μου* Bo; tr rell: ברעתי 𝔐
11₂₈ *ἐκλεκτός* B V 376^{txt} 129 $n^{(-767)}$ *x* 319 Tht *Nm* 207 ^{Lat}codd 100 104(vid) Arm Bo] + *αυτου* rell: מבחריו 𝔐
11₂₈ *κύριε* B V 417^{txt} *d n* t^{-84} *x* 126 319 Tht *Nm* 206^{te} 207 ^{Lat}codd 100 104 Arm Co] + *μου* rell: אדני 𝔐
12₂ *ἡμῖν*] pr *εν* A: בנו 𝔐
13₂₆ *ἀπέστρεψαν*] *επεστρ.* A M′ 29-58-707-*oI C″*$^{-52'\,551}$ *b* 129 *n* $s^{-30'}$ y^{-392}: = *α′ ϑ′* 344
13₂₉ *ἐπ᾽ αὐτῆς*] *την γην* A F M′ *O″*$^{-376}$ *C″ b* 56′ *s y z* 59 624: בארץ 𝔐
13₂₉ *καὶ* (*μεγάλαι*)] > A F M′ 58-*oI*′ *C″* 56′ 30′-85′^{txt}-321′^{txt}-343′ 84 *y z* 55 59 624 799 ^{Lat}cod 100 Aeth Arab Syh: גדלת 𝔐

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13_{33} *πᾶς* B V 426 *x* Bo^{AB^c} Sa] *και* G *C''* 799; > Bo^{B*}; pr *και* rell: **וכל** 𝔐

14_{3} (*καὶ τὰ*) *παιδία* B M′ 129 *x* Cyr I 373] *τεκνα ημων b*; + *ημων* (*υμ.* 44-107′ 321) rell: **וטפנו** 𝔐

14_{22} *μου* / *τῆς φωνῆς* B M′ V *d* 129 *t x* Cyr II 609] tr rell: = *σ′* 344

14_{28} *ἢ μήν*] *ει μη* A G 417 56* 54 321 318 59^{c} 799 ^{Lat}cod 100 Arm: **אם לא** 𝔐

14_{44} *τὴν* (*κορυφήν*)] > A y^{-318}: **ראש** 𝔐

15_{3} (*καὶ*) *ποιήσεις*] *-σητε* (aut *-σετε* aut *-σατε*) A F M′ $O''^{-G\,82}$ *C''* *b d* 56 -129 *s t y* 18-68′-128-407-630-669^{c} 55 59 Cyr I 1029 verss: **ועשיתם** 𝔐

15_{4} *ἐν* 1° — fin] (c var) *εν τεταρτω του ιν ελαιω* A F M′ V $O''^{-29\,426}$ C''^{-414} b^{-19} *s* 392 55 59 319 624 Arab Sa Syh^{L}: **ברבעית ההין שמן** 𝔐

15_{8} *ἀπὸ τῶν βοῶν* / *ποιῆτε*] tr A F M′ *O''* *C''* *b* f^{-129} *s y z* 55 59 319 624 Cyr I 1029 ^{Lat}cod 100 Arab Bo Syh: **תעשה בן בקר** 𝔐

15_{28} fin B F V 72′ f^{-246} n^{-767} *x* 59 ^{Lat}cod 100 Aeth Arab Arm Sa] + (※ G^{c} Syh^{L}; ÷ G*) *και αφεθησεται* (c var) *αυτω* (> 82) rell: + **ונסלח לו** 𝔐

15_{32} *τῇ ἡμέρᾳ*] pr *εν* A 376 n^{-127} x^{-509} 318 319 ^{Lat}cod 100 Syh: **ביום** 𝔐

15_{34} *αὐτόν* 2°] *αυτω* A F 29-58-72-376 414 *b* 75 121 68-120′-122^{c}-628 55 59 319 ^{Lat}cod 100 Arm^{te} Bo Syh: **לו** 𝔐

16_{3} *καὶ εἶπαν* B V 72 *d n t x* 319 ^{Lat}cod 100 Arm Bo^{A}] + *προς* (> 376*) *αυτους* (*-τον* 15-64*vid) rell: **ויאמרו אלהם** 𝔐

16_{24} *Κόρε*] + (※ G 344 Syh; c var) *και δαθαν και αβιρων* A M′ *O′*-29-82-707^{mg} $C''^{-552\,txt\,761}$ *b* d^{-125} 246 n^{-458} *s t y z* 55 319 624 799 ^{Lat}cod 100 Aeth Arab Arm Bo Syh: **קרח דתן ואבירם** 𝔐

16_{27} *Κόρε*] + (※ G Syh; c var) *και δαθαν και αβιρων* A *O′*-29-82-707^{mg} *C''* *b d s t* y^{-392} 18′-126-628-630′ 55 624 Arab Syh: **קרח דתן ואבירם** 𝔐

16_{32} (*καὶ*) *ὅσα* B G-426 *b* 129 n^{-767} 509 319 ^{Lat}cod 100 Arm Co] pr *παντα* rell: **וכל אשר** 𝔐

16_{44} (*Μωυσῆν*) *καὶ Ἀαρών*] > A* 551 Sa^{12}: **משה** 𝔐

17_{10} *σημεῖον* B V 82 129 54-75′ *x* Cyr I 673] pr *και εις* 246; pr *et* Bo; *signi* ^{Lat}cod 100; > 319; pr *εις* rell: **לאות** 𝔐

18_{1} (*πατριᾶς*) *σου* B V 58 529 129 x^{-527} 126 Cyr I 837 Arab Co] + (※ Syh) *μετα σου* (> 628) rell: **אביך אתך** 𝔐

18_{5} (*καὶ*) *οὐκ ἔσται* B 82 129 730 *x* Bo] *ουκετι εσται* 381′ *b d n t* 392 799 ^{Lat}cod 100 MissMoz 85 Arm; + *ετι* (c var) rell: **ולא יהיה עוד** 𝔐

18_{8} *ἀπαρχῶν* B V 82 129 x^{-619} Cyr I 837 ^{Lat}cod 100 Sa] + *μου* rell: **תרומתי** 𝔐

18_{19} *σοὶ δέδωκα*] tr A F *O''*$^{-82}$ *C''* 56′ *s* 619 *y z* 55 59 624 646 799 Cyr I 840 Aeth Arab Syh: **נתתי לך** 𝔐

19_{5} *τὸ δέρμα* B 82 125 53′-129 x^{-619} ^{Lat}PsAug *Serm Cai* II 38.2] *τα κρεα* 319; + (※ G Syh^{L}) *αυτης* rell: **את ערה** 𝔐

19_{8} *τὸ σῶμα αὐτοῦ* B F 29-82 129 392 $Aeth^{-G}$] pr *υδατι* 628; *αὐτοῦ* sub ※ Syh^{L}; + (※ G Syh) *εν υδατι* $O^{(-376)}$ Syh; + *υδατι* rell: **בשרו במים** 𝔐

19_{16} *ἀνθρωπίνου*] *ανου* A *oI C''* *s* y^{-392} 55 646: = *α′* 344^{txt}

19_{19} *τῇ ἡμέρᾳ* 3°] pr *εν* A 82 414-550′ 54′-75 318 55: **ביום** 𝔐

20_{19} (*καὶ*) *τὰ κτήνη* B V 82 *d* n^{-767} *t* x^{-619} Phil II 87^{te} Sa^{12}] *pecora nostra* ^{Lat}cod 100 Aeth; + *μου* rell: **ומקני** 𝔐

20_{28} *Ἀαρών* 2° B F *oII* 414-529 125 *f* 71-509 392 *z* 59 799 ^{Lat}cod 100 $Aeth^{-C}$ Arab Arm Co] pr *εκει* 551 b^{-19}; + (※ Syh) *εκει* rell: **אהרן שם** 𝔐

21_{1} *Χανανίς*] *χαναναιος* A 72-426 56*(vid)-129-664 n^{-54} 527 Procop 856 ^{Lat}cod 100 Arab Arm^{ap} Bo $Sa^{10\,12}$: = *οἱ λ′* 108 Syh

22_{17} (*καὶ*) *ὅσα*] *παντα α* M′ 426-*oI*′$^{-29}$ *cI*-52′-313-417^{c}-422 56 28-30′-85-130^{txt}-$321'^{txt}$-343-344^{txt} y^{-392*} 799; pr *παντα* A F^{a} O^{-426} 16-46-414′ 246 619 *z* 55 59 Aeth Arab Bo Syh: **וכל אשר** 𝔐

22_{25} *Βαλαάμ*] + (※ Syh^{L}) *προς* (*εις* 344^{mg}) *τον τοιχον* A $O'^{(-15)}$-82 $C''^{(-46\,73'\,529)}$ 246 $s^{(-343)}$ 619 y^{-392} $z^{(-628)}$ ^{Lat}Aug *Num* 50 Arab Syh: + **אל הקיר** 𝔐

22_{28} (*καὶ*) *λέγει*] *ειπε(ν)* A M′ 82-376-*oI* *C''* $s^{-130^{mg}\,321'^{mg}}$ y^{-392} 55 319 ^{Lat}cod 100 Bo: **ותאמר** 𝔐

22_{30} (*τῆς*) *σήμερον ἡμέρας*] *ημερας ταυτης* A: **היום הזה** 𝔐

22_{33} *τρίτον τοῦτο*] tr A V 29 118′-537 106 129 767 30 *t* 319 Or IV 409 Aeth Arm Syh: **זה שלש** 𝔐

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22$_{33}$ *ἐξέκλινεν* 2° B *d* 129 *n t* x^{-619} 319 Aeth^{F} Co] + *απ εμου* rell: נטתה מפני 𝔐

22$_{34}$ *ἐν — συνάντησιν*] (c var) *εις συν. μοι εν τη οδω* A F M′ O''^{-72} *C''* 56′ *s* 619 *y z* 55 59 624 799 Aeth Arab Sa Syh: לקראתי בדרך 𝔐

24$_{2}$ *πνεῦμα θεοῦ / ἐπ' αὐτῷ*] tr A F O''^{-82} *C''* 56′ n^{-127} *s* 527-619 *y z* 55 59 799 ^{Lat}cod 100 Ruf *Num* XVII 2 Aeth Arab Syh: עליו רוח אלהים 𝔐

24$_{5}$ *σου / οἱ οἶκοι*] tr A F M′ $O''^{-82\,381'}$ $C''^{-552\,761}$ *s* 619 y^{-318} z^{-126} 55 319 799: אהליך 𝔐

24$_{10}$ *τρίτον τοῦτο*] tr A F M′ O'^{-376}-29-707 $C''^{-52'\,313\,761}$ 19 *d* 53′-56 *s* 527 *y* $z^{-68'\,120}$ 59 799 Arm Bo Syh: זה שלש פעמים 𝔐

25$_{4}$ *τῷ Μωυσῇ*] *προς μωυσην* (*-ση* M′; *μωσει* 72) A M′ 58-72-*oI d s t* 619 *y* 55 319: אל משה 𝔐

25$_{4}$ *κυρίῳ* B V 82 *d* 53′ n^{-75*} *t* 71-509 319 Cyr I 908 IV 300] > 75*; pr (※ G) *τω* rell: ליהוה 𝔐

26$_{58}$ *δῆμος ὁ Κόρε* B V 963 82 129 *n* 730 $t^{(-370)}$ x^{-619} 319 ^{Lat}cod 100 Arm Bo Sa^{5}] > Sa^{12}; post *Μουσί* tr rell: משפחת המושי משפחת הקרחי 𝔐

27$_{2}$ *συναγωγῆς*] pr *της* A V 58-72-426 551 *b* d^{-106} 129-246 458 121 126-128-628-630′ 59: העדה 𝔐

27$_{20}$ *οἱ* (*υἱοί*) 963] > A* 707 b^{-19} 75 30-343 126 319: בני 𝔐

28$_{9}$ *ἀναπεποιημένης ἐν ἐλαίῳ* B V 963 15-82 *d f n t* x^{-619} 121 319 Cyr I 1113 ^{Lat}cod 100 Arm Bo Sa^{1}] post *θυσίαν* tr rell: מנחה בלולה בשמן 𝔐

29$_{20}$ *τῇ ἡμέρᾳ*] pr *και* A 129 54 509 392 18 646 Aeth Arab Arm Bo^{B}: וביום 𝔐

30$_{6}$ *καὶ τοὺς ὁρισμούς*] + (※ Syh) *αυτης* A *O*-82-381′ *b* 106$^{(mg)}$ *n* 134 y^{-318} Cyr I 1060 ^{Lat}cod 100 Aug *Num* 57 Co Syh: ואסריה 𝔐

30$_{12}$ (*οἱ ὁρισμοὶ*) *αὐτῆς* 963] sub ÷ G; > A F 15′-58-618*(c pr m)-707 *C''* 125 53′-56 $s^{(-85\,txt)}$ y^{-392} z^{-407} 55 59 416 624 646 ^{Lat}Aug *Num* 59.2^{te}: אסר 𝔐

30$_{15}$ *ὁρισμούς*] + *αυτης* (*αυτους* 107*) A 426 *d* 127-458 730 *t* Arm^{ap} Sa: אסריה 𝔐

31$_{18}$ *πᾶσαν* B *O*$^{-376}$-82 129 x^{-527} 407 319 Syh] pr *και* rell: וכל 𝔐

31$_{27}$ *συναγωγῆς* 963] pr *της* (*τη* 75) A *O*$^{-426}$-381′ 414 106$^{(mg)}$ 129 *n* $t^{(-370)}$ 527 Cyr I 333bis: העדה 𝔐

31$_{32}$ (*καὶ*) *ἑβδομήκοντα*] + (※ G) *χιλιαδες* (c var) A F$^{c\,pr\,m}$ M′ G-29-426-707-*oI C''* b^{-19} 246 *s* y^{-392} $z^{-126\,407\,669*}$ 55 624 Syh: ושבעים אלף 𝔐

31$_{36}$ *τριακόσιαι* 963] + (※ G) *χιλιαδες* (c var) A F M′ $O''^{-72\,82}$ *C''* 56′ 28-85′-321′-344* 509 *y* $z^{-126\,407}$ 55 59 624 799 Aeth Arab Bo Syh: שלש מאות אלף 𝔐

32$_{9}$ *κύριος αὐτοῖς* B V 82-381′ 414 19′ *d* 129 *n t x* 318 407] *αυτους* $\overline{κς}$ 120; om *αὐτοῖς* 18; tr rell: להם יהוה 𝔐

32$_{29}$ *οἱ* (*υἱοὶ Γάδ*) 963] > A 15 44′-125 56 75′ 318 126-628 319: בני גד 𝔐

32$_{33}$ *Ἀμορραίων*] pr *των* A 58-376 73′ *b d f*$^{-129}$ n^{-458} *t* 55 799: האמרי 𝔐

33$_{3}$ *ἀπῆραν*] pr *και* A *O′ y*$^{-318}$ 18′-126-628-630′ 55 799 Aeth Sa Syh: = *o′ οἱ λ′* 344

33$_{14}$ *ἦν*] + *εκει* A F *O' C''* *b* 53′-56 s^{-30} y^{-318} 18-68′-120 59 ^{Lat}cod 100 Aeth Arab Sa Syh: היה שם 𝔐

33$_{14}$ *πιεῖν ἐκεῖ* B*] *ωστε πιειν* 343-344^{mg}; *ποιε(ι)ν* 767; tr B^{c} M′ V 15′ *d* 129-246 *t* x^{-527} 126-128-407-628-630′; om *ἐκεῖ* rell: לשתות 𝔐

33$_{53}$ *πάντας* (*τοὺς κατοικοῦντας τὴν γῆν*) B F^{a} M′ V 58-72-426 *d n t x* 407 ^{Lat}codd 100 104 Bo Sa^{1}] > rell: cf את הארץ 𝔐

33$_{54}$ (*τὴν γῆν*) *αὐτῶν* B$^{(mg)}$ M′ V 963(vid) 58-376′-*oI* 56^{mg}-129-664 *n* $t^{(-84)}$ 509-527 *z* 319 ^{Lat}cod 100 Bo Sa^{1}] *ταυτην* 799; sub ÷ G Syh; > rell: את הארץ 𝔐

34$_{7}$ *τὰ ὅρια / ὑμῖν* B 963 44′-107-610^{c} $t^{(-84)}$ 509 407 319 Sa^{1}] *τα ορια υμων* 125-610*; *υμιν ορια* 82 799; om *ὑμῖν* 53′ 126; tr rell: לכם גבול 𝔐

35$_{3}$ *αὐτοῖς / αἱ πόλεις* B F^{a} V 529 *b d* 129 n^{-75*} *t x* 120′ 319 Cyr I 864 ^{Lat}codd 100 104 Arm] *αυτοις πολει* 75*; *αι πολ. αυταις* 29; *αι πολ. αυτων* 72 53′ 121 68′-128-669; tr rell: להם הערים 𝔐

35$_{28}$ *καταφυγῆς* B V 82 106 129 n^{-75} *t x* 407-630 319 Sa] *φυγης αυτου* M′; *-φυλης αυτου* 618; + *αυτου* rell: מקלטו 𝔐

It is obviously not suggested that all the variants in list 7 are recensional in origin, since some of the correspondences are only formal. On the other hand, it is quite apparent that the A text has been substantially influenced by hex.

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Many popular hex readings are present in A, whereas B has only a few. In the case of widespread hex readings B usually supports the non-recensional text, whereas A supports the variant text. The contrast between this list and list 4 is indeed noteworthy in this respect.

C. It remains to be determined whether B and A represent different text types within the text tradition. List 8 details instances in which A witnesses to Num, and B along with no more than four text groups (random support being disregarded) supports a variant tradition. Support of a reading by a group means support by at least half the members of the group. The group support is in each case summarized in parentheses.

List 8

1_2 (*x*) om *νίῶν* B *x* Bas II 145 ^{Lat}cod 100
1_2 (*d n t x*) om *αὐτῶν* 1° B 414′ *d* n^{-767} *t x* 18 Bas II 145 Cyr VI 453 X 624 ^{Lat}cod 100 PsBas *Is* I 5 Arm
1_2 (*d n t x*) om *αὐτῶν* 2° B V *d* n^{-767} *t x* 18 319 Bas II 145 Cyr VI 453 X 624 ^{Lat}cod 100 Hi *Eph* II 3 PsBas *Is* I 5 Arm
1_2 (*d t x*) om *αὐτῶν* 3° B 19 *d* 127 *t x* 18 319 Cyr VI 453 X 624 ^{Lat}cod 100 Arm
1_{16} (*n x*) om *αὐτῶν* B V n^{-767} x^{-619} 18-628 319 ^{Lat}cod 100 Arm Bo^{B} = Ra
1_{33} (*d t*) *διακόσιοι*] *τριακοσιοι* B d^{-106c} 54′ *t* 392 799 ^{Lat}cod 100 Arm
1_{44} (*d t*) *ἐπεσκέψατο*] *-ψαντο* (*επισκ.* 107′) B F$^{c\ pr\ m}$ M′ *d* 127^{c} 74^{c}-76′ Aeth Arm Bo$^{AB^{c}}$ Sa^{1} Syh = Ra
1_{53} (*d n t*) *ἐναντίοι*] *εναντιον κυριου* B* M′^{mg} V *d* 54-75′ *t* = Ra
2_3 (*x*) *πρῶτοι*] *κατα νοτον* (*νωτον* 619) B *x* ^{Lat}cod 100
3_{32} (*d t*) *υἱός*] pr *o* B V 19 d^{-125} *t* 126 646 Bo = Ra
3_{40} (*n x*) om *αὐτῶν* B 54-75′ x^{-619} ^{Lat}codd 100 104 = Ra
4_{14} (*x*) *αὐτά*] *αυτο* B x^{-619} 392 18′-126-669 Cyr I 852
4_{19} (*y*) *εἰσπορευέσθωσαν*] *προσπορ.* B V 82 551* 509 y^{-121} 55 ^{Lat}cod 100 = Ra
4_{25} (*b*) *κατακάλυμμα*] *καλυμμα* B M V 707 *b* 84^{txt}(c pr m) 121 126 319 = Ra
4_{26} (*b x*) om *καί* 4° B *b* x^{-619} 392 319 ^{Lat}cod 100 Aeth^{M} Arm Bo Sa^{4} = Ra
4_{35} (*f x*) om *τὰ ἔργα* B *f* x^{-619} 319 ^{Lat}cod 100 Sa = Ra
4_{36} (*x*) *ἑπτακόσιοι*] *διακοσιοι* B 82 x^{-619} Sa = Ra
4_{46} (*x*) om *αὐτῶν* 1° B x^{-619} ^{Lat}cod 104(vid) = Ra
5_{10} (*s*) *ἑκάστου*] *-στω* B* 29 52′-313-414-417 28-30′-85-130^{txt}-321*-343′-346$^{(mg*)}$ 18-628 319 646
7_{15} (*f n x*) *ἕνα* 3° 963] > B F*(c pr m) V 29-82-707^{txt} *f* n^{-767} 730 x^{-619} 126-628 319 ^{Lat}cod 100 Aeth^{-C}
7_{77} (*oI x*) *Φαγαιήλ* 963] *φαγεηλ* B V *oI*$^{-15}$ 77 127 30 76 x^{-509} 392 Co
7_{86} (*oII b f*) *πλήρεις*] *-ρης* B F 381′-*oII*$^{(-72)}$ *b*$^{-537}$ 44 *f*$^{-56}$ 767 30-85*-343 84 71 628
8_{16} (*f*) *πάντων*] + *των* B* *f*$^{-129}$
8_{17} (*C*) *ἀνθρώπου* 963$^{c\ pr\ m}$] $\overline{ανω}$ ($\overline{ανω}$ 509) B *cI*′$^{-46}$ 509 646
8_{21} (*d t*) *ἔπλυναν*] *-ναντο* B M′ 15-376 *d* 56 127 *t* = Ra
9_8 (*n*) *πρὸς αὐτούς*] post *Μωυσῆς* tr B* 16-46 *n* 730 527 318
9_{13} (*n z*) *ἄν*] *εαν* B 29 129 *n* 527-619 *z* Cyr I 1081 = Ra
9_{13} (*O*) *μακράν*] *-ρα* B V *O*$^{-376}$-72 16^{c}-46-422 75-127 76 509 392 ^{Lat}cod 100 Arm Syh(vid) = Ra
9_{14} (*n*) om *οὕτως* B 129 n^{-767} 71-509 Aeth Arab Arm Co = Ra
10_3 (*z*) *σαλπιεῖς*] *σαλπισεις* B* 619 *z* = Ra
10_5 (*b d*) *παρεμβάλλουσαι*] *-βαλουσαι* B* V 72-618 52′-73′-551-616*-739 *b d* 56 54-767 370 71 18-126 55 59 646
10_{32} (*C s*) *ἄν*] *εαν* B* F 58-82-707 *C*′′$^{-528}$ *s* 392 59 = Ra
11_4 (*C*) *κρέα*] *κρεας* B* 618* *C*′′ 458* 71′ Chr I 476
11_{12} (*O f n x*) *τὸν πάντα*] tr B V *O*$^{-58}$ 422 *f n* x^{-619} Phil III 6 Chr I 476 Tht *Nm* 204^{ap} = Ra

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11_{26} (*x*) om τό B x^{-619}
11_{29} (*x*) μοι] εμε B x^{-527} 392
11_{34} (*x*) om ὅτι B *x*
11_{35} (*O n x*) om τῆς B F V *O*'$^{-29\,58}$ 129 54-75′ *x* 392 59 319 799 = Ra
12_{10} (*d n t x*) πρός] επι B V *d* 129 n^{-75} 321′^{mg} *t x* 319 Arab Arm Co = Ra
13_{3} (*x*) ἀποστελεῖς] -στειλας B x^{-509}
13_{8} (*x*) Ἰγαάλ] ιλααλ B *x*
13_{13} (*x*) Γαμαλί] γαμαι B *x* 319 Arm
13_{16} (*d*) Γουδιήλ] τουδιηλ B 107′-125 319
13_{20} (*f n*) εἰ 1°] *η* B F 29 528$^{(mg)}$-529* f^{-129} 54*-458-767 30 84$^{c\ vid}$ 509* 392* 68′-120 55*
13_{20} (*d f n*) εἰ 2°] *η* B 15-29-707 d^{-44} *f* n^{-127} 509 55 319 799 ^{Lat}cod 100
13_{21} (*f x*) εἰ 2°] *η* B F 29-82-381′ 313* *f* 458-767 x^{-527} 68′-120′ 319 799
13_{23} (*x*) Ἑνάκ F^{b}] εναχ B F 129 *x* Sa = Ra
13_{28} (*C*) ἤλθομεν] ηλθαμεν B G *C*′$^{-528\,616^{c}\,761^{c}}$-52*-313-417-551-615 343* 509 = Ra
13_{29} (*d n t x*) om αἱ B F*(c pr m) V 29 *d* n^{-767} *t x* Cyr I 373
13_{29} (*x*) Ἑνάκ] εναχ B 129 *x* Sa = Ra
13_{33} (*x*) ὑπερμήκεις] + εκει B x^{-509} ^{Lat}cod 100
14_{10} (*x*) om ἐν 3° B *x* Aeth
14_{13} (*t x*) ἐν] τη B 44′ 129 127-767 *t* x^{-509} = Ra
14_{23} (*C*) οὐκ 3°] ουχ B* *C*$^{-77}$-52-73′-313-615*-761* 392 126 319 799
14_{24} (*x*) om καί 2° B V 72 106 *x* 55 Cyr II 609 ^{Lat}cod 100 Aeth Arm Co = Ra
14_{27} (*d t*) om ἅ B* V d^{-44} 75 *t* 318 319 ^{Lat}cod 100 Sa
14_{27} (*b*) μου] εμου B V 108-118-314* 30′-321′^{c} 121 319 = Ra
14_{45} (*C*) Ἑρμά] ερμαν B V 376 *C*'' 130* 509 = Ra
15_{1} (*d t x*) ἐλάλησεν] ειπε(ν) B V *d* 129 *t x* Cyr I 1029 = Ra
15_{3} (*d t x*) κάρπωμα] ολοκαυτωματα B *d t x* Cyr I 1029 = Ra
15_{3} (*d n t x*) ὁλοκαύτωμα] ολοκαρπωμα (-μαν 509) B *d* 129 *n t x* 319* Cyr I 1029 = Ra
15_{6} (*O*) εἰς 1°] pr *η* B *O*$^{-58}$ 509-527 Syh = Ra
15_{12} (*d t*) οὕτως] ουτω B M $d^{(-610)}$ 54 *t* 509 128-628-630′ = Ra
15_{20} (*x*) ἄλωνος] αλω B x^{-509} Cyr VI 568 = Ra
15_{24} (*oII f*) ποιήσει] -ση B* F K M′ 15′-*oII*$^{-82}$ 46-422-500*-528-616^{c} f^{-129} 127 527 669*
15_{33} (*f n t*) ξύλα] + (+ εν 54-458) τη ημερα των σαββατων B *f* n^{-75} *t* 527 799 = Ra
15_{39} (*d n t x*) om ὀπίσω 2° B V *d* 129 n^{-767} *t x* 319 Tht *Nm* 211 ^{Lat}cod 100 Arm Co
16_{3} (*C*) Μωυσῆν] -ση B* 707 *C*''$^{-46\,422}$ 19 28-30′-85 55
16_{9} (*x z*) συναγωγῆς 2°] σκηνης B F^{a} 56′ *x z* 799 Cyr I 860 Sa
16_{18} (*s*) ἐπ' αὐτά 2°] επ αυτο B* V *s*$^{-30'\,343}$ Aeth = Ra
16_{26} (*d t x*) ὅσα] ων B M^{txt} V 376 *d* 129 *t x* = Ra
16_{41} (*n*) ἐπαύριον] αυριον B n^{-767} 509-527
18_{9} (*d n t x*) om τῆς B 82 *d* n^{-767} *t* x^{-619} Cyr I 837 = Ra
18_{10} (*cII*) φάγεται] φαγετε B 58 46-52′-417-616^{c} 130* 71 630 Bo
18_{12} (*x*) om καί 2° B 426 x^{-619}
18_{27} (*x*) ἄλωνος] αλω B 426 x^{-619} Cyr I 844 = Ra
18_{27} (*x*) om ὡς 2° B 129 x^{-619} 319 Cyr I 844 Bo Sa^{1} = Ra
18_{28} (*oII b s z*) ἄν] εαν B F 58-*oII*$^{-82}$ *b* 56′ *s* 619 392 *z* 59^{c} 319 Cyr I 844 = Ra
18_{29} (*x*) ἀπό 2°] pr *η* B V 129 x^{-619} 392 Cyr I 844 Sa^{1} = Ra
19_{20} (*d n t*) ἄν] εαν B 376′ 413 *d n t* 71 799 Eus VI 12 Tht *Nm* 215te = Ra
20_{4} (*t*) ἀνηγάγετε] -γαγες B* 129 74-76-84 71-509
20_{8} (*d*) ἐναντίον] εναντι B M′ 82 d^{-106} 71-509 646 = Ra
20_{27} (*O f n*) αὐτούς] αυτον B V *O*$^{-58}$ 414 *f*$^{-664}$ *n* 71-509 Arm Bo Sa^{4} Syh = Ra
20_{28} (*b d*) om τόν 1° B 16-46-414-552-761 *b* 107′-125 129 84 71-509 392 55^{txt}(c pr m) 319 = Ra
21_{9} (*oI n*) ἔδακεν] εδακνεν B *oI*$^{-15}$-29 537 n^{-767} 71′ 392 Cyr II 637 Arm Syh = Ra
21_{11} (*oI f*) κατ' (ἀνατολάς)] κατα B M′ 72-376-*oI* 16-46-422 537 610 *f*$^{-56}$ 458-767 84 527′ 126-669 799 = Ra
21_{12} (*d t*) Ζαρέδ] ζαρετ B 52* *d t* 318*(vid) = Ra
21_{13} (*f*) πέραν] περα B* 53′-129
21_{19} (*z*) Νααλιήλ 1°] μαναηλ B* V 376 129* 509 *z* Arm Sa

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21_{19} (*z*) *Νααλιήλ* 2°] *μαναηλ* B* V 509 *z* Arm
21_{22} (*f*) om *ἄν* B 53′-129 71-509 55 = Ra
21_{23} (*b*) *ὁρίων*] *ορειων* B* b^{-537}
22_{22} (*O d f t*) *ἐπορεύετο*] *-ρευθη* B V *O d* 53′-129 458 *t* 71-509 = Ra
22_{22} (*z*) *ἐνδιαβάλλειν*] *-βαλειν* B F^{b} V 82-426 125 30-343-344^{c} 509 18′-126-628-630′
22_{24} (*f*) *ἀμπελώνων*] *-λων* B V 53′-129 71(vid)-509 Or IV 409 = Ra
22_{25} (*b*) *ἑαυτήν*] *αυτον* B V *b* 127 71-509 319 ^{Lat}cod 100
22_{33} (*b x*) *νῦν*] + *ουν* B *b* x^{-619} ^{Lat}cod 100 = Ra
23_{12} (*b t*) *ἄν*] *εαν* B V 58 73′ *b* 106 127 *t* 71 59 = Ra
23_{17} (*C*) om *καί* 2° B* 15-58-72-82-618 *C*-46 53′ 767 527 ^{Lat}cod 100 Bo
24_{2} (*b*) *ἐπ᾽*] *εν* B b^{-19} Tht *Nm* 221 = Ra
24_{7} (*t z*) om *αὐτοῦ* 2° B 107′ 129 76-84-134 71-509 18′-126-628-630-669* Eus VI 409 Or IV 250 Arab Bo^{A} Sa
24_{16} (*f n t*) *ὑψίστου*] pr *παρα* (*παρ* 664; + *του* 84*) B V 82-376 106 f^{-56*} *n t* 71-509 392 319 Phil III 191 ^{Lat}codd 91 92 94—96 100 Bo = Ra
24_{21} (*b y*) *Καιναῖον*] *κεναιον* B 72 *b* 85 527-619 y^{-318} 68′
24_{22} (*n*) *νοσσία*] *νεοσσια* B* 82-426* 54′-75 = Ra
25_{2} (*O*) *τὰς θυσίας*] *ταις* (> Bas) *θυσιαις* B V O^{-58}-82 127 Bas II 629 Cyr III 397 Or I 7 = Ra
25_{6} (*n*) *ἐναντίον* 2°] *εναντι* B* n^{-127} 121 55 319 = Ra
26_{4} (*O n x*) *καί* 2°] pr *συ* (*σοι* 767) B V *O n* x^{-619} 407 ^{Lat}cod 100 Arm Syh
26_{27} (*n t*) *τεσσαράκοντα*] pr *τεσσαρες και* B F M′ V 29-58-82 129 n^{-458} 130^{mg}-$321'^{mg}$-344^{mg} *t* 509 318 407 59 Arm
26_{28} (*b*) *Ἰεσουί* 1°] *ιεσου* B* V *b* Arm = Ra
26_{51} (*d*) om *καί* 3° B* 417 *d* 767 84 128-669 319
26_{59} (*x*) *Ἀμράμ* 1°] *αυτου* B V 82-376′ 129 x^{-619} Arm Sa Syh^{txt} = Ra
27_{12} (*C b s*) *ὄρος* 2°] pr *το* B* $C''^{-16\,46}$ *b* 127-458 $s^{-30'}$ 509 392 59*(vid) 646
27_{22} (*f*) *ἐναντίον* 2°] *εναντι* B* 72-376 *f* = Ra
28_{11} (*b f n*) *νουμηνίαις* 963] *νεομ.* (*-ιαι* 19) B 58-426 *b f n* Cyr I 1116 = Ra
28_{19} (*d f n t*) *κάρπωμα*] *-ματα* B* K 58-82-426 d^{-44} *f* n^{-458} 74′-370 624 = Ra
28_{20} (*oII f*) om *ποιήσετε* B F V oII^{-29} *f* 71 120-128-630′ 319 Cyr I 1088 Aeth Arm Co= Ra
29_{12} (*f n*) *ἑορτάσετε* 963] *-σατε* B 82-376-618* 537 f^{-56} n^{-127} 30-343 134 392* 59 319 624
29_{13} (*n*) *κάρπωμα* 963] *-ματα* B* 58-82 n^{-458} Arm Sa = Ra
29_{15} (*f x*) *τέσσαρας καὶ δέκα*] *δεκα τεσσαρας* (c var) B M′ 82-376 77 *f x* 126-407 319
29_{17} (*f t x*) idem B M′ V 963 82-376′ 77-417 106 *f t x* 18-407-669
29_{20} (*d f t x*) idem B M′ V 82-376 77 $d^{(-106^{txt})}$ *f t x* 18-126-407
29_{26} (*d f t x*) idem B V 58-72-82-376 77 *d f t x* 407 416
30_{3} (*b*) *ἄν* 2°] *εαν* B G *b* 129 54 121 = Ra
30_{13} (*z*) *ἄν* 2° 963] *εαν* B G 509 18′-68′-120-630′ 646 = Ra
31_{10} (*O*) *κατοικίαις*] *οικιαις* B O^{-58} 129 509 319 = Ra
31_{28} (*x*) *ὄνων*] *αιγων* B F^{a} V 82 129 x^{-527} 407 319 Arm Sa = Ra
31_{36} (*x*) *πεντακόσια*] *-σιαι* B 127(vid) x^{-527} 407
31_{48} (*x*) *καθεσταμένοι*] *κατεστ.* (*-μμενοι* 767; *-σπαμ.* 527) B V 129 767 x^{-509} 407 319
31_{50} (*f*) *χλιδῶνα*] pr *και* B* 58 f^{-129} 319 Cyr I 340 $Aeth^{C}$ Bo
32_{6} (*t*) *πορεύσονται* 963] *πορευονται* B V 82 129 74′-76 509 18-407 55 ^{Lat}cod 104 = Ra
32_{25} (*x*) *ἐντέλλεται*] *εντελειται* B* x^{-509}
32_{30} (*f*) *διαβιβάσετε*] *-σατε* B 422-529 *f* 130-344* 527 392 120 55
32_{31} (*b n x*) om *αὐτοῦ* B F 29-72 *b* n^{-127} 30′-344 *x* 392 120′ 59 319 ^{Lat}codd 100 104
32_{33} (*oI z*) om *τῆς* 1° B* *oI*-29 413 18′-126-628-630′ 799
32_{39} (*x*) om *εἰς* B *x*
33_{3} (*x*) *Ῥαμεσσή*] *-σσων* (*-σων* 527; *-μαισων* 619; *-σσω* 509) B *x*
33_{5} (*f t*) *Σοκχώθ*] *σοχωθ* B* M′ 82-376^{c} 53′-129 54 730 74′-76-84*(c pr m) Sa^{12}
33_{17} (*O f x*) om *τῆς* B M′ V $O'^{-58\,72}$ *f* x^{-509} = Ra
33_{20} (*x*) *Λεβωνά*] *λεμωνα* (*-ννα* 509) B 767 *x* 407 = Ra
33_{21} (*x*) *Λεβωνά*] *λεμωνα* (*λαιμ.* 619; *-ννα* 509) B 767 *x* 407 = Ra
33_{22} (*d t*) *Μακελάθ*] *-λλαθ* B M′ V G 44-107′ 129 *t* 509 407 319 Arm = Ra

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33_{23} (*t*) idem B M′ V^{c} G 107′ 129 *t* 509 407 Arm = Ra
33_{29} (*d n t x*) *Ἀσελμωνά*] *σελμ.* B *d*$^{-125}$ 129 *n*$^{-54*767}$ *t x* 18 799 Arm Sa = Ra
33_{30} (*d n t*) idem B F^{a} V 44-107′ 129 *n t* 799 Arm Sa = Ra
33_{31} (*n x*) *Βαναιαχάν*] *βαναια* B V 376 54′-75 *x* 319 Sa^{1} = Ra
33_{32} (*n*) idem B V 54′-75 71′ Sa^{1} = Ra
33_{35} (*b d n t*) *ἐξ Ἐβρωνά*] *εκ σεβρ.* (*ξεβρ.* 118) B M′ 376 19′-118 *d n t* 71 392 59
33_{35} (*n*) *Γεσιών*] *γεσσ.* B* F^{a} 54-75′ 84 392 Lat^{cod} 104
33_{43} (*n*) *Ὠβώθ*] *σωβωθ* B V 54′-767 71-509 319
33_{44} (*n x*) *ἐξ Ὠβώθ*] *εκ σωβωθ* (c var) B M′ 58-72 *n x* 59 Sa^{1}
33_{54} (*n*) *ἄν*] *εαν* B* *n*$^{-75}$ = Ra
33_{55} (*n t*) *ἄν*] *εαν* B* V 376 106 *n t* 619 68′-120 319 = Ra
34_{13} (*d n t*) *κύριος*] + *τω μωυση* (*μωση n*) B* *d*$^{(-44)}$ 246 *n t* Syh = Ra
34_{23} (*b n*) *Οὐφίδ*] *σουφι* B M′ 376 *b* 129 *n*$^{-127}$ 71-509* Lat^{cod} 104 Arm^{ap} Sa
35_{7} (*x*) om *ἅς* B V 82 129 344^{txt} *x* 407 319 Lat^{cod} 100 Arm = Ra
36_{7} (*x*) *προσκολληθήσονται* 963] pr *και* B *x*

Many of the variants in the above list are noted as "= Ra." For a discussion of their secondary nature cf chapter 6.

A more precise statement on the relations of the B text to the text tradition can now be made by noting the number of instances in which the B variant is supported by the individual text groups. To make the statement more complete those instances from list 4 in which no more than four text groups support a B reading are added to the statistics from list 8.

In the table below the vertical column designated *A* shows the number of instances a single text group supports a B reading; column *B* shows the number of instances in which a B reading is also supported by two text groups; column *C*, by three text groups, and column *D*, by four such. The last column gives the total number of these instances. Throughout this table random support is disregarded. No distinction has been made among the catena groups, i.e. among sub groups and/or *C*. Among the hex witnesses support by one or both sub groups but not by *O* is given separately.

	A	*B*	*C*	*D*	*Total*
O	4	2	8	5	19
oI or *oII*	2	6	1	1	10
C	7	1	1	—	9
b	8	7	4	3	22
d	3	12	11	16	42
f	8	10	10	6	34
n	11	13	14	13	51
s	2	1	1	1	5
t	3	17	13	16	49
x	37	15	12	14	78
y	1	1	—	—	2
z	5	5	—	1	11

From this table it is obvious that *oI*/*oII C*'' *s y* and *z* are only tangentially influenced by a B type text. As has already been mentioned in chapter 1 above,

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x is closely related to B; it is clear from the above table that the relationship is closer than that of any other group. Thus out of 91 instances in which the B reading is supported by only one group it is x 37 times, whereas the next in order is n with only 11. From the total number in the final column it appears that the Byzantine groups are also significantly related to B in the text tradition, n being represented 51 times, t, 49, and d 42 times. Group f comes next with 34, followed by b with 22, and O with 19. The remainder, as indicated above, is insignificant.

In the final list the same conditions imposed on the B variants in list 8 are here imposed on variants found in codex A. As for list 8 the support by groups is summarized in parentheses. For the s group a majority of $85'^{mg}$-$321'^{mg}$-344^{mg} is included as an s reading as well.

List 9

1_5 (*C f s*) *Σεδιούρ*] *εδιουρ* A G $C''^{-46\,52'\,413\,528}$ 53′-56^{c}-246 *s* 121
1_{30} (*x*) *υἱοῖς* 2°] *υιος* A* x^{-509} 121 55
1_{47} (*oI C s*) om *φυλῆς* A *oI*-29 $C''^{-131^{c}\,(414')}$ *s* 121 55 424 624
2_2 (*oI y*) *κατά* 2°] *και* (> 318 416) *κατα τας* A M′ *oI* y^{-392} 55
2_2 (*C d s z*) *ἐναντίοι*] *εναντιον* $\overline{κν}$ A 82-707^{c} *C′*-46 107′-125 127 85′-321-343′-346^{c} 76 121 $z^{-122*\,126}$ 646
2_9 (*b s*) *ἐξαροῦσιν*] *αναζευξουσι(ν)* A M′^{mg} b^{-537} $85'^{mg}$-$321'^{mg}$ 121 319
2_{11} (*b*) *ἐπεσκεμμένοι*] *ηριθμημενοι* A *b* 121 319 ^{Lat}cod 100
2_{13} (*b*) idem A *b* 121 319 ^{Lat}cod 100
2_{16} (*oI C b s*) idem A *oI*-29 C'' *b* 30′-$85'^{txt}$-321-343′-346^{txt} 121 55 319 646 ^{Lat}cod 100
2_{16} (*oI b z*) *ἑκατὸν πεντήκοντα μία*] *μια και* (> 68′-120′) *πεντ. και εκατον* A M′ *oI*-29 *b* 121 $z^{-18\,126}$ 55
2_{16} (*b s*) *ἐξαροῦσιν*] *αναζευξουσιν* A M′^{mg} *b* $85'^{mg}$-$321'^{mg}$ 121 319
2_{18} (*O C*) *παρά*] *κατα* A F^{a} M′^{mg} V *O* $C''^{-131^{c}}$ 767 121 126-128-628-669 55 319 646
2_{21} (*d n t*) *διακόσιοι*] *τριακοσιοι* A*(vid) V 413*(c pr m) *d* n^{-767} *t* 55 799 ^{Lat}cod 100 Arm
2_{24} (*oI C b s*) *ἐπεσκεμμένοι*] *ηριθμημενοι* A *oI*-29 C''^{-551} $b^{(-19)}$ 30′-$85'^{txt}$-321′-343′ 121 55 319 646 ^{Lat}cod 100
2_{24} (*b s*) *ἐξαροῦσιν*] *αναζευξουσιν* A M′^{mg} *b* 130^{mg}-$321'^{mg}$-344^{mg} 121
2_{26} (*d t x*) *δύναμις*] *-μεις* A 376-707* *d* 56^{c} 458-767 321 *t x* 68′-120′ 55
2_{26} (*b*) *ἐπεσκεμμένοι*] *ηριθμημενοι* A *b* 319 ^{Lat}cod 100
2_{28} (*d t x*) *δύναμις*] *-μεις* A* 376 d^{-44} 56^{c} 458-767 *t x* 68′-120′ 55
2_{31} (*C b s*) *ἐπεσκεμμένοι*] *αριθμηθεντες* A 15-29 C'' 118′-537 *s* 121 55 319 624 646
2_{31} (*oI C s*) *ἑκατόν — χιλιάδες*] *επτα και πεντηκοντα και εκατον χιλιαδες* A M′ 29-58-*oI* C'' $s^{-343^{mg}}$ 121 55 319 624 646
3_1 (*d n t*) *ὄρει*] pr *τω* A 72 *d* 246 *n t* 121
3_3 (*oI z*) *ἱερατεύειν*] pr *του* A M′ *oI*-29 121 *z* 55 646
3_{15} (*b*) *ἐπισκέψῃ*] *αριθμησονται* A *b*
3_{16} (*oI C b s*) *ἐπεσκέψατο*] *ηριθμησεν* A *oI*-$29\text{-}707^{(mg)}$(vid) C'' *b* 28-30′-$85\text{-}130^{txt}$-$321'^{txt}$-343′ 121 55 319 624 Sa^{4}
3_{16} (*oI b*) *ὃν τρόπον*] *καθα* A *oI*-29 *b* 54 121 55 624
3_{25} (*f*) om *τῆς θύρας* A* 16-46 56′-129 509 18-126-628 55^{txt} 799 Arm
3_{27} (*d t y*) *Ἰσαρίς*] *σααρεις* A G-426 *d t* y^{-318} 55 59 Arm
3_{36} (*d t*) *αὐτῆς* 3°] *αυτων* A*(vid) *d t* Aeth
3_{37} (*b y*) *κάλους*] *κλαδους* A *b* y^{-392}
4_5 (*C*) *κιβωτόν* 803] *σκηνην* A V 833 C''^{-528} 125-610 730 76 18 319 424
4_{11} (*b n*) *δερματίνῳ* 803] *-ματι* A 707 *b* $n^{(-767)}$ Aeth
4_{12} (*b n*) *δερματίνῳ* 803] *-ματι*(bis scr 118′) A *b n* Aeth

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4_{14} (*C*) ὅσοις] οσοι A *C*'' $^{-16\,46\,77\,528\,529^{c}}$ 19′ 121 126 59
4_{23} (*z*) ἐν τῇ σκηνῇ] της σκηνης A 121 *z* Arm
4_{24} (*b f n*) om τοῦ 2° A G-376 52-417-552 *b* 125 $f^{(-129^{txt})}$ n^{-767} 121 55
4_{25} (*C f n s*) κάλυμμα 1°] κατακαλ. A B^{c} F M′ 58-64-381 *C*'' $^{-52\,77^{*}\,320\,414\,528}$ 56-129-246^{c} n^{-75} $s^{-321^{*}\,(343)}$ 318 59
4_{25} (*oI f y*) αὐτῆς 2°] αυτην A M′ 29-58-72-*oI f* 71 y^{-392} 55 59 646
4_{33} (*oI f y z*) υἱοῦ] pr του A 426-*oI f* 619 y^{-392} *z* 646
4_{35} (*oI*) ἐν τῇ σκηνῇ] της σκηνης A M′ 29-58-*oI* 619 121 68′-120 55 59 Aeth
4_{36} (*z*) ἑπτακόσιοι] τριακοσιοι (-σια 18) A 15 121 18′-126-628-669 55
4_{44} (*oI*′ *C n s*) ἐγενήθη] εγενετο A F 58-*oI*′ *C*'' *n s* 619 392 68′-120′ 55 59 319 646 799
4_{44} (*oI*) om αὐτῶν 1° A 58-*oI*$^{-64^{txt}}$ 414 125 767 619 318 55 59
5_{7} (*oI C s*) ἐποίησεν] ημαρτε(ν) A M′^{mg} *oI C*'' 28-30′-85′^{txt}-321′^{txt}-343′ 55 646
6_{12} (*C s y*) ἠγιάσθη] ηγιασε(ν) A 707 *C*'' 127-767 28-30′-85-130^{txt}-343-344^{txt} $y^{-121^{c}}$ 55 319 624 Cyr I 1041
7_{51} (*n*) ἕνα 3° 963] > A V 82-707 54-75′ 28-130-343′ 509 68*-120-122 ^{Lat}codd 100 104 Aeth^{-CH}
7_{57} (*f n*) ἕνα 3° 963] > A 707 f^{-246} 54-75′ 343-730 509 120′-122 ^{Lat}codd 100 104 Aeth^{M}
7_{63} (*n y*) om ἕνα 3° A V 82-707 413 54-75′ 343 509 y^{-318} ^{Lat}codd 100 104
7_{75} (*x*) ἕνα 3° 963] > A V 82 16-46-528 767 x^{-619} 18-126
7_{81} (*n x*) ἕνα 3° 963] > A* V 29^{txt}(c pr m)-82 529 107′ 56 n^{-767} x^{-619} 392 120 319 ^{Lat}cod 100
8_{13} (*oI C s y*) ἔναντι κυρίου 2°] $\overline{κω}$ A *oI C*'' $s^{-85'^{mg}\,346^{mg}}$ y^{-392} 55 319 624 ^{Lat}cod 100 Aeth
8_{24} (*C s*) τοῦτο] τουτ (του 28*) A F 15*-707 *C*''$^{-46}$ 28-85-343′-730 121 68′-120′ 59 424
9_{17} (*oI d n t*) παρενέβαλον] -λλον A F M′ 15-29-58-64^{c}-381-707 57-313-422 125′-610^{c} 56 54′-458 321′-344-730 *t* 121 Aeth Arm Sa
9_{20} (*oI C s y*) ἀπαροῦσιν] εξαρουσι(ν) A M′ *oI C*''$^{-414}$ 127^{c} 28-30′-85′^{txt}-321′^{txt}-343′ 619 y^{-392} 55 319 646
9_{22} (*C*) om τῆς νεφέλης σκιαζούσης A F 376 *cI*$^{-57}$-551 121
10_{9} (*oI C s y*) σημανεῖτε] σαλπιειτε A M^{mg} V *oI C*'' 44 $s^{-130^{mg}\,321'^{mg}}$ y^{-392} 126 55 319 416 ^{Lat}Or *Matth* 52
10_{14} (*oI C s y*) υἱῶν] pr των A 58-*oI C*''$^{-(57)\,529}$ *s* 619 y^{-392}
10_{25} (*oI C s*) Ἀμισαδαί] μισαδαι A *oI*$^{-64}$ *C*''$^{-73^{*}}$ s^{-30} 121 55
10_{30} (*O C s y*) ἀλλά] αλλ A V *O*$^{-376}$-15-72′ *C*''$^{-422\,529}$ 75 $s^{-321^{*}}$ 509 y^{-392} 18 55 59 319
10_{31} (*O f n y*) ἐγκαταλίπῃς] -λειπης A F M′ *O*-29-64-381-618*-707 52′-313-417 *f* 54-75′ 30-343′ 134* 509 y^{-392} 55 319
11_{10} (*C f n*) ἕκαστον] -στος A *C*''$^{-528}$ *f* 54-75′ 509 669* 55 Or II 388
11_{12} (*oI y*) om τήν A *oI* y^{-392} 55 624
11_{13} (*oI y*) om μοι A M′ *oI* y^{-392} 55 624
11_{15} (*z*) οὕτως] ουτω A 619 $z^{-120'}$ 646 Cyr II 461
11_{25} (*oI C s y*) ἐλάλησεν] + κυριος A M′ *oI C*''$^{-414^{*}}$ 610 75 s^{-730} *y* 55 624 Arm
11_{31} (*C n*) om τῆς 1° A *C*'' 54-75′ 121 799
11_{32} (*b f*) τήν 4°] τη A F^{c} 58-72-381′ 529 b^{-19} f^{-129} 54-75 121 59
12_{14} (*n*) ἀφορισθήτω] -θησεται A 54-75′ 799 Cyr II 592 Tht *Nm* 209te
12_{14} (*b f z*) om ἑπτὰ ἡμέρας 2° A F V 29-58-72-376 *b* 44 f^{-129} 458-767 130 619 121 *z* 55 59 799 Cyr II 592 Tht *Nm* 209
13_{19} (*f n*) εἰ 1°] η A F M′ 29 *f* 54-75*-458 71′ 319 799
13_{24} (*C b f s*) ἦραν] ηρον A F M′ 15-58-707 *C*''$^{-46\,77\,414\,528\,761^{c}}$ *b* f^{-246} $s^{-321'^{mg}}$ 509 121 59
13_{29} (*oI*) Ἐνάκ] αινακ A 58-*oI*$^{-15^{c}}$ 127-458 121 18 319
13_{30} (*b y*) τῇ 2° F^{a}] > A F 58-72-82 417 *b* 56 30 509-527 y^{-318} 59 799 ^{Lat}Beda *Sam* 273 Arm
13_{32} (*oI*′ *C s y*) αὐτοῦ] αυτων A F M′ *oI*′$^{-72}$ *C*'' 127 $s^{-343\,344^{c}}$ *y* 55 59 624 Aeth
14_{14} (*oI*) ὀφθαλμοῖς] -μους A M′ G-*oI* 57-77 610* 127 130* 370 527 121 55 799 Syh
14_{17} (*d n t*) ἰσχύς] χειρ A M′ 29-72-376 16-46 *d* 129 *n t* 392 59 799 Eus VI 240 ^{Lat}Quodv *Prom* II 17 Arab Arm
14_{45} (*b*) ἐτρέψαντο] -ψατο A b^{-19} 54 318 55 59
15_{21} (*d t*) ἀπαρχήν] -χης A 58-72 414 44-107′ 458 t^{-134}
15_{22} (*y*) διαμάρτητε] -ρτυρητε A y^{-318}

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15$_{38}$ (*f n*) *ἐπιθήσετε*] *-σεται* A V G-82-376 313-615 19 107* *f*$^{-129}$ 75′-767 28*-30 509 55 319 799
16$_{11}$ (*b s y*) *τίς*] *τι* A M′ 46^{s} *b* 28-85′-321′-730* 509 *y*$^{-392}$ 68′ Aeth Syh^{mg}
16$_{46}$ (*s*) *ἀπένεγκε*] *-γκαι* A F 15-58-376 16-46*-77-414-422-616 129 *s*$^{-30′}$ 84 619 121 128-669 55 59 319*
17$_{8}$ (*C*) *Ἀαρών* 2° F^{c}] pr *η* A F M′ V G-82-426-707 *C*′′$^{-57\,73′\,417\,422\,528\,551}$ 106 56 54 85-321′ 74-370 527 55
18$_{5}$ (*oI s y*) *φυλάξεσθε*] *-ξετε* A *oI* 16-46-414-616-761 30′-130-343′-346 *y*$^{-392}$
18$_{14}$ (*b*) *νἱοῖς*] pr *τοις* A *b* 121 128-669
18$_{15}$ (*C s y*) *μήτραν*] pr *πασαν* A M′ 15′-58 *C*′′$^{-16\,46\,552^{txt}}$ *s* 619 *y*$^{-121}$ 55 Procop 845
18$_{18}$ (*d n t*) om *κατά* A 618*(c pr m) *d* 54-75′ *t* Lat^{cod} 100 Arm
18$_{18}$ (*oI C s y*) *σοὶ ἔσται*] tr A M′ *oI C*′′$^{-16\,46}$ *s* *y*$^{-392}$ 55 319 624 Aeth Arab Bo
18$_{24}$ (*C s*) *νἱῶν* 2°] pr *των* A *C*′′ 246 *s* 318 319 624
18$_{28}$ (*f n*) *δώσετε*] *-σεται* A V 72*-82-376 19 106 56′-664 75′-767 509 55 319
18$_{30}$ (*C s*) *ἐρεῖς*] *ερειτε* (c var) A 707 *C*′′$^{(-550′)}$ *s* 121 55
19$_{2}$ (*oI d n t*) *αὐτῇ*] *εαυτη* A 376-*oI* 528-761^{c} *d*$^{-610*}$ 54′-767 *t*$^{-84}$ 318
20$_{3}$ (*oI C s z*) *ἀπεθάνομεν*] *απωλομεθα* A F M′^{mg} *oI*$^{-618}$-29-707 *C*′′$^{-131\,500\,550′\,551}$ *s*$^{-343\,730}$ 619 318 *z*$^{-126\,628}$ 319 646 Cyr II 488
20$_{24}$ (*O b f n*) *δέδωκα*] *εδωκα* A V *O*′$^{-15\,376}$-72 52′-313-414′-422 *b* 53′-129 *n*$^{-458}$ 74-76 527 121 55 59 646
20$_{24}$ (*oI C s y*) *Ἰσραήλ*] + *εν κατασχεσει* A F M′ V 58-72-*oI C*′′ 246 *s* 619 *y*$^{-392}$ 18-126-628 55 59 319 646 Lat^{Aug} *Num* 39
21$_{3}$ (*s t y z*) *Χανανίν*] *χανανι* A M*(vid) 30′-130-321′-344 *t* 71-509 *y*$^{-392}$ 18′-126-628-630′ 416 646
21$_{3}$ (*s*) *ἐπεκάλεσαν*] *-σε(ν)* A 85′^{mg}-321′^{mg}-343-344^{mg} 68′-120′ 799
21$_{12}$ (*oI*) *Ζαρέδ*] *ζαρε* A *oI* 121
21$_{19}$ (*s*) *Μανθαναίν*] *-νειν* A 707^{c} 77-313-422-615 *s*$^{-343\,344^{mg}}$ 624
21$_{25}$ (*oI C s y*) *αὐτῇ*] *αυταις* A M′ 58-*oI C*′′ *s* 619 *y* 55 624
21$_{27}$ (*n*) *ἔλθετε*] *ελθατε* A V 29-58 129 *n* 121(2°)-392 55*(c pr m) 624 799
22$_{5}$ (*b d t y*) *Βεώρ*] *βαιωρ* A 426 *b d* 127 *t* 71 *y*$^{-392}$ 55 319
22$_{23}$ (*oI*) *τῇ ῥάβδῳ*] *εν τη ραβδω αυτου* A *oI*
22$_{30}$ (*b f*) *ἀπό*] *εκ* A 29 *b* 53′-246 458 55
22$_{31}$ (*C s z*) *Βαλαάμ*] pr *του* A *C*′′$^{-52}$ *s* 619 121 *z* 319
22$_{32}$ (*oI C s y*) *εἶπεν*] *λεγει* A M′ *oI*-82 *C*′′ *s*$^{-85′^{mg}\,321′^{mg}}$ *y*$^{-392}$ 55 319 624
22$_{38}$ (*b f s*) *λαλήσω*] *φυλαξω λαλησαι* A 82-707 *b* *f*$^{-129}$ 85′^{mg}-321′^{mg}-344^{mg} 121 319 624^{mg} 799 Aeth
23$_{8}$ (*y*) *κύριος*] pr *o* A M′ 15 30′-343′ *y*$^{-392}$
23$_{19}$ (*oI′ n y z*) *οὐδέ*] *ουδ* A F 58-*oI′*$^{-82}$ 56′ 54-75′ 619 *y*$^{(-392)}$ *z* 55 624 799
24$_{1}$ (*d t y*) *ἐναντι*] *εναντιον* A F 64-72-381 *d t* 619 *y*$^{-318}$ 630 55
24$_{3}$ (*d t y*) *Βεώρ*] *βαιωρ* A 106-107′ *t* 71 *y*$^{-392}$ Sa^{4}
24$_{9}$ (*C s y*) *εὐλόγηνται*] *ηυλ.* A M′ 29 *C*′′$^{-16\,46\,529*}$ 30′-85-130^{txt}-321′^{txt}-343-344^{txt} *y*$^{-318}$ 669 55 59
24$_{15}$ (*t y*) *Βεώρ*] *βαιωρ* A 106 *t* 71 *y*$^{-392}$ 55 Sa^{4}
24$_{22}$ (*t y*) idem A 15 125 *t* *y*$^{-392}$ 55
25$_{3}$ (*oI y*) *ἐτελέσθη Ἰσραήλ*] *ετελεσθησαν* A M′ *oI*$^{(-15)}$ *y*$^{-392}$ Eus VI 404 Or I 7te
25$_{6}$ (*n y*) *ἐναντίον* 1°] *εναντι* A 15-58-376 *n* *y*$^{-392}$ 126 55 319
25$_{15}$ (*oI′ n s y*) *Ὁμμώθ*] *σομμωθ* A F(vid) M′ 58-*oI′*$^{-82\,618}$ 56′ 54′-458 *s*$^{-130\,343}$ *y*$^{-392}$ 55 799 Lat^{cod} 100
26$_{2}$ (*d t z*) *συναγωγῆς*] pr *της* A *d* 458-767 *t*$^{-84*}$ 18′-120-628-630′
26$_{3}$ (*oI d y*) om *ὁ ἱερεύς* A *oI*$^{-15}$ *d*$^{-106}$ *y*$^{-392}$ 55 319 Aeth
26$_{18}$ (*x*) *τῷ*] *του* A 85 *x*$^{-71}$ 121 68′-120 Bo Syh
26$_{25}$ (*oI z*) *Ἀζενί* 1°] *αζαινι* A F M′ *oI*$^{-618}$ 56 121 18′-126-628-669
26$_{25}$ (*oI z*) *Ἀζενί* 2°] *αζαινι* A F M′ *oI*$^{-618}$ 121 18′-126-628-630′
26$_{44}$ (*y*) *Νοεμάν* 1°] *νοεμα* A 15-82 *y* 55
26$_{48}$ (*oI b y*) *Γαννί* 1°] *γωννι* A M *oI*-29-707 52 *b* 664 321-346* 619 *y* 55
26$_{48}$ (*oI y*) *Γαννί* 2°] *γωννι* A F M′ *oI*-707 52 130^{c}-321′ 619 *y* 55
26$_{49}$ (*oI y*) *Ἰέσερ*] *ιεσρι* A *oI* *y*$^{-392}$

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26_{49} (*oI*) *Ἰεσερί*] *ιεσρι* A *oI* 121
26_{57} (*oI*) *Γεδσών*] *γεδσωνι* A *oI* 318
26_{58} (*oI b y*) *δῆμος* 2°] pr *και* A M′ *oI* 551 *b* 246 619 *y* 68′ 55 624 $^{\text{Lat}}$cod 100 Aeth Arab Co
26_{58} (*n t*) *Χεβρωνί*] *χεβρων* A n^{-767} $t^{(-370)}$ 121 624 Co
26_{58} (*oI b t z*) *Μουσί*] *ομουσι* A M′ *oI*$^{-64*}$-707 52 118′-537 56′ 54-458 321′ 74′-76 121 18′-126-628-630′ 55 624 Bo^{B}
27_{14} (*b d t*) *Σίν* 1°] *σινα* A K M 376-707 550′ *b d* 767 *t* 121 59 319 $^{\text{Lat}}$cod 100 Aeth^{-C} Co
27_{17} (*oI*) *ὡσεί* 963] *ως* A M′ *oI* 121 126 55 Phil II 104^{F}
27_{21} (*C*) *ἐπερωτήσουσιν* 963] *-σωσιν* A 58 *C*′′$^{-52\,77\,414\,422\,761}$ 53′ 127 28-85 392 68 319 416
27_{22} (*C n s*) *ἐναντίον* 1°] *εναντι* A 15-72 *C*′′$^{-52'\,313}$ 125 129 *n* 28-30′-85$^{(mg)}$-343-344^{txt} 84* 121 55 646
28_{2} (*d n*) *διατηρήσετε*] *-σατε* A M′ *d*$^{-106}$ *n* 121 Phil I 247^{ap} II 57^{ap} 296te Aeth
28_{16} (*y*) *ἡμέρᾳ* 963] ⌒$_{(17)}$ A 72-618 *y*$^{-121^{mg}}$ 59 624
28_{17} (*y*) om *ἑπτά* — fin A 15 121^{txt}-318 624
28_{18} (*f*) *ποιήσετε*] *-σεται* A K V 82-376 56′-664 75′ 30-130* 509 120 55 624
28_{31} (*oI y z*) *τοῦ* 2°] (c var) *της νουμηνιας και η θυσια αυτων και το ολοκαυτωμα το* A M′ 58-*oI* 127 619 *y z*$^{-407}$ 55 624 646
29_{8} (*O C s y*) om *κυρίῳ* A F M′ *O*′ *C*′′$^{-52'\,131^{c}\,414}$ *s y* 55 624 Syh
29_{23} (*oI C s y*) *τέσσαρας*] *-ρες* (*-ρεις* 64) A F 29-58-426-707-*oI* *C*′′$^{-(73')\,77}$ 54′ *s*$^{(-130)}$ *y*$^{-121}$ 18′-630′ 59 646
29_{26} (*oI C s z*) idem A F 29-426-707-*oI* *C*′′$^{-77}$ *s* 392 18-68′-120-630 59 646
30_{11} (*oI C s y*) *κατά*] pr *o* A *oI*-72-707^{c} *C*′′$^{-52'\,313\,551}$ *s*$^{-30}$ *y* 68′ 55 416 624 646 $^{\text{Lat}}$Aug *Num* 59.2
30_{15} (*oI x y*) (*ἐπ'*) *αὐτῆς*] *αυτη* A 72-426-*oI*$^{-15}$ 53′ 134 *x*$^{-509}$ *y* 407 55 416
31_{8} (*y*) *Βεώρ*] *βαιωρ* A 15 767 71′ *y*$^{-392}$ 624
31_{8} (*oII b n y*) *τοῖς* 2°] *ταις* A *oII*$^{-707}$ 131-417-761 *b* 53 75′-767 84* *y*$^{-392}$ 68′-120 55 416
31_{18} (*d n s y*) *οἶδεν*] *εγνω* A F 15-29-72 107′-125 129 *n* 130^{mg}-321′^{mg} *y*$^{-121}$
31_{41} (*C s*) *καθά* 963(vid)] *καθαπερ* A 15′ *C*′′$^{-414}$ 28-85′-321′ 318 55 624
31_{43} (*oI s y z*) *τῆς*] pr *το* A M′ *oI*$^{-618}$ 52′-313 28-85^{txt}-130-321′^{txt}-343′ *y*$^{-392*}$ 18′-628-630′ 624 = Ra
32_{3} (*C s y*) *Ἀταρώθ*] *-ρων* A 58-72 *C*′′ *s y*$^{-318}$
32_{4} (*oI y z*) om *τῶν* A M′ *oI*-82 *y*$^{-392}$ 18′-126-628-630′
32_{7} (*oI C s y*) *διανοίας* 963] *καρδιας* A M′ 376-*oI* *C*′′ *s y* 55
32_{16} (*f*) *ἡμῶν* 1°] *υμων* A 417-422-528-551* 53′-246 527
32_{19} (*f*) *ἐν αὐτοῖς*] *εαυτοις* A 413-414 *f*$^{-129}$ 121
32_{21} (*y*) *ὁπλίτης* F^{c}] *οπλιστης* (c var) A F G-72 129 509 *y*$^{-121}$ 55
32_{25} (*d x*) *ἡμῶν*] *ημιν* A *d*$^{-106}$ *x*$^{-509}$ Sa^{12}
32_{27} (*oI s y*) *καί* 963] > A M′ *oI*-707 85′^{txt}-321′^{txt}-343-344^{txt} *y* 18-628 55 624 Aeth
32_{32} (*C s*) *ἐνωπλισμένοι*] post *κυρίου* tr A *C*′′ *s*
32_{36} (*b y*) *Ναμβρά*] *αμβραν* A 381′ 52′-414′-528-529 *b* 54 *y*$^{-392}$ 55
32_{41} (*C t*) *Ἰαΐρ* 2°] *ιαηρ* A 58-72-82-376 *C*′′$^{(-528)}$ 106 53′ 127*-458* 28-85-343-730 74*-76-84 59 319 799
33_{6} (*x*) *ἀπῆραν*] *απαραντες* A V G-82-426 129-246 *x*$^{-509}$ 68′-120′ Arm Syh
33_{15} (*C s y*) *Σινά*] pr *τη* A F 58 *C*′′$^{-422\,529\,761*}$ 118′ 129 *s y*$^{-318}$ 68′-120 59
33_{31} (*y*) *Βαναιακάν*] *βανικαν* A *y*$^{-392}$ 407
33_{32} (*y*) idem A *y*$^{-392}$ 407
33_{41} (*O f*) *εἰς*] *εν* A B^{c} M′ *O*-29-707 56′-129 509 121 68′-120′ 59
33_{47} (*C s y*) *Δεβλαθάιμ*] *δαιβλ.* A G *C*′′$^{-46\,57\,414\,529\,(551)\,552}$ 127 28-30-85-321′-344 84* *y*$^{-318}$ 407
33_{49} (*C s*) *Αἰσιμώθ*] *ασιμωθ* A G*-29-58-72 *C*′′$^{-413\,414'\,417\,422\,761}$ *s*$^{-321\,343}$ 59
33_{50} (*C*) *παρὰ τὸν Ἰορδάνην*] *επι του ιορδανου* A *C*$^{-529}$-46
33_{55} (*oI C s z*) *οὕς*] *οσους* A *oI* *C*′′ 246 28-85′-321′ 121 18′-126-628-630′ 55
34_{4} (*oI C f t*) *Σέννα*] *σεενναν* A *oI*$^{-618}$ *C*′′$^{-52\,320\,413\,414\,417\,528}$ *f*$^{-129}$ 28-85-343 121 126-128-628-669
34_{5} (*n*) *Ἀσεμώνα*] *σελμωνα* A 72 131$^{(mg)}$ 129-246 *n*$^{-127}$ 30 84 71′ 318 669 55* 59 Bo

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34_{6} (*b*) ἡ 1° 963] > A 82 *b* 121
34_{28} (*O b z*) *Βεναμιούδ*] *αμιουδ* A F *O*′$^{-376}$-72 73′-529-552-615*-616* 19′-314 30′-321* *z*$^{-18\,68'}$ 55 59
34_{29} (*oII f s*) *καταμερίσαι* 963] *-μετρησαι* (c var) A F *oII*$^{-82}$ *f*$^{-129}$ 130^{mg}-321′^{mg} 121 68′ 59 Lat^{codd} 100 104 Aeth
35_{11} (*oI x*) *φυγεῖν*] *φευγειν* A *oI* 129 30′ *x*$^{-509}$
35_{15} (*x*) idem A 29 129* *x*$^{-509}$
35_{31} (*oI z*) *περί*] *επι* A V *oI* 414 246 121 18′-126-628-669 55
35_{34} (*d t*) *ἐν ὑμῖν*] *επ αυτης* A *d t* 55
35_{34} (*oI b f*) *κατασκηνῶν*] pr *o* A *oI*-82 *b* 53′-246 18′-628-669 Arm Bo

In the following table variants from list 7 in which no more than four text groups support an A variant are also included. Vertical column *A* gives the number of instances in which one text group supports an A variant; column *B*, two text groups; column *C*, three, and column *D*, four text groups. The final column gives the total number of instances of a text group supporting a variant also supported by codex A. The sub-groups *oI*/*oII* have been differentiated only when *O* is not involved. The *C* groups have not been kept apart. The *s* readings supported by the majority of 85′^{mg}-321′^{mg}-344^{mg} have been included.

	A	*B*	*C*	*D*	*Total*	
O	—	3	5	7	15	11
oI/*oII*	9	14	18	33	74	1 —
C	6	9	18	29	62	4 —
b	8	14	15	12	49	5 —
d	1	6	16	5	28	9
f	4	8	8	6	26	10
n	5	15	11	12	43	6
s	3	9	21	34	67	3 —
t	—	9	15	7	31	7
x	5	5	4	—	14	12
y	10	14	20	28	72	2 —
z	3	6	11	9	29	8

The affiliations of A are quite different from those of B. The clearest picture of A's affinities is found in the totals of the last column. At the head of the list stands *oI* (and *oII*) with 74 instances of agreement, followed by *y* with 72, *s* with 67 and *C*'' with 62. These are then followed by *b* with 49, *n* with 43, *t* with 31, *z* with 29, *d* with 28 and *f* with 26. At the end of the list are *O* (as distinct from its sub groups with 15 and *x* with 14.

Over against this agreements with B found *y* as farthest removed from B with only 2 agreements. This was followed by *s* with 5, *C*'' with 9 and *oI*/*oII* with 10; i.e. the four which head the list in agreeing with A are at the bottom of the list of agreements with B. On the other hand, *x* stood closest to B, but is farthest removed from the A type text.

It would then appear that it is not entirely false to speak of an A type text over against a B type text as far as the text history of Numbers is concerned.

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Chapter 5 Papyrus 963 As Textual Witness

963 is our oldest substantial Greek witness for Numbers; its outstanding importance is illustrated by the fact that it was copied before the time of Origen, i.e. it must represent a so-called prehexaplaric text. Because of its age its text has on occasions been taken as determinative for the text of Num, e.g.

26_{65} *υἱός* 2° 963] *ο τον* B M′ V 29-82-376′ *b* d^{-125} 129 *n t* x^{-619} Cyr I 348 352 Syh = Ra

In designating the immediate ancestry of Caleb and Joshua Num fluctuates apparently without reason between *υἱός* and *ὁ τοῦ*; for all others *υἱός* is standard. Since no pattern of translation is discernible it seemed best to follow the oldest witness, particularly since codex A also supports the reading.

Not that one should exhibit undue reverence for 963 just because of its age. The copyist was not overly careful as the following list of unique readings shows.

List 1

5_{13} *μετ᾽ αὐτῆς* 1°] *μετα ταυτης* 963
5_{13} *μετ᾽ αὐτῆς* 2°] *μετα ταυτης* 963
5_{19} *ἀπὸ τοῦ*] [. . .] 963
Probably 963 omitted *τοῦ* in view of the next variant.
5_{19} om *τοῦ* 2° 963
5_{21} om *ἐν* 1° — *γυναικί* 963^{txt}
This was simply the result of carelessness. The word before *ἐν* is *γυναῖκα*.
5_{27} *πρησθήσεται*] *πρηθησεται* 963
6_{4} *ἀμπέλου*] *απελου* 963
6_{5} *ξυρόν*] *λυτρον* 963
6_{5} *κόμην*] *κοιμην* 963*(c pr m)
6_{11} *ἁγιάσει*] *α*[*γι*]*ηση* 963*(c pr m)
6_{12} *τὰς ἡμέρας*] *τη ημερα* 963
6_{14} *ὁλοκαύτωσιν*] *-τησιν* 963*(c pr m)
6_{17} om *θυσίαν* 1° 963
6_{18} *ἡγιασμένος*] *ηγιαμε* 963*(|)
6_{20} *ἐπίθεμα*] *επι το θεμα* 963
6_{21} *αὐτοῦ* 3°] *αυτης* 963
7_{3} *ἕξ*] pr *και* 963
7_{5} *πρὸς τὰ ἔργα*] bis scr 963*(c pr m)
7_{9} *λειτουργήματα*] + *τα* 963^{c}
7_{12} *Ἀμιναδάβ*] *αμειναδεβ* 963
7_{13} *τὸ δῶρον αὐτοῦ*] om *τό* 963
7_{13} *φιάλην*] *φιελην* 963
963 consistently spells *φιάλην* with an *ε* in this chapter. The reading is also extant in vv. 19, 25, 37, 43, 49, 55, 61, 67, 73 and 79; in each instance the spelling is unique.
7_{18} *Ναθαναήλ*] *ναναθαηλ* 963^{c}(vid)
7_{18} *Σωγάρ*] *σωγαδ* 963
7_{29} *Ἐλιάβ*] *ελειαβ* 963
7_{30} *Σεδιούρ*] *σεδειουρ* 963
7_{31} *τριάκοντα*] pr *και* 963*(c pr m)
7_{35} *Σεδιούρ*] *σεδειουρ* 963
7_{41} *Σουρισαδαί*] *σουρεισαιδαι* 963
7_{45} om *ἐνιαύσιον* 963
7_{48} om *τῶν* 963
7_{48} *Ἐφραίμ*] *εφρεμ* 963*(c pr m)
7_{48} *Ἐμιούδ*] *εμειουδ* 963
7_{49} *ἀργυροῦν*] *-ρον* 963
7_{53} *Ἐμιούδ*] *εμει*[*ο*]*νδ* 963
$7_{54\text{-}59}$ bis scr 963*
7_{54} *Φαδασούρ*] *φαδεσσουρ* 963
7_{58} om *περί* 963(1°)
7_{59} om *ἐνιαυσίας* 963
7_{59} *Γαμαλιήλ* 963(2°)] *ελεισαμα* 963(1°)
7_{59} *Φαδασούρ*] *φαδεσσουρ* 963(2°); *εμειουδ* 963(1°)
7_{60} *Ἀβιδάν*] *αβειναδαν* 963
7_{62} *θυίσκην*] pr *εις* 963*
7_{63} om *ἓκ* — (64) *καί* 963
7_{70} *ἕνα*] *εν* 963*(c pr m)

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7$_{73}$ *ἀργυρᾶν*] *-ρην* 963
963 consistently has *αργυρην* for *ἀργυρᾶν* in ch. 7; cf comment at 7$_{13}$ *φιάλην* above.
7$_{77}$ *Ἔχράν*] [*ε*]*χθραν* 963
7$_{86}$ *εἴκοσι*] pr *και* 963*(c pr m)
7$_{87}$ *μόσχοι*] *μοσχους* 963*(c pr m)
8$_{3}$ om *ἑνός* 963
8$_{8}$ om *ἐκ βοῶν* 1° 963
8$_{11}$ *ἀφοριεῖ*] *-ρει* 963* (c pr m)
8$_{12}$ *τῶν*] *αυτων* 963* (c pr m)
8$_{13}$ *ἔναντι* 4°] *-ντιου* 963*(c pr m)
8$_{17}$ *ἀνθρώπου*] *-πους* 963*(c pr m)
8$_{17}$ *γῇ*] *τη* 963
26$_{12}$ *Ἰαμινί*] . . .]*ειναι* 963
26$_{33}$ *Μαχίρ* 1°] ⌒2° 963
26$_{64}$ *τῶν*] *τω* 963*
26$_{65}$ *ἐξ αὐτῶν*] om *ἐξ* 963
27$_{17}$ om *πρὸ* (*προσώπου*) 1° 963*
27$_{17}$ *πρό* 2°] *απο* 963*
27$_{22}$ *ἐναντίον* 1°] ⌒2° 963*(vid)
29$_{12}$ *ἡμέρᾳ*] *τημερα* 963
29$_{14}$ om *καί* 1° 963*(vid)
29$_{23}$ om *τῇ ἡμέρᾳ* 963*
29$_{35}$ om *οὐ* 963*
29$_{36}$ *ἐνιαυσίους*] pr *ε̄* 963
29$_{38}$ *πλὴν τῆς*] bis scr 963*(c pr m)
30$_{7}$ *γενομένη*] *γονομε*[. . . 963
30$_{8}$ *στήσονται* 2°] *συστη*[. . . 963
30$_{14}$ *εὐχή*] *ευχην* 963*(c pr m)
30$_{16}$ *μετὰ τήν*] *μετ αυ*[*τη*]*ν* 963
30$_{16}$ om *ἥν* 963*
31$_{12}$ *Μωάβ*] *μοᾳ*[*β*] 963
31$_{26}$ *ἀνθρώπου*] pr *του* 963*(c pr m)
31$_{40}$ *δύο*] pr *και* 963
31$_{48}$ *χιλίαρχοι*] pr *και* 963
32$_{12}$ *συνεπηκολούθησεν*] *συνηκ.* 963*
32$_{13}$ *ἐπί*] pr *και* 963*(c pr m)
32$_{15}$ *ἀποστραφήσεσθε*] [*απ*]*οστραφησθε* 963
32$_{29}$ *εἰς*] *εν* 963*
33$_{53}$ *κατοικήσετε*] [*κατο*]*ικησεσθε* 963
33$_{54}$ *κατακληρονομήσετε*] *-μησε* 963*(c pr m)
34$_{5}$ *Ἀσεμώνα*] *σεμωνα* 963
35$_{25}$ *κατέφυγεν*] *κατεφευ*[. . . 963

None of these unique readings needs to be taken seriously. Most of them represent careless errors on the part of the copyist, often resulting in an impossible text. Nonetheless in view of the age of the ms they have all been recorded in the apparatus.

It may be noted that 963 like B has a preference for the itacistic *ει* for *ι*. This is particularly obvious for proper names; cf 7$_{29\ 30\ 35\ 41\ 48\ 53\ 59\ 60}$. Since the variant is valueless for text criticism it will be disregarded in subsequent lists.

List 2 gives all the remaining secondary readings in 963 (except for the itacistic *ει* spelling for *ι*) with the exception of those which could have been the result of mediate or immediate Hebrew influence.

List 2

5$_{13}$ *λάθη*] *λαβη* 963 77 68′
5$_{13}$ *ᾗ* 1°] *ην* 963 82 *b* 68′-120′
5$_{14}$ *ᾗ*] *και* 963 319
5$_{17}$ *λαβών*] *αναλαβων* 963(vid) *b*
5$_{24}$ *καί* 1°] ⌒2° 963 52′-413-414-528 *d* 767 370 126-669 Aeth
5$_{25}$ *πρός* B V *b d* 54′-75 *t* 71 319 Cyr I 909 $^{\text{Lat}}$cod 100] *εις* 458; *επι* 963(vid) rell
5$_{29}$ *φ̄*] *o* 963 707
5$_{30}$ *ἄν* S] *εαν* A B F 963 G-58-72′-82-*oI*$^{-15}$ 77-417-529 19 54-458 134 71′ 392 *z* 59 319 = Ra
6$_{4}$ *οἶνον*] *οινου* 963*(c pr m) 319
6$_{5}$ om *τῆς εὐχῆς* B 963 664 54-75′ 28-85 *x*$^{-619}$ 628 799 Cyr I 1041 Arm Sa^{4}
6$_{7}$ *ἐπί* 2° A B* V G-29-72-376-*oI*$^{-15}$ *b d*$^{-125}$ *n* 130$^{\text{mg}}$-321′$^{\text{mg}}$ *t* 619 318 55 319 Aeth$^{-\text{CG}}$ Arm] > 963 rell
6$_{7}$ om *αὐτοῦ* 1° 963 72 52′ 53′ 75 71 628 $^{\text{Lat}}$cod 100 Arm
6$_{8}$ *κυρίῳ* A B V G-29-426 761 *n*$^{-767}$ 509 55 Cyr I 1041] pr *τω* 963 rell
6$_{13}$ *ἡμέρας*] *-ρα* 963 707$^{\text{mg}}$(vid) 767 730 71 68′-120′ 59
6$_{14}$ *σωτήριον*] *-ριαν* B* V$^{\text{c}}$ 963 552$^{\text{txt}}$-616*(vid) *b* 44 767 628 624

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615 *θυσίαν*] *θυσια* (*-σι* 963*) B 963 n^{-458} x^{-619} = Ra
615 *σπονδήν*] *σπονδη* (c var) B 963 *n* x^{-619} = Ra
616 om *τό* 1° 963 Latcod 100
619 *ἕν*] *ενα* B* 963 16-46 246
619 *ηὐγμένου*] *ενγμ.* (*εγμ.* 458) 963 G*-15′-29-426$^{c\ pr\ m}$-707 56-129^{txt}(c pr m) n^{-75^c} 28-30-85′-321′*-343′ x^{-619} 319
619 *τὴν εὐχήν* B 85′^{mg}-321′^{mg}-344^{mg} x^{-619} 319 Latcod 100 Arab] pr *την κεφαλην* 75′; *τη κεφαλη* 126; *την κεφαλην* 963 rell
620 *ἅγιον*] *αγια* 963 Sa^{4}
620 *ηὐγμένος*] *ενγμ.* A*(vid) F V 963 G*-15′-29-426-707 54′-458-767^{c} $s^{-130^c\ 321^c}$ x^{-619} 319
625 om *σε* 2° B 963 x^{-619}
626 *ἐπὶ σέ*] ⌒(27) 963 16-46-414-422 75-127 392 68′-126 59 Cyr I 772 Sa^{12}
73 *παρά* 2°] *παρ* V 963 376-*oI C*′′ 54-75′ *s* 392 126
710 *τὸ δῶρον* Aeth] *τα* (> 19) *δωρα* 963 rell = Ra
Cf the discussion in ch 6 Sect 8b.
711 *ἡμέραν* 1°] ⌒2° F^{b} 963 58-72-82*(c pr m) *cI*-52′-313^{c}-414′-422 108-118-537 44′-107 75-127-767 730 *t* 509 y^{-121} 669 59 Bo
712 *Ναασσών*] *νασσων* 963 Bo
713 *ἀργυρᾶν*] *-ρην* 963 130^{mg}
719 *ἀργυρᾶν*] *-ρην* (*-ριν* 458-767) 963 G 44 458-767 130^{mg} 71 319
724 *Χαιλών*] *χελων* F V 963 15-72-82-376 77-414 *b* 125-610 f^{-56} 54-75′ 130* 76-84 *x* 318 669 319
725 *ἀργυρᾶν*] *-ρην* (*-ριν* 458) 963 458 509 319
731 idem 963 130^{mg} 319
733 om *ἕνα* 3° A V 963 82-376-*oI*$^{-64}$ *C*′′$^{-52′\ 528}$ $s^{-321^c\ (343)}$ 71 18 Latcod 100 Aeth^{-CH}
735 *ἐνιαυσίας*] *-σιους* F*(c pr m) 963 376* t^{-84} 71 18-126-628
735 *υἱοῦ*] *υιος* V 963 458-767
737 *ἀργυρᾶν*] *-ρην* 963 130^{mg}
741 *ἐνιαυσίας*] *-σιους* 963 52 56 619 18-126-628
741 *υἱοῦ*] *υιος* 963 29-707* 30-343′ 74′ 392
743 *ἀργυρᾶν*] *-ρην* K(vid) 963 130^{mg}
747 om *τό* 963 413
755 *ἀργυρᾶν*] *-ρην* 963 130^{mg}
761 idem 963 130^{mg}
765 *Γαδεωνί*] *γεδεωνει* 963 129 127
767 *ἀργυρᾶν*] *-ρην* (*-ρον* 963*) 963 130^{mg}
779 *ἀργυρᾶν*] *-ρην* 963 130^{mg} 509 319
786 *πλήρεις*] *-ρη* V 963 15-376 106 458 130 509 392 68′-120′ 55
788 *κριοί*] pr *και* B* 963 Aeth Arab Bo
788 *ἀμνάδες*] *-δας* 963* 72 509 121
788 *ἐγκαίνισις*] *-νησις* (*ενκ.* 30; *-σεις* 319) 963 *O*$^{-426}$-29-707 16′-616* *b* d^{-107} f^{-129} 54-458 30-130 84-134 71 *y* 68′-120*-128-628 319
789 *κυρίου*] pr *του* 963 458 84
789 *χερουβίμ*] *-βειν* F 963 15*-64-707 30-85′-343′
81 *Μωυσῆν*] *μωσην* 963 426 *n* Cyr I 608
814 *ἐμοί*] *μοι* 963 619 68′-120′
817 om *ὅτι ἐμοί* 963 72 509
2518 *Μαδιάν* B 82-426 Syh] *maziam* Latcod 100; *-νει* G; *μαδιαμ* 963 rell
2647 *τετρακόσιοι*] *φ̄* 963 129
2649 *Ἰεσερί*] *ιεσσερει* V 963 129
2649 *Σελλήμ*] *σελημ* 963 58-376-381*-618 77 *b*$^{-19}$ 129 30 71 318 59
2649 *Σελλημί*] *σελημει* 963 77 129 71
2650 om *πέντε καί* B F^{a} V 963 129 *n t* x^{-619} 319 Arm Bo
2650 *τετρακόσιοι O* 30′ 619 68′-120′-128-630 59 319 Arab Bo Syh] sup ras 669; *εξακ.* 343; *τριακ.* 963 rell
273 *διά*] *δι* F K M′ V 963 *O*′′ *C*′′$^{-528}$ d^{-610*} *f n* s^{-730} x^{-619} *y z* 59 319 646 Phil II 309
2718 *ἄνθρωπον*] *-πος* 963 15*(c pr m)-376 616 19 75′ 28 121*(c pr m)

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27_{18} *αὐτόν*] ⌒(19) 963* 130-321′
27_{21} *οἱ (υἱοί)*] > 963 246 619 68′-126 319
28_{11} *κυρίῳ*] pr *τω* B 963 72-82-426 550*-551-552 *d* 346* *t* 509 319 424 Cyr I 1116 = Ra
28_{14} *ὁλοκαύτωμα* (-*τω* 509) B F V *O′*$^{-376}$-29-72 458 *x*$^{-619}$ 18′-126-628-630′ 59 624] pr *το* 963 rell
28_{16} *κυρίῳ*] $\overline{κν}$ B^{txt} 963 82-426 127 55 319 Lat^{cod} 100 Aeth
29_{23} *τέσσαρας καὶ δέκα*] *δεκα τεσσ.* (c var) B V 963 72-82-376 77 44′ *f x* 407 416
29_{29} idem (-*ρες* B* 82; -*σσερεις* 664) B V 963 58-72-82-376 77 *d*$^{-44}$ *f*$^{(-53)}$ *t x* 407 416 = Ra
29_{30} *κατά* 1°] *κατ* 963 G-426 417 664 54-75 126
29_{32} *τέσσαρας καὶ δέκα*] *δεκα τεσσ.* (c var) B V 963 58-72-82-376 77 *d f t x* 407 416
29_{36} om *ἀμώμους* 963 72
29_{37} *κατά* 1°] *κατ* 963 G-426 54-75 126
29_{39} *καί* 1° — *ὑμῶν* 3°] post *ὑμῶν* 4° tr V 963 *d* 56^{mg}-129-246 *t* 319 Arm Sa
30_{3} *ἤ ὁρίσηται / ὁρισμῷ*] tr B F^{a} 963 82 *d* 129 *n t x* 407 319 Or II 306 Lat^{cod} 100 Arm
30_{13} *κύριος*] pr *ο* 963 458
30_{13} *καθαριεῖ* F F^{b}] *-ρισει* B F^{a}(vid) 963 426 509 = Ra
30_{16} *λήμψεται* A B* F V G-82 56* 509 624] *ληψη* 46^{s}; *ληψ.* F^{b} 963 rell
31_{6} *σημασιῶν*] *σημειων* 963 72-426
31_{7} *Μαδιάν* B 509 Syh] *madianitas* Arm; *μαδιαμ* 963 rell
31_{17} *ἀποκτείνατε* 1° F^{a}] *απεκτ.* F 963 707 53 54-458 *y*$^{-121}$ 407 799 Sa
31_{21} *ὅ* 963*(vid)] *ου* V 963^{c} 129 *z*$^{-407}$
31_{36} *ἑπτακισχίλια*] *-λιοι* (*-χειλιοι* 963 G) V 963 G-82-618 528 19′ 59
31_{38} om *δύο* 963* 108*(c pr m)
31_{40} *ἓξ καὶ δέκα*] *εκκαιδεκα* B 963 15-82 = Ra
31_{43} *τῆς* 72-618 *C′′*$^{-52′313}$ 509 392* 68-126 55 319 799 Lat^{codd} 100 104 Arab] pr *το απο* 730; pr *το* A M′ *oI*$^{-618}$ 52′-313 28-85^{txt}-130-321′^{txt}-343′ *y*$^{-392*}$ 18′-628-630′ 624; pr *απο* 963 rell
31_{43} *ἑπτακισχίλια*] $\overline{ζ}$ *χ(ε)ιλιαδες* 963^{c} 376 246
31_{49} (*πολεμιστῶν*) *τῶν*] > 963(vid) 15 417 319
32_{11} *ὥμοσα*] *-σε(ν)* B 963 G-82-426 414 129-246* *x* 407 Aeth
32_{12} *υἱός*] pr *ο* 963*(c pr m) 72 52′-313 *x*$^{-509}$
32_{15} *καταλιπεῖν*] *-λειπειν* (*-πην* 30; *-πιν* 767) F M′ 963 G-29-376 129 75′-767 30 509-527 392 407-628 55 319
32_{16} *οἰκοδομήσωμεν*] *-σομεν* B^{c} F 963 G-426-707^{c} *C′′*$^{-413\,417\,615}$ 108 28-85-343′ 509 318 18′-68′-120^{c}-126-630′ 624 Cyr I 404 Lat^{cod} 100 Co
32_{21} *ὁπλίτης*] *ο πολιτης* 963 624
32_{29} *ἐνωπλισμένος*] *ενοπλισαμενος* (c var) 963 *C′′*$^{-73′417}$
33_{55} *ἔσται*] *εσονται* 963 58-376 *d n* 344^{mg} *t* 799 Lat^{cod} 104 Aeth Arm Sa Syh
34_{12} *ἡ ἁλυκή*] om *ἡ* B^{c} V 963 52* 129 *x* 59 319
34_{23} *Οὐφίδ*] *σουφει* V 963 G-82 127 509^{c} 407
35_{5} *ἔσται*] *εσονται* 963 Lat^{cod} 100 Bo
35_{6} om *ἅς* 1° B V 963 82 *b f x* 407 319 Cyr I 865 = Ra

Many of these are obviously secondary, and can be dismissed out of hand. In a number of cases 963 does support a popular variant. Thus 963 proves the antiquity of the *μαδιαμ* spelling for *Μαδιάν*; cf 25_{18} 31_{7}.

More problematic are a few readings which seem to show recensional influence even though the papyrus is pre-Origen in date. In the following list all instances of variant readings witnessed by 963 which either equal 𝔐 or equal a known hexaplaric reading are given.

List 3

27_{9} *θυγάτηρ αὐτῷ*] tr V 963(vid) *O*$^{-58}$-82 414 *b d* 129 *n t x*$^{-619}$ 55 624 Lat^{Ruf} *Num* XXII 1 Syh: לו בת 𝔐

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27_9 *κληρονομίαν*] + *αυτου* V 963 O^{-58}-82 C'' *b d* 129 *n* s^{-30} *t* 392 *z* 319 624 646 Arm Co Syh: נחלתו 𝔐

28_{11} *ὁλοκαυτώματα*] *-τωμα* 963 72-426-oI^{-15} 551-615 54-458 28-346*-730 619 *z* Cyr I 1116 Aeth Sa Syh: עלה 𝔐

29_{33} *αἱ θυσίαι αὐτῶν*] pr *και* 963 426 Arab Arm Sa: ומנחתם 𝔐

30_{13} *περιελών*] *περιαιρων* F 963 29-72-426-707*(vid)-oI^{-15c} 56′ 127 130^{mg}-$321'^{mg}$ 509 121 $z^{-126\,407}$ 59 416 646: = *o′ περιαιρῶν* 344

30_{16} idem A F 963 29-426-oI^{-15c} b^{-19} 56′ 127 130^{mg}-$321'^{mg}$ 121 $z^{-126\,407}$ 416 624 646: = *o′ περιαιρῶν* 344

32_{13} *ἐξανηλώθη*] *εξαναλ.* A F^b 963 G 422(vid) 129 767 $s^{-30'}$ x^{-509} y^{-392} 68′-120′ 799: = *σ′ ἐξαναλωθῇ* 344^{txt}

35_{15} *τῷ ἐν ὑμῖν*] om *τῷ* 963 129 Arm: בתוכם 𝔐

This is probably mere coincidence since the *τῷ* follows *παροίκῳ* and might easily be omitted because of homoioteleuton.

Only the first two instances in the list need in my opinion be taken seriously. The change in word order in 27_9 could be coincidence since it makes no difference as far as the Greek context is considered. The clause reads *ἐὰν δὲ μὴ ᾖ θυγάτηρ αὐτῷ*. Nor is the addition of a genitive pronoun after *κληρονομίαν* in the apodasis of the verse all that compelling, since *τῷ ἀδελφῷ αὐτοῦ* follows *κληρονομίαν* in the Num text. That an *αυτου* was added by the 963 copyist may be due to the fact that *αὐτοῦ* occurs frequently in the context; cf especially *κληρονομίαν αὐτοῦ τῇ θυγατρὶ αὐτοῦ* of the preceding verse. The text of 963 need not be due to Hebrew influence at all.

It is, however, in its positive witness to Num that the real value of 963 lies. In list 4 are presented all instances in which 963 has the Num text, but A and B do not.

List 4

6_2 *ἄν* 963] *εαν* A B *n* 318 Or II 316 Tht *Nm* 197^{ap} = Ra

6_4 *στεμφύλων* 963] *-λλων* A B 707 56′-129 54-75′ $s^{-130mg\,343}$ *y* 126 646

8_{14} *τῶν* 963] > A B O^{-58} *d* 127-767 *t* x^{-619} 121 = Ra

29_{17} init 963 *b* 509] pr *και* rell = Ra 𝔐

29_{35} init V 963 46 129-246 121 630 59 ^{Lat}codd 100 104] pr *και* rell = Ra

29_{36} *κάρπωμα* 963*] *-ματα* A B 963^c 58-82 129 509 y^{-392} *z* 646 Sa = Ra

31_{27} *ἐκπεπορευμένων* F^a 963] *εκπορευομ.* A B* F V O''^{-82} 52-73′-77-422-528-529 *b* 44 f^{-129} 54-75′ x^{-527} *y* 68′-126-669 55 59 319 624 799 = Ra

31_{45} *καί* 1° 963 O'^{-58}-72 *C*-46 118^c $n^{(-75)}$ *t* ^{Lat}codd 100 104 $Aeth^C$ Arab Arm Bo Syh] > rell = Ra

32_{25} *ἐντέλλεται* B^c F M′ V 963 O^{-376}-29-72′ 616 *b f* 343′-730 509 318 407 55 59 624 ^{Lat}codd 100 104(vid)] *εντελειται* B* x^{-509}; *εντεταλται* (c var) rell

34_7 *καταμετρήσετε* 963] *-σεται* (c var) A B M′ V 376 57-73′-313-615-761^c 53*-56′ 75′ 509 55 319 799 Aeth

36_7 *πατρικῆς* 963] *πατριας* A B F^a F^b M′ $oI'^{-82\,707}$ C'' 246 $s^{-85mg\,344mg}$ *x y* z^{-120} 55 59 319 Cyr IX 900 = Ra

Most of the instances in this list represent improvements to the Ra text and are discussed in chapter 6 below. The other instances are fairly obviously early errors already found in the old uncial witnesses.

List 5 represents instances where 963 confirms the reading of A + over against the secondary reading of B+.

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5$_{13}$ *ἦ* 2° 963] *ην* B Cyr I 909 = Ra
5$_{27}$ *ἐν* 963] > B S* 68′ 799 Cyr I 909 Arm^{ap}
5$_{29}$ *ἄν* 963] *εαν* B G 19 458 319 = Ra
6$_{21}$ *τόν* 963] > B M′ V 16-46 19 130-321′ x^{-619} 319 Cyr I 1053 = Ra
6$_{26}$ *ἐπιφάναι* 963] pr *και* B* 121 ^{Lat}cod 100 FirmMat *Consult* II 5 Aeth Arab Arm
7$_{15}$ *ἕνα* 3° 963] > B F* (c pr m) V 29-82-707^{txt} *f* n^{-767} 730 x^{-619} 126-628 319 ^{Lat}cod 100 Aeth^{-C}
7$_{20}$ *πλήρη* 963] *-ρης* B S 84 59
7$_{29}$ *τράγους πέντε* 963] > B^{txt} F* (c pr m) 30-343
7$_{41}$ *τράγους πέντε* 963] > B^{txt} F* (c pr m) 29 318 18 ^{Lat}cod 104
7$_{67}$ *πλήρη* 963] *-ρης* B 707 767 84
7$_{72}$ *Φαγαιήλ* 963] *φαγεηλ* B V G-72-707*-*oI*$^{-15}$ 77 118′-537 125 54-458 30 76 *x* 392^{c} 319 Co
7$_{77}$ *Φαγαιήλ* 963] *φαγεηλ* B V *oI*$^{-15}$ 77 127 30 76 x^{-509} 392 Co
7$_{87}$ *αἱ θυσίαι* 963] pr *και* B* 707 *d* f^{-129} *n t* 319 Arm Sa = Ra
8$_{6}$ *τῶν* 963] > B *O*$^{-58}$ *d*$^{-610}$ 127-767 *t*$^{-84}$ 509 55 319 = Ra
8$_{8}$ *σεμίδαλιν* 963] *-λεως* B 71 68′-120′ 59 = Ra
26$_{22}$ *ὁ* 3° 963] > B 413-414* 246* 767
28$_{11}$ *νουμηνίαις* 963] *νεομ.* B 58-426 *b f n* Cyr I 1116 = Ra
28$_{13}$ *δέκατον δέκατον* 963] semel scr B* F 58-*oI*′ *C*′′ *b d f n s t* x^{-509} *z* 55 59 319 624 Aeth^{-C} Bo = Ra
28$_{15}$ *κυρίῳ* 963] $\overline{κυ}$ B*
29$_{12}$ *ἑορτάσετε* 963] *-σατε* B 82-376-618* 537 f^{-56} n^{-127} 30-343 134 392* 59 319 624
29$_{12}$ *κυρίῳ* 963] $\overline{κυ}$ B*
29$_{13}$ *κάρπωμα* 963] *-ματα* B* 58-82 n^{-458} Arm Sa = Ra
30$_{12}$ *καὶ παρασιωπήσῃ* 963] > B*
31$_{42}$ *τοῦ* 963] > B*
33$_{54}$ *ὑμῶν* 1° 963] *αυτων* B 381*(vid) 16-46 458 84* 392 319
35$_{15}$ *καὶ τῷ* 2° 963] om *καί* B* 509 319
35$_{25}$ *κατοικήσει* 963] *-ση* B 29 19′ 630-669* ^{Lat}cod 100
35$_{32}$ *τῶν* 963] > B* V 53′-129
36$_{7}$ *προσκολληθήσονται* 963] pr *και* B *x*

In this list 963 and codex A both support Num, whereas B represents a variant text. For those variant readings in the list which Rahlfs adopted as his text cf the discussions in ch. 6.

In the final list 963 confirms the B text as Num, whereas A constitutes a secondary text.

List 6

5$_{18}$ *τοῦ ἐπικαταρωμένου τούτου* (*τουτο* 458) B 963 *n* x^{-619} 319 Cyr I 909 Tht *Nm* 196 Arm Bo] *quae abicietur* ^{Lat}cod 100; *το επικαταρωμενον* (*καταρ.* 126; + ÷ Syh) *τουτο* (sub ÷ G; > 58 *b* Aeth = 𝔐) rell
5$_{21}$ *κύριός σε* B F 963 *O*′$^{-376}$ *d f t* x^{-619} *y* $z^{-68'\,126}$ 59 799 Chr II 917 ^{Lat}cod 100] *σε ο* $\overline{κς}$ 552; *σοι* $\overline{κς}$ 616^{c} 54 Tht *Nm* 197^{ap}; om *σε* 376 68′; tr rell
5$_{27}$ *ἐάν* B S 963 *O*$^{-58}$ 417^{txt} f^{-246} x^{-619} 319 Chr II 917 Cyr I 909 Sa Syh] *ει* (*εν* 707) *μεν* 72-707*; + *μη* 528; + *μεν* rell
6$_{5}$ *τοῦ ἁγνισμοῦ* B 963 58 *C*′′ 127 30′ 84 x^{-619} Cyr I 1041 Arm Bo] pr *et* ^{Lat}cod 100; *αφαγν.* 44; *αγνισμου αυτου b*; > 72 319; + (※ G; ÷ Syh mend) *αυτου* rell = 𝔐
6$_{5}$ *ὅσας* 963] *ας* A
6$_{9}$ *ἀποθάνῃ* (*-νει* 75^{c}-458) B 963 376 *d* f^{-246} n^{-767} *t* x^{-619} 68′-120-126 Phil II 131 III 134 Clem I 92 Cyr I 1048 Arm Co] + *θανατω* 319 = 𝔐; pr *θανατω* rell
6$_{10}$ *καὶ τῇ* B V 963 *O*$^{-58}$ *d f n t* $x^{(-619)}$ Cyr I 1041 1048 Bo Sa^{4}] om *καί* 392; *τη δε* rell
6$_{10}$ *νοσσούς* (*νοσους* G-707*) B F V 963 G-15′-426-707 127 30-130-321′-343′ 134 55] *νεοσσους* (c var) rell
6$_{12}$ *αἱ πρότεραι* B M′ 963 *O*$^{-58}$ 246 *n* 321′^{c} x^{-619} 318 624 Phil I 65 II 131] *οι προτεροι* 19; *αι προτεροι* F *b*$^{-19}$; *αι προ*^{τε} 126; om *αἱ* V f^{-246}; *αι* (> 64) *προτερον* rell

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6_{14} *ἕνα* 2° 963] > A 72 529 44 121 55 319 624
6_{18} *ὑπό* B 963 44′ 74-76′-134^{c} 509 392^{c} Cyr I 1053 ^{Lat}cod 100 Sa] *επι* rell
6_{19} *ἕνα ἄζυμον* 963] tr A V 376′-707-*oI* C''^{-468} *b s* y^{-318} 55 319 624 799 ^{Lat}cod 100 Aeth = 𝔐
7_{1} *ᾗ ἡμέρᾳ* B V 963 O^{-58}-707$^{(mg)}$ *b n* 84 x^{-619} 55 Cyr I 705] *ημ. ογδοη* 44; *τη ημ. τη ογδοη* 125; tr 68 59; + *η* 72 74′-76; + *η ογδοη* 106-107′ 370; *τη ημ. η* rell
7_{3} *προσήγαγον* B 963 O^{-58} *b d n t* x^{-619} Cyr I 705 856] *προσηνεγκαν* rell
7_{8} *νίοῦ* B 963 376 509 126 Cyr I 856] pr *τον* rell
7_{51} *ἕνα* 3° 963] > A V 82-707 54-75′ 28-130-343′ 509 68*-120-122 ^{Lat}codd 100 104 Aeth^{-CH}
7_{57} *ἕνα* 3° 963] > A 707 f^{-246} 54-75′ 343-730 509 120′-122 ^{Lat}codd 100 104 Aeth^{M}
7_{75} *ἕνα* 3° 963] > A V 82 16-46-528 767 x^{-619} 18-126
7_{85} *τῶν ἁγίων* B 963 458 x^{-619}] *τω αγιω* rell = Ra
8_{7} *ἁγνισμόν* 963] *αγνιασμον* A
8_{7} *πᾶν* 963] > A
8_{12} *χεῖρας* 963] + (※ Syh) *αυτων* A O^{-58} *b* 18′-126-628-669 ^{Lat}cod 100 Arm Co Syh = 𝔐
26_{40} *Σουτάλα* 963(vid)] *θουσαλα* A 53′ 68
26_{58} *δῆμος ὁ Κόρε* B V 963 82 129 *n* 730 $t^{(-370)}$ x^{-619} 319 ^{Lat}cod 100 Arm Bo Sa^{5}] > Sa^{12}; post *Μουσί* tr rell = 𝔐
26_{58} *δῆμος* 3° B V 963(vid) 82 129 *n* $t^{(-370)}$ x^{-619} 319 ^{Lat}cod 100 Bo] pr *και* rell = Sam
26_{59} *καὶ τό* B V 963(vid) 82 x^{-619}] om *τό* 343; *το δε* (*δ* 126) rell
26_{65} *κύριος* 963] > A 319
27_{1} *Μανασσή* 963] *μανν.* A 458 121
27_{17} *ὡσεί* 963] *ως* A M′ *oI* 121 126 55 Phil II 104^{F}
27_{19} *ἐντελῇ* 2° 963] *εντειλαι* (c var) A M′ *oI C''* 28-30′-85′^{txt}-321′^{txt}-343-344^{txt} 619 *y* 68′ 55 ^{Lat}Ruf *Num* XXII 4 Aeth^{C}
27_{20} *οἱ* 963] > A* 707 b^{-19} 75 30-343 126 319
27_{21} *ἐπερωτήσουσιν* 963] *-σωσιν* A 58 $C''^{-52\,77\,414\,422\,761}$ 53′ 127 28-85 392 68 319 416
28_{4} *ποιήσεις* 1° 963] *-σετε* (c var) A F K M′ 58-*oI*′$^{-82}$ C''^{-616*} *s* 619 *y z* 55 59 646 Aeth
28_{4} *ποιήσεις* 2° 963] *-σετε* (*-ται* A K M*) A F K M′ 58-*oI*′$^{-82}$ C'' s^{-130} 619 *y z* 55 59 646 Aeth
28_{9} *ἀναπεποιημένης ἐν ἐλαίῳ* B V 963 15-82 *d f n t* x^{-619} 121 319 Cyr I 1113 ^{Lat}cod 100 Arm Bo Sa^{1}] post *θυσίαν* tr rell = 𝔐
28_{10} *ὁλοκαύτωμα* 963] *-ματος* A F M′ V *O′*-29-707^{c} *C''* *b* s^{-346*} 527-619 *y z* 55 59 319 624 646
28_{10} *σαββάτων* 963] *-του* (*σεβαστου* 15) A F K M′ V *O*-15′-29-72-707^{mg} *C''* *b* 28-85^{txt}-130-321′-343-344^{txt} 619 *y z* 55 59 319 624 646
28_{11} *καί* 2° B F V 963 *O*′$^{-58\,72}$ 118′-537 129 509-619 *z* 319 Cyr I 1116 ^{Lat}cod 100 Aeth Arm Co Syh] > rell
28_{16} *ἡμέρᾳ* 963] ⌒(17) A 72-618 y^{-121mg} 59 624
28_{17} *τούτου* 963] + *ποιηθησεται* A
28_{24} *ποιήσετε* 963(vid)] *-σεται* (*-σηται* 458 319) A K V 82-376 56′-664 75′ 509* 120 55 319
28_{27} *ἑπτά* 963] post *ἐνιαυσίους* tr A F M′ 15′-58-*oII*$^{-82}$ *C''* *b n s* 619 y^{-318} $z^{-126\,407}$ 624 646 ^{Lat}cod 100 Aeth Arab Co
28_{31} *τοῦ* 2° 963] + (c var) *της νουμηνιας και η θυσια αυτων και το ολοκαυτωμα το* A M′ 58-*oI* 127 619 *y* z^{-407} 55 624 646
29_{6} *καί* 4° B V 963 426 131$^{(mg)}$ 129 $n^{(-458)}$ *t* 407 Aeth^{CM} Bo Syh] > rell
29_{15} init B M′ V 963 *O*′$^{-58}$-82 f^{-246} *x* 407 319 Cyr I 1120 Aeth Syh] pr *και* rell = 𝔐
29_{39} *κυρίῳ* 963] pr *τω* A F 58-*oI*′$^{-82}$ *C''*$^{-52}$ f^{-129} *s y* $z^{-18\,407}$ 59 416 646
30_{2} *Ἰσραήλ* B V 963(vid) 15-*oII*$^{-29}$ 53′ *x* y^{-392} 126-407 ^{Lat}codd 100 104] > 392; pr *των υιων* (> 610) G *C''* d^{-125} *n s t* 424 646 Cyr I 1060; pr *υιων* rell = 𝔐
30_{6} *πάσας* 963] > A V 129-246
30_{12} *αὐτῆς* 3° 963] sub ÷ G; > A F 15′-58-618*(c pr m)-707 *C''* 125 53′-56 $s^{(-85txt)}$ y^{-392} z^{-407} 55 59 416 624 646 ^{Lat}Aug *Num* 59.2^{te} = 𝔐
30_{14} *ψυχήν* 963] *αυτην* A

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30$_{17}$ *γυναικός* B V 963 O^{-58}-82 *d* 53 *n t x* 319 ^{Lat}cod 100 Sa Syh] pr *ανα μεσον* rell
31$_{12}$ *υἱούς* B V 963 G-29-426 19′ 129 54′ 121 407 55 319] pr *τους* rell
31$_{27}$ *συναγωγῆς* 963] pr *της* (*τη* 75) A O^{-426}-381′ 414 106$^{(mg)}$ 129 *n* $t^{(-370)}$ 527 Cyr I 333bis = 𝔐
31$_{36}$ *τριακόσιαι* 963] + (※ G) *χιλιαδες* (c var) A F M′ $O''^{-72\ 82}$ *C''* 56′ $s^{-343\ 344^c}$ 509 *y* $z^{-126\ 407}$ 55 59 624 Aeth Arab Bo Syh = 𝔐
31$_{41}$ *καθά* 963(vid)] *καθαπερ* A 15′ C''^{-414} 28-85′-321′ 318 55 624
32$_{11}$ *κακόν* 963] et *ἀγαθόν* tr A F M′ O''^{-82} *C''* *b* f^{-129} *n s* 509 *y* $z^{-126\ 407}$ 55 59 624 799 Aeth Arab Bo Syh
32$_{13}$ *ἕως* 963] + *αν* A *oI C''* *b s* x^{-509} y^{-121} 18-407-628
32$_{20}$ *ἐξοπλίσησθε* 963] *-πλισθησεσθε* (c var) A 59 319
32$_{27}$ *καί* 963] > A M′ *oI*-707 85′^{txt}-321′^{txt}-343-344^{txt} *y* 18-628 55 624 Aeth
32$_{29}$ *οἱ υἱοί* 2° 963] om *οἱ* A 15 44′-125 56 75′ 318 126-628 319
32$_{29}$ *Γάδ* 963] *γαλααδ* A
33$_{54}$ *αὐτῶν* 1° B$^{(mg)}$ M′ V 963(vid) 58-376′-*oI* 56^{mg}-129-664 *n* $t^{(-84)}$ 509-527 *z* 319 ^{Lat}cod 100 Bo Sa^1] *ταυτην* 799; sub ÷ G Syh; > rell = 𝔐
33$_{54}$ *ἐν κλήρῳ* 963] *κληρωτι* (*-τη* 618; *-τει* 392) A F *oI*$^{-15}$-29-707 *C''* *b* 56^{txt} $s^{-343\ 344^c}$ *y* 18-628
33$_{55}$ *ἐπί* 2° B 963 129 *x* 407 319 Sa] pr *υμων* 707* 458 18; pr *adversos vos* ^{Lat}cod 100; pr *υμιν* rell = 𝔐
33$_{56}$ *ὑμᾶς* B M′ V 963 15-82 246 30′-344^{mg} *x* $z^{-68'\ 120}$ 319] *υμων* 799; *υμιν* rell = Ra
34$_{2}$ *τήν* 2° B* 963 O^{-58} 129 n^{-75} 799] > rell = Ra
34$_{3}$ *λίβα* 1° 963] *βορρα* A; *βορραν* 55
34$_{4}$ *Ἀσεμώνα* 963(vid)] *ασελμωνα* A F M′ 29-58-72-376-*oI* 500-*cI*′$^{-46\ 52}$ *b d* 129-246 127 *s t* y^{-318} 18′-126-628-630′ 55
34$_{6}$ *ἡ* 1° 963] > A 82 *b* 121
34$_{6}$ *τὰ ὅρια* 2° 963] *το οριον* A = 𝔐
34$_{7}$ *τὰ ὅρια/ὑμῖν* B 963 44′-107-610^c $t^{(-84)}$ 509 407 319 Sa^1] *τα ορια υμων* 125-610*; *υμιν ορια* 82 799; om *ὑμῖν* 53′ 126; tr rell = 𝔐
34$_{7}$ *τὸ ὄρος* 2° B 963 G*-426 d^{-44} 246 *n t x* Arm Syh] *οθρος* 82; > rell
34$_{29}$ *καταμερίσαι* 963] *-μετρησαι* (c var) A F *oII*$^{-82}$ f^{-129} 130^{mg}-321′^{mg} 121 68′ 59 ^{Lat}codd 100 104 Aeth
34$_{29}$ *τοῖς υἱοῖς* 963] *τους υιους* A 15′ *C''* f^{-129} 28-85-130^{txt}-321′-343′ y^{-392} $z^{-120'}$ 55
35$_{25}$ *ἀποκαταστήσουσιν* 963] *αποκαταστησει* (c var) A M′ 58-*oI C''* *s y* 18′-126-628-669 ^{Lat}cod 100 Arm
35$_{25}$ *αὐτοῦ* 963] > A 707 84 Cyr I 581 VII 625 Aeth Arm
35$_{30}$ *φονεύσεις* 963(vid)] *-σει* A M′ V $O''^{-29\ 707}$ C''^{-616*} *b* 53-56′ $s^{-30\ 344^{mg}\ 346*}$ 318 18′-120-628-669^c 55
36$_{7}$ *καί* 963] > A
36$_{12}$ *τοῦ* 2° B V 963(vid) 129 *x* 319] *υιων* G-426 Aeth Syh; *των υιων* 407-630; > rell
36$_{12}$ *ἐγένετο* B V 963 *O b* 129 x^{-509} 407 319] *-νοντο* 509 630; *εγεννηθη* 82 46′-417*-528 767; *εγενηθη* rell

The length of this list compared to that of the preceding confirms the conclusion of chapter 4 that the B type text is a much better witness to Num than is the A type text.

The value of 963 for the Numbers text lies more in its confirmation of a Num text than in its establishment. It is unfortunate that no more of its text is extant since it is almost two centuries older than B. Furthermore its text is much more closely related to B than to A, which fact would also accent its value as an ancient and superior text, and of the highest importance for recovering the earliest from of the Numbers text.

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Chapter 6 The Critical Text (Num)

As in earlier volumes of the Gottingen Septuagint certain general rules of thumb have been followed. Since the old uncial texts normally add the *νῦ ἐφελκυστικόν* wherever possible, this has been done throughout Num as well regardless of the practice of later scribes (and occasionally those of papyri).

A further general practice followed concerns the transcription of the gentilic ending. This has always been transcribed by *-ι* in spite of the fact that the oldest uncials commonly have *-ει*. It has been argued elsewhere (cf Gen 489ff) that the correct transcription of the Hebrew /i/ and /ī/ is "iota" in Hellenistic Greek and this system has been followed throughout. Accordingly the masculine plural gentilic is regularly transcribed by *-ιμ* and a masculine plural noun form by *-ιμ*.

The classical future stem for *λαμβάνειν* is *ληψ-*, i.e. without a nasal. As is well-known from papyri from the third century B.C. onwards the Hellenistic stem *λημψ-* became popular; cf Mayser I. 1, 166f. Since the oldest uncials, A B and S, all attest to the future form with nasal infix, it has been the common practice to accept such forms throughout for the critical text. With the appearance of Deut in the Gottingen series this practice, though continued, is no longer as certain. Papyri earlier than Codex B are not uniform in attesting to the Hellenistic form. For Gen mss 911 961 and 962 all attest to the Hellenistic form, although 963 occasionally witnesses to the classical form (Num 30_{16} Deut 2_6 5_{11} 28_{30} 30_4), but to the stem with "mu" at Num 5_{17} $_{25}$ $_{31}$ 6_{19} 8_8 Deut 5_{11}). Apparently 803, a Qumran fragment, witnesses to the Hellenistic stem at Num 4_{12}, but 848, which is certainly of Egyptian origin, has the classical stem throughout (Deut 21_3 22_6 $_7$ 26_2). In spite of one's uncertainty on the matter the Hellenistic stem has been retained throughout Num.

1. That Num and Deut are the products of different translators is apparent from their respective attitudes towards their parent text. The demands of the target language play a greater role in Num than in Deut which is often literalistic in its renderings. Thus prepositions are much less literally rendered in Num than in Deut. The Numbers translator also reflects a much freer attitude towards the Hebrew in rendering repetitive phrases; in census reports or in repeated offerings Num tends to stylize his renderings according to a pattern, regardless of minor differences in the Hebrew.

The linguistic demands of Greek are respected to a greater extent in Num than in Deut. To cite but one such, the case and number of relative pronouns

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are observed much more carefully. Whereas in Deut the inflection of the relative pronoun was often the result of attraction to its antecedent, such inflections are comparatively infrequent in Num, the inflection being determined by the syntactic demands of the relative clause.

Another marked characteristic of Num in contrast to that of Deut is the comparative infrequency of *δέ* constructions as compared to those with *καί*. Num does not avoid *δέ* for paratactic constructions; it simply prefers *καί*.

It is thus clear that problems concerning the critical text must first of all be established through the patterns of usage and of translation within the book itself rather than from the Pentateuch as a whole, and only secondarily from the wider context of the Greek Pentateuch and the LXX as a whole.

2. The usage of the particle *ἄν* in Num is the same as that which was established for Deut; cf THGD, ch. 7, Sect. B. Within relative clauses *ἄν*, but never *εαν*, is accepted as critical text since such usage predominated in the time of the translator. The long form became popular in the early centuries of our era at times almost completely supplanting *ἄν*; in fact at 23$_{26}$ all mss have *εαν* rather than the original *ἄν*. Usually *ἄν* is read in the majority of our witnesses. Since Codex B, being a fourth century ms, commonly reads the longer form, Ra often adopted *εαν* in his text. He must be corrected at 5$_{6\ 10\ 29\ 30}$ 6$_2$ 9$_{10\ 13}$ 10$_{32}$ 15$_{12}$ 17$_5$ 18$_{28}$ 19$_{16\ 18\ 20\ 22}$ 22$_{6}$bis $_{8\ 17\ 35\ 38}$ 23$_{3\ 12\ 26}$ 24$_{13}$ 30$_{3\ 13}$ 31$_{23}$ 33$_{54\ 55}$.

As in Deut *ἕως* occurs with *ἄν* when introducing the subjunctive mood. *ἕως ἄν* is normal in the papyri, *ἕως* without *ἄν* occuring only in late Ptolemic times (Mayser II, 3, p. 79). In a few instances the *ἄν* has been lost in much of the tradition; thus at 10$_{21}$ only V *b d n* 85′^{mg}-321′^{mg}(vid) *t* 319 support *ἄν*; at 14$_{33}$, A B* F* 707 77 *b* 44 *f*$^{-129}$ 458-767 *x*$^{-509}$ *y* 126 55 319 624 om *ἄν*, and at 23$_{24}$, only V 58-72-82 *d* 127-767 *t* 55 59 have it. *ἕως* also occurs with the indicative two times (12$_{15}$ 32$_{13}$), but of course without *ἄν*.

3. *ἔναντι*, *ἐναντίον* and *ἐνώπιον*.

As in Deut so in Num the translator used all three of these as prepositions governing the genitive with no discernible semantic distinctions. Certain observations on usage can, however, be made. Whenever the genitive is *κυρίου* (or *τοῦ θεοῦ*) the preposition is always (50 times) *ἔναντι* regardless of the Hebrew text. The usual Hebrew preposition is לפני, but בעיני (24$_1$ 32$_{13}$), ל (8$_{13}$ 32$_{23}$), את (20$_{13}$) also occur, as well as מן (32$_{22}$) and even באזני (11$_{1\ 18}$). In a number of instances there is no corresponding text in 𝔐 (8$_{13\ 15}$ 32$_{30}$), and at 31$_3$ 𝔐 represents a different text.

If the governed nominal is a pronoun *ἔναντι* is normally avoided in favor of *ἐναντίον* or *ἐνώπιον*; in fact, only one case (27$_{14}$) of *ἔναντι* with a pronoun has been accepted as Num. The textual evidence is as follows: *ἔναντι* (*αὐτῶν*) B F K M′ V 963(vid) *oI*-72′ *d* 129 *s*$^{-28\ 85}$ *t x*$^{-71}$ *y z*$^{-630}$ 59 624 799] *εν μεσω C*′′ 28-85 55 646; *εναντιον* rell: לעיני 𝔐. All the uncials except A, including 963(vid),

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support ἔναντι and this would appear to be Num, though a case for εναντιον could well be made, particularly in view of the following two cases.

20_8 ἐναντίον (αὐτῶν)] εναντι B M′ 82 d^{-106} 71-509 646 = Ra
25_6 ἐναντίον (πάσης συναγωγῆς)] εναντι B* n^{-127} 121 55 319 = Ra

In all three instances the Hebrew equivalent is לעיני. In the last two instances the B variant has only minority support and the less common word is likely original. It should be added that these are the only instances in Num involving לעיני.

That the translator preferred not to use ἔναντι with pronouns is particularly clear from 27_{19} in which לפני occurs three times. In the first two instances (governing Ἐλεαζάρ and συναγωγῆς resp.) ἔναντι occurs, but the third instance, governing αὐτῶν, is ἐναντίον. The text of Num is substantially supported in the tradition:

ἔναντι 1° 963] -τιον K 29-64 *y* 59 Tht *Nm* 224
ἔναντι 2° 963] -τιον A 29-58-*oI d n t* 619 y^{-392} 68′ 55 319 Tht *Nm* 224
ἐναντίον 963] εναντι 72 509

It would otherwise seem unlikely that the translator would have varied the preposition in coordinate phrases; thus in 8_{13} and 27_2 ἔναντι occurs four times; in 32_{22} and 36_1 it occurs three times, and in 3_4 27_{21} twice, whereas the rare ἐνώπιον occurs twice in 13_{34} (otherwise occurring only at 17_{10} 19_3 $32_{4\,5}$).

The translator apparently tended to use the same preposition within an immediate context. Thus at 27_{22} it seems unlikely that Ra represents the original text. Ra has ἐναντίον Ελεαζαρ τοῦ ἱερέως καὶ ἔναντι πάσης συναγωγῆς. The relevant facts are as follows:

ἐναντίον 1°] εναντι A 15-72 $C''^{-52'\,313}$ 125 129 *n* 28-30′-85$^{(mg)}$-343-344^{txt} 84* 121 55 646 = Compl
ἐναντίον 2°] εναντι B* 72-376 *f* = Compl Ra; > 106-125 126 319

It would seem likely that ἐναντίον is the original preposition in both places in this verse.

ἔναντι was certainly the favored of these prepositions; it occurs 73 times in Num, whereas ἐναντίον occurs 19 times, and ἐνώπιον only 6 times.

1_{53} ἐναντίοι] υπεν. *C''* 646; -ντιον (ενατ. 59*; -τιων 108) 19′ 321^c 527 318 126 59 799; εναντι 53′ 509; εναντιον (-τιων 458) κυριου B* M′^{mg} V *d* 54-75′ *t* = Ra; εναντι κυριου 55 127; sub ÷ G Syh^T; > 58-376 Arm Bo = 𝔐; + $\overline{κν}$ B^c

V. 53 contrasts the position of the Levites with that of the other tribes who are to pitch their tents ἀνὴρ ἐν τῇ ἑαυτοῦ τάξει καὶ ἀνὴρ κατὰ τὴν ἑαυτοῦ ἡγεμονίαν; the Levites are to encamp ἐναντίοι κύκλῳ the tent of testimony. 𝔐 simply has סביב, but the translator has added ἐναντίοι in order to emphasize the contrast. That Ra's text is not original is clear from the fact noted above, viz. that ἐναντίον was never used to govern κυρίου. Furthermore ἐναντίον (as well as ἔναντι) is used in Num only as a preposition, so that here ἐναντίοι must be original.

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Elision of the final vowel of prepositions is common in Hellenistic prose with pronouns and common phrases such as *κατ' ἀνατολάς* or *ἀπ' ἀνατολῶν*, but is otherwise regularly avoided in Num. Thus in 4$_{49}$ *κατὰ ἄνδρα* is probably original as is *διὰ ἁμαρτίαν* in 27$_{3}$, the variant short forms in the tradition being the result of haplography. On the other hand, *κατ' ἀνατολάς* in 21$_{11}$ and *ἀπ' ἀνατολῶν* in 23$_{7}$ (the latter in poetry) are instances of elided prepositions probably original to the translator.

24$_{2}$ *ἐπ' (αὐτῷ)*] *εν* B *b*$^{-19}$ Tht *Nm* 221 = Ra

That the phrase *ἐπ' αὐτῷ* is original to Num is clear from the Hebrew which has עליו. The variant was palaeographically determined. What is not immediately evident is its position in the verse. In Num it appears at the end of the verse. In 𝔐 עליו precedes rather than follows רוח אלהים. The following witnesses place the phrase in front of *πνεῦμα θεοῦ*: A F *O*'$^{-82}$ *C*'' 56' *n*$^{-127}$ *s* 527-619 *y z* 55 59 799 ^{Lat}cod 100 Ruf *Num* XVII 2 Aeth Arab Syh. This change in word order is probably the result of Origen's work; note the witness of the *O* mss, Arab and Syh.

14$_{13}$ *ἐν*] *τη* B 44' 129 127-767 *t x*$^{-509}$ = Ra; *τα* 509; > 500

The preposition occurs in the context *ὅτι ἀνήγαγες ἐν ἰσχύι σου τὸν λαὸν τοῦτον* and the clause reproduces 𝔐 literally. Codex B* uniquely also substitutes *ηγαγες* for *ἀνήγαγες*. This can hardly be original in view of the transitivity of the verb העלית in 𝔐; *ἄγειν* is never used as a rendering for העלה in the Pentateuch. The text of B is questionable in this clause, and the preposition is undoubtedly original and the article is not.

4. *Pronouns*. The presence or absence of a third person pronoun in Num is often formulaically determined.

1$_{2}$ om *αὐτῶν* 1° B 414' *d n*$^{-767}$ *t x* 18 Bas II 145 Cyr VI 453 X 624 ^{Lat}cod 100 PsBas *Is* I 5 Arm
— om *αὐτῶν* 2° B V *d n*$^{-767}$ *t x* 18 319 Bas II 145 Cyr VI 453 X 624 ^{Lat}cod 100 Hi *Eph* II 3 PsBas *Is* I 5 Arm
— *αὐτῶν* 3°] sub ÷ G; > B 19 *d* 127 *t x* 18 319 Cyr VI 453 X 624 ^{Lat}cod 100 Arm

Phrases such as *κατὰ συγγενείας*, *κατ' οἴκους πατριῶν* and *κατὰ ἀριθμὸν ἐξ ὀνόματος* are set phrases in Num which are almost always modified by *αὐτῶν* even when 𝔐 has no pronominal suffix. The text of B omits *αὐτῶν* 1° 2° 3° in this verse but this is secondary as Ra also recognized. This is rendered doubly certain by the fact that *αὐτῶν* 3° is sub obelo in G, there being no suffix present in the Hebrew. In vv. 16 and 44 *αὐτῶν* is similarly omitted by codex B against the normal pattern; the omission would appear secondary.

4$_{46}$ *δήμους αὐτῶν*] om *αὐτῶν* B *x*$^{-619}$ ^{Lat}cod 104(vid) = Ra

The word *δήμοι* is inevitably followed by a genitive modifier in Num, except for the specific listing of various *δήμοι* by name throughout chapter 26. The B text adopted by Ra must be understood as secondary.

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3_{40} αὐτῶν 803(vid)] > B 54-75′ x^{-619} ^{Lat}codd 100 104 = Ra; post ὀνόματος tr O^{-58} Bo Syh

The context for the pronoun is τὸν ἀριθμὸν αὐτῶν ἐξ ὀνόματος for the Hebrew מספר שמתם. The transposition of αὐτῶν after ὀνόματος was effected by Origen and corresponds exactly to the Hebrew. Ms 803 must have had an αὐτῶν in its text, since the length of the line demands it but its position is not clear. Since the transposed order is clearly hex, 803 probably supports Num. It seems likely therefore that it is original.

2_{22} ἐχόμενοι αὐτοῦ 376′ *f*(+ ras 1 litt 56) *z* Syh] sub ÷ Syh^{L}; εχομ. αυτων G-58 Arm Bo; > ^{Lat}cod 100; om αὐτοῦ rell = Ra

In the ch. 2 account of the tribal encampments over against the tent of testimony the tribes are divided into four groups of three each. The second tribe is introduced in 𝔐 by והחנ(ו)(י)ם עליו מטה in each case (vv. 5, 12, 27) except for the third group (v. 22) where 𝔐 omits החנים. The third tribe is introduced simply by ומטה (vv. 14, 22, 29) or מטה (v. 7). The Greek in each case has the longer formula καὶ οἱ παρεμβάλλοντες ἐχόμενοι to introduce both the second and third tribes but varies the rest of it depending on whether αὐτοῦ occurs after ἐχόμενοι or not, i.e. either occuring as ἐχόμενοι αὐτοῦ (φυλή) or as ἐχόμενοι (φυλή). The evidence for αὐτοῦ (with some variation in number) is clear in vv. 12 14 27 where all witnesses, except for mss 618* 19 which omit αὐτοῦ in v. 14, attest to the pronoun. In v. 22 αὐτοῦ is weakly attested but it is included under the obelus in Syh, i.e. the αὐτοῦ is at least preOrigen and is probably to be regarded as original. Where no αὐτοῦ obtained the tradition has added either αυτου or αυτων.

Since ἐχόμενοι in the sense of "adjacent to" often governs the genitive, φυλή easily became φυλης in the tradition, though what this was intended to mean is not clear. Even when αὐτοῦ was present in the text a large part of the text tradition attests to the genitive which could hardly be original. Accordingly φυλή as predicate nominative is to be read throughout. Oddly Ra accepted φυλης throughout; cf vv 5 7 12 14 20 22 27 29.

1_{8_3} σκηνῆς σου] σκ. του μαρτυριου F^{b} *d* f^{-129} *n t* 527 126-628 799 Arm; + του μαρτυριου 376; σου sub ÷ Syh^{T}; om σου B V 58-82 x^{-527} $z^{-126\,628}$ 319 646 $Aeth^{CG}$ Sa = Ra 𝔐

The σου is apparently original in view of the evidence of Syh; it was probably added by the translator due to the influence of the coordinate φυλακάς σου in the same verse.

On the other hand, Ra was probably correct in not adopting the genitive pronoun after γυναῖκες at 21_{30} with B V 82 54-75′ 71-509 319 Phil passim ^{Lat}cod 100. 𝔐 has נשים; thus there is no textual justification for the majority reading γυναικες αυτων. The pronoun came into the tradition through the influence of the parallel construction of v. 30a: τὸ σπέρμα αὐτῶν.

14_{27} μου] εμου B V 108-118-314* 30′-321′^{c} 121 319 = Ra

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In contrast to normal usage with the so-called true prepositions (cf Mayser I. 2. 62f), the short form of the first singular pronoun is to be preferred after *ἐναντίον*, possibly through analogy with the second singular pronoun; cf *ἐναντίον σου* at 11$_{11}$ or *ἐνώπιόν σου* at 32$_{5}$. The phrase *ἐναντίον μου* also occurs at 22$_{32}$, where, however, a substantial number of witnesses do attest to the long form *εμου*.

16$_{6}$ (*ὑμῖν*) *ἑαυτοῖς*] *αυτοις* B 29 122* 55 Cyr I 860 = Ra

The use of a reflexive pronoun rather than the simple third person pronoun to intensify a first or second person plural pronoun occurs only here in Num. The simple pronominal intensifier does not occur in Num at all but is common in Deut, particularly in the phrase *ἐξ ὑμῶν αὐτῶν*; cf also Exod 12$_{21}$ Lev 26$_{1}$ and elsewhere. It would be difficult to explain *ἑαυτοῖς* as secondary, it being the lectio difficilior. The reading of B on the other hand is easily understood as an adaptation to better Greek usage.

1$_{54}$ *ὅσα* A *O*$^{-G}$-72 *b f* 85′^{mg}-321-346^{mg} 121 18′-126-628-669 59 319 624] *α* rell = Ra
16$_{26}$ *ὅσα*] *α n*$^{-767}$; *ων* B M^{txt} V 376 *d* 129 *t x* = Ra

In both cases *ὅσα* must be original, since the antecedent is an inflected form of *πᾶς*. The translator always uses *ὅσα* when its antecedent is *πᾶς* except of course in the collocation *πᾶς ὅς* of 19$_{16}$ (as well as *παντὸς οὗ* in 19$_{22}$, a somewhat different construction).

4$_{9}$ *ὅσοις*] *οσοι* A 72 551 30′ 121 18 59; *οις* B M′^{txt} V 509 318 Cyr I 852 = Ra; *εν οις d n t* 71; *οσα* 529 *b* ^{Lat}cod 100(vid); > 53′-56-129$^{(mg)}$

The context is *τὰ ἀγγεῖα . . . ὅσοις λειτουργοῦσιν ἐν αὐτοῖς*; in v. 14 the same relative clause occurs but the antecedent is *τὰ σκεύη*. In the latter the variant *οις* is found only in one ms, 318; *ὅσοις* is clearly original in v. 14 and the grammatically correct dative is also original in v. 9. A similar case of grammatical correctness occurs in the following case.

6$_{21}$ *ἣν* B *x*$^{-619}$ Cyr I 1053] *η*[. . . 963; *ος* 537; *ης* rell

The context reads *τῆς εὐχῆς αὐτοῦ ἣν ἂν εὔξηται*. The accusative is grammatically correct as modifying *εὔξηται*, but case attraction, as in the majority reading, is well-attested already in Classical times. The translator, however, only seldom allowed case attraction to predominate over grammatical correctness. In fact only the following cases in Num are clear cases of such attraction.

14$_{11}$ *σημείοις οἷς ἐποίησα*
30$_{15}$ *ἡμέρᾳ ᾗ ἤκουσεν*

The reverse trend is characteristic of Num, and Ra was correct in following B in 6$_{21}$.

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5. Since Num is a translation document the paratactic character of the Hebrew original is reflected in it. The presence or absence of the conjunction *καί* for the original text is not always easily determined since Num does not always agree with 𝔐. Thus at 4$_{23}$ such a disagreement occurs.

4$_{23}$ *λειτουργεῖν καὶ ποιεῖν*] om *καί* B x^{-619} Arm Sa = 𝔐

The collocation "to serve (a service) to do" occurs in 𝔐 of Numbers at 4$_{3\ 23\ 35\ 39}$. At v. 3 it is literally rendered by *λειτουργεῖν ποιῆσαι*; when the translator used the present infinitive *ποιεῖν* in the other three instances he inserted the conjunction in spite of the fact that none obtains in the Hebrew. It should be added that the reading *καὶ ποιεῖν* is attested by all witnesses in vv. 35 and 39; the omission of *καί* in v. 23 seems to be secondary.

7$_{87}$ *αἱ θυσίαι* 963] pr *και* B* 707 *d* f^{-129} *n t* 319 Arm Sa = Ra 𝔐

The pattern *αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν* (or its equivalent in the singular) also occurs at 6$_{15}$ 29$_6$(twice) $_{11\ 16\ 18\ 19\ 21\ 22\ 24\ 27\ 28\ 30\ 31\ 33\ 34\ 37\ 38}$. In all but 29$_{16\ 24\ 31\ 34\ 37}$ 𝔐 has the conjunction introducing the pattern. Except for 6$_{15}$ and 29$_6$ the translator did not render the conjunction. In view of this general pattern it would seem that the *και* of the variant text is not original. It should also be noted that the *και* intrudes between *δώδεκα* and *αἱ* and may independently have been formed by partial dittography.

4$_3$ *ἕως*] pr *και* B F M′ V 833 *O*-29-707 19 d^{-125} *t* x^{-619} 392 *z* 59 799 Syh = Ra 𝔐

The translator made no distinction between עד and ועד in his work. He renders them throughout by *ἕως* except at 9$_{12}$ where *εἰς* occurs, at 8$_4$(twice), at 32$_9$ where עד has no equivalent in Num and at 14$_{11}$ where ועד is rendered by *καὶ ἕως*. At 14$_{11}$ the conjunction is necessary since it joins two clauses introduced by *ἕως τίνος*. All other instances of ועד are simply rendered by *ἕως*. Its introduction at 4$_3$ may well be hex.

4$_{26}$ *καὶ ὅσα*] om *καί* B *b* x^{-619} 392 319 ^{Lat}cod 100 Aeth^M Arm Bo Sa^4 = Ra

The immediate context is *τὰ σκεύη τὰ λειτουργικὰ καὶ ὅσα λειτουργοῦσιν* for כלי עבדתם ואת כל אשר יעשה in 𝔐. The relative clause containing *λειτουργοῦσιν* also occurs at 3$_{31}$ 4$_{9\ 12}$ 18$_{21}$; in these cases no *καί* precedes since the Hebrew has no ואת כל; that is, the relative pronoun has an antecedent. The omission of *καί* in the B tradition may have been influenced by such cases; this may also have been facilitated palaeographically since *λειτουργικά* occurs immediately before *καί*, the latter being omitted by haplography.

The tradition has also amplified the text through hex activity. All but B M′ V 82 16-46 *b d n t* x^{-619} 319 ^{Lat}cod 100 Arm Co have added *αυτων* after *λειτουργικά*. Furthermore hex activity is also apparently to be seen in the insertion of *παντα* between *καί* and *ὅσα* in V *O*$^{-58}$-29 619 Aeth Syh.

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5_{10} *καὶ ἀνήρ* — fin F^a] om *καί* B* = Ra 𝔐; om *καὶ ἀνήρ* 707^{txt} 392; sub ※ G Syh; > F 29 $131^{(mg)}$ 53′ *z* 59

The clause was apparently absent in Origen's parent text, it having been omitted by parablepsis (i.e. *ἔσται* 1° ⌒2°), and then restored by hex. The text of 𝔐 has איש for *καὶ ἀνήρ*, the conjunction having fallen out through haplography after יהיו. It is present in Sam and a number of Hebrew mss, and the equivalence of B* and 𝔐 is coincidence, the *καί* being accidentally omitted after *ἔσται* through homoioteleuton.

14_{24} *καὶ εἰσάξω*] om *καί* B V 72 106 *x* 55 Cyr II 609 ^{Lat}cod 100 Aeth Arm Co = Ra

The *καί* can only be interpreted on the basis of a Hebrew parent text since it is barely intelligible in the Greek. The Greek begins with the nominative *ὁ δὲ παῖς μου Χαλέβ*, then continues with the causal *ὅτι* clause "because there was another spirit in him and he followed after me," after which *καὶ εἰσάξω αὐτόν* is placed. This corresponds exactly to the Hebrew, but good Greek style would not render the conjunction of 𝔐's והביאתיו by *καί*. The *καί* must be original text.

29_{17} init 963 *b* 509] pr *και* rell = Ra 𝔐
29_{35} init V 963 46 129-246 121 630 59 ^{Lat}codd 100 104 = Compl] pr *και* rell = Ra

The successive days of the feast described in vv. 12ff are introduced by the conjunction in 𝔐 with the exception of the final (eighth) day, i.e. v. 35. Num consistently begins each day's account with *τῇ ἡμέρᾳ τῇ* . . ., i.e. without a *και*. The new evidence of 963 shows that the translator was indeed fully consistent in this practice, and it is now evident that an introductory *και* is secondary in vv. 17 and 35 as well as for the intervening days.

31_{45} *καί* 1° 963 O'^{-58}-72 *C*-46 118^c $n^{(-75)}$ *t* ^{Lat}codd 100 104 $Aeth^C$ Arab Arm Bo Syh] > rell = Ra

Ra could reasonably omit the *καί* for his text as being hex since most of the usual hex witnesses attest to it and the older uncials did not, but the new evidence of 963 makes this impossible. The *καί* occurs in a list *καὶ βόες . . . καὶ ὄνοι . . . καὶ ψυχαὶ ἀνθρώπων*. In a list with three members the second is often introduced without a conjunction in Greek as in English, i.e. as "cattle, oxen and human beings." The omission of *καί* is probably stylistically inspired, whereas the original text contained it because of the presence of a conjunction in the parent Hebrew text.

15_6 *εἰς* 1°] pr *η* B O^{-58} 509-527 Syh = Ra

The variant text which Ra adopted introduces the first of the alternatives, i.e. *εἰς ὁλοκαύτωμα ἢ εἰς θυσίαν*. Greek often uses an *ἤ* . . . *ἤ* . . . construction, though the first of these is not always present. In Num such alternatives are never introduced by *η*, the conjunction only occurring between the two parts.

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Our Greek text has no equivalent in 𝔐 here, but for an instructive example of usage in Num where an equivalent does obtain in 𝔐 cf v. 8.

6. A comparison of the Greek text with the Hebrew shows that the word order of the Greek translation is strongly determined by that of the Hebrew original. When problems of word order occur the text tradition may often be misleading because of Origen's work. Though Origen says nothing about word order the nature of the hexapla was such that the Greek word order was largely forced to coincide with that of the Hebrew; cf the discussion in THGG 59 and for some insight into the probable nature of the actual hexapla cf G. Mercati, Psalterii *Hexapli Reliquiae.* I. *Codex rescriptus Bybliothecae Ambrosianae 0.39 Supp. phototypice expressus et transcriptus.* Roma, 1958. When the tradition is divided between witnesses to the Hebrew word order and those to a different order, serious consideration must be given to the possible priority of the latter order. A good example of such is 16_9.

16_9 *ὑμᾶς / ὁ θεὸς Ἰσραήλ*] tr B O^{-58} *d* 129 127 *t* 509 Cyr I 860 Syh = Ra 𝔐

𝔐 has אלהי ישראל אתכם (הבדיל). The translator preferred to bring the pronominal object next to the verb. Though he tended to follow the Hebrew order, he was by no means slavish in this regard as the study on hex corrections in word order (p. 56–58) indicates. The variant text is probably such a hex correction.

A similar case obtains at 19_{10}. The verb כבס is separated from its modifier את בגדיו by its subject והאסף את אפר הפרה. The translator brings the object next to the verb rendering the clause by (*καὶ*) *πλυνεῖ τὰ ἱμάτια ὁ συνάγων τὴν σποδιὰν τῆς δαμάλεως.*

At times, however, close attention to the Hebrew text may solve problems of word order in quite a different way.

11_{12} *τὸν / πάντα (λαὸν τοῦτον)*] tr B V O^{-58} 422 *f n* x^{-619} Phil III 6 Chr I 476 Tht *Nm* 204^{ap} = Ra

Here the variant *παντα τον λαον (τουτον)* accepted by Ra is almost certainly secondary; it is probably due to the common expression "all the people" found elsewhere (e.g. in v. 13). The more unusual order of Num is due to the Hebrew את כל העם. The translator regularly rendered את by articulation and *τόν* placed before *πάντα* represents his attempt at rendering the Hebrew exactly.

A particularly complicated textual problem concerning word order obtains in 14_{25}.

14_{25} *ὑμεῖς / καὶ ἀπάρατε* B V 129 *x* Co] om *ὑμεῖς* F* Aeth Arm; *και εξαρ. υμεις* (>75) *αυτους* (> 127) *n* 319; + *αυτους d t*; + *vos* ^{Lat}cod 100; tr rell; + (※ G Syh) *αυτοι O* 18′-628-630′ Syh

In the context *ὑμεῖς* refers to the subject of the preceding *ἐπιστράφητε*, whereas the variant text supported by the majority makes *ὑμεῖς* refer to *ἀπάρατε* and is closer to 𝔐 which reads פנו וסעו לכם. It should be noted that *d t* add *αυτους* after the verb. Origen probably had the original word order in

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his parent text since he added *αυτοι* (sub ※ G) at the end (Syh has ※ *ipsi vos* ↙ for *ὑμεῖς*). Only the order accepted as original for Num can explain the various attempts to correct the text.

7. The problem of articulation of nouns is undoubtedly one of the most difficult textual problems facing the text critic of Numbers, since patterns of usage are often not present.

a) In the collocation "the desert of" plus proper name, the proper name is commonly not articulated (3$_{4\ 14}$ 9$_{1}$ 13$_{4\ 22\ 27}$ 20$_{1}$ 26$_{61\ 64}$ 27$_{14}$(twice) 33$_{11\ 12\ 15\ 16}$ 36(twice) 34$_{3}$). A few instances are, however, problematic. At 1$_{1\ 19}$ occurs the phrase *ἐν τῇ ἐρήμῳ τῇ Σινά*; the article in question is attested in v. 1 at least as early as Origen since it is sub ob in G. In both instances the relevant article is omitted by some mss (in v. 1 by F* V 72 417-528 537 44-125 127-458 509 59* 319 799, and in v. 19 by *oI*$^{-64*}$-72 125 53′ 127-458-767 84*(c pr m) 18), but in view of its early attestation it has been adopted as Num.

At 9$_{5}$ Ra adopted *τον Σινα* as his critical text on the basis of B although at v. 1 *Σινά* occurred without the article. Both instances occur in the phrase *ἐν τῇ ἐρήμῳ Σινά* and it is unlikely that the translator would have changed his normal pattern within the same context. Furthermore the unarticulated proper noun is attested by A 72-376 552 44′ 75′ 71-509 126 and is probably original. At 13$_{1}$ the original hand of B (and 376 761 44′-125) does not articulate *Φαράν* (Ra in opposition to his usual practice adopts the reading of B^{c} here), and it seems wise to follow the common pattern here as well.

On the other hand at 10$_{12}$ the articulated proper noun is strongly supported. The collocation occurs twice within the verse, Ra articulating only the second. The evidence is as follows:

τοῦ Σινά] om *τοῦ* B V *O*$^{-58}$ 44′-125 *x*$^{-619}$ = Ra
τοῦ Φαράν] om *τοῦ* 44′-125 767; *σινα* 376*

In view of the strong support for the article, the article has been accepted in both cases.

b) *Articulation or non-articulation of the tetragrammaton.*

κύριος as rendering for the tetragrammaton occurs in the nominative case 176 times and is never articulated except once (14$_{9}$), where, however, the particle *δέ* intervenes. It occurs 14 times in the accusative and only once (16$_{30}$) is it articulated; in this case יהוה is preceded by את and *τόν* was undoubtedly intended by the translator to represent it. The text tradition throughout substantiates this lack of articulation for *κύριον* with the sole instance of 11$_{2}$ where ms 318 and Cyr I 381 read (*πρὸς*) *τον κυριον*.

The genitive *κυρίου* as substitute for the divine name occurs 125 times in Num, and it is here argued that the translator never articulated it. In all but 19 cases no extant witness obtains for *του κυριου*. For most of the 19 exceptions the evidence for later articulation is slight. In the list below only the evidence for articulation is given.

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7$_{89}$ (*φωνὴν*) *κυρίου*] pr *του* 963 458 84
8$_{11}$ (*ἔργα*) *κυρίου* 963] pr *του* 422
9$_{13}$ (*δῶρον*) *κυρίῳ*] *του κυριου* 381′
9$_{20}$ (*προστάγματος*) *κυρίου*] pr *του* 82
11$_{23}$ (*χειρ*) *κυρίου*] pr *του* F^{b} V *O*$^{-58}$-82-707 *C*′′ *b*$^{-19}$ *s z* 646 799
16$_{9}$ (*σκηνῆς*) *κυρίου*] pr *του* 52′-313
16$_{19}$ (*δόξα*) *κυρίου*] pr *του* 319 799
16$_{41}$ (*λαὸν*) *κυρίου*] pr *του* 376 414
17$_{13}$ (*σκηνῆς*) *κυρίου*] pr *του* 528 318
19$_{13}$ (*σκηνὴν*) *κυρίου* A B M′ V *oI b d n t x*$^{-619}$ 630 319] > 376; pr *του* rell
19$_{20}$ (*ἅγια*) *κυρίου*] pr *του* 458
20$_{9}$ (*ἀπέναντι*) *κυρίου*] pr *του* 392
21$_{7}$ (*κατὰ*) *κυρίου* M′ 15-707 *C*′′$^{-73′}$ *s*$^{-30\,343}$ 318 *z*$^{-18\,630′}$ 59 Phil I 105] *του θεου* 426 75 Bo Sa^{1}; pr *του* 1ell = Ra
21$_{14}$ (*πόλεμος*) *κυρίου* A 72* 121 630 55] pr *του* rell = Ra
22$_{18}$ (*ῥῆμα*) *κυρίου*] pr *του* 619
22$_{34}$ (*ἀγγέλῳ*) *κυρίου*] pr *του* 52′-313-422
31$_{3}$ (*παρὰ*) *κυρίου* F 58-72 *C*′′ *b*$^{(-19)}$ 129 85′-321′ *z*$^{(-126)}$ 55 59 319 Hipp *Balaam* 491] *θεου* 125; *του θεου* V *d*$^{-125}$ *t*; pr *του* rell = Ra
31$_{29}$ (*ἀπαρχὰς*) *κυρίου*] pr *του* 426 *b*
31$_{47}$ (*σκηνῆς*) *κυρίου*] pr *του* 761*(vid) *b* 246^{c}

In all but five instances (11$_{23}$ 19$_{13}$ 21$_{7\ 14}$ 31$_{3}$) the variant article is attested by only a few mss and may be regarded as insignificant, although in one case (7$_{89}$) the early 963 does support the articulation. Since 120 (or 119) out of the 125 occurrences of *κυρίου* were certainly unarticulated in Num it is plausible to suggest that *κυρίου* was never articulated by the translator.

The dative *κυρίῳ* occurs 72 times in Num, in all but a few cases representing יהוה. In six cases (15$_{14}$ 18$_{28\ 29}$ 28$_{13}$ 29$_{11}$ 31$_{41}$) the unarticulated form is attested by all witnesses; in eighteen cases three or less mss support the article. The oldest ms witnesses usually support the unarticulated word. 963 is extant in 19 instances and supports the unarticulated word in all but one case (6$_{8}$) where A B V and G, however, all support the unarticulated *κυρίῳ*. Codex B supports the unarticulated word in all but three instances (5$_{9}$ 15$_{5}$ 18$_{12}$). Occasionally Origen was responsible for the addition of the article as the following instances prove.

6$_{6}$ *κυρίῳ* 963] pr (※ S G Syh) *τω* (*το* 376) M^{txt} S^{c} *O*-82 52′-313-414 *d n* 28-85′^{mg}-321′^{mg}-344^{mg} *t* Tht *Nm* 198 Bo Syh
6$_{12}$ *κυρίῳ* 963] pr (※ G) *τω* F S *O*′$^{-(58)\,707}$ 619 *z* 59
25$_{4}$ *κυρίῳ* B V 82 *d* 53′ *n*$^{-75*}$ *t* 71-509 319 Cyr I 908 IV 300] > 75*; pr (※ G) *τω* rell
28$_{26}$ *κυρίῳ* 963] pr (※ Syh) *τω O*$^{-58}$ 422 *f* 407 55 Syh
29$_{13}$ *κυρίῳ*] pr (※ G) *τω O*$^{-426}$ *f*$^{-129}$ Cyr I 1120
31$_{38}$ *κυρίῳ* 963] pr (※ G Syh) *τω O*-15 53′-56-246^{mg} Syh

The addition of the article was probably intended to represent the preposition ל; puzzling is the fact that hex only shows this equation occasionally since the chief witnesses usually witness to the absence of the article. In any event, it would seem that the translator did not follow this practice but rendered יהוה without the dative article to represent the preposition.

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c) *Articulation of υἱοί as clan designation.*

Whenever *υἱοὶ Ἰσραήλ* occurs Num has the article before it. When it occurs in the genitive however, no discernible pattern obtains; even within one verse the pattern may vary. Thus in 8$_{19}$ *υἱῶν Ἰσραήλ* occurs but *τῶν υἱῶν Ἰσραήλ* occurs twice; cf also 18$_{24}$. In the accusative the article is lacking when *πάντας* precedes; otherwise it is present. In the dative the article is usually present, though not always (cf 1$_{53}$ 5$_{9}$ 8$_{17\ 18}$ 15$_{29}$ 18$_{14}$).

With clan names other than Israel the pattern is slightly different. The dative is always articulated but the accusative is not. The latter occurs only five times; twice the tradition is unanimous in attesting the article (3$_{15}$ 4$_{34}$) and twice in attesting its absence (16$_{10\ 12}$). At 24$_{17}$ the evidence is divided and the oldest witness has been followed. For both the nominative and the genitive the translator was quite arbitrary and no pattern seems to have been followed. Ra usually adopted the reading of his oldest witness; this same principle has been adopted for Num as well.

d) *Articulation of υἱός in patronymics.*

Ra does not normally accept an article before *υἱός* when *υἱός* intends clan designation. At 3$_{32}$, however, he accepts the article on the basis of Codex B. He also accepted articulation at 4$_{28}$.

3$_{32}$ *υἱός*] pr *ο* B V 19 *d*$^{-125}$ *t* 126 646 Bo = Ra
4$_{28}$ *υἱοῦ Ἀαρών* 29-381′ 125 799] *του ααρων υιου* 107′; > 319; pr *του* rell = Ra

The pattern of usage in Num elsewhere is presented in the following list.

2$_{29}$ 7$_{24\ 30\ 42\ 48\ 54\ 60\ 66\ 72\ 78}$ 10$_{14\ 15\ 18\ 19\ 22\ 27}$ 13$_{5\ 6\ 7\ 8\ 9\ 10\ 11\ 12\ 13\ 14\ 15\ 16\ 17}$ 16$_{39}$ 22$_{2\ 10}$ 24$_{15}$ 25$_{7\ 14}$ 34$_{22\ 23\ 24\ 25\ 26\ 27\ 28}$ *υἱός* omn
3$_{30}$ *υἱός*] pr *ο* 58 73′ 107′ 126
3$_{35}$ *υἱός*] > 799 Lat^{cod} 104
4$_{16}$ *υἱός*] pr *ο* 392; > 628
4$_{33}$ *υἱοῦ*] pr *του* A 426-*oI f* 619 *y*$^{-392}$ *z* 646
7$_{8}$ *υἱοῦ* B 963 376 509 126 Cyr I 856] pr *του* rell
7$_{12}$ *υἱός*] *ο του* 319
7$_{17}$ *υἱοῦ*] *του* 552; *τω του* 319
7$_{18}$ *υἱός*] > 314
7$_{23\ 29\ 35\ 41\ 47\ 53\ 59\ 65\ 71\ 77\ 83}$ 25$_{7\ 11}$ 27$_{1}$bis 31$_{6}$ *υἱοῦ* omn
7$_{36}$ *υἱός*] pr *οι* 30; > 528
10$_{16}$ *υἱός*] *ο του* 319
10$_{26}$ *υἱός*] *ο του b*
10$_{29}$ 26$_{37}$ 32$_{40}$ *υἱῷ* omn
14$_{30}$ *υἱός* (*Ἰεφοννή*)] pr *ο C*′-46-414-422; *ο του* 29
14$_{38}$ *υἱός* (*Ναυή*)] pr *ο* 417; *ο του* V 29 55; *του* 509; > 529 44 458 68′-120
14$_{38}$ *υἱός* (*Ἰεφοννή*)] *ο του* 29
16$_{1}$ *υἱός* 1° 2° omn
16$_{1}$ *υἱοῦ* 1° 2° omn
22$_{4}$ *υἱός*] pr *ο* 53′
22$_{5}$ 31$_{6\ 8}$ *υἱόν* omn
24$_{3}$ *υἱός*] pr *ο* 44
26$_{65}$ *υἱός* 1° 963] pr *ο* 44-107′ 646 Cyr I 352
26$_{65}$ *υἱός* 2° 963] pr *ο* 550
27$_{1}$ *υἱοῦ* 1°] *του ο* 458; *του* 54-75-767

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27_{18} *νίόν*] pr *τον* 739 126; > 53
32_{12} *νίός*] pr *o* 963*(c pr m) 72 52′-313 x^{-509}
32_{28} *νίόν* 963] pr *τον* 72 *C′* 53′ 28-85-130^{txt}-321′^{txt}; *τον τον* 799; *τον* 126
32_{39} *νίός*] pr *o* 422; > 707
32_{39} *νίοῦ*] pr *τον* 422^{c}; *o νιος* 422*; *o τον* 72
34_{19} *νίός*] *o τον* F 130^{mg}-321′^{mg}
34_{20} *νίός*] *o τον* 130^{mg}-321′^{mg}-344^{mg}
34_{21} *νίός*] *o τον* 130^{mg}
36_{1} *νίοῦ* 1°] *τον* 551
36_{1} *νίοῦ* 2°] pr *τον* V 16 *d t*

It is abundantly evident from the above list that in the collocation "N son of N" the translator never articulated "son," and that Ra's acceptance of *o νιος* in 3_{32} was incorrect. The instance at 4_{28} might seem more problematic in view of the strong support in the tradition. It is reasonable to assume that Num did not make an exception here. The context reads *νίοῦ Ἀαρὼν τοῦ ἱερέως* and the articulation of *ἱερέως* probably created the confusion in the tradition.

e) *Individual instances.*

3_{10} *τὰ (ἔσω)*] > B 72-376 *x* Cyr I 845 Bo = Ra

This is part of a tradition explaining Aaron's *ἱερατείαν* which has no equivalent in 𝔐, viz. *καὶ πάντα τὰ κατὰ τὸν βωμόν* (for which a variant tradition obtains: *και παντα τα του θυσιαστηριου*) *καὶ τὰ ἔσω τοῦ καταπετάσματος*, "both all the things pertaining to the altar and the things within the veil." The tradition is based on 18_{7} where Aaron is divinely ordered to guard his priesthood *κατὰ πάντα τρόπον τοῦ θυσιαστηρίου καὶ τὸ ἔνδοθεν τοῦ καταπετάσματος*. That the passages are related is clear. *πάντα τὰ κατὰ τὸν βωμόν* is an interpretation of *πάντα τρόπον τοῦ θυσιαστηρίου*, whereas *τὰ ἔσω* interprets *τὸ ἔνδοθεν*. If *τά* were not original the *ἔσω τ. καταπ.* phrase would be coordinate with *κατὰ τὸν βωμόν* rather than with *πάντα τὰ κ. τ. β.* Since in the 18_{7} passage the second phrase must be coordinate with *πάντα* —*θυσ.* rather than with *τρόπον τ. θυσ.* the article in *τὰ ἔσω* must be original.

3_{32} om *ὁ* 2° B *O*$^{-58}$-15-707* 44′-125 *f*$^{-246}$ *n* 321* *x y*$^{-121}$ 669* Syh = Ra

The article occurs in the phrase *ὁ ἄρχων ὁ ἐπὶ τῶν ἀρχόντων* for the Hebrew נשיא נשיאי. *o αρχων των αρχοντων* would be a literal rendering, but the translator avoided this as too much like "lord of lords," i.e. a divine title. The insertion of *ὁ ἐπί* rendered the term innocuous. The article was probably omitted through dittography due to the similarity of *o* and *ε* in the uncial script.

11_{35} *τῆς ἐπιθυμίας*] om *τῆς* B F V *O*′$^{-29\,58}$ 129 54-75′ *x* 392 59 319 799 = Ra
33_{17} *τῆς ἐπιθυμίας*] om *τῆς* B M′ V *O*′$^{-58\,72}$ *f x*$^{-509}$ = Ra

The genitive phrase is part of the name of an encampment called *Μνήματα τῆς ἐπιθυμίας* (11_{34}), the rendering of the bound phrase קברו(ת) התאוה. The name also occurs in the preceding verses (11_{34} 33_{16}) where Ra left it articulated. Obviously the translator would have rendered it consistently throughout.

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Since in all four cases 𝔐 articulates תאוה the articulated form of the genitive is to be preferred throughout.

15_{15} *τὰς (γενεάς)*] > B 129 509 = Compl Ra

The phrase *εἰς τὰς γενεὰς ὑμῶν* occurs seven times in Num (10_8 15_{15} $_{21\ 23\ 38}$ 18_{23} 35_{29}) and in all instances except 15_{15} no witness omits the article. The omission is clearly secondary.

18_9 om *τῆς* B 82 *d* n^{-767} *t* x^{-619} Cyr I 837 = Ra

The phrase *καὶ ἀπὸ πάσης τῆς πλημμελείας αὐτῶν* is one of a list of prepositional phrases of the pattern "from all their . . . ." In all these the nouns are articulated and it would be unlikely that this one should be left without an article. The omission of the article may well have been due to the fact that *πλημμελείας* is singular (as always in the Pentateuch) in contrast to the others in the list. It is, however, a collective, and does not actually contrast with the other items in the list; the articulated noun is to be preferred.

20_{28} *τὸν Ἀαρών*] om *τόν* B 16-46-414-552-761 *b* 107′-125 129 84 71-509 392 55^{txt}(c pr m) 319 = Ra; > 376 Sa^{12}

Though proper names are usually not articulated in Num except where the case relationship is in doubt, this one must be as 𝔐 shows in its את אהרן. The translator usually renders את by an article, and since he did not name the subject of the verb (i.e. Moses) as 𝔐 had done, the article is particularly necessary to avoid the possible misinterpretation that Aaron removed his own clothing, which is what the shorter text apparently means. Since *ἐξέδυσεν* can be modified either by one or two accusatives, the *τόν* is here necessary. That this was the interpretation intended by the translator is certain from the coordinate clause *καὶ ἐνέδυσεν αὐτὰ Ἐλεαζὰρ τὸν υἱὸν αὐτοῦ* where *ἐνέδυσεν* is expressly modified by a double accusative.

21_4 *τὴν γῆν Ἐδώμ*] om *τήν* B 82 54-75 = Ra

Here again *τήν* is the rendering for the Hebrew את; 𝔐 has את ארץ אדום. Its omission in the variant tradition is the result of haplography due to its similarity to *γῆν*.

23_{22} *ὁ θεός*] om *ὁ* B(|) 509 = Ra
24_8 *ὁ θεός*] om *ὁ* B V 82-426 d^{-44} *t* 71-509 319 Eus VI 409 Or IV 250 = Ra

θεός is always articulated in Num when it is nominative regardless of whether or not the corresponding word in 𝔐 is articulated. In other cases it is usually but not always articulated. That B twice omits *ὁ* before *θεός* may well be palaeographically inspired since all four letters of *θεος* in the uncial Bible hand are similar. Note that in 23_{22} the word also occurs at change of line.

25_{14} *τῶν* B 82 509 407] *νιων* 71; + *νιων* V *d n t* 319 Arm; *οικου* 344^{mg}; > rell

The article modifies *Συμεών* and follows *πατριᾶς*. In spite of the small support the article is original. The context in 𝔐 is אב לשמעני. The article is an attempt to render the gentilic, for which cf ch. 26 passim in particular. The word *πατριᾶς*

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is modified by a proper name only here and in v. 15, where, however, the Hebrew context is somewhat different. There אב במדין הוא is rendered by *πατριᾶς ἐστιν τῶν Μαδιάν*; here the translator also used the article but in order to render a preposition governing a gentilic noun.

31$_{43}$ *τῆς συναγωγῆς* 72-618 *C*$''^{-52'\,313}$ 509 392* 68-126 55 319 799 ^{Lat}codd 100 104 Arab] pr *το απο* 730; pr *το* A M′ *oI*$^{-618}$ 52′-313 28-85^{txt}-130-321′^{txt}-343′ *y*$^{-392*}$ 18′-628-630′ 624 = Ra; pr *απο* 963 rell

There is no good reason for accepting the majority reading attested among others by B and 963. It has no basis in the Hebrew text, and is probably due to the number of *ἀπό* phrases in the immediate context, i.e. both immediately following *συναγωγῆς* as well as in the preceding verse.

The addition of the article *το* serving as a relative pronoun was accepted by Ra and is more noteworthy, but it too is not original. The notion of "half of the Israelites' possession" also occurs in v. 42 and v. 47. In both cases *ἡμισεύματος* is modified directly by a genitive construction, i.e. neither by a relative construction nor by an *ἀπό* phrase. In all three cases the construction in 𝔐 is a bound phrase. In v. 43 *το* has probably been introduced into the tradition under the influence of the immediately preceding *τὸ ἡμίσευμα*.

34$_{2}$ *τήν* 2° B* 963 *O*$^{-58}$ 129 *n*$^{-75}$ 799] > rell = Ra
36$_{3}$ om *τήν* B V G-82-426 *d* 129 *n t x* 319 = Ra

In both the above instances the article modifies *κληρονομίαν*. The Num translator always articulated this noun except for those instances where it is exegetically indefinite in meaning. This statement applies in all instances regardless of whether it is modified by another noun modifier or not; cf 32$_{18}$ 35$_{8}$ 36$_{2\,4\,7}$ (twice).

36$_{10}$ *τῷ Μωυσῇ* 58-82-376 *b d* 53′ *t*$^{-370}$ *x*$^{-527}$ 392 407-630 799 Syh] *τω μωυ*$^{\sigma}$ 126; *τω μωση* G *n*; *τω μωσει* 72-426; om *τῷ* B 527 = Ra; *προς μωυσην* rell

That the reading of B is secondary is clear from parallel passages. Whenever the formula "as/which the Lord commanded Moses" occurs (1$_{19\,54}$ 2$_{33\,34}$ 3$_{51}$ 4$_{49}$ 8$_{3\,20\,22}$ 9$_{5}$ 15$_{36}$ 17$_{11}$ 26$_{4}$ 27$_{11\,23}$ 30$_{1\,17}$ 31$_{7\,21\,31\,41\,47}$), Moses occurs in the dative with the article. This is the case both with *ἐντέλλεσθαι* and *συντάσσειν*. The reading of B must therefore be secondary. Nor is the popular variant to be considered as original text, since *πρός* phrases modifying *συντάσσειν* occur only twice (in 15$_{23}$) and never as *προς μωυσην*.

8. Nominal inflections.

a) A number of instances involving case inflection deserve special attention.

3$_{13}$ (*ἐν γῇ*) *Αἰγύπτου*] -*πτω* 29-72-376-*oI* 413-414′-417-528-552 *b d*$^{(-106)}$ 664 130*(c pr m)-343 *t y*$^{-392}$ 126 55 Phil I 250 255; *αιγυ*$^{\pi\tau}$ 82; > 761*(2°)
8$_{17}$ (*ἐν γῇ*) *Αἰγύπτῳ*] -*πτου* F*(c pr m) 376-707*(vid) 414-739 54′-75 509* 619 68′-120′; *αιγυ*$^{\pi\tau}$ 52 458-767
14$_{2}$ (*ἐν γῇ*) *Αἰγύπτῳ*] -*πτου* 56 54′-458 68′-120′ Cyr I 373; *αιγυ*$^{\pi\tau}$ 82 314
33$_{4}$ (*ἐν γῇ*) *Αἰγύπτῳ*] -*πτου* F 82 414 53′ *n*$^{-767}$ 68′-120 ^{Lat}cod 104

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As in Gen the dative *Αἰγύπτῳ* is preferred in the construction *ἐν γῇ . . .*, although the translator did apparently use the genitive in 3$_{13}$. There the dative is a minority reading, and all the oldest witnesses except Phil witness to the genitive. It would seem that the reading of B is in each case to be preferred as indicating the original text.

6$_{15}$ *θυσίαν*] *θυσια* (*θυσι* 963*) B 963 n^{-458} x^{-619} = Ra
— *σπονδήν*] *σπονδη* (c var) B 963 *n* x^{-619} = Ra

The nominatives *θυσια* and *σπονδη* are old variants but can hardly have been intended by a translator. Along with *ἀμνόν, ἀμνάδα, κριόν, κανοῦν, ἄρτους* and *λάγανα*, they explicate *τὸ δῶρον* as object of *προσάξει* in v. 14. The variants probably arose from a misreading of *θυσιᾱ* and *σπονδῆ* in parent texts.

8$_{8}$ *σεμίδαλιν* 963] *σεμηδαλιαν* 319; *σεμιδαλεως* B 71 68′-120′ 59 = Ra; *σεμι*^{δλ} 126; > 29 551

The reading of B is secondary, and probably due to the common occurrence of the genitive in the cultic laws; cf the recurring *πλήρη σεμιδάλεως* in ch. 7, and *θυσίαν σεμιδάλεως* in 15$_{4\ 6\ 9}$. The majority reading, also attested in 963, is the accusative demanded by the context; the word is here in opposition to *θυσίαν* as the case of *ἀναπεποιημένην* makes certain. It is after all the flour mixed with oil which constitutes the sacrifice.

9$_{13}$ *μακράν*] *μακρα* B V *O*$^{-376}$-72 16^{c}-46-422 75-127 76 509 392 ^{Lat}cod 100 Arm Syh(vid) = Ra

The word is under the obelus in Syh and is lacking in 𝔐. It occurs in the context *ἐν ὁδῷ μακράν*, i.e. as an adverbial accusative. It occurs in this same context in v. 10, where similarly the tradition attests change to adjectival from adverbial use; *μακρα* there occurs in *O*$^{-376}$-72 414 56 75 Chr II 877 ^{Lat}cod 100 Syh(vid). The variant text simplifies the construction, though it may have been palaeographically conditioned, since a final *nu* is often indicated simply by a horizontal stroke over the vowel and is easily overlooked.

11$_{29}$ *μοι*] *εμε* B x^{-527} 392

The B text is secondary as Ra also recognized. It represents the classical usage after *ζηλοῖς*, but Num is translation Greek and here represents literally the לי of the Hebrew parent text. Instructive is the translation pattern for modifiers of *ζηλόω*. In 5$_{14}$ (twice) 30 *ζηλώσῃ τὴν γυναῖκα αὐτοῦ* recurs for קנא את אשתו. In 25$_{11}$ *ἐν τῷ ζηλῶσαί μου τὸν ζῆλον* is the rendering of בקנאו את קנאתי. On the other hand, in 25$_{13}$ *ἐζήλωσεν τῷ θεῷ αὐτοῦ* renders קנא לאלהיו. When the preposition ל relates the modifier to the verb the dative is used, but when את is used the translator rendered it by the accusative.

16$_{33}$ *αὐτοῖς*] *αυτων* B ^{Lat}cod 100 = Ra

The phrase כל אשר להם also occurs in v. 26 and v. 30. In each case להם is rendered literally by the dative *αὐτοῖς* with no variants in the tradition. The

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phrase means "everything they possessed," and the change to the genitive does not change the sense of the phrase. It is probably merely a stylistic change, but in view of the literalism elsewhere as well as the small base of support for the genitive here, the genitive has been taken as secondary.

25$_{2}$ *τὰς θυσίας*] *ταις* (> Bas) *θυσιαις* B V *O*$^{-58}$-82 127 Bas II 629 Cyr III 397 Or I 7 = Ra

The accusative is the object of *ἐπί* and the phrase modifies *ἐκάλεσαν*. The majority tradition has *εἰς τὰς θυσίας* which is closer to 𝔐's לזבחי, but the lectio difficilior is probably to be preferred. I suggest that *ἐπὶ τὰς θυσίας* is here original since it could most easily explain both the change to the dative (possibly palaeographically inspired) as well as the change of *ἐπί* to *εις*.

28$_{31}$ *αἱ σπονδαί*] *τα σπονδ(ε)ια* (*-δι* 53) *f*; *ταις σπονδαις* (*σποδ.**) 58; *τας* (*τα* 54-75 509 407) *σπονδας* B V 82-376′ *d* n^{-127} *t* x^{-619} 407 319 Cyr I 1092 = Ra

The phrase *καὶ αἱ σπονδαὶ αὐτῶν* was understood by the translator as coordinate to *ἡ θυσία αὐτῶν* of v. 28. This type of collocation is fully clear from chapter 29 where the same type of grammatical understanding recurs. Thus in 29$_{6}$ *καὶ αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν*(1°) obtains as a nominative construction in exactly the same manner, i.e. as a continuation of the nominative construction *ἡ θυσία αὐτῶν* of v. 3; compare also 29$_{11\ 16\ 19\ 22\ 25\ 28\ 31\ 34\ 38}$ for the same construction.

The variant text which Ra accepted as text was conditioned by the immediate context; the occurrence of *καὶ τὴν θυσίαν αὐτῶν ποιήσετέ μοι* easily led to the change of *αἱ σπονδαί* to the accusative of the variant text. The lectio difficilior, however, is here to be preferred as original.

11$_{33}$ *ἐν* (> 52′-313-551) *τῷ λαῷ* A M′ V *oI C*′′ 28-30′-85′^{txt}-321-343-344^{txt}-346^{txt} *y*$^{-392}$ *z* 55 319 624 646] *αυτους* 125 75; > 509; *τον λαον* rell = Ra

𝔐 in context reads ויך יהוה בעם. It is thus clear that *ἐν τῷ λαῷ* derives from a Hebrew source since good Greek would demand *τον λαον*. *πατάσσειν* is usually modified by the accusative in Num, but this is irrelevant since only here is the ב construction found in 𝔐 of Numbers. It might be argued that *ἐν τῷ λαῷ* is a hex correction. This is unlikely to be the case since no *O* ms, nor any *d n t* witnesses, attest to it. Thus it must be original text and the accusative a secondary improvement of Greek style; the variant text may also have been influenced by the occurrence of *τὸν λαόν* earlier in the verse.

b) Change in number in the nominal system within the text tradition is involved in a number of instances which invite discussion. Of particular interest are those involving the noun *ὁλοκαύτωμα*.

The words *ὁλοκαύτωμα* and *ὁλοκαύτωσις* are the usual renderings of עלה in Num. In the two instances where 𝔐 has the plural (10$_{10}$ 29$_{39}$) Num also has the plural. In all other instances 𝔐 has the singular, but the Greek tradition

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varies between singular and plural. If, however, עלה occurs in the phrase לעלה Num always uses the singular, and the entire tradition supports the singular with the exception of b^{-537} in 6_{16} and d^{-106} 392 in 28_{23}.

Other instances of the singular in Num are as follows (only the plural variants are given).

8_{12} (εἰς) ὁλοκαύτωμα 963] -ματα 44(2°)
15_3 ὁλοκαύτωμα] -ματα A B V 72 *b d t x y* 55 Cyr I 1029 = Ra

In 15_3 the singular must be original since its immediately following coordinate noun is also singular, i.e. ἢ θυσίαν (for או זבח). Ra also transposes the word with (ολο)καρπωμα, but this is not to be taken seriously, as the Hebrew text makes clear.

Other instances of the singular in Num are:

15_6 (εἰς) ὁλοκαύτωμα with no equivalent in 𝔐
$15_{8\ 24}$ (εἰς) ὁλοκαύτωμα
28_6 ὁλοκαύτωμα] -ματα 106 509 318
28_{10} ὁλοκαύτωμα] -ματα 707*(vid) 53-664$^{(c)}$ 509 Cyr I 1116; -τωμα$^{\tau}$ 72
28_{14} (τοῦτο) ὁλοκαύτωμα
$28_{24\ 31}$ τοῦ ὁλοκαυτώματος
29_6 τὸ ὁλοκαύτωμα

In the remaining instances Num has the plural although 𝔐 is singular. These are

23_6 τῶν ὁλοκαυτωμάτων] της ολοκαυτωσεως F*(c pr m) Bo
28_{11} ὁλοκαυτώματα] -τωμα 963 72-426-*oI*$^{-15}$ 551-615 54-458 28-346*-730 619 *z* Cyr I 1116 Aeth Sa Syh
28_{19} ὁλοκαυτώματα] (+ το 84) ολοκαυτωμα A 82 53′ 344*(c pr m) 84 71 121 59 Aeth
28_{27} ὁλοκαυτώματα] -τωμα M′ 963 *oI*-29 *C*-46′-52′-57′-422-528′-550-551 125′ 246 127-458 x^{-509} 319
29_2 ὁλοκαυτώματα] -τωμα F 426-618 528 314 127 121 59 Lat^{cod} 100 Aeth^{M} Arm^{te}
29_6 τῶν ὁλοκαυτωμάτων
29_8 ὁλοκαυτώματα B V 82 $C^{''-16\,46\,528'}$ *b d* 56*(vid)-129 75 *t* x^{-619} 18-126-407 59 319 Lat^{codd} 100 104 Arm Co] pr εις 72; καρπωμα 761 130^{mg}; ολοκαρπωμα 85^{mg}-321′^{mg}-344^{mg}; (+ το F) ολοκαυτωμα rell
29_{13} ὁλοκαυτώματα 963] -τωμα F 29-376-381′ n^{-127} 28-85 84 Lat^{codd} 100 104 Aeth Bo
29_{36} ὁλοκαυτώματα] (+ το 84) ολοκαυτωμα F G-29-381′-707 d^{-125} 56′ *n t* 319 Cyr I 1124 Aeth; -καρπωμα 53′; -τωμα $\overline{κω}$ 376

Except for 29_6 all of these are defined in the context as consisting of more than one sacrifice and the translator rightly understood עלה in a collective sense. In 29_6 τῶν ὁλοκαυτωμάτων is modified by τῆς νουμηνίας; the sacrifices of the new moon were detailed in 28_{11}—$_{15}$ as plural, and the translator understood these as such here as well.

When the plural ὁλοκαυτώματα is described as κάρπωμα the number is not fully clear. In all instances κάρπωμα is the translator's rendering for אשה, i.e. the holocaust(s) are described as being a fire offering in 𝔐, this being regularly rendered in Num by κάρπωμα.

28_{19} κάρπωμα] -ματα B* K 58-82-426 d^{-44} *f* n^{-458} 74′-370 624 = Ra
29_{13} κάρπωμα 963] -ματα B* 58-82 n^{-458} Arm Sa = Ra; > B^{c} M′ V x^{-619} 318 407
29_{36} κάρπωμα 963*] -ματα A B 963^{c} 58-82 129 509 y^{-392} *z* 646 Sa = Ra; > F *oI*-72 53′ 458 59 416 Lat^{cod} 104

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In each instance B supports the plural which Ra adopts. On the other hand, it is difficult to explain how an original plural would in each case have been changed into the linguistically more difficult singular in the majority tradition, whereas the impulse to an agreement in number with *ὁλοκαυτώματα* is easily explicable. The translator interpreted the holocausts as belonging to the class of *κάρπωμα*; this had the added advantage of exact equivalence in number to 𝔐. It should be noted that at 28$_{19}$ the present text of Num differed from 𝔐. 𝔐 has אשה עלה for which Num has *ὁλοκαυτώματα κάρπωμα*. Since *κάρπωμα* never renders עלה, but is normal for אשה it is clear that the parent text had עלה אשה. At 15$_3$ B along with *d n t x* Cyr I 1029 has transposed *κάρπωμα* and *ὁλοκαύτωμα*. In the former 𝔐 has אשה and in the latter עלה, and Ra cannot be correct in following B's text: *ολοκαυτωματα κυριω ολοκαρπωμα*.

עלה is not always rendered by *ὁλοκαύτωμα*, however, since *ὁλοκαύτωσις* also occurs. Thus the phrase עלת התמיד is normally rendered by a Greek expression with *ὁλοκαύτωσις* (28$_{3\ 10\ 15}$ 29$_{11\ 16\ 19\ 22\ 25\ 28\ 31\ 34\ 38}$ and compare also 28$_{23}$ where the parent text must have been עלת התמיד as well).

Four instances obtain in which *ὁλοκαύτωσις* is not modified by a genitive noun modifier.

6$_{14}$ (*εἰς*) *ὁλοκαύτωσιν* B V 963$^{c\ pr\ m}$ *x*$^{-619}$ 319 Cyr I 1052] *-τησιν* 963*; *-τωμα* rell: עלה 𝔐

7$_{87}$ (*εἰς*) *ὁλοκαύτωσιν*] *-τωμα* 313-615 318; *-τωματα* 52: לעלה 𝔐

15$_5$ (*τῆς*) *ὁλοκαυτώσεως*] *ολοκαρπωσεως z*$^{-122*}$: העלה 𝔐

23$_{17}$ (*τῆς*) *ὁλοκαυτώσεως* (*αὐτοῦ*) = עלתו 𝔐
Cf. also 15$_8$ *ὁλοκαύτωμα* A B V *O*$^{-58}$ *d* 129 *n t x* 121] *-καρπωσιν* 528; *-τωσις* rell: עלה 𝔐

There seems little doubt concerning the original reading of 7$_{87}$ 15$_5$ and 23$_{17}$. In the case of 6$_{14}$ and 15$_8$ the textual evidence is divided, but since semantically there is little to distinguish *ὁλοκαύτωσις* and *ὁλοκαύτωμα* the oldest witnesses must decide.

4$_{20}$ (*ἰδεῖν . . .*) *τὰ ἅγια* B V 29 *x*$^{-619}$ 318 Bo Syh] *sanctitatem sanctitatum* Arm; *τα των αγιων αγια* 610; + *των αγιων d*$^{-610}$ *n t*; *το* (*τον* 52) *αγιον* rell

The translator is quite inconsistent in the rendering of the singular substantive קדש, at times rendering it by the singular *τὸ ἅγιον*, but elsewhere by the plural *τὰ ἅγια*. In two instances, both in 18$_9$, the parent text may have been other than 𝔐. With little or no variants in the text tradition the singular is clearly original in 3$_{31\ 38}$ 4$_{16}$ 7$_9$ 18$_{10}$ 28$_7$. On the other hand, the plural is equally assured in 3$_{28\ 32}$ 4$_{12\ 15}$(twice) $_{19}$ 8$_{19}$ 16$_5$ 18$_{5\ 19}$. At 4$_4$ the phrase קדש הקדשים is rendered *ἅγιον τῶν ἁγίων* but with *αγια* for *ἅγιον* in *d n*$^{-127*}$ *t* 646 Arm^{ap}. That the translator was arbitrary in the matter of number is clear from his use of *τὰς φυλακὰς τῶν ἁγίων* at 3$_{28}$ and 3$_{32}$ but of *τὰς φυλακὰς τοῦ ἁγίου* at 3$_{38}$; cf also *ἐν τῷ ἁγίῳ* at 4$_{16}$ 28$_7$ but *ἐν τοῖς ἁγίοις* at 4$_{12}$. Since there is no apparent translation pattern in Num the plural which is attested by the oldest witness has been adopted for 4$_{20}$.

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7_3 *τὸ δῶρον* B 963 x^{-619} Cyr I 705 Aeth Sa] *τα* (> 72) *δωρα* rell = Ra
7_{10} *τὸ δῶρον* Aeth] *τα* (> 19) *δωρα* 963 rell = Ra
7_{11} *τὸ δῶρον* Aeth Bo] *τα δωρα* rell = Ra

Chapter 7 presents the presentation of the offerings (קרבן) for the dedication of the altar tribe by tribe on successive days. Each of the twelve tribes presents its קרבן as a series of offerings in identical terms. The collective term is rendered throughout the chapter (cf also 5_{15} $6_{14\ 21}$ $9_{7\ 13}$ $15_{4\ 25}$) by *τὸ δῶρον* rather than the plural regardless of the number of the subject and/or verb. In the above three instances the majority tradition is the result of the pressure of the immediate plural environment, i.e. in v. 3 by *ἤνεγκαν τὸ δῶρον αὐτῶν*, in v. 10 by *προσήνεγκαν οἱ ἄρχοντες τὸ δῶρον αὐτῶν*, and in v. 11 by *προσοίσουσιν τὸ δῶρον αὐτῶν*. The singular occurs eighteen times throughout this chapter but the plural is not used at all.

9_7 *αὐτόν* B 71-509 Cyr I 1081 Sa Syh] *αυτων* 426; *αυτους* rell

In v. 6 men approach Moses and Aaron, and a plural reference might therefore be expected in v. 7. 𝔐, however, has the singular; i.e. "those men said to him," viz. Moses, which Num reproduced correctly. That the singular is indeed correct appears from v. 8 where only Moses replies to the men. The plural of the majority tradition represents an attempt to harmonize v. 7 with the preceding verse.

11_{12} *αὐτούς* 2°] *αυτον* B O^{-58} *d* 56* n^{-767} *t* x^{-619} Phil III 6^{te} Chr I 476 Tht *Nm* 204 Arm Bo^B Syh = Ra 𝔐

Since the antecedent is העם the pronoun is singular in 𝔐; Num uses a plural pronoun to refer to *τὸν λαόν*, since "the people" consists of individuals. This is clear from the reference in (*ἔτεκον*) *αὐτούς* where the pronoun in the Hebrew text is also singular, but only 628 799 Phil III 6^{te} Chr I 476 Tht *Nm* 204 have the singular variant *αυτον*. The referent is identical in the two cases, and the translator would hardly have changed the number of the pronoun in the very next clause. The variant is not necessarily due to Hebrew influence however; it may have been grammatically induced by *λαόν*, though it is not clear why *αὐτούς* 1° should not have been changed to the singular in the tradition to the same extent as *αὐτούς* 2°. It should also be observed that the plural reference in *αὐτῶν* at the end of the verse is unanimously supported in the text tradition.

20_{27} *αὐτούς*] *αυτον* B V O^{-58} 414 f^{-664} *n* 71-509 Arm Bo Sa^4 Syh = Ra

The word occurs in the clause *καὶ ἀνεβίβασεν αὐτούς* and refers to Moses' execution of the Lord's command in v. 25 "take Aaron and Eleazar his son *καὶ ἀναβίβασον αὐτούς* to Mount Hor." In 𝔐 (ויעלו) the clause is intransitive with plural referent, i.e. "and they went up." The reading of B is certainly secondary in view of v. 25; it may be due to the exegetical consideration that in v. 26 the death of Aaron is predicted, and the ex post facto record would leave only Eleazar to be effectively "brought up" to the mountain by Moses.

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9. Nouns are repeated in Hebrew in order to mark distribution. This is not the case in Greek normally but translation Greek may show this Hebrew characteristic.

28_{13} *δέκατον δέκατον* A B^c M′ V 963 O^{-58} 509 $y^{(-318)}$ Cyr I 1116 $Aeth^C$ Arab Syh] *δυο δεκατα* 646; semel scr rell = Ra

The distributive עשרון עשרון occurs five times in Numbers ($28_{13\ 21\ 29}$ $29_{10\ 15}$) and it is always faithfully rendered by *δέκατον δέκατον* in the Greek. The majority text accepted by Ra is therefore the result of haplography. This could hardly have been original, since no Greek scribe would have repeated *δέκατον* and created such barbaric Greek. In fact at 29_4 the phrase *δέκατον δέκατον* also occurs with only a few supporting a single *δέκατον*:

29_4 *δέκατον δέκατον* 963] semel scr 414 44-125 56-129 Arab = Compl

Though 𝔐 has a single עשרון, the parent text of Num must have had the distributive.

No such regularity of translation appears for איש איש. The phrase occurs only five times in Num but there is no set pattern in the Greek.

1_4 *ἕκαστος* F^a] + *εκαστος* A F G-29-426 56 y^{-318} z^{-18} 59 624 Syh
4_{19} *ἕκαστον*] pr *ενα* *O* Arab Syh; *εκαστος* *f* 75 28 59 319

In both cases the longer reading probably was the result of Origen's work. The other three instances are

4_{49} *ἄνδρα κατὰ ἄνδρα*] om *ἄνδρα* 1° f^{-246}
5_{12} *ἄνδρος ἄνδρος*] semel scr V 72 529^c *d* 53′ 75′-767 71 68′-126 799 Cyr I 909 Bo Sa^{12}
9_{10} *ἄνθρωπος ἄνθρωπος*] semel scr F^b 72 *d* 75′ 126 319 Chr II 877 Cyr I 1081 ^{Lat}cod 100 Bo Sa^{12}

In these three instances the repetition of the Hebrew word is also shown in the Greek.

10. Numbers.

A great deal of variation obtains in the census report of ch. 26 in the text tradition and only a small minority, mainly from the *O* and *z* mss. witness to the original text. This is assured by the total given as 601,730 which is = 𝔐. In part the divergent tradition is influenced by the census reports of chapters 1 and 2. This seems to be the case in vv. 21, 31 and 45. In v. 21 the number for Issachar is given as 64,300, whereas in 1_{27} 2_6 it is given as 54,400. A well supported variant reads 400 for 300. In v. 31 Asher is given as 53,400, but in 1_{41} 2_{28} as 41,500. Only *O* 128-630′ $Aeth^C$ Arab Syh witness to *πεντήκοντα* (*χιλιάδες*), all others reading *τεσσαράκοντα*. Similarly for Benjamin in v. 45 the majority reading of *τριακοντα* (*χιλιάδες*) instead of the correct *τεσσαράκοντα* supported only by *O* 767 619 $z^{-126\ 628}$ Arab Syh, may be due to the 35,400 of 1_{35} 2_{23} (instead of 45,600).

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On the other hand, no such influence can be identified in such well-supported variants as *πεντηκοντα* for *τριάκοντα* in v. 7, in the addition of 4000 to the number in v. 27, of 62,000 instead of 52,000 in v. 38, in 500 for the correct 600 in v. 45, in 600 substituted for 400 in v. 47, or in 300 instead of 400 in v. 50. No particular rationale seems to lie behind these majority variants since the total number is supported by almost the entire tradition.

The only text tradition which adds up correctly is that adopted as original text here (as well as by Ra). It is also in all cases the same number which obtains in 𝔐.

29$_{13}$ *τέσσαρας* (*-ρες* 426 44′ n^{-458} *t* 646) *καὶ δέκα* G-426 *d n* t^{-84} 646] om *καὶ δέκα* V 120*; *δεκα και τεσσαρας* 120^{c}; *δεκα τεσσαρας* (c var) 963 rell = Ra

29$_{29}$ *τέσσαρας καὶ δέκα*] *δεκα τεσσαρας* (*-ρες* B* 82; *-σσερεις* 664) B V 963 58-72-82-376 77 d^{-44} $f^{(-53)}$ *t x* 407 416 = Ra

Ra accepts *τέσσαρας καὶ δέκα* for vv. 15 17 20 23 26 but *δεκα τεσσαρας* for vv. 13 29, thereby following the text of B. B, however, usually uses the symbols $\bar{\iota}$ for ten and $\bar{\delta}$ for four as does 963 and is therefore not a reliable guide. In v. 29 B has *δεκα τεσσαρας* spelled out but in v. 13 has $\overline{\iota\delta}$. It is most unlikely that the translator would have arbitrarily changed from *δεκα τεσσαρας* in v. 13 to *τέσσαρας καὶ δέκα* in vv. 15—26, and then back to *δεκα τεσσαρας* in v. 29. That *τέσσαρας καὶ δέκα* is original throughout is made virtually certain by the fact that in the context of v. 13 the *μόσχους* to be offered is given as *τρεῖς καὶ δέκα* and not as *δεκα τρεις*.

29$_{14}$ *τρισὶ(ν) καὶ δέκα* O^{-426}-618 n^{-75} z^{-407} 319 646] $\bar{\gamma}$ *και* (> 963*) $\bar{\iota}$ V 963; *τρισι και δυο* 59; om *καὶ δέκα* 75; *τρεις και δεκα* A F M′ 29-82-707* 313 246 30-344 509 y^{-392}; *τρισκαιδεκα* rell = Ra

As for the instances detailed in the preceding note and as throughout Num, the ascending paratactic order for numbers from 13 through 19 has been accepted as Num text. It might be noted that usage in Num was quite different from Gen where a descending asyndeton order for the "-teen" numbers occurs throughout. This latter is also the expected order in Ptolemaic times (cf Mayser I. 2.75f.), but is hardly justified as Num in view of complete lack of support in the Greek tradition. The only possible alternative to the above text would have been the compound *τρεισκαίδεκα* (not the itacistic ordinal spelling *τρισκαιδεκα* chosen by Ra). Since uncial texts do not show space at word juncture in the earlier centuries, the early ms tradition is not germane; accordingly a consistent pattern of separate lexemes is employed in Num, and the inflected *τρισίν* is here considered to be original text.

11. Spelling of Proper Nouns.

3$_{19}$ *Ἰσαάρ* F V 44-610 458-767* 30′-343-346* 76 126 55 59 ^{Lat}cod 100 Bo] *ισσαρ* *cI*$^{-57*\,73*\,320}$-414′-417-422; *ισαρ* 73*-320 319; *ιεσσααρ* 376; *ιεσσααρ* 246; *ιεσσαχαρ* 129^{c}-664; *ιεσαχαρ* 56; *ισσαχαρ* 15 C^{-529}-57* 129* 392; *ισαχαρ* 46-529 18; *sahar* Arm(vid); > x^{-509}; *ισσααρ* rell = Ra

16$_{1}$ *Ἰσαάρ* F$^{c\,pr\,m}$ 58-72 46-414-417 *t* 527 68′ 59 Cyr I 857] *ιασσ.* F*; *ασσ.* 44-125′; *ασ.* 610; *σααρ* V 54-75 55 319 Arm Bo; *σισ.* 82; *ισσαχαρ* 29; *ααρων* 458; *ισσααρ* rell = Ra

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The translator would hardly have transcribed יצהר by a double sigma spelling; this is clear from the fact that he recognized the root as having ה as the second radical which he attempted to show by doubling the vowel. The popular *ισσααρ* variant is the result of dittography.

The gentilic form at 3$_{27}$ must then be *Ἰσααρίς* as attested but with itacistic ending *-ρεις* in only four mss 72 730 18-126 and Compl. The popular variant *σααρεις* led Ra to adopt *Σααρις* which would presuppose a parent text of הצהרי instead of 𝔐's correct היצהרי.

13$_{5}$ *Σαμού* 129 *x* Sa^{12}] . . .]*ον* 963; *σαμμον* F 29-426 *f*$^{-129}$ 392; *σαμουηλ* B Syh; *σαμουτος* 799; *σαμιηλ* 68′; *σαλαμουηλ* 82; *σαμαλιηλ* A 72-618 19; *salamēl* Sa^{4}; *σαλαμηηλ* 30; *σαλαμιηλ* F^{a} rell = Ra

That 𝔐's שמוע was also the parent text for Num is now made most likely by the reading of 963; the first part of the name is not extant but that *ου* was the end of the name is certain. The only uncertainty that remains is whether *σαμου* or *σαμμου* is original. The translator usually rendered the *qatūl* type name correctly; cf *Ῥαφού*, *Ῥαγουήλ*; *Σαούλ*, *Ἰεσού*. The popular variant adopted by Ra, *σαλαμιηλ*, was the name of the chief of the tribe of Simeon (2$_{12}$ 7$_{36\ 41}$ 10$_{19}$); here Shamoua is the spy sent from the tribe of Reuben.

13$_{6}$ *Ούρί* 426 *C*′′ *f*$^{-129}$ 28-85′-321′ 319 Syh^{txt}

All other witnesses prefix a *sigma*, a reading which Ra adopts. 𝔐 has חורי, however, and the *sigma* is a dittograph from the immediately preceding *τῆς*.

13$_{22}$ *Ἐμάθ* occurs for חמת in the common phrase לבא חמת (cf also 34$_{8}$). Inexplicably the tradition confused it with the Euphrates as is shown in the *εφρααθ* of *d* *n*$^{-75}$ *t* *x*$^{-509}$ and *ephrath* of Arm. This apparently led to the early error *εφααθ* attested in B 376 509 ^{Lat}cod100 Sa^{1} = Ra

13$_{23}$ *Σεσί* for ששי occurs in the tradition with two *sigmas* in medial position in B F^{a} V 127 343 71′; A has *σεμει*, and Sa^{12} *semeei*, all other witnesses having a single sigma. Since Masoretic pointing also witnesses to a single sibilant for the second consonant, there is no good reason to follow the minority reading *σεσσι* with Ra

21$_{1}$ *Ἀθαρίμ* for האתרים. Ra adopted *αθαριν*; variants with final *nu* obtain in B 82 71-509 Arm Co and in *αβαριν* (*-ρην* 527) of *d*$^{-106}$ *t* 527. Transcriptions of names with masculine plural endings ought to end in *-ιμ*; thus *Βελσαττίμ* in 33$_{49}$; *Ἀβαρίμ* in 33$_{47\ 48}$ and of the dual endings of *Καριαθάιμ* in 32$_{37}$ and *Χεβλαθάιμ* in 33$_{46\ 47}$.

In view of *Βελσαττίμ* above it would seem best to read *Σαττίμ* in 25$_{1}$ instead of the more popular *σαττιν* adopted by Ra; a final *mu* is attested only by F F^{b} 29-72′-426 *d* 56′ *n* 344^{c} *t* 527-619 18-68′-120′-126 799 Cyr III 397 IV 300 Arab Arm Syh. On the other hand, עקרבים of 34$_{4}$ was almost certainly transcribed as *Ἀκραβίν*; the variant with final *mu* in 29*-381-426 16-46-528 54 Syh is probably a hex correction. Similarly an apparently original *Ῥαφιδίν* in 33$_{14\ 15}$ for the name רפידם (not a plural ending however) was revised to end with *mu* in 426 761 *d* *t* Syh (plus Arm^{te} in v. 15) probably by Origen. It appears that final nasalization may well not have been phonetically distinctive between labial and nasal positions; in any event /-m/ and /-n/ are not always clearly

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kept apart. In 26_{43} *Σωφάν* and its gentilic *Σωφανί* occur. 𝔐 has שפופם and השופמי resp.; presumably the former read שופם in the translator's text. In the text tradition only 58-426 Syh have changed the *nu* into *mu*, i.e. a hex correction.

In v. 42 *Ἀχιράν* and its gentilic *Ἀχιρανί* occur for אחירם and אחירמי resp. A correction of the *nu* into *mu* is witnessed for the former in 58-426-707 f^{-129} 54-75′ 318 Syh and for the latter in 58-426-707 f^{-129} 54-75′ Syh, obviously hex corrections. An early variant prefixed an iota, i.e. *ιαχιραν* and *ιαχιρανι* which was adopted by Ra. Names with אחי as first element are always transcribed as *αχι-*. The initial iota is the result of dittography from an uncial parent text since the word preceding *Ἀχιράν* was *ΤΩΙ*.

In $33_{6\ 7}$ the name "Etham" occurs, but in the first instance with the preposition ב, באתם, and in the second with מן, מאתם. The word is transcribed in both places as *βουθάν*, though preceded by the preposition *εἰς* in v. 6. Origen corrected the *nu* to *mu*, as the text tradition shows:

v. 6 *Βουθάν*] *βουθαμ* 58; *ουθαμ* 426 54-75; *οθαμ* 799; *οθομ* 82; *b'tm* Syh; *σουθαμ* 127-458

v. 7 *Βουθάν*] *βουθαμ* 58; *οθαμ* 799; *σουθαμ* 75′-127; *ουθαμ* 426 54; *οθομ* 82; *b'wtm* Syh

The last problem dealing with final nasals concerns the place name "Midian." 𝔐 has מדין throughout. The Greek evidence is as follows:

22_4 *Μαδιάν* 426 ^{Lat}Aug *Num* 46 Ruf *Num* XIII 5 Syh] *mazyam* ^{Lat}cod 104; *μαδιαμ* rell = Ra

22_7 *Μαδιάν* 426 Arab Syh] *mazziam* ^{Lat}cod 100; *μωαβ* 53′; *μαδιαμ* rell = Ra

25_{15} *Μαδιάν* B O^{-58}-82 ^{Lat}Aug *Loc in hept* IV 80(*mazian*^{ap}) Syh] *maziam* ^{Lat}cod 100; *μαδιανιτων* 59; *μαδηναιων* 799; *μαδιαμ* rell

25_{18} *Μαδιάν* B 82-426 Syh] *maziam* ^{Lat}cod 100; *μαδιανει* G; *μαδιαμ* 963 rell

31_3 *Μαδιάν* 1° B G ^{Lat}Ruf *Num* XXV 2 Syh] *μαδιαμ* rell; ⌒2° 19 54-75′ 126 | *Μαδιάν* 2° B ^{Lat}Ruf *Num* XXV 2 Syh] *madie* ^{Lat}cod 100; *μαδιαμ* rell

31_7 *Μαδιάν* B 509 Syh] *madianitas* Arm; *μαδιαμ* 963 rell

31_8 *Μαδιάν* 1° B 82 Syh] *-δειαμ* V; *-διααμ* 422; *madianitarum* Arm; *μαδιαμ* rell | *Μαδιάν* 2° Syh] *μωαβ* G; *μαδιαμ* rell

31_9 *Μαδιάν* B 82 ^{Lat}Aug *Num* 62 Syh] *αυτων των μαδιανητων* 416; *μαδιαμ* rell

It should be noted that the gentilic form also occurs frequently throughout Num but always with a *μαδιαν*-stem, and there seems little doubt that the translator transcribed *Μαδιάν* throughout in spite of the overwhelming witness to *μαδιαμ*. Possibly copyists were influenced by the popular name *Μαριάμ* when *Μαδιάν* occurred as an isolate, whereas such influence was void for the gentilic form.

21_{12} *Ζαρέδ*] *ζαρετ* B 52* *d t* 318*(vid) = Ra; *ζαρεθ* F^b $b^{(-537)}$ 127-767 343 509 318^c(vid) 18-669 55 799 Bo; *zireth* ^{Lat}cod 100; *sared* Sa; *ζαρελ* V; *ζαρε* A *oI* 121

Since 𝔐 has זרד the B text must be secondary. The Hebrew *daleth* is always transcribed by *delta* in all names in Num regardless of position. For final position cf *Ἐμιούδ*, *Ἐλδάδ*, *Μωδάδ*, *Ἀράδ*, *Σαλπαάδ*, *Ἰωχαβέδ* and *Βεναμιούδ*.

21_{24} *Ἀμμάν* 1°] *αμμα* 72; *αμβαν* 53; *αμμων* M′ V 426-707 417-528 *b* 767 30′ y^{-318} 68′-120′ 319 624 ^{Lat}cod 100 Arab Arm Bo Syh | *Ἀμμάν* 2°] *αμμων* B V 426 *b* 246 767 30′ 18 319 ^{Lat}cod 100 Arab Syh = Ra; *amon* Arm

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Only an undue reverence for the text of B could have induced Ra to adopt two different spellings for this name within a single verse. That *Ἀμμάν* was the old pronunciation of עמון was argued in THGD 62. This is also clear from the LXX transcription of the gentilic form with *alpha*, not with *omega*.

14$_{45}$ *Ἑρμά*] *ερμαν* B V 376 *C*'' 130* 509 = Ra; *αρμα* 54*; *ερμωνα* 30(vid); *ρημα* 129*(c pr m)

The final nasalization of the variant text may have resulted from reading final *alpha* as *-ā* in a parent text. In any event it is not original as 𝔐's החרמה makes clear.

26$_{17}$ (*τῷ*) *Ἰαμουήλ*] *-λει* 319; *ιαμοηλ* 72; *ιεμ. d t*; *iamu* ^{Lat}cod 110 Sa; *αμουλ* 426; *ιαμουν* B 82-376 129-664 71 407 = Ra; *ιαμμουν* 53; *ιαμων* 509; *iamuni* ^{Lat}cod 100; *amuni* Bo; *yḥmwl* Syh^{L}; *yḥmw'yl* Syh^{T}

𝔐 has לחמול but the parent text of LXX must have had לחמואל as Sam. The B reading is due to inner Greek error in the uncial scripts, with *H* copied as *N*. The following word is *ΔΗΜΟΣ* and the *Λ* was dropped by haplography to create *ιαμουν*. The gentilic then inevitably followed as *ιαμουνι* for *Ἰαμουηλί*. Whether the initial *iota* is original remains uncertain since except for the hex correction in 426 (cf also Bo) the tradition is unanimous in supporting such an *iota*.

26$_{20}$ *Σαμράμ* B^{c} F 29-707*(vid) 56′ 509 407 Syh] *σαμαραν* Ra. | *Σαμραμί* 56] *σαμαρανι* Ra.

𝔐 has שמרן and השמרני respectively. Presumably Rahlfs' conjecture is based on B* which has *σαμαραμ* for the first and *σαμαρανει* for the second. It stands alone, however, in reading a vowel before *ρ*, and this is unlikely to be original. More problematic is the question of the last consonant. *Nu* and *mu* are often confused palaeographically not only, but the translator also often transcribes final *m* by *nu* and final *n* by *mu*. Furthermore the forms with *mu* are also attested for *α′* and *ϑ′*. It is possible that the *nu* tradition derives ultimately from hex (note *σαμραν* in 82-426 767 and *σαμρανει* in 82-426^{c}), and the dominant *mu* tradition is probably original.

26$_{34}$ *Χέλεκ*] *χαλεκ* 72 528 246 767 318 Bo; *αχελεκ* 54-75′; *χελεδ* 68′-120; *chedek* Sa; *αχελει* V; *χελεβ* 509; *χελεχ* F; *χελεγ* B 376 129 71 407 Arm = Ra; *χελεεγ* 82

𝔐 has חלק. The reading adopted by Ra is clearly wrong. The letter *qoph* is never rendered by *gamma* in Num but always by *kappa* (except at 34$_{22}$ *Βακχίρ* for בקי where the parent text is uncertain). The gentilic *Χελεκί* must also be read (for החלקי) rather than *χελεγι* with Ra. This same generalization applies to *Ἐνάκ* for הענק at 13$_{23\ 29}$ where Ra adopted *εναχ* which B read; cf also Deut 9$_{2}$.

Μααλά occurs three times in Num; Ra adopted *μαλα* for two of them and *Μααλά* for one.

26$_{37}$ *Μααλά*] *μαλα* A B 72*-82 413 *b* 767 321 *x*$^{-619}$ 319 = Ra; *μααλλα d* 54-75 *t*; *mḥl'* Syh; *machala* ^{Lat}cod 100; *μαλαα* 392; *μαανλα* 129; *μαλααδ* 127; *βαλα* 130; *ααλλα* 458; *μαανα* 550′ 730; *μαδαα* 68′-120′; *maada* Sa; *μανααι* 15

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27_{1} *Μααλά*] *μαλα* A B 82 129 509 = Ra; *μαλλα* d^{-44} n^{-127} 30 *t*; *maali* Bo^{B}; *μαλλα* 53′; *μαλαα* 414 71*; *μαλδαα* 68′-120′; *magala* ^{Lat}cod 100; *μαλακ* 319; *βααλα* 628

36_{11} *Μααλά* 963(vid)] *μαλα* 72* 129 130* 509; *μααλλα* $d^{(-106)}$ *n t*; *μαλαα* A *oI*$^{-64}$ 392 120 624 Bo^{A}; *μααλ b* 407-630; *machala* ^{Lat}cod 100; *mathala* ^{Lat}cod 104; *mella* Bo^{B}; *νααλα* 799; *μαλαδ* 82; *μααρα* 246

Medial *ḥeth* with vowel when it represents a laryngeal rather than a velar (cf JW Wevers, Ḥeth in Classical Hebrew, Essays on the Ancient Semitic World Edited by J W Wevers and D B Redford [Toronto, 1970], 101—112) is variously rendered in Num but most commonly by a single or double vowel, as the following instances show: *Ἀλλήλ* (יחלאל), *Σηών* (סיחן), *Ναβί* (נחבי), *Μοολί* (מחלי), *Ναασσών* (נחשון), *Ἀσιήλ* (יחצאל), *Νααλιήλ* (נחליאל) and *Ραάβ* (רחב). Presumably the parent text for *Ἀλλήλ* and *Ἀσιήλ* had no initial *yodh*. Double vowel transcriptions apparently represent *ḥeth* in intervocalic position whereas single vowel transcriptions represent ḥeth with a single vowel either before or after the *ḥeth*. Since both *maḥ*^{a}*lā* and *maḥlā* are possible realizations for מחלה one can only depend on the text tradition. It would seem likely that the transcription should be the same in all three instances. *Μααλά* is probably to be preferred since ḥeth closing a syllable medially is attested elsewhere in Num only for *Ναβί*; furthermore for 36_{11} both B and 963(vid) attest to the double vowel form.

32_{36} *Ναμβρά* 707 74′-76] *αμβρα d* 370; *ναβραν* 84; *ναβρα* 799; *ναβραι* 82; *nambram* ^{Lat}codd 100 104; *ναμραμ* B; *ναμβραν* Ra.; *ναμραν* F 129 Aeth Arm; *αμβραμ* V 15 C^{-529}-46-417-528 75′-127 130-346*(vid) 392 126-128-630 624; *αμβρ*[. . . 422; *αμραν* M′ 72 28 *x* 18; *αβραν* 246 767 68′ Bo Sa^{1}; *ναμμαραν* 319; *αμραμ* G-29-64 57′-73′-550-761 85-321-343′-346^{c}-730 120′-628 59 Sa^{12}; *αβραμ* 313-552 669; *αμβαμ* 376; *αραμ* 30; *βηθ ναμρα* 426 Arab Syh; *βηθη αμραμ* 58; *βιθι αμραμ* 56; *βιθι αμαρμ* 53′; *αμβραν* rell

A final nasal, though widespread, can hardly have been original. 𝔐 has בית נמרה, but Num's parent text apparently lacked בית which was then added by hex. The name נמרה also occurs in v. 3 where it was also transcribed as *Ναμβρά*. It should be noted that in the transmission of *Ναμβρά* of v. 3 some final nasalization is also witnessed in the tradition. The spelling without initial *nu* is due to haplography since the preceding word is *τήν*. Final nasalization may have been facilitated by the name of Moses' father *Ἀμράμ*.

32_{42} *Κανάθ*] *κανααθ* F M′ 29-58-72-*oI* $C'^{-16\,46\,413\,551}$ *b* 125-610 246 *s* y^{-121} 18′-126-628-630′ 59 624 ^{Lat}cod 100 = Ra; *καναθ* A 121; *καναηθ* 413; *καθ* B 16-46 56; *καμαθα* 426; *καδως* 53′; *ganath* Sa^{12}; *gathanaath* Bo; *canathatha* ^{Lat}cod 104

There is no good reason to question the קנת of 𝔐 which is correctly transcribed by Num. *κανααθ* would presuppose either קנחת or קנעת and is secondary, the result of dittography.

$33_{20\ 21}$ *Λεβωνά* for לבנה. Ra adopted *λεμωνα* on the basis of B, a minority reading supported by only a few witnesses

$33_{22\ 23}$ *Μακελάθ* for קהלתה. The parent text must have had a *mim* prefix since it is universally attested in the text tradition. Ra adopted *μακελλαθ* read by B M′ G 107′ 129 *t* 509 407 Arm in both instances as well as by V 44 319 in v. 22 and

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by V^c in v. 23. It can not be original, however, if *he* was the second consonant in the name, which would result in the syllable *-κελ-* or *-κεελ-* but never *-κελλ-*; cf also *Μακηλώθ* in vv. 25 26.

$33_{29\ 30}$ *Ἀσελμωνά* for חשמנה. The *lambda* is baffling but is apparently original since forms without it constitute a hex correction witnessed to by *O* and scattered *f* and *z* mss. Ra adopted *σελμωνα* on the basis of B. An initial *ḥeth* syllable is never elided by Num, however, as the names *Ἀγγί*, *Ἐνώκ*, *Ἀσρών*, *Ἐσεβών*, *Οὐρί*, *Ὠβάβ*, *Ἐμάθ* and *Ἀνιήλ* demonstrate.

$33_{30\ 31}$ *Μασουρούθ*] *μασσουρουθ* Ra. The Ra reading is based on the minority reading of B (though in v. 30 B has *μασσουρωθ* uniquely). The ms evidence for the dittograph is as follows: v. 30 *μασσουρουθ* M′ 343 509 392; *μασσουρωθ* B | v. 31 *μασσουρουθ* B M′ 509 392 Sa^{12}. Since the translator seldom transcribed intervocalic /s/ by a double sigma (as e.g. *Δεσσά*), the majority form is to be preferred.

$33_{31\ 32}$ *Βαναιακάν* for בני יעקן. In both occurrences the name is followed by the conjunction *καί*. The B text which Ra followed has *βαναια* and was the result of parablepsis BANAIAKANKAI becoming BANAIAKAI.

34_9 *Ζεφρώνα* for זפרנה. The translator always transliterated *zayin* by *zeta* and never by *delta*. Ra's adoption of *δεφρωνα* was based on B*′s unique reading, but does not merit serious consideration.

34_{11} *Χενέρεθ* for כנרת. The name occurs only once elsewhere in the Pentateuch. At Deut 3_{17} מכנרת is transliterated by *Μαχανάραθ* (codex B has *μαχαναρεθ*, which Ra adopted). The name is also found four times in Joshua. In Codex B these occur as *κενερωθ* in 11_2, *χενερεθ* in 12_3 and 13_{27} and as *κενερεθ* in 19_{35}. The only other occurrence obtains at 1 Kg 11_{20} where B uniquely has *χεζραθ* although the majority has either *χενερεθ* or *χεννερεθ*. In our passage B has *χεναρα* which Ra followed. It would seem that a transliteration with final *theta* must be correct here. Furthermore all witnesses which have final *theta* support the spelling with *ε* vowels throughout. *Χενέρεθ* is undoubtedly the original transliteration for כנרת here.

34_{23} *Οὐφίδ* A F 58-707 f^{-129} 121] *ουφει* F^a; *εφιδ* 72-426; *σουφιλ* 30′ 392; *σουφηλ* 381′; *σουφιηλ* 15′ 18′-126-628-630′; *σουφιρ* 106-125 *t*; *σουφηρ* 44-107′; *suphin* Bo; *σουβηθ* 343; *σουφι* B M′ 376 *b* 129 n^{-127} 71-509* ^{Lat}cod 104 Arm^{ap} Sa; *ουφι* Ra.; *sofi* ^{Lat}cod 100; *σουφει* V 963 G-82 127 509^c 407; *σουφη* 527 319; *σεφι* 619; *'pwr* Syh; *σουφιδ* rell

𝔐 has אפד, and the transcription with final *delta* is correct. The apocopated form is attested as early as 963 and B which led Ra to propose *ουφι*; it probably resulted from auditory assimilation of *delta* to the next syllable *τῆς*, i.e. *ουφιδτης → ουφι της*. The prefixed *sigma* in most of the witnesses is of course a dittograph from the preceding *υἱός*.

Φαδασούρ for פדהצור occurs at 2_{20} $7_{54\ 59}$ 10_{23}. In each case the popular reading *φαδασσουρ* is attested among others by B and is accordingly adopted by Ra, whereas *Φαδασούρ* is retained by a minority of mss.

That the *he* is part of the first element of the name rather than representing the article of the theophoric element צור is clear from such names as פדהאל and עשהאל where the "he" clearly stands for the third grapheme of a ל״ה verb. Thus the transcription *φαδασσουρ* is certain to be secondary. The dittograph was probably facilitated by acquaintance with the well known *Ἀσσούρ*.

Ὠβάβ for חבב at 10_{29} is clearly correct. In uncial mss it was preceded by *ΤΩΙ* and the *iota* was copied twice to produce the popular *ιωβαβ* variant which Ra adopted.

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A number of names in Num remain which do not equal 𝔐; either the translator misread (such as *daleth* for *resh* or vice versa) or the parent text did not = 𝔐. Some of these were corrected by hex. They are listed here in the order of their first occurrence together with the reading of 𝔐: *Ῥαγουήλ* דעואל; *Ἀβιούδ* אביהוא; *Ἰαβί* ופסי; *Γουδιήλ* גאואל; *Ἀχελγαί* עיי; *Ζωόβ* והב; *Μανθαναίν* מתנה; *Ἰαζήρ* עז; *Ἀροήλ* ידו; *Γώγ* אגג; *Χασβί* כזבי; *Ἰαμουήλ* חמול; *Ἀδδί* ערי; *Ἀροαδί* ארוד; *Ἀριήλ* אראלי; *Ἰαμίν* ימנה; *Ἀχιέζερ* איעזר; *Συμαέρ* שמידע; *Τάναχ* תחן; *Ἐδέν* ערן; *Ἀσυβήρ* אשבל; *Σωφάν* שפופם; *Ἀδάρ* ארד; *Σαμί* שוחם; *Ἀσιήλ* יחצאל; *Εὐίν* אוי; *Σεβαμά* שבם; *Σωφάρ* שופן; *Ῥαφακά* דפקה; *Δεσσά* רסה; *Μακελάθ* קהלתה; *χαραδάθ* חרדה; *Καταάθ* תחת; *Ταράθ* תרח; *Φινώ* פונן; *Γαί* עיים; *Βελσαττίμ* אבל השטים; *Ἀράδ* אדר; *Σαραδά* צדדה; *Ἀσερνάιν* חצר ענן; *Βηλά* ומחה; *Βακχίρ* בקי; *Σαβαθά* שפטן; *Ὀζά* עזן and *Ἀχιώρ* אחיחוד.

12. Verbal inflections.

a) *Number*

1$_{44}$ *ἐπεσκέψατο*] *-ψαντο* B F$^{c\ pr\ m}$ M′ *d* 127^{c} 74^{c}-76′ Aeth Arm Bo$^{AB^{c}}$ Sa^{1} Syh = Ra

3$_{16}$ *ἐπεσκέψατο* F V 72-82 44-610 56-129-664 75-127 130^{mg} *y*$^{-121}$ *z*$^{-126}$ 59 646 799] *επισκ.* 246 54-458 321′^{mg} 126; *ηριθμησεν* A *oI*-29-707$^{(mg)}$(vid) *C*′′ *b* 28-30′-85′-130^{txt}-321′^{txt}-343′ 121 55 319 624 Sa^{4}; *-ψαντο* rell = Ra

The subject of the verb in 1$_{44}$ is *Μωυσῆς καὶ Ἀαρὼν καὶ οἱ ἄρχοντες Ἰσραήλ*, in 3$_{16}$ *Μωυσῆς καὶ Ἀαρών*. With compound subjects following the verb of which the first member is singular the verb is normally singular in 𝔐 as in these cases and the translator followed this same practice. When the verb (or participle as predicate) follows the compound subject it is commonly plural in Hebrew, and again the translator usually follows the Hebrew practice.

In the case of 3$_{16}$ the strongly attested plural in the text tradition should be seen in view of the related confusion in the preceding verse.

ἐπισκέψῃ F 82 392 *z* 646 Sa^{4}] *-ψαι* (*-ψε* 318) 72 130^{mg}-321′^{mg} 318 59 Cyr I 848; *-ψας* 84*(c pr m); *-ψει* 799; *αριθμησεις* 29 Lat^{cod} 100; *αριθμησον* (*-μισ.* 739) *oI*-707$^{(mg)}$(vid) *C*′′ 28-30′-85-130^{txt}-321′^{txt}-343′ 55 319 624 Aeth; *αριθμησονται* (*καταρ.* 121) A *b* 121; *recensebitis* Bo; *-ψασθε* (c var) rell = Ra

The popular plural variant accepted by Ra is grammatically incorrect since it is part of God's command to Moses alone, i.e. *ἐπίσκεψαι . . . επισκεψασθε αὐτούς* (for Hebrew תפקדם . . . פקד). The plural tradition both here and in v. 16 arose through the confusion as to who was responsible for the census. The actual numbering of the people was the work of both Moses and Aaron, not of Moses alone. The plural verb is, however, not original.

The following cases are exceptions:

1. With verbs preceding the subject

4$_{15}$ *καὶ συντελέσουσιν* (*Ἀαρὼν καὶ οἱ υἱοὶ αὐτοῦ*) for 𝔐: וכלה
31$_{13}$ *καὶ ἐξῆλθεν* (*Μωυσῆς καὶ Ἐλεαζάρ*) for 𝔐: ויצאו

The plural was probably used in 4$_{15}$ since the preceding verses had been discussing the duties of Aaron and his sons in plural terms and a singular in

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v. 15 would be obtrusive. In the case of 31_{13} it seems likely that the parent text of the translator had the singular as has Sam.

A Greek singular verb for a plural in 𝔐 also obtains in the following instances.

20_{10} *ἐξεκκλησίασεν (Μωυσῆς καὶ Ἀαρών)*] *εκκλησιασαν* 527 $^{\text{Lat}}$cod 100 Aeth Arm Bo Sa^{12} = 𝔐

22_{7} *ἐπορεύθη (ἡ γερουσία Μωὰβ καὶ ἡ γερουσία Μαδιάν)*] *-θησαν* $85'^{\text{mg}}$-344^{mg}-346^{mg} 319 Arm = 𝔐

34_{14} *ἔλαβεν (φυλὴ υἱῶν Ῥουβὴν καὶ φυλὴ υἱῶν Γάδ . . . καὶ τὸ ἥμισυ . . .)*] *-βον d t* 799 Aeth Bo = 𝔐

In all these cases it would appear that the translator followed his normal practice of using the singular for a verb preceding a compound subject rather than strictly following the Hebrew text.

2. For verbs following a compound subject

In only one case does the translator use a singular verb after a compound subject, viz. at 13_{30} *ὁ Χετταῖος καὶ ὁ Εὐαῖος καὶ ὁ Ἰεβουσαῖος καὶ ὁ Ἀμορραῖος κατοικεῖ*, undoubtedly due to Hebrew influence, since 𝔐 reads יושב. In one other instance 𝔐 reads a singular predicate with a coordinate subject preceding, 14_{25} והעמלקי והכנעני יושב, but here the translator followed his common practice of using the plural when the predicate follows the compound subject.

31_{54} *εἰσήνεγκαν*] *-γκεν* A B F 376′ $C''^{-529\,761^{c}}$ 127 $s^{-30'}$ 84 *x* 59 Cyr I 340 = Ra

When a compound subject immediately follows a verb the verb is singular if the first element is singular, but in the following narration the verb is in the plural. Thus 1_{17} 12_{1} 14_{45} 17_{11} 20_{6} 22_{7}. In 20_{10} an apparent exception occurs: *καὶ ἐξεκκλησίασεν Μωυσῆς καὶ Ἀαρών . . . καὶ εἶπεν*. But here the context makes clear that it is only Moses who is the subject of *εἶπεν* since the pronoun in the message is singular: *ἀκούσατέ μου*. In 31_{54}, however, the verb must be plural as in 𝔐 since both Moses and Eleazar are involved in the action.

4_{23} *ἐπίσκεψαι* B M′ V 127 x^{-619} Co] pr *και* d^{-610} n^{-127} *t* Arm; *και επισκεψον* 610; *-ψεσθε* 19; *-ψασθε* (aut *-σθαι*) rell

Num correctly renders the singular of 𝔐, but in vv. 29 30 uses the plural in spite of the singular in 𝔐. In v. 32 both Num and 𝔐 use the plural, probably in anticipation of v. 34 where it is said that Moses and Aaron and the leaders of Israel were responsible for the census. The majority text with the plural verb in v. 23 is an attempt at consistency. It cannot be original, however, in view of v. 21 and v. 22. Only Moses is addressed by the Lord, and he is ordered *λάβε . . . ἐπίσκεψαι*. The variant text interprets those addressed in v. 23 as Moses and the leader of the sons of Gedson.

8_{24} *εἰσελεύσεται* Phil I 273] pr *και* 458; *και εισελευσονται* V; *-λευ$^{\sigma\tau}$* 126; *-σονται* (*-σωνται* 376; *ειλευσ.* 529*) rell = **Ra**

𝔐 has singular verbs throughout vv. 24 25 with which Num agrees. Ra had adopted the plural for v. 24 but the singular throughout v. 25 creating an in-

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consistent text. The passage is introduced by *τοῦτο τὸ περὶ τῶν Λευιτῶν*; as a result the plural easily predominated the tradition through attraction to *τῶν Λευιτῶν*, but the more unusual singular supported only by 458 and Philo seems to be original as the text of 𝔐 shows. In any event it would have been odd for Num to have begun with the plural and then continued with the singular.

21_{26} *ἔλαβεν*] *-βον* B F 72-82-426 422 53′-129 71 *z* $^{\text{Lat}}$cod 100 = Ra

The plural variant can hardly be considered seriously as 𝔐 shows. The coordinate clause reads *καὶ οὗτος* (i.e. Sihon) *ἐπολέμησεν βασιλέα Μωὰβ τὸ πρότερον*, and *καὶ ἔλαβεν* follows immediately—obviously with the same subject. The variant text is based on confusion of *o*/*ε* in a parent uncial text.

b) *Hellenistic inflections*

The Hellenistic tendency to inflect second aorist stems with first aorist endings is particularly apparent with *εἶπον* which is throughout Num consistently inflected as *εἶπαν* (cf also *εἶπα* 24_{11}). In the text tradition the classical form is always a minority tradition except for the following:

14_{37} *κατείπαντες* (*καθ.* G*) A B M′ V G-29-64* *b*$^{-19}$ 56 55*] *-ποντες* rell
22_{7} *εἶπαν*] *-πον* F^{b} 72′-376-381′ *C*′′$^{-52′313}$ *d* 53′-129 *n*$^{-458}$ 28-85-130^{mg}-321′^{mg}-344^{mg} *t* *x*$^{-619}$ *y*$^{-121}$ 126-128-628 59 319; *ειπεν* 52′-313 Syh^{L}; *λεγουσιν* *b* 458
22_{14} *εἶπαν* B 426 53′-129 71-509 319] *ειπεν* 528 75; *ει*$^{\pi}$ 458; *ειπον* rell
32_{2} *εἶπαν*] *ειπον* 72-376-*oI*$^{-15}$ *C*′′$^{-413\,761}$ 19 *d* 53′ *n*$^{-75}$ *s* *x*$^{-509}$ 392 18′-126-628-630′ 319 799 Cyr I 404; *ειπε* 75

In each of these cases the oldest witness attests to the hellenistic form, and since in all other cases the hellenistic form is not only the majority reading but also supported by the oldest witnesses it must be original.

For *ἔρχεσθαι* and its compounds the opposite is the case though in a few cases the text-tradition is not as clear as in the case of *εἶπαν*.

8_{22} *εἰσῆλθον* (*-θων* 376) B V *O*$^{-58}$ 550* *b* *d* *n*$^{-458}$ *t* *x*$^{-619}$ 319 799] *-θεν* 458; *-θοσαν* (c var) rell
12_{5} *ἐξῆλθον*] *ηλθον* 552; *εισηλθον* 392; *-θοσαν* (*-θωσαν* 319) A B* 130^{mg}-321′^{mg} 319 = Ra
13_{24} *ἦλθον* (*ειλ.* 767; *ηλθεν* 509*) B G-426 *n* *x* 55 Cyr I 373] *-θοσαν* rell = Ra
13_{28} *ἤλθομεν*] *ηλθον* 59*(c pr m); *ηλθαμεν* B G *C*′$^{-528\,616^{c}\,761^{c}}$-52*-313-417-551-615 343* 509 = Ra

At 12_{5} and 13_{28} the hellenistic form is a minority reading and was chosen by Ra because it was attested by B. The dominance of the classical form throughout Num must outweigh these rare occurrences of support for the hellenistic forms in B. The other two instances (8_{22} 13_{24}) find the hellenistic *-θοσαν* ending in the majority of witnesses. In both instances B supports Num, with Ra singularly not following the B form at 13_{24}.

In the case of *πίπτειν* the evidence is divided but the classical form is probably to be preferred. Only the following cases are relevant.

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16$_{22}$ *ἔπεσον* F^{b}] *-σαν* A B F M′ *O*′$^{-72}$ 77 *f*$^{-129}$ 28-85′-321-344-346* *x y* 122 55 59 624 799 = Ra

16$_{45}$ *ἔπεσον*] *-σαν* B^{c} G-29-426 *x*$^{-527}$; *-σεν* M′

20$_{6}$ *ἔπεσον* B^{c} F^{b} M′ V G-426-*oI*$^{-64}$ 73′-414-528-761^{c}(vid) *b d* 53′-129 *n* 85*-321-343-346^{c} *t x*$^{-509}$ *y*$^{-121}$ *z* 319 646 799] *-σεν* 59*; *-σαν* rell = Ra

The translator consistently used the hellenistic form only for *εἶπαν*, and probably followed the classical forms for all other stems. At 16$_{45}$ the classical form seems assured; the other two instances are more problematic. B has the hellenistic form at 16$_{22}$, but B^{c} changes the original hellenistic form to the classical at 20$_{6}$. The classical form as the more conservative has been adopted in all three cases for Num.

c) *Tense*

10$_{3}$ *σαλπιεῖς*] *σαλπισεις* B* 619 *z* = Ra

30$_{13}$ *καθαριεῖ* F F^{b}] *-ρισει* B F^{a}(vid) 963 426 509 = Ra

The translator avoided the uncontracted *-ισω* future which became more and more popular in later stages of the language in favour of the Attic (and Ionic) contracted forms for verbs in *-ιζω*. In Num the following future forms of *-ιζω* verbs occur: *ἀναθεματιῶ* 21$_{2}$, *ἀφαγνιεῖς* 8$_{6}$, *ἀφαγνιεῖτε* 31$_{20}$, *ἀφοριεῖ* 8$_{11}$, *ἀφοριεῖτε* 15$_{20}$, *καθαριεῖ* 14$_{18}$ 30$_{6\,9\,13}$, *καθαριεῖς* 8$_{15}$, *ποτιεῖ* 5$_{24\,26}$, *ποτιεῖτε* 20$_{8}$, *σαλπιεῖτε* 10$_{5\,6}$(three times) $_{7\ 10}$, *σαλπιοῦσιν* 10$_{6\ 8}$, but cf *σαλπίσωσιν* 10$_{4}$. For the Attic future of *-ιζω* verbs cf Schwyzer I 785, and for Hellenistic usage cf Mayser I 2. 128.

21$_{7}$ *ἡμαρτήκαμεν*] *-τοκαμεν* 58; *-τησαμεν* *C*′′$^{-414}$; *-τομεν* (aut *-τωμεν*) B V *O*$^{-58}$-381′ *d* 53′-129 *n* 30 *t x*$^{-619}$ 392 55 = Ra

The perfect tense as the people's confession is the more exact equivalent of 𝔐's intent than is the aorist, and it probably stems from the translator. Since the object clauses of the verse contain an aorist verb (*ὅτι κατελαλήσαμεν*), the tradition easily adopted an aorist for the main verb as well. The reading of B is likely to be the result of such adaptation.

21$_{9}$ *ἔδακεν*] *εδακνεν* B *oI*$^{-15}$-29 537 *d n*$^{-767}$ *t* 71′ 392 Cyr II 637 Arm Sa Syh = Ra

The majority tradition with the aorist is to be preferred to the imperfect since the action of snake bite is punctiliar. It is also clear from the coordinate *ἐπέβλεψεν*.

Precisely at this point the text tradition shows a number of uncertainties as well. Thus *d* 53′-129 *t* Sa place *ὄφις* before the verb, and F$^{c\ pr\ m}$ M′ 72-376-618 *b* 53′ 127-767 71 *y*$^{-121}$ *z*$^{-68'\ 126}$ 59 319 Cyr II 637 articulate the noun. Neither variant is original. The imperfect is, however, probably palaeographically rather than exegetically rooted.

22$_{22}$ *ἐπορεύετο*] *επορευθη* B V *O d* 53′-129 458 *t* 71-509 = Ra

That the imperfect tense is original seems clear from the Hebrew ההולך הוא which it represents adequately. More surprising is the imperfect in v. 23 where *καὶ ἐπορεύετο* renders ותלך, since the preterite is commonly rendered by the aorist. The translator may have been unconsciously influenced by his

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use of the tense in v. 22. In v. 22 the accent is precisely on the fact that Balaam was journeying, that is, that he continued on the way, and the aorist would be inappropriate. The variant is easily explicable since the aorist tense is far more common in Num than the imperfect.

22_{28} *πεποίηκά*] *εποιησα* B O^{-58} 106 *n t* 527 = Ra

The phrase in context reads *τί πεποίηκά σοι* for the Hebrew מה עשיתי לך. The perfect is clearly intended in view of the recurrence of the tense in the *ὅτι* clause which follows: *ὅτι πέπαικάς με τοῦτο τρίτον*. The variant text of B is easily explicable in view of the frequency of the aorist in Num; cf also 23_{11}.

23_{8} *ἀράσομαι*] *ορασωμαι* B 75-767 = Ra
καταράσομαι] *-σωμαι* B 767* 30 = Ra; *επικαταρασωμαι* 75

The quasi-subjunctive forms are clearly secondary. The form is future indicative, and though *aras-* as an aorist stem is theoretically possible it is highly implausible; cf LS sub voce.

23_{8} *ἀρᾶται*] *ορασεται* 767; *καταραται* B 58 52′ 55 = Ra

Why Ra should here have followed the B text is difficult to understand since the simplex form is clearly original. 𝔐 pairs אקב with קבה, and אזעם with זעם. The first of these pairs is rendered in Num by *ἀράσομαι* and *ἀρᾶται* resp., and the second pair, by the compound forms *καταράσομαι* and *καταρᾶται*. That the translator should have used the compound verb for three of the four is of course highly improbable.

31_{27} *ἐκπεπορευμένων* F^{a} 963] *εκπορευομ.* A B* F V $O^{'-82}$ 52-73′-77-422-528-529 *b* 44 f^{-129} 54-75′ x^{-527} *y* 68′-126-669 55 59 319 624 799 Cyr I 333(2°) = Ra

This participial form also occurs in v. 28 in exactly the same context (*τῶν πολεμιστῶν τῶν ἐκπεπορευμένων εἰς τὴν παράταξιν*), and in a similar context in v. 36. In both cases Ra adopted the perfect rather than the present form. The witness of 963 for the perfect participle in v. 27 makes clear that the translator rendered היצאים consistently.

32_{6} *πορεύσονται* 963] *πορευονται* B V 82 129 74′-76 509 18-407 55 ^{Lat}cod 104 = Ra; *προπορευονται* 527

𝔐 has the imperfect יבאו and the future renders its intent. That this is original seems clear from the coordinate verb *καθήσεσθε* rendering תשבו. It should also be noted that our oldest witness, 963, supports the future for both verbs as well. The variant text which Ra adopted is palaeographically inspired, i.e. uncial ΣO → O.

d) Two instances which need discussion involve voice.

28_{20} *ποιήσετε*] *-ται* A K M* 376 75′ 30 55; *ποιηθησεται* $b^{(-19)}$; > B F V *oII*$^{-29}$ *f* 71 120-128-630′ 319 Cyr I 1088 Aeth Arm Co = Ra

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Syntactically *ποιήσετε* is peculiar, since the sentence seems to contain a hanging nominative *ἡ θυσία αὐτῶν*. This is to be taken as a nominal clause with *σεμίδαλις* as predicate. Then *τρία δέκατα* becomes the object of *ποιήσετε*. That this was not always understood is clear from passive variants in the tradition on the one hand, and the omission of the verb on the other. The verb is, however, a literal rendering of תעשו, and is original to Num.

8_{21} *ἔπλυναν*] *επλυναντο* (*επλην.* 376) B M′ 15-376 *d* 56 127 *t* = Ra

The aorist active must be original here as is obvious from the context: *καὶ ἔπλυναν τὰ ἱμάτια* for 𝔐: ויכבסו בגדיהם. The intent of the clause is simple transitive action. The variant text could indeed be understood as involving some advantage to the subject, but it is secondary, probably due to the influence of the following *τά*. The variant tradition is especially misleading since it would most naturally be understood as passive in sense, i.e. quite at variance with the parent text.

13. Lexemes. Some of these textual problems concern variant elements in compound words.

1_{47} *οὐ συνεπεσκέπησαν*] *ου συνεσκ.* $C'^{\prime\prime\,-52'\,(414')\,417}$ 628* 424 646; *ουκ* (*ου* G) *επεσκ.* (*επισκ.* 53) B O^{-58} *f* 75 x^{-527} 319 = Ra

The usual rendering for √ פקד throughout the book is *ἐπισκέπτειν* (cf especially chh. 1—4), but for the Levites Moses is ordered not to count them along with the other Israelites and the compound is particularly well chosen to emphasize that fact. So too in v. 49 this verb obtains without exception in the tradition (cf also 2_{33}). The variant easily entered the tradition ex par, but it can hardly be considered original.

4_{19} *εἰσπορευέσθωσαν*] *πορ.* 610; *προπορ.* 72 71; *προσπορ.* B V 82 551* 509 y^{-121} 55 $^{\text{Lat}}$cod 100 = Ra

𝔐 has יבאו which was correctly rendered by Num. The variant is the result of textual simplification. Earlier in the verse the Levites are referred to with respect to their activity when they approach the most holy things; *προσπορευομένων αὐτῶν* is an appropriate rendering of בגשתם. Here, however, it is Aaron and his sons who are to come in—*εἰσπορευέσθωσαν*—and appoint the Levites to their tasks. The variant is due to a misunderstanding of this contrast, which was fully clear in the Hebrew and to the translator.

7_{85} *τῶν ἁγίων* B 963 458 x^{-619}] *τω* (*το* 376* 615) *αγιω* rell = Ra

The phrase בשקל הקדש occurs regularly throughout the chapter modifying שבעים שקל (12 times) and is in each case rendered by *κατὰ τὸν σίκλον τὸν ἅγιον*. V. 85 is part of the summary statement and the relevant phrase is not rendered by a *κατά* construction but by the literalistic *ἐν* construction. Since the translator apparently intended this literalism, the genitive would fit better in view

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of the bound construction of the parent text. The majority variant text is then the result of the recurring *τὸν σίκλον τὸν ἅγιον* construction. Also relevant is the fact that in v. 86 the phrase obtains in 𝔐 but was omitted in Num; it was, however, added by hex as *εν τω σικλω τω αγιω* and this text may have been influential in creating the popular variant in v. 85.

7_{88} *ἐγκαίνισις*] *-νωσις* (*ενκ.* 509) B 426 509 = Ra

The root is *ἐγκαινίζειν* and the noun formation *ἐγκαίνισις* is expected. 963 has the itacistic variant *εγκαινησις*, i.e. it witnesses to the majority reading. In vv. 10, 11 and 84 Num has *ἐγκαινισμός*. Since neither *ἐγκαίνισις* nor the B variant is attested elsewhere in LXX it would be unwise to adopt the sparsely supported B variant, particularly in view of the fact that our oldest extant witness supports the majority text.

31_{10} *κατοικίαις*] *οικιαις* (*οικειαις* 319) B O^{-58} 129 509 319 = Ra

The phrase *ἐν ταῖς κατοικίαις αὐτῶν* renders 𝔐's במושבתם. *κατοικία* is the standard rendering for מושב in the Pentateuch (cf Exod 35_3 Lev 3_{17} 7_{16} $23_{3\ 14\ 17\ 21\ 31}$ Num 24_{21} 35_{29}), whereas the simplex *οἰκία* never renders מושב throughout the entire LXX. The B reading is clearly secondary.

4_{25} *κάλυμμα* 1°] *κατακ.* A B^c F M′ 58-64-381 $C''^{-52\ 77*\ 320\ 414\ 528}$ 56-129-246^c n^{-75} $s^{-321*\ (343)}$ 318 59; *καταλυμμα* (*-λημμα* 509*) 72-618 52-77*-528 75 509; *καταλυμα* 71
κάλυμμα 2° B M′ V 426-707 *b* 121 68′-120′-126-669 55 319] *καταλ.* 72-82-618 52 106-107 75′ 509 392*; *καταλυμα* 71; *κατακαλ.* rell
κατακάλυμμα] *καλυμμα* B M V 707 *b* 84^{txt}(c pr m) 121 126 319 = Ra; *καταλυμμα* 72-82 52 75 509; *καταλυμα* 71

That *κάλυμμα* and *κατακάλυμμα* have approximately the same lexical content is clear. The translator, however, used them carefully to distinguish the Hebrew מכסה and מסך. In 4_{25} מכסה occurs twice and is rendered by *κάλυμμα*, whereas מסך, occurring once, is rendered by the compound. In $3_{25\ 31}$ *κατακάλυμμα* renders מסך, whereas in 3_{25} $4_{8\ 10\ 11\ 12}$ *κάλυμμα* is the rendering for מכסה. In no case are the equations reversed. Once (4_{14}) *κάλυμμα* occurs for כסוי, and in 4_6 it is *κατακάλυμμα* which renders כסוי. All other occurrences of either word (4_{14} and three times in secondary expansions in v. 31) have no equivalents in 𝔐.

8_{22} *καθά*] *καθως* B* 58-72 59 = Ra

The clause "as the Lord commanded Moses" (and variations of it) occurs 19 times in Num but is never introduced by *καθως*. It is introduced by *καθάπερ* at 27_{23}, and otherwise by *ὃν τρόπον* (1_{19} $3_{16\ 51}$ 4_{49} 26_4 31_{47} 34_{13} 36_{10}) or by *καθά* (8_3 9_5 $15_{23\ 36}$ 17_{11} $20_{9\ 27}$ 27_{11} 31_{41}). In each instance 𝔐 has כאשר or אשר, as it does at 8_{22}; *καθά* must therefore be original here as well.

11_5 *σικύους*] *σικυας* (c var) A B* F 58^c-72 528 *f* 54-75′ y^{-318} 55 59 646 799 Phil III 19^{te} DialTA 80 = Ra

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Though קשאים occurs only here in the OT the word is generally accepted as meaning "cucumber"; cf for example the learned discussion with references in Dillmann's commentary. This was correctly rendered by Num as *σικύους*. The feminine variant is the word for the common gourd; cf LS sub voce.

11_8 *ἤ* V *b* 319 ^{Lat}cod 100 Bo] *και* rell = Ra

The coordinate clauses *καὶ ἤληθον αὐτὸ ἐν τῷ μύλῳ* and *ἢ ἔτριβον ἐν τῇ θυείᾳ* refer to alternative, not successive, actions, as 𝔐 clearly indicates; the manna was either ground in the mill or crushed in the mortar, not both. The variant is a thoughtlessly created error, which crept into the tradition because of the numerous *καί* clauses in the verse.

15_1 *ἐλάλησεν*] *ειπε(ν)* B V *d* 129 *t x* Cyr I 1029 = Compl Ra

λαλέω is the standard rendering for √ דבר, whereas *εἶπον* is used for √ אמר. In fact out of the large number of instances in which *εἶπον* occurs in Num only eight obtain where 𝔐 has √ דבר (14_{26} 16_{36} $22_{7\ 35}$ 23_2 24_{13}(twice) 27_{15}). The reverse pattern, i.e. *λαλέω* for √ אמר in 𝔐 only obtains at 15_{35} 18_{20} 26_1 $27_{6\ 18}$ 30_1 and 31_{25}. The equation is so carefully maintained that in each of these cases another parent text is probably to be presupposed. At 15_1 𝔐 reads וידבר and there is no reason to question it as parent text for Num.

15_{20} *ἄλωνος*] *αλω* B x^{-509} Cyr VI 568 = Ra
18_{27} *ἄλωνος*] *αλω* B 426 x^{-619} Cyr I 844 = Ra
18_{30} *ἄλωνος*] *αλω* B G 71 Cyr I 844 = Ra

The terms *ἄλως* and *ἄλων* are synonymous and can be used interchangeably. They occur elsewhere in the Pentateuch only as *ἄλων* (Gen $50_{10\ 11}$ Exod $22_{6\ 29}$ Deut 16_{13}), and there is no good reason for adopting the sparsely supported reading of B as original text.

16_{27} *τῶν σκηνῶν* B V *d* f^{-129} t^{-84} *x z* 799] *της σκηνης* 84 Aeth^{-CG} Bo Sa^1; > Sa^{12}; *των σκηνωματων* (c var) rell

That *τῶν σκηνῶν* is original is clear from the preceding verse where secular אהלים is also rendered by *σκηνῶν*, only *b* 392 witnessing to *σκηνωματων*. *σκηνή* is used throughout Num for אהל both for the sacred tent (usually *σκηνὴ τοῦ μαρτυρίου*) and the secular; cf also 24_5. In fact, *σκήνωμα* does not occur at all in Num.

16_{40} *μηθείς* B *d* 129 127-767 t^{-76} *x* 319] *μηδε εις* O^{-58}; *ουδεις* 126; *μηδεις* rell

The classical *μηδεις* was largely replaced by the dialect form *μηθεις* during the third to the first centuries B.C., then again to be replaced wholly by the *delta* spelling; cf Mayser I, 1, 448f and especially J. Wackernagel's explanation of the *theta* form in *Kleine Schriften* II 1054. The dominance in the tradition of the *delta* form is secondary and due to the fact that the Hellenistic *μηθεις* was completely replaced by *μηδεις* in the first centuries of our era.

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18$_{32}$ *ὅταν* M^{mg} V G 52 *d n* 30′-344^{mg} *t* 392 55 319 416 Lat^{cod} 100 Arm Bo] *οτι* 58-*oII*$^{-707}$ 53′-129 71 121 Syh; *οτι εαν* 246; *οτι αν* (+ *οτι αν* 56) rell = Ra

Whether *ὅταν* or *οτι αν* is original is immediately apparent from 𝔐 בהרימכם, which was rendered in Num by *ὅταν ἀφαιρῆτε*, i.e. a temporal, not a causal, construction. *οτι αν* is simply due to palaeographic confusion of *τ* and *τι* in an uncial parent text.

21$_{15}$ *κατοικῆσαι* F^{b}] *-κεισαι* (*-σε* V) F V 29 129 767 30; *οικησαι* 624; *κατοικιαν oI*$^{-15}$ *d t* 619 55^{c}; *habitationes* Bo; *-κισαι* A B M′ 56′ 54′ 344 121 Syh = Ra

The transitive *κατοικισαι* is clearly secondary here since 𝔐 has לשבת. As Schleusner says under the entry *κατοικίζω* concerning this passage: ubi lectio *κατοικίσαι* est fortasse vitiosa, et reponendum *κατοικῆσαι*. Since the variant is homophonous to *κατοικῆσαι* in Hellenistic and later Greek, it easily entered the text tradition, but it remains secondary.

21$_{32}$ *ὄντα*] *κατοικουντα* B V *O*-82 *d* 53′-129 *n t x*$^{-619}$ Arm Syh = Ra

ὄντα cannot be taken as a hex correction since *O*-82 Arm Syh all attest the variant text which was thus earlier than Origen. The phrase *τὸν ὄντα ἐκεῖ* exactly reproduces the Hebrew אשר שם, whereas the variant text seems to be an exegetical smoothing out of the text, possibly influenced by the common collocation of "the Amorite who was dwelling there."

22$_{8}$ *ῥήματα* M′ 458-767 130^{mg}-321′^{mg} Lat^{cod} 100] pr *τα f*$^{-129}$ = Compl; *ρημα* 75 Aeth = 𝔐; *πραγμα* A 426*(c pr m) Cyr I 440; *προσταγματα* 730; *πραγματα* rell = Ra

ῥῆμα and *πρᾶγμα* are often confused in the LXX tradition. Since the semantic field of the Hebrew דבר includes both "matter, thing" as well as "word, message," both occur as renderings in LXX. In 22$_{8}$, however, only the latter meaning is possible. It modifies *ἀποκριθήσομαι*, and the phrase is intended to reproduce והשבתי דבר. Whenever *ἀποκρίνειν* is used to represent השיב and has an object modifier either *ῥῆμα* or *λόγος* is used in the LXX for דבר but never *πρᾶγμα*. Unusual here is the use of the plural since it is the singular which commonly occurs. The plural, though unusual, here refers to the awaited words of God; it can also be defended on text traditional grounds, since it would more easily lead to the variant singular text of the majority tradition than would the reverse process.

22$_{24}$ *ἀμπελώνων*] *αμπελων* B V 53′-129 71(vid)-509 Or IV 409 = Ra

That *ἀμπελώνων* is original and the variant text the result of haplography seems assured from the Hebrew. *ἄμπελος* is the standard rendering of גפן, i.e. the grape vine, whereas *ἀμπελών* is the standard rendering for כרם "vineyard." Contrast 6$_{4}$ 20$_{5}$ with 16$_{14}$ 20$_{17}$ 21$_{22}$.

22$_{31}$ *τοῦ θεοῦ*] $\overline{κυ}$ B *O*′$^{-82}$ *b f* 85′^{mg}-321′^{mg}-344^{mg} 71′ 392 *z* 59 Aeth Arm Syh = Ra; > 509 Phil II 93^{F}

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References in 𝔐 to the angel of Yahweh are always rendered by *ὁ ἄγγελος τοῦ θεοῦ*. In fact although 𝔐 usually refers to Balaam's God as Yahweh throughout ch. 22 the Greek consistently renders it by "God" except for v. 34. The reason may well have been theological, since Balaam was a bad seer who eventually came to a violent end and the translator may have intentionally downplayed the fact that it was Yahweh who ordered Balaam about. It should be noted, however, that the Targums do not do this. It seems, however, quite clear that *τοῦ θεοῦ* is original here. At v. 34 *κυρίου* has been accepted as Num because of the textual evidence, only ms 54 and Bo attesting to *του θεου* for *κυρίου* in the phrase *τῷ ἀγγέλῳ κυρίου*.

31$_{28}$ *ὄνων*] *αιγων* B F^{a} V 82 129 *x*$^{-527}$ 407 319 Arm Sa = Ra

The context in 𝔐 reads ומן הבקר ומן החמרים ומן הצאן for which Num has four items *καὶ ἀπὸ τῶν κτηνῶν καὶ ἀπὸ τῶν βοῶν καὶ ἀπὸ τῶν προβάτων καὶ ἀπὸ τῶν ὄνων*, the second item apparently a doublet to the first, with the last two in reverse order to 𝔐. A number of witnesses add *και απο των αιγων* after *προβατων*, viz 58-72 131^{c} *b f*$^{-129}$ 59 and Bo. חמרים is represented by *ὄνων* and not by *αιγων* which would presuppose שעירים. It should be added that Sam has the text of 𝔐 plus ומכל הבהמה at the end.

32$_{13}$ *κατερρέμβευσεν*] *κατερομβ.* B G^{c}; *κατερρομβ.* = Ra

Why Ra should have been misled by the reading of B is not clear. The root *ρομβευω* means "to spin," whereas the root *ρεμβευω* means "to roam or rove." Since 𝔐 has the Hiphil of the root נוע the majority form is obviously correct here, and the reading in B G simply a spelling error based on a confusion of *omicron* and *epsilon* in an uncial parent text.

34$_{12}$ *καὶ τά*] *κατα* G Lat$^{}$codd 100 104(vid)

The variant text seems at first blush to find support in 𝔐 which reads לגבלתיה (הארץ), which the translator rendered by *καὶ τὰ ὅρια αὐτῆς*. The word also occurs in a similar context in v. 2 as ארץ כנען לגבלתיה rendered by *γῆ Χανάαν σὺν τοῖς ὁρίοις αὐτῆς* in Num. In other words, the translator understood the prepositional phrase in the sense of "together with its borders" rather than as "with reference to" or "according to its borders."

35$_{15}$ *φυγαδεῖον* 82-426-707-*oI b*$^{-314}$ *n*$^{-458}$ 121^{c} *z*$^{-407}$ = Sixt] *-δευτηριον* 29 458 Syh; *-δευτηρια* 246; *-διον* (*-διων* 376) rell = Ra

φυγαδεῖον, not *φυγάδιον*, is the correct spelling here, since it is derived from *φυγαδεύω*. The itacistic variant adopted by Ra would presuppose a derivation of **φυγαδεω* which does not obtain. Cf LS as well as Walters 43.

36$_{7}$ *τῆς πατρικῆς* V 963 *O*$^{-376}$-707 *d f*$^{-246}$ *t* 120 799 Arm Syh] *του πατρος* 82-376 *b n* 85^{mg}.344^{mg} Lat$^{}$codd 100 104 Co; *patrum* Aeth; om *πατρ.* F; *της* (> 509) *πατριας* (+ *ας* F^{a}) F^{a} F^{b} rell = Ra

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אבת as "family clan(s)" is normally rendered by πατριας (-ων), but here and in v. 8 πατρική is apparently original text. This is assured in v. 8 where the entire tradition (except for V which has του $\overline{\text{πρς}}$) supports τὴν πατρικήν. In v. 7 πατρικῆς, though the more unusual rendering, is to be preferred particularly in view of the support of 963 as the oldest witness. The variant reading is to be explained as ex par.

14. Instances where the longer text is to be preferred

2_{31} σὺν δυνάμει αὐτῶν] post ἐξαροῦσιν tr 246; sub ÷ Syh^{T}; > B V O^{-58}-707 *b* f^{-246} *x* 392 Cyr I 724 Lat^{cod} 100 Aeth Arab Co Syh^{L} = Ra 𝔐

The first two chapters contain a great deal of repetitive materials and the translator renders them in almost formulaic fashion adding set phrases even when they are occasionally absent in 𝔐. In the parallel passages $2_{9\ 16\ 24}$ this phrase occurs both in 𝔐 and in Num. In v. 31 it is absent in 𝔐 but present in Num. That it is original to Num is now made even more certain by the witness of Syh^{T} where the passage is under the obelus. The phrase could of course have crept into the text ex par, but it is too much to expect the obelus to have been added as well and that coincidentally corresponding exactly to the situation in 𝔐.

3_{23} οὗτοι B^{c} V O^{-G} *d f n t x* 799 Arm Bo] sub ÷ G Syh; > rell = Ra 𝔐

The word seems to have been original; it was in any event present in the preOrigenian text as the obelus in G and Syh demonstrates. It should also be noted that it is preceded by καί which also has no equivalent in 𝔐 and is also under the obelus in G and Syh. Since οὗτοι is followed by υἱοί which in the text tradition has been articulated the originality of οὗτοι is not fully certain. Palaeographic confusion could have introduced the word into the text prior to Origen.

9_{14} οὕτως] > B 129 n^{-767} 71-509 Aeth Arab Arm Co = Ra

That the shorter text might conceivably be seriously considered as original text could only arise out of an undue reverence for the witness of B. Num always represents the כן of 𝔐 correctly by οὕτως and there is no good reason why he should have failed to do so here.

9_{21} om καὶ ἀναβῇ ἡ νεφέλη ἀπαροῦσιν (22) ἡμέρας ἤ B 129 71-509 Sa = Ra

The shorter text can hardly be original as the abrupt transition from ἡμέρας ἢ νυκτός to μηνός without an expected ἤ particle makes clear. Furthermore the text represents 𝔐 adequately and there is nothing palaeographically obvious in the Hebrew which might have promoted the omission by the translator. The omission is explicable within the Greek tradition as a lapsus oculi, skipping from νυκτός to μηνός in the collocation ἡμέρας ἢ μηνός.

18_{27} ὡς 2°] εις 246; > B 129 x^{-619} 319 Cyr I 844 Bo Sa^{1} = Ra

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The translator often tends to repeat the preposition in paratactic constructions in accordance with 𝔐. Thus ἔναντι is repeated four times in 27₂. For chapter 18 repetition of the preposition is attested in v. 3 *πρὸς τὰ σκεύη τὰ ἅγια καὶ πρὸς τὸ θυσιαστήριον*, v. 9 *ἀπό . . . καὶ ἀπό . . . καὶ ἀπό . . .*, as well as in v. 30 *ὡς γένημα . . . καὶ ὡς γένημα*. The omission of *ὡς* 2° is a stylistic improvement within the text tradition but is not original.

21₅ *τούτῳ*] > B 29-426-707* 16-46 71-509 68′-120′ Arab Arm Sa = Ra

The word in question is part of the phrase *ἐν τῷ ἄρτῳ τῷ διακένῳ τούτῳ*. The pronoun has no counterpart in 𝔐, but it is apparently under the obelus in Syh^{L} and is thus at least as early as Origen. Furthermore its omission is only sparsely supported in the text tradition.

26₃ *μετ' αὐτῶν*] *μετ αυτου* 72 318 Aeth^{-C}; *ad illos* Lat^{cod} 110; *αυτοις* M^{txt} *oI C″ d n* 30′-85′^{txt}-321′^{txt}-343′ *t* 392 *z*$^{-68'\,120}$ 55 319 646 Lat^{cod} 100 Bo; > B 58-82 71-509 Aeth^{C} Arm Sa = Ra

The context of the phrase is *καὶ ἐλάλησεν Μωυσῆς καὶ Ἐλεαζὰρ ὁ ἱερεὺς μετ' αὐτῶν*. The phrase in question represents אתם in 𝔐. The rendering is not fully unambiguous as the text tradition shows. Thus the modifier *ὁ ἱερεύς* is omitted by A *oI*$^{-15}$ *d*$^{-106}$ *y*$^{-392}$ 55 319 Aeth. The ambiguity lies in the fact that *μετ' αὐτῶν* could modify either the verb or *ἱερεύς*. One strand in the tradition voided the ambiguity by changing the phrase to *αὐτοῖς*; the other, by omitting it. The ambiguous phrase must have been original.

35₆ om *ἅς* 1° B V 963 82 *b f x* 407 319 Cyr I 865 = Ra
35₇ om *ἅς* B V 82 129 344^{txt} *x* 407 319 Lat^{cod} 100 Arm = Ra

The relative pronoun follows *τὰς πόλεις* and was easily lost through homoioteleuton. Decisive is the Hebrew text which has הערים אשר. In v. 6 the original *ἅς* was lost as early as 963, i.e. before the time of Origen whose parent text also lacked the pronoun; he restored it under the asterisk which ms G attests. That the translator did not intentionally omit *ἅς* in this type of context is clear from v. 4 where *ἅς* follows *πόλεων*; there its omission obtains only in 82 *b* 54-75′ 509 318 628(2°), and it is undoubtedly original; cf also v. 8 where the pronoun is present in all witnesses except 407 319 and its originality is unquestioned.

15. Finally a number of passages obtain in which Ra adopted a longer text than that of Num.

4₁₄ *ἐν αὐτοῖς*] pr *επ αυτο* (*αυτω* Cyr) B V *O*$^{-58}$ *x*$^{-619}$ Cyr I 852 Arm Syh = Ra 𝔐; + *επ αυτο* 44′-125(2°) 127 *t* Sa; + *επ αυτων n*$^{-127}$

Both vv. 9 and 14 contain the same clause *ὅσοις λειτουργοῦσιν ἐν αὐτοῖς*. In v. 9 the tradition contains the following variant: *ἐν αὐτοῖς*] pr *αυτη O* Syh = 𝔐, clearly a hex addition. The translator obviously felt that *επ αυτο* / *αυτη* as

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literal renderings of עליו and לה resp. would be otiose in Greek. In both cases Origen amplified the text in order to give a one for one equation for the Hebrew phrases.

4_{23} *τὰ ἔργα*] + *αυτου* B V 29 *b d f n* 130^{mg}-$321'^{mg}$ *t* x^{-619} 318 319 ^{Lat}cod 100 Bo = Ra
4_{35} *τὰ ἔργα*] > B *f* x^{-619} 319 ^{Lat}cod 100 Sa = Ra

Both of these occur in the context "(his) works in the tent of meeting," a phrase occurring seven times in ch. 4. Twice (vv. 31 33) 𝔐 has עבדתם, and Num faithfully renders the suffix by *αὐτῶν*. In all the other occurrences (vv. 3 23 35 39 47) the Hebrew word is without suffix, and the Greek is throughout faithful to the Hebrew. It is most unlikely that v. 23 should be an exception. Nor does the translator ever fail to render the word for "work" by *τὰ ἔργα*. For v. 35 the *τὰ ἔργα* must be original as the exact parallel in v. 39 shows.

4_{29}—$_{33}$ constitutes a statement on the duties of the Merarites in the service of the tent of testimony. The text adopted as original agrees in details and is a restatement of the *ἡ ἐπίσκεψις ἡ φυλακὴ υἱῶν Μεραρί* given in $3_{36\ 37}$ and represents 𝔐 adequately.

Ra adopted a considerably longer text in accordance with the manuscript tradition. The list of duties which detail the *αὐτούς* of *ἐπισκέψασθε αὐτούς* (v. 30) in Ra are as follows (I leave unaccented the secondary materials): *τὰς κεφαλίδας τῆς σκηνῆς καὶ τοὺς μοχλοὺς αὐτῆς καὶ τοὺς στύλους αὐτῆς καὶ τὰς βάσεις αὐτῆς και το κατακαλυμμα και αι βασεις αυτων και οι στυλοι αυτων και το κατακαλυμμα της θυρας της σκηνης* (32) *καὶ τοὺς στύλους τῆς αὐλῆς κύκλῳ και αι βασεις αυτων και τους στυλους του καταπετασματος της πυλης της αυλης καὶ τὰς βάσεις αὐτῶν καὶ τοὺς πασσάλους αὐτῶν καὶ τοὺς κάλους αὐτῶν καὶ πάντα τὰ σκεύη αὐτῶν . . . .*

One comment should be made on the primary materials in Ra. Ra on the basis of the minority reading of B omitted *αὐτῆς* after *μοχλούς* in v. 31 (supported by B V *d* 54-75′ *t* x^{-619} 319 ^{Lat}cod 104 Arm Sa^{12}). This is unlikely to be correct since the accent lies on the contrast in genitive pronouns; that is, the *μοχλούς*, *στύλους* and *βάσεις* of v. 31 belong to the *σκηνῆς*, whereas the pronouns of v. 32 (*αὐτῶν* throughout) refer to the *τοὺς στύλους τῆς αὐλῆς κύκλῳ*. This is consistent with the Hebrew text as well.

It is immediately evident that there are secondary materials present in the text of Ra. In v. 31 *και αι βασεις αυτων και οι στυλοι αυτων* are both nominative phrases and are modified by plural pronouns. This doublet probably was due to the influence of the tabernacle account of Exod $27_{9\text{-}19}$.

Also secondary in v. 31 is *και το κατακαλυμμα και το κατακαλυμμα της θυρας της σκηνης* which entered the text tradition from 3_{25}; that is, these were part of the *φυλακή* of the Gedsonites (Gershonites 𝔐), and not of the Merarites. Why this should have entered the text tradition at this point is not obvious.

That the Ra text of v. 32 also contains secondary materials is clear from *και αι βασεις αυτων* with the noun in the nominative case which does not fit into the context. This grammatical difficulty bothered the tradition and 72

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b d^{-44} 127-767 t^{-84} Arm changed *αι* to *ταϛ*. The phrase occurs correctly in *καὶ τὰς βάσεις αὐτῶν* to which it is a doublet.

Not as obviously secondary is *και τους στυλους του καταπετασματος της πυλης της αυλης*, though it too has no equivalent in 𝔐. It constitutes in all likelihood an exceptional amplification (or doublet) to *καὶ τοὺς στύλους τῆς αὐλῆς κύκλῳ*. The *καταπέτασμα τῆς πύλης τῆς αὐλῆς* are referred to in 3_{26} as part of the charge of the Gedsonites. That there were *τοὺς στύλους τοῦ καταπετάσματος* was well-known from the tabernacle account; cf Exod 38_{18}. It is, however, most unlikely that the translator was responsible for this amplification. He did not tend to amplify the parent text, nor is it likely that his parent text, or any Hebrew text for that matter, contained this gloss. The Hebrew text is fully consistent with the parallel tradition of 3_{36}, and so was Num.

9_7 *προσενέγκαι* (*-γκειν* 127 527 Chr) B V 127 x^{-619} 126 319 Chr II 877 Cyr I 1081 Bo] pr *του b*; pr *ωστε του* 619 68′-120′; pr *ωστε* (*-ται* 75′) rell

Ra was undoubtedly correct in rejecting *ωστε* for marking the complementary infinitive. Num used *ὥστε* only three times in a similar grammatical context (5_8 7_1 8_{11}) and commonly left the infinitive unmarked. For an excellent parallel the collocation *ὑστερήσῃ ποιῆσαι* in 9_{13} is convincing (cf also 9_4 *ποιῆσαι*).

11_{21} *δώσω αὐτοῖς*] + *φαγειν* B = Ra
15_{33} *ξύλα*] + (c var) *τη ημερα των σαββατων* B M′ 528 *f* n^{-75} *t* 527 121 799 Arm = Ra

In neither of these two instances is the text of B to be taken seriously since the intrusive gloss comes from a parallel passage. The *φαγειν* variant in 11_{21} has no basis in the Hebrew and is an intrusion from 11_{18} *καὶ δώσει κύριος ὑμῖν κρέα φαγεῖν*. The variant in 15_{33} also has no support in 𝔐. It constitutes a gloss taken from the preceding verse where it is the original text.

22_{33} *νῦν*] + *ουν* B *b* x^{-619} ^{Lat}cod 100 = Ra

𝔐 has עתה גם, and *νῦν* is the standard equivalent for עתה, but גם is usually not rendered at all, and when it is, *καί* is used. The *ουν* of the variant text is simply a partial dittograph and not to be taken seriously.

24_{16} *ὑψίστου*] pr *παρα* (*παρ* 664; + *του* 84*) B V 82-376 106 f^{-56*} *n t* 71-509 392 319 Phil III 191 ^{Lat}codd 91 92 94—96 100 Bo = Ra

The originality of the preposition is questionable in view of the context. The verse contains three parallel constructions, *λόγια θεοῦ*, *ἐπιστήμην ὑψίστου* and *ὅρασιν θεοῦ*. These are present in 𝔐 as אמרי אל, דעת עליון and מחזה שדי, all bound constructions adequately rendered in Greek by noun plus genitive modifier. That the translator who usually rendered the second element in a bound phrase by a genitive should in the second instance use a prepositional phrase is unlikely. One suspects that the divergence was exegetically inspired, one making explicit that the *ἐπιστήμην* as well as the *λόγια* were to be understood as finding their source in the deity and not their object.

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25$_4$ *τους ἀρχηγούς*] pr *παντας* B F^a *O*$^{-58\text{-}82}$ *d* 53′ *n* 130^{mg} *t* 71-509 799 Phil III 223 Cyr I 908 IV 300 ^{Lat}codd 91 92 94—96 100 Co Syh = Ra 𝔐

A number of text critical considerations indicates that the variant text is not LXX but rather hex. Ms 344 indicates on the margin that *παντας* is an *o′* reading; such an indication is usually a reference to the hex form of the Septuagint text. Furthermore ms 58 has added *παντας* before rather than after *λάβε*, i.e. at the wrong place. This ms often shows evidence of post Origenian activity. In any event all *O* mss witness to the variant. So too, the marginal notes on the Vulgate mss 91 92 94—96 are often hex type Latin notes. The B text must here be considered secondary.

26$_{44}$ *Νοεμάν* 1^0] + (+ ※ Syh; c var) *τω αδαρ δημος ο αδαρι* M′ *O′*$^{-376\ 618^{txt}}$ 56′ 619 18′-126-628-630′ Bo^B Sa Syh = Ra

That the shorter text is original is clear from the asterisk in Syh. The plus added by Origen does not exactly represent 𝔐 which has משפחת הארדי (M′ omit *τω αδαρ* and more closely equal the text of 𝔐); Sam, however, has לארד משפחת הארדי and it would appear that the Hebrew text of Origen contained an equivalent for *τω αδαρ*. That such a text was the likely parent text for Origen is apparent from the coordinate לנעמן משפחת הנעמי in 𝔐 (as well as Sam).

The confusion of *daleth/resh*, palaeographically similar in the Hebrew script, led to *Ἀδάρ* for ארד but cf אדר in 1 Par 8$_3$. Which spelling is to be preferred is uncertain.

34$_{13}$ *κύριος*] + *τω μωυση* (*μωση n*) B* *d*$^{(-44)}$ 246 *n t* Syh = Ra

The variant gloss is part of the formulaic clause "which the Lord commanded Moses." Here, however, 𝔐 simply has אשר צוה יהוה. The fuller clause occurs many times in Num and Deut (cf THGD 95), and entered the tradition ex par. The omission of an original *τω μωυση* in the text tradition would be highly unlikely.

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