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A CRITICAL EDITION OF THE HEXAPLARIC
FRAGMENTS OF NUMBERS 19-36

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APPROVAL SHEET

A CRITICAL EDITION OF THE HEXAPLARIC
FRAGMENTS OF NUMBERS 19-36

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LIST OF ABBREVIATIONS

<i>Attr</i>	Apparatus listing attributions (or lack thereof) to the reading.
BDB	F. Brown, S. R. Driver, and C. Briggs, eds. <i>A Hebrew and English Lexicon of the Old Testament</i>
BHS	<i>Biblia hebraica stuttgartensia</i>
Blau	Blau, Joshua. <i>On Polyphony in Biblical Hebrew</i> . Jerusalem: The Israel Academy of Sciences and Humanities, 1982.
Busto Saiz	José Ramón Busto Saiz, <i>La Traducción de Símaco en el Libro de los Salmos</i>
CCSG	Corpus Christianorum Series Graeca
CCSL	Corpus Christianorum Series Latina
<i>CPG</i>	<i>Clavis patrum graecorum</i> , ed. M. Geerard
Dorival	Dorival, G. <i>Les Nombres: Traduction du text grec de la Septante, Introduction et Notes</i> . La Bible d' Alexandrie 5. Paris: Eisenbrauns, 1992.
F-Auct	Field, Frederick, "Auctarium ad Origenis Hexapla," in <i>Origenis Hexaplorum quae supersunt sive veterum interpretum graecorum in totum Vetus Testamentum fragmenta</i> . Vol. 2. Oxford: Oxford University Press, 1875.
F-Hex	Frederick Field, <i>Origenis Hexaplorum quae supersunt sive veterum interpretum graecorum in totum Vetus Testamentum fragmenta</i> . 2 vols. Oxford: Oxford University Press, 1875.
F-Pro	<i>Frederick Field's Prolegomena to Origenis Hexaplorum quae supersunt sive veterum interpretum graecorum in totum Vetus Testamentum fragmenta</i> , Translated and annotated by G. J. Norton with C. Hardin. Cahiers de la Revue Biblique 62. Paris: J. Gabalda, 2005.

- Gignac Gignac, F. T. A. *A Grammar of the Greek Papyri of the Roman and Byzantine Periods*. 2 vols. Testi e Documenti per lo Studio dell' Antichità 55. Milan: Cisalpino-La Goliardica, 1976-1981.
- GKC Gesenius, W., and E. Kautzsch. *Gesenius' Hebrew Grammar*. 28th German ed. 2nd English ed. Translated by A. E. Cowley. Oxford: Clarendon Press, 1910.
- GSG Conybeare, F. C., and St. George Stock. *Grammar of Septuagint Greek: With Selected Readings, Vocabularies, and Updated Indexes*. Peabody, MA: Hendrickson, 1995.
- HALOT Koehler, L., and W. Baumgartner. *The Hebrew and Aramaic Lexicon of the Old Testament*, Student ed. 2 vols. Revised by W. Baumgartner and J. J. Stamm. Translated and edited by M. E. J. Richardson. Leiden: Brill, 2001.
- HEXNUM1 Burris, Kevin. "A Critical Edition of the Hexaplaric Fragments of Numbers 1-18." Ph.D. diss., The Southern Baptist Theological Seminary, 2009.
- HME Gentry, P. J. "Hexaplaric Materials in Ecclesiastes and the Rôle of the Syro-Hexapla." *Aramaic Studies* 1 (2003): 5-28.
- JM Joüon, P. *A Grammar of Biblical Hebrew*. Translated and revised by T. Muraoka. 2 vols. Subsidia Biblica 14. Rome: Pontificio Instituto Biblico, 1991, reprint with corrections, 1993.
- NGTG Wevers, J. W. *Notes on the Greek Text of Genesis*. Society of Biblical Literature Septuagint and Cognate Studies Series, no. 35. Atlanta: Scholars Press, 1993.
- NGTL Wevers, J. W. *Notes on the Greek Text of Leviticus*. Society of Biblical Literature Septuagint and Cognate Studies Series, no. 44. Atlanta: Scholars Press, 1997.
- NGTN J. Wevers. *Notes on the Greek Text of Numbers*. Society of Biblical Literature Septuagint and Cognate Studies Series, no. 46. Atlanta: Scholars Press, 1998.
- NonGr Apparatus listing the text of non-Greek witnesses for a reading.
- NUM Wevers, J. W., ed. *Numeri, Septuaginta Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Göttingensis*. Vol. III, 1. Göttingen: Vandenhoeck and Ruprecht, 1982.

- REI Reider, Joseph. *An Index to Aquila. Greek-Hebrew, Hebrew Greek, Latin-Hebrew, with the Syriac and Armenian Evidence*. Completed and revised by N. Turner. Supplements to *Vetus Testamentum* 12. Leiden: Brill, 1966.
- REI-Pro Reider, Joseph. "Prolegomena to A Greek-Hebrew & Hebrew-Greek Index to Aquila." Ph. D. diss., The Dropsie College for Hebrew and Cognate Learning, 1916.
- RVS Daniel, S. *Recherches sur le vocabulaire de culte dans le Septante*. Études et Commentaires 61. Paris, 1966.
- SAL Salvesen, Alison. "The Relationship of the LXX and the Three in Exodus 1-24 to the readings of F^b." Paper presented at the special conference "Greek Bible in Byzantine Judaism" hosted by Cambridge University's Centre for Research in the Arts, Social Sciences and Humanities. Cambridge, 9-11 July 2007.
- SITP Salvesen, Alison. *Symmachus in the Pentateuch*. Jss Monograph 15. Manchester: Victoria University of Manchester, 1991.
- Sophocles Sophocles, E. A. *A Greek Lexicon of the Roman and Byzantine Periods (from B. C. 146 to A. D. 1100)*. New York: Charles Scibner's Sons, 1900.
- SS Soisalon-Soininen, Ilmari. *Studien zur Septuaginta-Syntax*, AASF 237. Helsinki: Akateeminen Kirjakauppa, 1987.
- Thackeray Thackeray, H. S. J. *A Grammar of the Old Testament in Greek according to the Septuagint*, Vol. 1. *Introduction, Orthography and Accidence*. Cambridge: Cambridge University Press, 1909.
- THGG J. Wevers. *Text History of the Greek Genesis*. Philologisch-historische Klasse Dritte Folge, Nr. 81. Göttingen: Vandenhoeck and Ruprecht, 1974.
- THGN J. Wevers. *Text History of the Greek Numbers*. Philologisch-historische Klasse Dritte Folge, Nr. 125. Göttingen: Vandenhoeck and Ruprecht, 1982.
- Voitila Voitila, Anssi. "The Translator of the Greek Numbers." In *IX Congress of the International Organization for Septuagint and Cognate Studies, Oslo 1995*, ed. B. A. Taylor, 109-121. Society of Biblical Literature Septuagint and Cognate Studies 45. Atlanta: Scholars Press, 1997.
- Var Apparatus listing variants to a reading.

- Wit 1* Apparatus listing the primary witnesses to a reading.
- Wit 2* Apparatus listing the secondary witnesses to a reading.
- WOC Waltke, Bruce K. and M. O'Connor. *An Introduction to Biblical Hebrew Syntax*. Winona Lake, IN: Eisenbrauns, 1990.

LIST OF SIGLA AND SYMBOLS

α'	Aquila
σ'	Symmachus
θ'	Theodotion
ο'	Text of Fifth Column of Origen's Hexapla
οί γ'	οί τρεῖς
οί λ'	οί λοιποί
τὸ ἐβρ'	τὸ ἐβραϊκόν
τὸ σαμ'	τὸ σαμαρειτικόν
MT	Masoretic Text
non tr	Non-transposed: items that are transposed in the LXX but not the Hebrew
s nom	No attribution is given in this manuscript
Sam	The Samaritan Pentateuch
SamJ	Manuscript J of the Samaritan Targum
Sam ^{sec}	Translated from the Samaritan Pentateuch as per the attributed manuscripts
Sam ^{sec-Syh}	Greek Samaritan Pentateuch translation, retroverted from the Syro-Hexapla
Syh	Syro-Hexapla
Syh ^G	Syro-Hexapla Manuscript. British Museum Add. 14,485
Syh ^L	Syro-Hexapla Manuscript. British Museum Add. 14,337
Syh ^T	Syro-Hexapla, Tur Abdin Manuscript

>	Omission
+	Addition
✖	Asterisk
÷	Obelus
✓	Metobelus
∞	Lemnisk
*	Following a witness (e.g., 85*) indicates original reading
^c	Following a witness (e.g., 85 ^c) indicates a corrected reading
<>	Indicates the addition of signs, letters, or words against the tradition
<x>	Conjectured reading of x (x = α', σ', θ', ο', οἱ λ', οἱ γ', τὸ σαμ', etc.)
<?>	Indicates that no attribution can be made based on known data
{ }	Indicates an erroneous use of signs or attributions
°	After a number (e.g., 1°) indicates the 1st occurrence, 2nd occurrence, etc.
te	Reading occurs in the text of a printed edition
ap	Reading appears in the apparatus of a printed edition
mg	Reading in the margin of a Bible manuscript
txt	Reading in the text of a Bible manuscript
comm	Reading of a Bible text from the commentary section
(l)	Indicates a problem due to the end or beginning of a line in the manuscript
Ɑ	A dot under a letter indicates that it is uncertain in the manuscript
[...]	Letters cannot be read in the manuscript
[επ]ε1	Letters in brackets are reconstructed by conjecture
	Separates words and/or phrases of a verse under discussion in the apparatus

PREFACE

My stay in Louisville has been longer than I anticipated and richer than I could have imagined. With the guidance and encouragement of faculty, friends, and family, I have labored academically at The Southern Baptist Theological Seminary, and my wife and I have served at Immanuel Baptist Church. Both of those experiences have shaped us profoundly.

A project of this size and complexity could not have been accomplished alone, and time would fail me to speak of everyone who contributed in some way. I am thankful for the faculty at Midwestern Baptist Theological Seminary for helping me to realize how limited my knowledge of the Bible was and in many ways still is. In particular, I wish to thank Dr. Stephen Andrews for instilling in me a love for Hebrew and the Hebrew Bible, and Dr. Alan Tomlinson, who awakened me to the wider world of Greek outside of the New Testament but with a view towards better understanding the New Testament. At Southern Seminary, thanks must be given to Dr. Duane Garrett, who helped me learn to think critically and biblically. Kevin Burris spent much time coaching me and answering questions as I learned how to navigate the various critical apparatuses and sources, and he shared his resources with me generously and fully. And above all, much credit for any good that comes from this dissertation is due to Dr. Peter Gentry, who taught me a great amount about Greek and Hebrew and almost everything I know about textual criticism. His unfailing patience in answering questions, giving honest feedback, and providing guidance is a model that I hope to emulate in the future. I am

also thankful to Dr. Jerome Lund and Dr. Reinhart Ceulemans, who served as external readers and provided invaluable comments.

I am grateful for the pastors and members of Immanuel Baptist Church who for the past five years have labored with us, prayed with and for us, and encouraged us to run with patience the race set before us, looking to Jesus Christ, the author and perfecter of our faith. Pastor Ryan Fullerton has labored hard in the Scriptures to preach and teach the word of God, and Pastor Jeff King has counseled many people wisely and patiently. I owe much of my ability to minister to their labors and examples.

I am particularly thankful to my family for bearing with me these past several years. My father and mother have supported us both with encouragement and finances and have never criticized the change in career path that seemed to defy worldly logic. Most of all, I am grateful to my wife, Janet, who has suffered much to see me finish this present project. She has maintained a sense of humor and responded with grace to the many challenges that this new life has brought.

Finally, I am grateful to God and to his Son Jesus Christ, who loved me and gave himself for me. He brought me out of darkness into his marvelous light over thirty years ago, and has continued to be faithful, loving me too much to allow me to remain complacent or self-satisfied. It is my prayer that he will continue to equip and sustain me and that I will be able to teach the marvelous riches of his grace to others.

Andrew Huszagh McClurg

Louisville, Kentucky

May 2011

CHAPTER 1

INTRODUCTION

In the summer of 1994, the Rich Seminar on the Hexapla was held in Oxford, UK, and was organized around the theme of creating a new edition of all hexaplaric fragments.¹ The last comprehensive collection was published by Frederick Field in 1875,² but since then, new hexaplaric materials have steadily been accumulating, and scholars have long desired an update to Field's work.³ More recent developments such as critical editions of the Septuagint (LXX) and the discovery of new Syro-Hexapla manuscripts have made the Rich Seminar's goal of a "Field for the Twenty-First Century" a more realistic possibility.

Statement of Project

The aim of this project is to produce a new, critical edition of the hexaplaric fragments for the second half of the book of Numbers (chaps. 19-36).⁴ The work will build upon Field and upon the critical edition of J. W. Wevers of the Septuagint of Numbers.⁵ In addition, it will incorporate hexaplaric materials made available since

¹Alison Salvesen, "Preface," in Alison Salvesen, ed., *Origen's Hexapla and Fragments: Papers presented at the Rich Seminar on the Hexapla, Oxford Centre for Hebrew and Jewish Studies, 25th-3rd August 1994*, TSAJ 58 (Tübingen: Mohr Siebeck, 1998).

²Frederick Field, *Origenis Hexaplorum quae supersunt sive veterum interpretum graecorum in totum Vetus Testamentum fragmenta*, 2 vols. (Oxford: Oxford University Press, 1875).

³Within about twenty-five years of Field's work, Henry Swete noted that materials were already accumulating. Henry Barclay Swete, *An Introduction to the Old Testament in Greek* (Cambridge: Cambridge University Press, 1902; reprint, Eugene OR: Wipf and Stock Publishers, 2003), 76.

⁴Kevin Burris covers Num 1-18 in his dissertation. See Kevin Burris, "A Critical Edition of the Hexaplaric Fragments of Numbers 1-18" (Ph.D. diss., The Southern Baptist Theological Seminary, 2009).

⁵J. W. Wevers, ed., *Numeri, Septuaginta Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Göttingensis*, vol. III, 1 (Göttingen: Vandenhoeck and Ruprecht, 1982).

Wevers' edition.⁶ My purpose is that this edition (1) will contribute to the study of the Greek versions of Numbers, (2) will help clarify the text history of the Greek Old Testament (OT), and (3) will contribute to the Rich Seminar's goal of an updated Field for the entire OT.

Background

History of the Hexapla and Hexaplaric Research

Although the data is sometimes limited, many facts about the Hexapla are at least reasonably certain. According to Jellicoe, the Hexapla was completed in Caesarea and took most of the fifteen years between AD 230 and 245 to complete.⁷ For most of the OT books, the Hexapla (as can be discerned from the name) contained six columns. The first column contained an unpointed Hebrew text of Origen's day.⁸ The second column was a transliteration into Greek of the Hebrew text.⁹ The third, fourth, and sixth columns contained, respectively, the translations of Aquila (αϚ), Symmachus (σϚ), and Theodotion (θϚ), also known as "the Three." The fifth column contained an edited version of the LXX from Origen's day, although the degree of editing is debated.¹⁰ For

⁶Materials available since Wevers' edition include an index of Symmachus for the Pentateuch (Alison Salvesen, *Symmachus in the Pentateuch*, Jss Monograph 15 [Manchester: Victoria University of Manchester, 1991]), and critical editions of the Hexapla of Ecclesiastes (Phillip S. Marshall, "A Critical Edition of the Hexaplaric Fragments of Ecclesiastes" [Ph.D. diss., The Southern Baptist Theological Seminary, 2007]), Job (Nancy T. Woods, "A Critical Edition of the Hexaplaric Fragments of Job" [Ph.D. diss., The Southern Baptist Theological Seminary, 2009]), and Numbers 1-18 (Kevin Burris, "A Critical Edition of the Hexaplaric Fragments of Numbers 1-18" [Ph.D. diss., The Southern Baptist Theological Seminary, 2009]).

⁷Sidney Jellicoe, *The Septuagint and Modern Study* (Oxford: Clarendon Press, 1968), 101.

⁸For arguments that a Hebrew first column was in fact originally part of the Hexapla, see Gerard Norton, "Observations on the First Two Columns of the Hexapla," in Salvesen, *Origen's Hexapla and Fragments*, 103-24.

⁹Emerton argues that the purpose of the second column was to provide a vocalization system, similar in purpose to the later Masoretic pointing. For his position and a summary of the various views, see J. A. Emerton, "The Purpose of the Second Column of the Hexapla," *The Journal of Theological Studies* 7 (1956): 79-87.

¹⁰The majority view is that the fifth column contained an LXX that was corrected by Origen towards the Hebrew. For example, Marcos argues that the all the Hexaplaric "corrections" were from Origen, even when not marked with asterisks or obeli; see Natalio Fernández Marcos, *The Septuagint in Context: Introduction to the Greek Versions of the Bible*, trans. Wilfred G. E. Watson (Leiden: Brill, 2000),

some OT books Origen included as many as nine columns, adding up to three Greek translations by unknown translators. The extra three columns are known as *Quinta*, *Sexta*, and *Septima*.¹¹

The purpose behind Origen's creation of the Hexapla has long been debated. First, Origen had some kind of text-critical emphasis behind his work. According to Origen's testimony in his *Commentary on Matthew*, he had found discrepancies among the various manuscripts, which he attributed to various causes including laziness or perversity on the part of scribes, or simply the whims of correctors. As a result, he endeavored to correct ("heal") the discrepancies in the copies of the Old Testament using the Hebrew text and other Greek translations (mainly Aquila, Symmachus, and Theodotion) as criteria.¹² However, the nature and scope of his corrections are debated, for example whether he had a desire to restore the "true text" of the LXX.¹³ Second, Origen had an apologetic purpose for creating the Hexapla. In his *Letter to Africanus*, Origen states that he has tried to be aware of what is missing from the LXX that is in the accepted Jewish versions, and conversely, what is in the LXX that is not in their versions. The purpose for making this knowledge available was so that Christians could be

210. However, some have argued that the fifth column, apart from the asterisked sections and some additional minor adjustments, such as correcting proper names, was mainly the unedited version available to Origen. See Jonathan Schaper, "The Origin and Purpose of the Fifth Column of the Hexapla," in Salvesen, *Origen's Hexapla and Fragments: Papers presented at the Rich Seminar on the Hexapla*, 3-15.

¹¹See Frederick Field, *Frederick Field's Prolegomena to Origenis Hexaplorum quae supersunt sive veterum interpretum graecorum in totum Vetus Testamentum fragmenta*, trans. G. J. Norton with C. Hardin, *Cahiers de la Revue Biblique* 62 (Paris: J. Gabalda, 2005), 83-90. None of these translations is extant for the book of Numbers.

¹²Origen describes this in his commentary on Matthew: πολλή γέγονεν ἡ τῶν ἀντιγράφων διαφορά, εἴτε ἀπὸ ῥαθυμίας τινῶν γραφέων, εἴτε ἀπὸ τόλμης τινῶν μοχθηρᾶς <εἴτε ἀπὸ ἀμελούντων> τῆς διορθώσεως τῶν γραφομένων, εἴτε καὶ ἀπὸ τῶν τὰ ἑαυτοῖς δοκοῦντα ἐν τῇ διορθώσει <ἢ> προστιθέντων ἢ ἀφαιρούντων. Τὴν μὲν οὖν ἐν τοῖς παλαιᾶς διαθήκης διαφωνίαν θεοῦ διδόντος εὕρομεν ἰάσασθαι, κριτηρίῳ χρησάμενοι ταῖς λοιπαῖς ἐκδόσεσιν· ("Many differences have come about in the copies, whether from the laziness of some scribes, or from the boldness of some wicked ones, <or from those who are negligent> in restoring the writings, or also from those who think to correct [them], adding or omitting as they see fit. We were able [lit: we found] to heal the disagreements in the Old Testament, God giving [help], using the other versions as criteria."). Origen, *Commentariorum in Matthaeum*, *Die Griechischen Christlichen Schriftsteller* 40 (Leipzig: J. C. Hinrichs, 1935), XV, 14, 387-88.

¹³Jellicoe believes that the time and labor involved with the production of the Hexapla indicate that Origen had a primarily text-critical purpose; see Jellicoe, *The Septuagint and Modern Study*, 109.

prepared, and Jews would not deride them for their ignorance of the Jewish readings.¹⁴ Third, in a more recent discussion, Law has argued based on weaknesses in assuming text-critical or apologetic concerns alone, and based on the strong exegetical concerns that motivated Origen's life and work, that Origen had a strong if not overriding exegetical purpose for producing the Hexapla.¹⁵

The fifth column was evidently the focus of the Hexapla, based on the amount of effort Origen expended on it. For this column, Origen used a system of symbols called Aristarchian signs to mark the differences between the LXX and the other versions. Where the Hebrew column contained text not reflected in the LXX, Origen added text from one of the Three, usually Theodotion, and placed an asterisk (✱) before the addition. If the added text spanned more than one line, an asterisk was placed before each additional line. The end of the inserted text was marked by a metobelus (↙). When the LXX contained text not included in the other versions, an obelus (÷) was placed before the text (and before any additional lines) and a metobelus was put after the text. Occasionally Origen would also combine the asterisk and obelus, for example for Proverbs to mark transpositions in the LXX.¹⁶

¹⁴Origen wrote, Ἀσκοῦμεν δὲ μὴ ἀγνοεῖν καὶ τὰς παρ' ἐκείνοις, ἵνα πρὸς Ἰουδαίους διαλεγόμενοι μὴ προφέρωμεν αὐτοῖς τὰ μὴ κείμενα ἐν τοῖς ἀντιγράφοις αὐτῶν, καὶ ἵνα συγχεσώμεθα τοῖς φερομένοις παρ' ἐκείνοις εἰ καὶ ἐν τοῖς ἡμετέροις οὐ κεῖται βιβλίοις. Τοιαύτης γὰρ οὐσίας ἡμῶν τῆς πρὸς αὐτοὺς ἐν ταῖς ζητήσεσι παρασκευῆς, οὐ καταφρονήσουσιν, οὐδ', ὡς ἔθος αὐτοῖς, γελάσονται τοὺς ἀπὸ τῶν ἔθνῶν πιστεύοντας, ὡς τ' ἀληθῆ παρ' αὐτοῖς ἀναγεγραμμένα ἀγνοοῦντας (And we also strive not to be ignorant of the things [i.e., readings] belonging to them, so that when we converse with the Jews, we would not bring forward to them what does not lie in their writings, and so that we may avail ourselves of what is contained in them, [even] if also they [lit: it] do not lie in our books. For if we are [lit: our being] prepared for inquiries with them, they will not, as is their custom, despise or laugh at those of the Gentiles who believe for [lit: as] being ignorant of their [i.e., the Jews'] true readings). Origen, *La Lettre à Africain sur L'Histoire de Suzanne*, trans. with an introduction by N. de Lange, Sources Chrétiennes 302 (Paris: Les Éditions du Cerf, 1983), §9, 534. Brock argues that Origen, rather than desiring to construct the "original text," was interested only in providing to Christian apologists a text that would be acceptable to Jewish scholars; see Brock, "Origen's aims as a Textual Critic of the Old Testament," in *Studies in the Septuagint: Origins, Recensions, and Interpretations: Selected Essays with a Prolegomenon by Sidney Jellicoe*, ed. H. M. Orlinsky (New York: Ktav Publishing House, Inc., 1974), 343-46. Schaper contends that Origen had both text-critical and apologetic purposes; see Joachim Schaper, "The Origin and Purpose of the Fifth Column of the Hexapla," in Salvesen, *Origen's Hexapla and Fragments*, 3-15.

¹⁵See T. Michael Law, "Origen's Parallel Bible: Textual Criticism, Apologetics, or Exegesis?" *The Journal of Theological Studies* 59 (2008): 1-21.

¹⁶Field, *Frederick Field's Prolegomena to Origenis Hexaplorum quae supersunt*, 100-04, 118. See also Fernández Marcos, *The Septuagint in Context*, 208-10.

The history of the Hexapla can be traced through the seventh century. Because the complete work was very large – probably comprising 6,500 or more pages¹⁷ – it would have been extremely time-consuming and expensive to reproduce in its entirety; however, copies of smaller units were made. In the fourth century, Constantine ordered Eusebius to have 50 copies of the fifth column made to be spread throughout Palestine.¹⁸ In about 616, Paul of Tella translated the fifth column along with the Aristarchian signs into Syriac (this work is called the Syro-Hexapla or Syro-Hexaplar). In 638, Caesarea fell to the Muslims, and the Hexapla manuscripts may have been destroyed at that time, or they may simply have succumbed to time and neglect.

Until the end of the nineteenth century, what remained of the Hexapla was (1) manuscripts reflecting the Origenic recension of the fifth column, with only a few containing the Aristarchian signs, (2) other LXX manuscripts with marginal notes, (3) manuscripts of the Syro-Hexapla with its marginal notes, (4) catena manuscripts with attributions to one of the Three, and (5) citations from the Church Fathers. In 1578, Peter Morinus was commissioned to produce the Sixtine Edition of the Greek Bible. When this work was published in 1587, Morinus included as notes hexaplaric fragments that he had collected and edited. The following year, these hexaplaric notes were included in the annotations of Flaminio Nobilius to the Latin edition. In 1622, Johannes Drusius produced the *Veterum Interpretum Graecorum in totum Vetus Testamentum fragmenta, collecta, versa, et notis illustrate* which included hexaplaric fragments with comments and a preface containing two letters, the first a discussion of the versions of Aquila, Symmachus, Theodotion, and the second a discussion of Quinta, and Sexta. After this,

¹⁷This is Swete's figure, based on the size of Codex Vaticanus, the OT portion of which he estimates occupied about 650 leaves with each leaf containing two pages. Swete also notes that depending on how Origen laid out the words, this estimate could be low. Swete, *An Introduction to the Old Testament in Greek*, 74.

¹⁸Eusebius, *The Life of Constantine*, trans. E. C. Cushing, ed. P. Schaff and H. Wace, Nicene and Post-Nicene Fathers, 2nd series, vol. 1 (Buffalo: Christian Literature, 1890; reprint, Grand Rapids: Eerdmans, 1995), 4.36-37.

Lambert Bos and Matthew Poole published works that included editions of the hexaplaric fragments.¹⁹

The first publication devoted to Hexapla materials came from Bernard de Montfaucon in 1713.²⁰ Field characterizes this work as not perfect, but as “extremely useful,” and says that it “held the primacy without rival in this branch of biblical knowledge for a century and a half.”²¹ After Montfaucon, a few other editions were produced, for example by C. F. Bahrdt, but it was left to Field to produce an update that has remained the standard for over 130 years, his *Origenis Hexaplorum quae supersunt sive veterum interpretum graecorum in totum Vetus Testamentum fragmenta*, published in 1875. Field used Montfaucon as his base while incorporating new material and adding comments. He provided an extended prolegomena that addressed such subjects as the nature and characteristics of the Three and the anonymous editions (Quinta, Sexta, and Septima). In addition, Field advanced the study of the Hexapla by providing retroversions (back translations) into Greek of the Syriac of the Syro-Hexapla.²²

After Field’s edition of 1875, several manuscripts containing hexaplaric remains surfaced. In 1896, G. Mercati discovered fragments of the Hexapla from Psalms in the palimpsest 0.39.²³ In 1897, F. C. Burkitt published a manuscript containing portions of Aquila’s translation of 1 and 2 Kings.²⁴ Then in 1900, C. Taylor published

¹⁹This summary comes primarily from Jellicoe, *The Septuagint and Modern Study*, 127-33, and Field, *Frederick Field’s Prolegomena to Origenis Hexaplorum quae supersunt*, 19-23).

²⁰D. Bernard de Montfaucon, *Origenis Hexaplorum quae supersunt, multispartibus auctiora quam a Flaminio Nobilio et Joane Drusio edita fuerint: Ex manuscriptis et ex Libris editis erunt et Notis illustravit*, 2 vols. (Paris: Ludovicus Guerin, 1713).

²¹Field, *Frederick Field’s Prolegomena to Origenis Hexaplorum quae supersunt*, 20-21.

²²Field had available to him Ceriani’s unpublished version of the Syro-Hexapla: A. M. Ceriani, ed., *Codex Syro-Hexaplaris Ambrosianus photolithographice editus*, Monumenta Sacra et profana, 7 (Milan: Typis et impensis Bibliothecae Ambrosianae, 1874).

²³G. Mercati, ed., *Psalterii Hexapli reliquiae, Pars Prima: Codex rescriptus Bibliothecae Ambrosianae O 39 Sup* (Vatican City: In Byliotheca Vaticana, 1958).

²⁴F. C. Burkitt, *Fragments of the Books of Kings according to the Translation of Aquila* (Cambridge: Cambridge University Press, 1897).

hexaplaric fragments of Psalm 22 (LXX ch. 21) from the Cairo Genizah fragments.²⁵ These finds allowed scholars to confirm the columnar order suggested by ancient witnesses. By about 1900, Swete was suggesting that Field could be updated with newly discovered materials.²⁶ And over sixty years later, Jellicoe asserted that a new edition that incorporated all the new materials discovered since Field would be valuable, but he was not optimistic about the work being undertaken in the foreseeable future.²⁷

The task of producing a new edition of the hexaplaric fragments of Numbers has been aided in particular by the publication of two works. The first is the Larger Cambridge Edition for Numbers by Brooke and McLean in 1911.²⁸ The second and most important work for the current project is John Wevers's *Numeri, Septuaginta Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Gottingensis*, published in 1982.²⁹ Wevers attempted as part of his work to assemble all extant hexaplaric readings in his first and second apparatuses. He also published a text history of the Greek Numbers with a separate section covering hexaplaric materials,³⁰ and another book that provides explanatory comments on the Greek text.³¹

As noted above, in 1994 the Rich Seminar acknowledged the desirability of producing an updated Field. This task has been undertaken by the Hexapla Institute, under the auspices of the International Organization for Septuagint and Cognate Studies

²⁵C. Taylor, *Hebrew-Greek Cairo Geniza Palimpsests from the Taylor-Schechter Collection including a Fragment of the Twenty-Second Psalm, according to Origen's Hexapla* (Cambridge: Cambridge University Press, 1900).

²⁶Swete, *An Introduction to the Old Testament in Greek*, 76.

²⁷Jellicoe, *The Septuagint and Modern Study*, 129.

²⁸A. E. Brooke and N. McLean, eds., *The Old Testament in Greek*, vol. 1, *The Octateuch, Pt. III: Numbers and Deuteronomy* (Cambridge: The University Press, 1911).

²⁹J. W. Wevers, *Numeri, Septuaginta Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Gottingensis*, III:1.

³⁰J. W. Wevers, *Text History of the Greek Numbers*, Philologisch-historische Klasse Dritte Folge, Nr. 125 (Göttingen: Vandenhoeck and Ruprecht, 1982).

³¹J. W. Wevers, *Notes on the Greek Text of Numbers*, Society of Biblical Literature Septuagint and Cognate Studies Series, no. 46 (Atlanta: Scholars Press, 1998).

and in conjunction with The Southern Baptist Theological Seminary, Oxford University, and Leiden University. The Hexapla Institute's stated purpose is "to publish a new critical edition of the fragments of Origen's Hexapla, an endeavor which might be described as, 'A Field for the Twenty-First Century' to be available in a print edition and as an online database."³² My work for this dissertation will constitute one step towards accomplishing this goal.

Relevance for Research

The primary relevance of my project is in its production of a critical edition of the hexaplaric fragments of the second half of Numbers. Although most of the materials to be assembled are available through Wevers they are not presented in a convenient way nor do they allow for differentiating between sources. For example, Norton has noted that much of the hexaplaric material listed in the first apparatus of the Göttingen edition is not included in the second apparatus. This is because Wevers had as his goal a critical edition of the LXX, not of the Hexapla. Norton goes on to argue that Wevers's presentation of the hexaplaric material contributes to a "leveling of the authority of the different hexaplaric sources" and this leads to a "blurring of the distinctions that need to be drawn between the various kinds of witnesses, e.g., catenae, manuscripts, marginal notes."³³ For this project, these limitations are addressed by combining the information from the first and second apparatuses and by making judgments about the types of readings and their reliability.

Second, this project will contribute to clarifying the text history of the LXX. Norton observes that the Hexapla is a witness to the most important Greek texts of the first two centuries A.D., and he argues that this period was significant for the process of

³²See the Hexapla Institute website: www.hexapla.org.

³³Gerard J. Norton, "Collecting Data for a New Edition of the Fragments of the Hexapla," in *IX Congress of the International Organization for Septuagint and Cognate Studies, Cambridge 1995*, ed. B. A. Taylor, Society of Biblical Literature Septuagint and Cognate Studies 45 (Atlanta: Scholars Press, 1997), 252-54.

development and stabilization that occurred for both Hebrew and Greek texts.³⁴ Thus, clarifying the Greek translations will aid in the task of determining the amount and nature of that development. In addition, all attempts to recover the original Greek Septuagint translation must reckon with the effects of the Hexapla. Achieving more clarity on the contents of the Origenic recensions and of the Three will assist in those efforts.

Third, the creation of a database will contribute to compiling both an index and a lexicon of the Three.³⁵ Although the promise of electronic databases can be overstated and due care needs to be exercised to maintain their longevity, the ability to search quickly and efficiently through the indices using a variety of search criteria will be a benefit to researchers.

Fourth, as Swete suggests, the hexaplaric materials offer promise for aiding New Testament lexicography. Many NT words do not occur in the LXX, and some rare words occur only in the hexaplaric fragments or are best represented in them.³⁶

Fifth, the Hexapla influenced the Church Fathers, as evidenced by their frequent references to hexaplaric readings. Thus, indirectly, the Hexapla may have influenced their theology. A critical edition of hexaplaric fragments can help shed light in this area.³⁷

Finally, clarifying and adding material to the known Greek texts of the Three may help with the study of rabbinic exegesis of the first centuries A.D. This is because

³⁴Gerard J. Norton, "Cautionary Reflection on a Re-edition of Fragments of Hexaplaric Material," in *Tradition of the Text. Studies Offered to Dominique Barthélemy in Celebration of his 70th Birthday*, Orbis Biblicus et orientalis 109 (Freiburg: Universitätsverlag; Göttingen: Vandenhoeck and Ruprecht, 1991) 134-35.

³⁵Currently, we have an index of Aquila for all the OT books (J. Reider, *An Index to Aquila. Greek-Hebrew, Hebrew Greek, Latin-Hebrew, with the Syriac and Armenian Evidence*, rev. N. Turner, Supplements to *Vetus Testamentum* 12 [Leiden: Brill, 1966]) and an index of Symmachus for the Pentateuch (Alison Salvesen, *Symmachus in the Pentateuch*, Jss Monograph 15 [Manchester: Victoria University of Manchester, 1991]).

³⁶Swete, *An Introduction to the Old Testament in Greek*, 460-61.

³⁷Cf. the theories of Dominique Barthélemy in *Les Devanciers d'Aquila: Première Publication Intégrale du Texte des Fragments du Dodécaphéton*, Supplements to *Vetus Testamentum* X (Leiden: E. J. Brill, 1963) and the subsequent call of L. L. Grabbe for more investigation of the minor versions in "Aquila's Translation and Rabbinic Exegesis," *Journal of Jewish Studies* 33 (1982): 536.

the Three, at least in part, were developed as Jewish alternatives to the Septuagint, the latter having been adopted by the Christian church.

Adequacy and Accessibility of Sources

The resources required for this project are many and scattered, but most of them that were available in 1982 are included in Field and in the Göttingen critical edition of Numbers, both of which are available in the Boyce Library at the Southern Baptist Theological Seminary. The Boyce Library also has many of the other resources necessary for this project. It has copies of the previous critical edition of the Hexapla by Montfaucon. It also has the English translation of Field's Prolegomena. The library contains versions of the Syro-Hexapla edited by Lagarde³⁸ and Vööbus,³⁹ and Gottstein's published edition of fragments.⁴⁰ It also contains editions of the Church Fathers needed for checking patristic citations, including the recent cumulative index of citations of the Church Fathers,⁴¹ a work which was not available to Wevers.

Methodology

The Aim of This Project

Although the production of a critical edition of the Hexapla itself, with materials arranged in the proper columns, would be very beneficial, Norton points out that accomplishing such a task is not practical. The few fragments that we do possess do not provide enough evidence to reconstruct how the entire Hexapla was organized.⁴²

³⁸Paul de Lagarde, *Bibliothecae syriacae a Paulo de Lagarde collectae quae ad philogiam sacram pertinent* (Göttingen: Dieterich, 1892).

³⁹Arthur Vööbus, *The Pentateuch in the Version of the Syro-Hexapla: A Facsimile Edition of a Midyat Ms. Discovered 1964*, CSCO 369 (Leuven: Waversebaan, 1975).

⁴⁰M. H. Gottstein, "Neue Syrohexaplafragmente," *Biblica* 37 (1956): 162-83. The library also contains another of Gottstein's published sets of fragments from Deut 34.

⁴¹J. Allenbach et al., eds., *Biblia patristica: index des citations et allusions bibliques dans la littérature patristique*, 6 vols. plus supplement (Paris: Editions du Centre National de la Recherche Scientifique, 1975-1995).

⁴²Norton, "Collecting Data for a New Edition of the Fragments of the Hexapla," 255-57.

And even if we did know the number of columns and the columnar order for each book, we would not know how the different versions were aligned in the individual lines of the Hexapla.⁴³

Thus, the goal of this project is more realistic: to create a critical edition of hexaplaric fragments for Numbers 19-36. I will adopt the three categories for hexaplaric fragments outlined by Ter Haar Romeny and Gentry⁴⁴ and used by the Hexapla Project. The first category includes asterisks and obeloi along with other explicit indications of pluses and minuses relative to the Hebrew. This material is strictly hexaplaric. The second category includes material that may have existed prior to Origen but that he incorporated into the Hexapla. This material has been transmitted to us not only through the Hexapla but also in other ways. The third category is material that is hexaplaric through its association with more strictly hexaplaric materials. It includes readings from ὁ Σύρος, τὸ Ἑβραϊκόν or ὁ Ἑβραῖος, and τὸ Σαμαρειτικόν. None of these works was used in the Hexapla, but they were cited together with readings from the Three in commentaries and margins, and they have traditionally been included with hexaplaric material.

Compiling and Presenting Information

The methodology used for this project, and presented in the following sections, mainly follows that laid out by Ter Haar Romeny and Gentry in their article on collecting hexaplaric materials for Genesis, but with some changes adopted by the Hexapla Project since that article was published.⁴⁵

Choices between readings. In some cases in Wevers's apparatus, witnesses

⁴³See B. Ter Haar Romeny and P. J. Gentry, "Towards a New Collection of Hexaplaric Material for the Book of Genesis," in *X Congress of the International Organization for Septuagint and Cognate Studies, Oslo 1998*, ed. B. A. Taylor, Society of Biblical Literature Septuagint and Cognate Studies 51 (Atlanta: Society of Biblical Literature, 2001), 286-87.

⁴⁴*Ibid.*, 287.

⁴⁵*Ibid.*, 289-94.

are in conflict. As with Field, for this project I will indicate a preference for a particular reading, although my choice may differ from Field based on new information or more recent studies.

References to secondary literature and other remarks. At times, I will include editorial remarks or references to secondary literature to clarify or defend the choices I have made. As was the practice of Field, these will be included in a separate apparatus.

Latin and oriental sources. For non-Greek sources, I will present the original reading and also provide a retroversion to Greek if no equivalent Greek witness is available. In some cases, a non-Greek reading may differ slightly from the available Greek text for reasons such as translation technique and not because of a different *Vorlage*.⁴⁶

Variant readings from editions. I will provide variant readings from editions of patristic sources, and include instances where an author cites the same passage more than once.

Readings from earlier collections that can no longer be checked. Wevers sometimes uses the indication “Field” but I will attempt to replace these with Field’s sources, and when the source can be named, Field’s name will not be mentioned. In some cases, it is not possible to go beyond the indication “Montef,” “Combef,” or “Nobil.” “Montef” refers to readings given by Montfaucon with no other indication; “Combef” indicates readings found by Montfaucon in *schedis Combefisianis*; and “Nobil” refers to readings given by Nobilius with no further indication.

Other hexaplaric material. I will include the pluses and minuses given in

⁴⁶Ibid., 290-91.

Wevers's first apparatus along with other evidence, for example from commentaries and manuscript margins that were not recorded in either of his apparatuses. In addition, some readings should clearly be regarded as asterisked even though they are not so marked in any manuscripts. These cases will be indicated by an asterisk enclosed in angle brackets. Also, in cases of transpositions of words or phrases that indicate hexaplaric influence, the abbreviation "non tr" will be used.⁴⁷

The text tradition of Numbers has many unnamed sources that are likely hexaplaric, for example because they come from the margins of manuscripts that have other marginal hexaplaric readings. In cases where the author can be reasonably determined, the attribution is placed in angle brackets. Where no attribution is possible, a question mark will be placed inside angle brackets, and these entries will be included in an appendix.

The Project Format

Each entry contains the following elements, in line with the prescriptions of the Hexapla editorial board.

Hebrew and Greek texts. The Hebrew lemma (consonantal text) is given first followed by the critical text of the LXX from the Göttingen critical edition (this text will be labeled LXX). The Hebrew text is the Masoretic text (MT) of *Biblia Hebraica Stuttgartensia* (BHS)⁴⁸ and is labeled HT. If Origen's Hebrew *Vorlage* appears to be different from the MT, this is indicated in the apparatus. Verse references follow the LXX numbering system, and where the Hebrew numbering is different, the Hebrew reference is given second in square brackets.

⁴⁷The phrase "non tr" means not transposed in relation to the Hebrew (they are transposed in relation to the LXX).

⁴⁸K. Elliger et al., eds., *Biblia Hebraica Stuttgartensia* (Stuttgart: Deutsche Bibelgesellschaft, 1967/77, 1997).

Readings with attributions. After the LXX reading, the related hexaplaric readings are given. When conflicts exist within the tradition, a preferred text is given and the choice explained in the apparatus. Any lemma that is pure retroversion (i.e., not supported by any Greek witness) is indicated by a smaller font and is discussed in the final apparatus.

Witness apparatuses. The first apparatus contains the primary hexaplaric witnesses (*Wit 1*). Primary witnesses come mainly from marginal readings in manuscripts such as those listed in the second apparatus of the Göttingen edition. The second apparatus for this project contains secondary witnesses (*Wit 2*). These are manuscripts transmitting the text of the LXX that have been corrupted by hexaplaric readings. They are found in the first apparatus of the Göttingen edition. If all witnesses contain the entire lemma, then the witnesses are simply listed. Otherwise, sources that contain the entire lemma will be preceded by the word “lemma” and the others will be preceded with the portion they contain.

The third apparatus gives variants to the attribution (denoted by *Attr*). Where the attribution is omitted, this is denoted by a greater-than sign (>) followed by the manuscripts that omit the attribution. If a variant attribution is given, this is listed followed by the sources that contain the variant.

The fourth apparatus lists the variants to the readings (*Var*). The applicable lemmas are given followed by a right bracket (]) and the variants and their sources are listed separated by vertical lines (|). The format follows that of the Göttingen edition. If the same manuscript has a marginal reading listed in the first apparatus and a text reading listed in the second apparatus, variants will be listed using superscripts to differentiate marginal readings (^{mg}) and main text readings (^{txt}). Thus, for example, if manuscript 85 is listed in both the first and second apparatuses, a variant in the marginal reading will be listed as 85^{mg} and a variant in the main text reading will be listed as 85^{txt}.

Notes: The o' text differs from the NUM only in the addition of the personal pronouns. This is not surprising as it matches the Hebrew and happens in similar situations in 2:5 and 2:20.

Explanation of entry. The parentheses in the HT and LXX lines indicate text that is not being directly considered in the entry; it is included for context.

The first apparatus (*Wit 1:*) consists of marginal readings. Here it indicates that the margins of manuscripts 85'-344 (meaning manuscripts 85, 130, and 344) contain the entire lemma, while the margins of M' (M and 416) and 158 contain only a partial reading. A down arrow (↓) before a manuscript number indicates that more information is given about that manuscript below in the apparatus.

The second apparatus (*Wit 2:*) contains readings from the main texts of manuscripts. The entry indicates that the texts of the entire Origenic group (*O*-group: manuscripts G, 58, 376, and 426) and the Syro-Hexapla contain the entire lemma, but that 767, F, 82, and 28 have partial readings in their texts.

The third apparatus (*Attr:*) shows that the marginal readings in manuscripts M, 58, and 130 omit the o' attribution. Note that manuscript 130 does not appear by name in the first apparatus. The group 85' contains manuscripts 85 and 130.

The fourth apparatus (*Var:*) lists the variants that occur in the first two apparatuses. Manuscript 58 has both marginal and textual readings, and variants for the marginal reading are listed with the notation 58^{mg} while variants for the text reading are listed with the notation 58^{txt}.

The fifth apparatus (*NonGr:*) gives the Syriac reading from the Syro-Hexapla that corresponds to the reading noted above. All Syriac entries are presented in Estrangela font, which matches the British Museum manuscript. Although the Tur Abdin manuscript is written in Serto font, it is transcribed into Estrangela for consistency.

Finally, the sixth apparatus provides comments on this entry. The "o' text" refers to the Fifth Column of Origen's Hexapla.

CHAPTER 2
DESCRIPTION OF SOURCES OF HEXPLARIC
MATERIALS FOR NUMBERS

This edition of the hexaplaric materials for Numbers is based on the manuscripts used by Wevers in his Göttingen edition for Numbers. Described below are the main sources for the Greek, Syro-hexapla, and church fathers. When possible, the descriptions are limited to close translations of Wevers' *Einleitung*.¹ Following these descriptions, the abbreviated version of all of Wevers' manuscript sources is given. A fuller description of all sources along with all abbreviations can be found in Wevers' *Einleitung*. Note that when manuscripts are mentioned for works other than Numbers, the reference numbers may not match the groups given below.

Greek Bible Manuscripts

**Greek Manuscripts and Uncials
of the Origenic Group**

The most important text group for hexaplaric material is the Origenic group (*O*-group). These manuscripts contains hexaplaric footnotes and Aristarchian signs and most closely match the original fifth column of Origen's hexapla and the Syro-hexapla. Below are the four Greek sources for this group:

- G Leiden, Univ.-Bibl., Voss graec. in qu. 8. 4th-5th Century A.D. The following are missing due to leaf loss: 7:85 δισχιλιοι — 11:18 λεγοντες; 18:2 Λευι — (30) και 1^ο; 20:22 υιοι — 25:2 θυσιων; 26:3 Μωυσης — 29:12 και 2^ο; Edition: C. Tischendorf, *Monumenta sacra inedita. Nova Collectio* 3, Leipzig 1860. Notation used by Holmes-Parsons: IV.

¹J. W. Wevers, ed., *Numeri, Septuaginta Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Göttingensis*, vol. III, 1 (Göttingen: Vandenhoeck and Ruprecht, 1982), 7-45.

- 58 Rome, Bibl. Vat., Reg. gr. 10. 11th Century A. D. Notation used by Brooke-McLean: k.
- 376 Escorial, Real Bibl., Y-II-5. 15th Century A.D. Notation used by Brooke-McLean: c.
- 426 London, Brit. Mus., Add 39585 (earlier Curzon 66). Early 11th Century A.D. Notation used by Brooke-McLean: x.

Greek Manuscripts of the *s*-Group

The *s*-group is significant for the Hexapla because it contains many hexaplaric marginal notes. Below are its members:

- 28 Rome, Bibl. Vat., Vat. gr. 2122. 10th-11th Century A.D. The following are missing due to leaf loss: 1:1 init — 3:10; 23:30 κριον — 26:44 δημος; 29:27 [κα]τα 2° — 31:16 συνα[γωγη].
- 30 Rome, Bibl. Casanat., 1444. 11th-12th Century A.D.
- 85 Rome, Bibl. Vat., Vat. gr. 2058. 10th Century A.D. Notation used by Brooke-McLean: z.
- 130 Vienna, Nat. Bibl., Theol. gr. 23. 12th-13th Century A.D. Notation used by Holmes-Parsons: 131; by Brooke-McLean: s.
- 321 Athos, Βατοπαιδίου, 603 (earlier 516). 14th Century A.D.
- 343 Athos, Λαύρα, 352. 10th Century A.D.
- 344 Athos, Παντοκράτορος, 24. 10th Century A.D. Notation used by Brooke-McLean: v.
- 346 Athos, Πρωτάτου, 53. Written 1326.
- 730 Venice, Bibl. Marc., Gr. 15. 12th Century A.D.

Other Important Greek Sources for Hexaplaric Studies

Below are listed other important Greek Sources for hexaplaric studies. Usually, these contain hexaplaric notes and have texts that agree heavily with hexaplaric tradition.

- F Milan, Bibl. Ambr., S. P. 51 (earlier A. 147 inf.) 5th Century A.D. The corrections in F come from two very distinct periods. The Codex was first

corrected by various hands, whose common characteristics were markings in yellow or brown ink and upper case script; this edition is named F^a. The different F^a corrections are distinguished temporally from each other by F^{a1} and F^{a2}. In the Middle Ages, the Codex was retraced throughout by a restorer who also corrected the manuscripts. These and later corrections are designated in the edition with F^b; the different F^b hands will be distinguished as F^{b1} and F^{b2} only when the hands can be separated in time. Where F^b made mistakes in the restoration of the manuscript, the symbol F^s is used. Erasures which cannot be assigned to any corrector are noted with F^c. Most of the marginal notes in the manuscript come from F^b, and often the reading corresponding to the text of F is designated with erasure dots. Edition: A. M. Ceriani, *Monumenta sacra et profana* 3, Milan 1864. The edition contains only the text of the original scribe without corrections (except for those of the original scribe). Notation used by Holmes-Parsons: VII.

- M Paris, Bibl. Nat., Coisl. 1. 7th Century A.D. It is missing 29:23 δυο — 31:4 αποστειλατε due to leaf loss. Notation used by Holmes-Parsons: X.
- 108 Rome, Bibl. Vat., Vat. gr. 330. 13th Century A.D. Notation used by Brooke-McLean: b.
- 127 Moscow, formerly. Syn. Bibl. Gr. 31. 10th Century A.D.
- 416 Leipzig, Univ.-Bibl., Gr. 16. 10th Century A.D.
- 458 Messina, Bibl. Univ., S. Salv. 62. 12th Century A.D.
- 551 Paris, Bibl. Nat., Gr. 129. 13th Century A.D.
- 707 Sinai, St. Catherine Monastery, Cod. gr. 1. 10th-11th Century A.D. The manuscript is badly faded, and conclusions *e silentio* are not allowed.

Syro-Hexapla Manuscripts

Two Syro-hexapla manuscripts were used for this project. The editions listed in Wevers critical edition are listed below, as they catalogue the lacunae in the manuscripts. But copies of the original manuscripts of Syh^L and Syh^T were analyzed for this project. Thus, for example, the notation Syh^L will be used according to the Göttingen conventions, but it will refer to the actual British Museum manuscripts.

- Syh^L P. de Lagarde, *Bibliotheca Syriaca*, Göttingen 1892. Contents: 1:31 χιλιαδες — 2:2 ανθρωπος; 2:15 και εξακοσιοι — 3:9 δομα; 3:22 η 2° — 47 κατα 2°; 7:19 αναπεποιημενης — 36 συμεων; 10:6 τεταρτην — 10 ευφροσυνης; 10:12 απαρτιας — 15:29 ενχωριω; 16:2 των — 29 θανατον; 16:41 init — 22:38 ρημα;

23:2 βαλακ — 5 στομα; 23:9 ου — 26:12 ιαμινι; 26:24 τω 3° — 27 fin; 26:15 init — 18 εξ; 26:36 init — 43 fin. The original plates are located in the British Museum, Br. Mus. Add. 14,337.

Syh^T Tur ‘Abdin Manuscript. A. Vööbus, *The Pentateuch in the Version of the Syro-Hexapla. A facsimile edition of a Midyat Ms. Discovered 1964*. CSCO 369. Leuven 1975. The following are missing due to leaf loss: 1:1 init — 3 δυναμει; 6:7 αδελφω — 7:7 εδωκεν; 13:3 και — 14:23 ωμοσα.

Patristic Sources

Although many church fathers attest to hexaplaric material for Numbers, only the following five were found to have explicit attributions to hexaplaric material for the book.

The Greek Fathers

Eus	Eusebius of Caesarea I-II, III 1, IV, VI, VIII 1, 2 (GCS 7, 11, 14; Ed., E. Klostermann. GCS 23; Ed., I. A. Heikel. GCS 43, 1.2; Ed., K. Mras). IX (GCS; Ed., J. Ziegler).
Or	Origen I–VI (GCS 2, 3; Ed., P. Koetschau. GCS 10; Ed., E. Preuschen. GCS 29; Ed., W. A. Baerens. GCS 38; Ed., E. Klostermann. GCS 40; Ed., E. Klostermann).
Procop	Procopius of Gaza (PG 87).
Tht	Theodoret of Cyrene I–V (PG 80-84).
<i>Nm</i>	Quaestiones in Numeros (TECC 17)

The Syriac Fathers

Barh	Abu ‘l-Faraġ – Barhebraeus’ Scholia on the Old Testament. Edited by M. Sprengling and W. C. Graham. Chicago, 1931.
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In addition to these attributions, the church fathers listed below are witnesses to the Hexapla in a secondary manner through their agreement with hexaplaric readings in various places (note that the five witnesses above also provide this secondary type of witness to the Hexapla).

The Greek Fathers

Bas	Basilus Magnus of Caesarea I-IV (PG 29-32).
Chr	Chrysostom I-XVIII (PG 47-64).
Cyr	Cyril of Alexandria I-X (PG 68-77).
CyrHier	Cyril of Jerusalem (PG 33, 331-1180).
Did 83-	Didymus of Alexandria, Kommentar2 zu Sacharja (Tura-Papyrus) (SC 85; Ms. L. Doutreleau, 1962).
Phil	Philo Judaeus of Alexandria (Opera; Ms. L. Cohn u. P. Wendland, Berlin 1896ff).

The Latin Fathers

Ambr	Ambrose
	<i>Ep</i> Epistulae
	<i>Sat</i> De excessu patris Satyri
ApocEvang	Apocrypha Evangelia
	<i>Inf</i> Evangelium infantiae Domini
Aug	Augustine
	<i>Loc in hept</i> Locutionum in Heptateuchum libri 7
	<i>Num</i> Quaestiones de Numeris
	<i>Serm</i> Sermones
Beda	The Venerable Bede
	<i>Ep Cath</i> Super epistolas catholicas expositio
	<i>Luc</i> In Lucae Evengelium expositio
	<i>Marc</i> In Marci Evengelium expositio
	<i>Sam</i> In primam partem Samuelis libri 4
EpiphSchol	Epiphanius the Scholastic
	<i>Enarr</i> Didymi Alexandrini in epistolas canonicas brevis enarratio
Hi	Jerome
	<i>C Pel</i> Dialogi contra Pelagianos libri 3
	<i>Eph</i> Commentarii in epistulam ad Ephesios libri 3
	<i>Or in Ier hom</i> Origenis in Jr Homiliae
Or	Origen
	<i>Matth</i> Matthew Commentary
PsAmbr	Pseudo-Ambrose

	<i>Mans</i>	De XLII mansionibus filiorum Israel
Ruf	Rufinus	
	<i>Num</i>	Origenes in Nm homiliae 28

The Rest of the Witnesses

Below all of the manuscripts, translations, and printed editions used by Wevers are listed. Most of these are used as primary or secondary witnesses in this project. For more information, see the *Einleitung* of Wevers' critical edition.

Uncials and Papyri: A B F K M S V 803 833 933 963

Miniscules:

O G-58-376-426
376' = 376 + 426

oI 15-64-381-618
15' = 15 + 64
381' = 381 + 618

oII 29-72-82-707
72' = 72 + 707

$O'' = O + oI + oII$ $O' = O + oI$ $O' = O + oII$ $oI' = oI + oII$

C 16-77-131-500-529-616-739
16' = 16 + 131
500' = 500 + 739
529' = 529 + 616

cI 57-73-320-413-528-550-552-761
57' = 57 + 413
73' = 73 + 320
528' = 528 + 761
550' = 550 + 552

cII 46-52-313-414-417-422-551-615
46' = 46 + 313
52' = 52 + 615
414' = 414 + 551

$C'' = C + cI + cII$ $C' = C + cI$ $C' = C + cII$ $cI' = cI + cII$

b 19-108-118-314-537
19' = 19 + 108
118' = 118 + 314

d 44-106-107-125-610
44' = 44 + 106
107' = 107 + 610
125' = 125 + 107

f 53-56-129-246-664
53' = 53 + 664
56' = 56 + 246

n 54-75-127-458-767
54' = 54 + 127
75' = 75 + 458

s 28-30-85-130-321-343-344-346-730 *t* 74-76-84-134-370
 30' = 30 + 730 74' = 74 + 134
 85' = 85 + 130 76' = 76 + 370
 321' = 321 + 346
 343' = 343 + 344

x 71-509-527-619 *y* 121-318-392
 71' = 71 + 619
 527' = 527 + 71

z 18-68-120-122-126-128-407-628-630-669
 18' = 18 + 128
 68' = 68 + 122
 120' = 120 + 407
 630' = 630 + 669

Mixed Codices: 55-59-319-416-424-624-646-799
 M' = M + 416

Translations: Aeth Arab Arm Co (Bo Fa Sa) La Pal Pesch Sam Syh
 (Syh^G Syh^L Syh^T) Tar (Tar^J Tar^O Tar^P) Vulg

Printed Editions: Ald Compl Sixt Gr Ra Ra.

CHAPTER 3

CRITICAL TEXT OF HEXAPLARIC READINGS
WITH APPARATUS AND NOTES

Numbers 19

Num 19:1

HT (אֶל-אֶהְרֹן)
LXX (Ἀαρών)

⟨Sub ※⟩ pr πρὸς

Wit 2: 426 Arm = MT

Attr: ※] > omnes

Notes: Hebrew repeats prepositions in phrases joined by *waw* conjunctions, as in אֶל-אֶהְרֹן וְאֶל-מֹשֶׁה. The LXX of Numbers (hereafter NUM) is inconsistent in how it renders such repeated prepositions. For example, in the three places where the phrase אֶל-אֶהְרֹן וְאֶל-מֹשֶׁה appears (26:1, 31:12, and 32:2), NUM has πρὸς before both Μωϋσῆν and Ἐλεαζάρ. But for the phrase אֶל-אֶהְרֹן וְאֶל-מֹשֶׁה, NUM never repeats the preposition before Ἀαρών. *O*-group manuscript 426 and Arm may reflect evidence of Origen's work in the present verse by adding πρὸς before Ἀαρών to match the Hebrew. This may originally have been under the asterisk, as it is in 20:23 for the identical Hebrew.

Origen is inconsistent in his treatment of these repeated prepositions that NUM omits. In some instances he adds a corresponding second Greek preposition under the asterisk, for example, in 13:27[26], 15:33, 16:3, and 20:12. In other places, he does not add the untranslated preposition, as in 2:1, 4:17, 14:26, 16:20, 16:41[17:6], 16:42[17:7], 20:2, and 26:9.

Num 19:3

HT —
LXX εἰς τόπον καθαρόν

Sub ÷

Wit 2: G^c Syh

>

Wit 2: 319 Arab = Compl MT

NonGr: לַחֲבֵלָה וְחֵלֶבֶת

Notes: The obelus in G^c and Syh indicates that HT has no equivalent to εἰς τόπον καθαρὸν in NUM. Here, NUM harmonizes with verse 9, where the same phrase appears, but there it matches the underlying Hebrew (בְּמִקְוֵם טְהוֹרִים— cf. also Lev 4:12, 6:4). G* has the phrase without the obelus.

Num 19:4

HT הַכֹּהֵן
LXX —

Sub ※ ὁ ἱερεὺς

Wit 2: O Arab Syh = MT

Attr: ※ G Syh] > rell

NonGr: Syh אֶמֶס

Notes: In this verse, NUM has no equivalent for הַכֹּהֵן after Eleazar's name. In all other cases, NUM matches HT regarding the mention, or lack thereof, of Eleazar's office with his name. Thus, NUM matches הַכֹּהֵן with ὁ ἱερεὺς after Ἐλεαζάρ in 19:3, 26:3, 63, 27:2, 19, 21, 22, 31:12, 13, 21, 26, 29, 31, 41, 51, 54, 32:2, 28, and 34:17. For the present verse, due to the previous mention of Eleazar's priesthood (19:3), the translator may have made a stylistic decision to avoid a redundant mention of his office. Origen added ὁ ἱερεὺς under the asterisk.

HT בְּאֵזָבֵעוּ (מִדְּמָה)
LXX (ἀπὸ τοῦ αἵματος αὐτῆς)

Sub ※ + τῷ δακτύλῳ αὐτοῦ

Wit 1: 108

Wit 1: 130-321'

Notes: The Hebrew אֶל־תֹּן־שֶׁרֶפֶת is rendered by NUM as εἰς μέσον τοῦ κατακάύματος. An unattributed marginal note in three *s*-group manuscripts makes two changes to NUM with the alternate reading εἰς τὴν πυράν. First, for שֶׁרֶפֶת the note substitutes πυρά (“sacrificial/beacon fire”) for κατάκαυμα, and second it omits the preposition μέσον.

Aquila renders שֶׁרֶפֶת with ἐμπρησμός (“burning”) in Isaiah 9:4 and with a passive participle of κατακαίω in Jeremiah 28[51]:25. He employs πῦρα for אֶשֶׁת in Leviticus 2:9 and Deuteronomy 18:1. But Aquila almost always renders prepositions, and thus he would be unlikely to drop μέσον in translating אֶל־תֹּן־שֶׁרֶפֶת. Thus this reading does not fit Aquila.

Symmachus renders שֶׁרֶפֶת with καύσις in Isaiah 9:4 and 64:10 and with a passive participle of κατακαίω in Jeremiah 28[51]:25. He uses πυρά for אֶשֶׁת in Leviticus 2:9. The word שֶׁרֶפֶת refers to fire or burning in general, whereas אֶשֶׁת refers almost exclusively to the fire of an offering to the Lord (e.g., 42 times in Leviticus and 16 times in Numbers). The word πυρά, however, refers to a fire in the general sense, and so Symmachus could have used it for שֶׁרֶפֶת. In addition, Symmachus is less tied to quantitative correspondence than Aquila, and may have provided no equivalent for the prepositions אֶל־תֹּן־שֶׁרֶפֶת.

No data exists as to how Theodotion renders שֶׁרֶפֶת. He uses πυρά in Isa 30:33 to render אֶשֶׁת. Since אֶשֶׁת and שֶׁרֶפֶת can be somewhat synonymous (see e.g., Num 17:2, Isa 9:4, 64:11), this note could be from Theodotion, although the data is scanty.

Num 19:7

HT	טָמֵא
LXX	ἀκάθαρτος ἔσται

⟨οἱ λ'⟩ μίανθήσεται

Wit 1: 130-321'

Notes: An unattributed marginal note from *s*-group manuscripts 130-321' gives the rendering μίανθήσεται for טָמֵא rather than ἀκάθαρτος ἔσται from NUM. Since both ἀκάθαρτος and μιάνω are common in NUM, it is perhaps unlikely that a scholiast would feel compelled to clarify one using the other. In 5:2, a similar unattributed marginal note from 130 and 321' also renders טָמֵא using a form of μιάνω (see HEXNUM1 for the ⟨οἱ λ'⟩ entry under 5:2). In 5:20, all of the Three use passive forms of μιάνω to render the Niphal of טָמֵא. Elsewhere, the Three render the Piel of טָמֵא using an active form of μιάνω (α': 4 Kgdms 23:13, 16, Ezek 20:26; α' and θ': Ezek 36:18; α',

σ', and θ': Isa 30:22). Also Aquila uses μιλίνω to render the related adjective טָמֵא (Job 14:4, Isa 6:5, 52:1, Hos 9:3). Thus, this marginal note could come from any one of the Three.

Num 19:8

HT בְּמֵיִם (בְּגִדָיו)
LXX (τὰ ἱμάτια αὐτοῦ)

Sub * + ἐν ὕδατι

Wit 2: O⁽⁻³⁷⁶⁾ Aeth^C Syh = Compl MT

Attr: * G Syh^L] > rell

NonGr: Syh^L כַּחַס * כַּחַס גַּלְמֵי | Syh^T כַּחַס גַּלְמֵי כַּחַס

Notes: HT states that one who burns the heifer shall wash his clothes “with water” (בְּמֵיִם) and bathe his body “with water” (בְּמֵיִם). NUM does not render either instance of בְּמֵיִם. In both instances Origen added ἐν ὕδατι under the asterisk (for the second asterisk, see below). Elsewhere, NUM renders בְּמֵיִם using the lexically equivalent ὕδατι without ἐν (19:7, 19:19 and 31:23). Here Origen uses ἐν ὕδατι, thus matching the Hebrew quantitatively as is often his tendency.

Both instances of ἐν ὕδατι in this verse are indicated with the asterisk by G and Syh^L (Syh^L is missing the metobelus in this first instance). Syh^T reflects the addition of this phrase both times, but only includes the asterisk for the second instance. This is possibly a copying error.

HT בְּשֵׂרֵיִם (בְּשֵׂרֵיִם)
LXX (τὸ σῶμα αὐτοῦ)

Sub * + ἐν ὕδατι

Wit 2: ἐν ὕδατι O⁽⁻³⁷⁶⁾ Syh | om ἐν A M' V oI^{-29 82} C' b d f⁻¹²⁹ n s t x⁽⁻⁵²⁷⁾ y⁻³⁹²
↓z 55 59 319 424 624 646 799 Aeth^G = Compl MT

Attr: * G Syh] > rell

Var: τὸ σῶμα αὐτοῦ] pr υδατι 628

NonGr: Syh^L כַּחַס * כַּחַס גַּלְמֵי * כַּחַס | Syh^T כַּחַס * כַּחַס גַּלְמֵי

Notes: NUM has no equivalent for **בְּמִיָּם** in HT, and Origen adds ἐν ὕδατι under the asterisk, as witnessed by the *O*-group (376 is not a witness either way, as a larger section was omitted in 376 through parablepsis). This is the second of two identical asterisks in this verse (see above for the first). The majority of Greek manuscripts have added the lexically equivalent ὕδατι, which is the standard NUM rendering of **בְּמִיָּם** (19:7, 19:19, 31:23). For many manuscripts, this is probably through the influence of the *o'* text, but for some, the addition of ὕδατι could represent a harmonization with verse 7 independent of Origen.

Although Syh has the preposition *beth*, this is not a witness to a *Vorlage* that included ἐν, since in Numbers Syh always uses *beth* when translating ὕδατι without ἐν. Syh^L has placed the asterisk before the preceding possessive pronoun but this is clearly a mistake, as the pronoun occurs in both in HT and NUM. Syh^T has the asterisk placed correctly.

HT	(עֲרֵב)הַ
LXX	(ἐσπέρας)
Sub ✱	pr της

Wit 2: G = MT

Attr: ✱ G]

Notes: The phrase **עַד־הָעֲרֵב** in HT is rendered by NUM as ἕως ἐσπέρας. Manuscript G indicates that Origen matched the definite article in the Hebrew. However, no other manuscripts witness to this addition. Elsewhere the NUM translator routinely uses ἕως ἐσπέρας (i.e., without the definite article) for **עַד־הָעֲרֵב** (19:7, 10, 21, 22) and in none of these is the noun articulated except in an uncertain reading in manuscript 321 for 19:22. In general, Origen is inconsistent in his treatment of mismatches between HT and the LXX regarding the definite article, so his typical practice cannot be appealed to in this case. Syh is not a solid witness to the G reading because although the state of the noun in the Syriac is emphatic, which in older Aramaic signified definiteness, in Syriac the distinction between definite and indefinite was lost for the emphatic state.

G is an old and generally reliable witness, and so it possibly reflects an Origenic asterisk here. If so, then as mentioned above this is the only place in Numbers where Origen corrected the phrase **עַד־הָעֲרֵב** (the phrase also appears 27 times in Leviticus, where it is uniformly translated ἕως ἐσπέρας with no Origenic addition of τῆς).

Num 19:10

HT	וַיִּסְרֹף אֶת־הָאֵשׁ אֶת־הַפָּרָה אֶת־בְּגָדָיו
LXX	καὶ πλυνεῖ τὰ ἱμάτια ὁ συνάγων τὴν σποδιὰν τῆς δαμάλεως

⟨ο'⟩ καὶ πλυνεῖ ὁ συνάγων τὴν
σποδιὰν τῆς δαμάλεως τὰ
ἱμάτια αὐτοῦ

Wit 2: lemma O^{-58} *b* Syh = MT | καὶ πλυνεῖ τὰ ἱμάτια] + αὐτοῦ et post
δαμάλεως tr 58 *n* ^{Lat}cod 100 Arm | πλυνεῖ τὰ ἱμάτια] + αὐτοῦ et post
δαμάλεως tr A F M' *oI*⁻⁸² C'' 56' *s* 619 *y z* 55 59 646 799 ^{Lat}Aug Num
33.9 Aeth Bo = Sixt | τὰ ἱμάτια αὐτοῦ 82 *d t* 509

NonGr: ^{Lat}cod 100 *qui collegerit cinerem uitulae et lauabit uestimenta sua* |
^{Lat}Aug Num 33.9 *et qui congregat, cinerem iuuenciae, lauabit uestimenta*
sua | Syh מַלְאֵךְ הַבַּיִת׃ אֶת־אֲשֵׁי הַבַּיִת׃ וְלָבַח אֶת־הַבַּיִת׃

Notes: For the HT passage above, NUM does not render the pronominal suffix on וְלָבַח and it changes the word order from HT. The first indicator of Origen's work is the addition of αὐτοῦ to render the suffix, giving τὰ ἱμάτια αὐτοῦ. This is witnessed by the *O*-group and may originally have been under the asterisk. The second indicator is a modification to the NUM word order to match the Hebrew. HT places the verb כָּבַשׁ first, followed by the compound subject הַיִּזְרֵאֵל אֶת־אֲשֵׁי הַבַּיִת׃ (“the one who gathers the ashes of the heifer”), followed by the direct object אֶת־בְּנֵי־יִשְׂרָאֵל. Thus its order is <verb> <compound subject> <direct object>. NUM places the direct object τὰ ἱμάτια immediately after the verb πλυνεῖ and before the compound subject ὁ συνάγων τὴν σποδιὰν τῆς δαμάλεως. So the NUM order is <verb> <direct object> <compound subject>. The *O*-group (minus 58), *b*-group, and Syh transpose the direct object τὰ ἱμάτια (+αὐτοῦ) so that it comes after the compound subject to match the Hebrew order. Thus, the original fifth column probably reads: καὶ πλυνεῖ ὁ συνάγων τὴν σποδιὰν τῆς δαμάλεως τὰ ἱμάτια αὐτοῦ.

These Origenic changes appear to have affected many manuscripts. All of the witnesses listed under *Wit 2* above have added αὐτοῦ after τὰ ἱμάτια. Manuscripts 82, *d*, *t*, and 509 have τὰ ἱμάτια αὐτοῦ but otherwise maintain the NUM word order. The following transpose a larger phrase than τὰ ἱμάτια αὐτοῦ after δαμάλεως:

(1) καὶ πλυνεῖ τὰ ἱμάτια αὐτοῦ: 58 *n* ^{Lat}cod 100 Arm

(2) πλυνεῖ τὰ ἱμάτια αὐτοῦ: A F M' *oI*⁻⁸² C'' 56' *s* 619 *y z* 55 59 646 799 ^{Lat}Aug
Num 33.9 Aeth Bo

HT וְלָבַח (הַיִּזְרֵאֵל) אֶת־בְּנֵי־יִשְׂרָאֵל
LXX (προσκειμένοις προσηλύτοις)

⟨Sub ※⟩ + ἐν μέσῳ αὐτῶν

Num 19:13

HT (אֲשֶׁר־רָמַת)
LXX (ἐὰν ἀποθάνῃ)

⟨οἱ λ'⟩ pr ὅς

Wit 1: 130-321'-344

Wit 2: 767

Notes: Instead of ἐάν, the phrase ὅς ἐάν is indicated by marginal notes in four *s*-group manuscripts. Other than in this verse, NUM does not render אֲשֶׁר using ἐάν alone; rather it is used in combination with a relative, such as ὅς or ὅσος (24 times), including three verses later in 19:16. This anomalous use of ἐάν in 19:13 may have led a later scholiast to add ὅς as a suggested addition to harmonize this verse with the rest of NUM.

The Three all use ἐάν and ὅς ἐάν (or an equivalent such as ὅστις ἐάν) for various Hebrew words, including מֵאֲשֶׁר and כִּי, and for אֲשֶׁר (e.g., in Ezek 3:1). Aquila and Symmachus also render a Hebrew participle using ὅς ἐάν plus the subjunctive in Numbers 3:10. Thus, the usage of the Three can be somewhat flexible. This marginal note could conceivably have come from one of the Three, although it is not clear why they would “improve” upon ἐάν by using ὅς ἐάν.

HT עוֹד טָמְאָתוֹ בּוֹ (עוֹד טָמְאָתוֹ בּוֹ)
LXX (ἔτι ἡ ἀκαθαρσία αὐτοῦ) ἐν αὐτῷ ἐστίν

ο' οἱ λ' ἐν αὐτῷ

Wit 1: 344

Wit 2: G 529*

Notes: NUM employs the copula ἐστίν to render the nominal clause in HT, and virtually all the Greek manuscripts follow NUM. According to *s*-group manuscript 344, ο' and οἱ λ' match HT by omitting ἐστίν. That the ο' text lacks ἐστίν is supported by G from the *O*-group which places ἐστίν under the obelus (see below). The attribution to οἱ λ' is reasonable because this reading conforms to the Hebrew quantitatively.

HT —
LXX ἐστίν

Sub ÷

Wit 2: G

>

Wit 2: 529* = MT

Notes: NUM uses ἔστιν to render a Hebrew nominal clause that lacks the copula, and *O*-group manuscript G marks ἔστιν with an obelus. Although no other manuscripts (except 529*) are missing ἔστιν, the obelus is probably genuine.

Num 19:14

HT	(אֵשׁ)
LXX	καὶ (οὗτος)

Sub ÷

Wit 2: G^c Syh^L

>

Wit 2: Bo = MT Tar

NonGr: Syh^L ⚭ אֵשׁ ÷

Notes: HT has no initial conjunction, but NUM adds καί. G^c and Syh indicate that Origen placed καί under the obelus. Syh^L marks both the conjunction and the following word under the obelus, but Syh^L regularly misplaces Aristarchian signs due to conglutinate formations in Syriac.

HT	כֹּל- (אֵשׁ)
LXX	(ὅσα)

Sub ※ pr πάντα

Wit 2: O Eus VI 12 = MT

Attr: ※ G] > rell

Notes: NUM renders the first כָּל־אָשֶׁר in HT as πᾶς followed by a participle. In the same sentence, a second כָּל־אָשֶׁר is rendered ὅσα, which is an acceptable translation, although πᾶς ὅς might have been a better equivalent, as in 19:16 (NGTN 318). Many hexaplaric witnesses indicate Origen's work by preceding ὅσα with πάντα, and G places πάντα under the asterisk. The omission of an equivalent for כָּל is common in NUM, occurring in 4:27, 8:20, 9:3[2x], 5, 12, 11:11, 14, 14:29, 35, 36, 39, 15:23, 18:29, 19:14, 18, 30:15, and 31:9 (see HEXNUM1 under 4:27).

HT וְכָל־אָשֶׁר בְּאֹהֶל יִטְמֵא שְׁבַעַת יָמִים
LXX καὶ ὅσα ἐστὶν ἐν τῇ οἰκίᾳ, ἀκάθαρτα ἔσται ἑπτὰ ἡμέρας

σ' καὶ ὁ ἐν τῇ σκηνῇ ἀκαθαρτὸς ἔσται ἑπτὰ ἡμέρας

Wit 1: Syh

NonGr: Syh אִשָּׁה וְכָל־אָשֶׁר בְּאֹהֶל יִטְמֵא שְׁבַעַת יָמִים

Notes: This marginal note attributed to Symmachus in Syh is consistent with that translator. NUM uses the neuter plural ὅσα to translate כָּל־אָשֶׁר and the neuter plural ἀκάθαρτα to refer to those who are unclean. Symmachus modifies the plural ἀκάθαρτα to the singular ἀκαθαρτός which matches the singular Hebrew verb יִטְמֵא. Symmachus tends generally (although not universally) to revise the LXX to stricter conformity with Hebrew grammatical forms (see SITP 199ff). From the Syriac one is not able to determine whether Symmachus uses the masculine ἀκαθαρτός or the neuter ἀκαθαρόν, although it is probably masculine since the subject is a person.

The retroversion above is Field's. It renders אֹהֶל with the Greek σκηνή as this is closer to the Hebrew than οἰκία in NUM, and is also consistent with Symmachus in Numbers (3:7, 4:25) and with the Three in general, who do not render אֹהֶל using οἰκία (it is also more consistent with NUM, which uses σκηνή outside of this chapter).

As alluded to above, the NUM translator uncharacteristically uses a neuter (ἀκάθαρτα) in this verse to refer to people who are unclean. Elsewhere, NUM uses the neuter of this word to refer to things that are unclean (18:15, 19:15, 22) and the masculine to refer to people, including in this chapter (5:2, 9:6, 7, 10, 19:7, 8, 10, 11, 13, 16, 17, 19 [2x], 21, 22).

Num 19:15

HT אָשֶׁר אֵין־צָמִיד פְּתִיל עָלָיו

Wit 2: A oI C' s y⁻³⁹² 55 646

ο' σ' θ' ἀνθρωπίνου

Wit 1: 344

Wit 2: B F M' V O' b d f n t x⁽⁻⁵²⁷⁾ 392 z 59 319 424 624 799

Notes: The adjective ἀνθρώπινος is used three times in NUM and it always renders אָדָם (5:6, 19:16, 18); it occurs nowhere else in the Pentateuch. A note in *s*-group manuscript 344 indicates that the ο' text matches NUM with ἀνθρωπίνου, and this is supported by the *O*-group. 344 also indicates that Symmachus and Theodotion have ἀνθρωπίνου. Symmachus uses ἀνθρώπινος only in Ezek 24:17 to render אָדָם, and this provides some support for the 344 attribution. We have no evidence of Theodotion using ἀνθρώπινος anywhere else, but he may have followed NUM here.

Aquila always prefers a more literal rendering of אָדָם, using either ἄνθρωπος or ἀνὴρ, and so the reading ἀνθρώπου makes sense for him. Some manuscripts, including A, reflect Aquila in this verse. Syh is not a witness to either usage, as it renders ἄνθρωπος as אָדָם (e.g., in 19:9) but it also renders ἀνθρώπινος the same way (e.g., in the present verse).

HT	אָדָם שִׁבְעַת יָמִים
LXX	ἑπτὰ ἡμέρας ἀκάθαρτος ἔσται

non tr ἀκάθαρτος ἔσται ἑπτὰ ἡμέρας

Wit 2: O⁻⁵⁸ 54-75-767 509 392 Eus VI 12 Aeth Arm Bo Syh = MT

NonGr: Syh אָדָם שִׁבְעַת יָמִים אָדָם

Notes: Origen routinely changed word order to match the Hebrew without noting this with Aristarchian signs. The *O*-group (minus 58) and several other witnesses depart from the LXX order and correspond exactly to the Hebrew, thus showing evidence of Origen's work.

Num 19:18

HT	כָּל־הַכֵּלִים
LXX	(τὰ σκεύη)

Sub ※ pr πάντα

Wit 2: O Syh = MT Tar

Attr: ※ G Syh^L] > rell

NonGr: Syh^L 𐤀𐤌𐤁𐤀𐤁 ※ | Syh^T 𐤀𐤌𐤁𐤀𐤁

Notes: NUM routinely omits the equivalent of כָּל (see comments under 19:14 above). Here, NUM is consistent with Sam, which also omits כָּל. Origen added the equivalent πάντα under the asterisk, and this is supported by the O-group. Syh^L has the asterisk but no metobelus.

HT	(עצם)
LXX	(τοῦ ὀστέου) τοῦ ἀνθρωπίνου

Sub ÷

Wit 2: G Syh^L = MT

NonGr: Syh^L 𐤀𐤌𐤁𐤀𐤁 / 𐤀𐤌𐤁𐤀𐤁 ÷

Notes: G and Syh have an obelus that correctly indicates that the τοῦ ἀνθρωπίνου in NUM has no equivalent in HT. No other manuscripts witness negatively to the obelus.

Syh^L has mistakenly marked 𐤀𐤌𐤁𐤀𐤁 (“bones” with preposition) with the obelus. This is an example of Syh^L misplacing Aristarchian signs (for other examples, see under the asterisks for 20:5 and 11, and under the obelus for 20:12). Manuscript 392 has also omitted τοῦ ὀστέου, but this is probably a coincidence and not a negative witness to Syh^L.

HT	עַל-הַנֶּגַע
LXX	ἐπὶ τὸν ἡμμένον

⟨οὶ λ'⟩ ἐπι τὸν ἐγγίσαντα

Wit 1: F^b

Notes: The corrections in F come from two periods. The first set of corrections are known as F^a. Later, in medieval times a restorer retraced F and made further corrections which are designated F^b. F^a and F^b contain glosses to the LXX text of manuscript F. In some instances, these notes have affinities with earlier traditions,

including hexaplaric ones. An example of clear affinities with Aquila is found in the F^b reading in 25:6 (see under that verse), while other F^b readings appear to have originated later. Thus, each reading must be evaluated separately.

This section covers a marginal note in F^b that replaces τὸν ἠμμένον with τὸν ἐγγίσαντα to render **הַנִּגַּע**. NUM uniformly renders **נגע** using ἄπτομαι (4:15, 16:26, 19:11, 13, 16, 18, 21, 22[2x], 31:19). NUM uses ἐγγίζω only at 24:17, for **קָרֹב**, an adjective derived from **קָרַב**. The Three use ἐγγίζω to render **קָרַב** (e.g., α' θ': Isa 41:21, Hos 7:6 Piel; α' σ': Ps 31[32]:9), but Aquila and Symmachus render the hiphil of **נגע** with ἐγγίζω (α': 1 Kgdms 14:9; σ': Ps 31[32]:6, Zech 14:5). Theodotion does not render **נגע** using ἐγγίζω elsewhere, but in this instance he could be following NUM. Thus, the note could from any of the Three, although it could also be a gloss from a scholiast.

Num 19:20

HT	(מִי נִדְהָ)
LXX	ὅτι (ὑδωρ ῥαντισμοῦ)

Sub ÷

Wit 2: G Syh^L = MT

NonGr: Syh^L 𐤇𐤃𐤁

Notes: G and Syh^L correctly obelize the second ὅτι in NUM which has no basis in HT. No other manuscripts delete this word (Syh^T has the word without the obelus). Wevers notes that the clause beginning with the second ὅτι is an exact copy of the same phrase in 19:13 (NGTN 321), and this may be the reason for the NUM addition of ὅτι here.

Numbers 20

Num 20:3

HT	וַיֹּאמְרוּ (לְאַמֹּר)
LXX	(ΛΕΓΟΝΤΕΣ)

Sub ✱ pr καὶ εἶπαν

Wit 2: ↓O ↓121 Syh = MT

Attr: * G Syh] > rell

Var: εἶπαν] -πov 376; ἔλεγον 121

NonGr: Syh < αιπαρα *

Notes: Hebrew often couples finite verb forms of אָמַר with לְאָמַר to mark the onset of quoted speech (e.g., 7:4, 14:7, 20:3, 23). In this verse, the normal pattern is broken because another verb — וַיִּרְבּוּ — comes before וַיֹּאמְרוּ, resulting in: “And the people contended with Moses and they said, saying...” NUM omits the second verb, and reads simply, “And the people contended with Moses, saying...,” which is a good equivalent. Origen includes the equivalent καὶ εἶπαν under the asterisk. Manuscript 121 from the y-group substitutes καὶ ἔλεγον for λέγοντες in NUM, and this may be a witness to καὶ εἶπαν from the o’ text, although it may be an inner Greek correction. For a discussion of the treatment of לְאָמַר in NUM see under 27:15.

Num 20:4

HT לְמַֿהּ
LXX ἵνα τί

ο’ σ’ θ’ ἵνα τί

Wit 1: 344 ↓85’ ↓321’

Wit 2: A B F M’ V O’ 618* b d f n 30-730 t x y ↓z 55 59 319 424 624 646 799

Attr: ο’ σ’ θ’] > 85’ 321’

Var: ἵνα τί] + τοῦτο 126

α’ εἰς τί

Wit 1: 344

Notes: Manuscript 344 from the s-group indicates that ο’, σ’, and θ’ read the same as NUM, translating לְמַֿהּ as ἵνα τί. This is different than most of the s-group which has διὰ τί. The attribution to the ο’ text is supported by the O-group. The Three routinely use ἵνα τί to render לְמַֿהּ, (e.g., α’: 3 Kgdms 14:6, Ps 2:1, 21[22]:2, Prov 17:16; σ’: Ps 41[42]:10, 43[44]:24, Prov 17:16; θ’: 2 Kgdms 14:13, Ps 67[68]:17, Isa 58:3). Thus, the attributions to Symmachus and Theodotion make sense. The attribution of εἰς

τί to Aquila is also valid, however, since he regularly uses εἰς τί for לְמַדָּה (e.g., in Gen 4:6, 12:18, and 31:27), although nowhere else in Numbers.

HT ִׁשָּׁ (לְמַדָּה)
LXX (ἀποκτεῖναι)

Sub ※ + ἑκεῖ

Wit 2: O⁻³⁷⁶ Syh = MT

Attr: ※ G Syh^L] > rell

NonGr: Syh^L אֶהָ * | Syh^T אֶהָ

Notes: Origen added ἑκεῖ under the asterisk to match ִׁשָּׁ which NUM does not render. The metobelus is missing in Syh^L but the asterisk is sufficient.

Num 20:5

HT (לְמַדָּה)
LXX (ἵνα τί) τοῦτο

Sub ÷

Wit 2: G

>

Wit 2: 72 71^{Lat} cod 100 Arm Bo Sa¹² = MT

Notes: Origen placed τοῦτο under the obelus to show it has no counterpart in the Hebrew. Wevers believes that τοῦτο reflects a parent text for NUM different from MT, one which has לְמַדָּה (NGTN 324). Supporting Wevers' suggestion is that elsewhere in NUM, לְמַדָּה alone is rendered either with ἵνα τί or διὰ τί without τοῦτο. Where לְמַדָּה appears elsewhere in NUM, however, it also is rendered without τοῦτο (11:20 and 14:41). Wevers may be correct, but the amount of data is limited. The differences may also be stylistic.

HT אֶתְנֶנּוּ (לְהַבְיִיא)
LXX (παραγενέσθαι)

Sub * + ἡμᾶς

Wit 2: O 121 Aeth Arab Syh = MT

Attr: * G Syh^L] > rell

NonGr: Syh^L ← ארבעה * ארבעה | Syh^T ארבעה ארבעה

Notes: The O-group, 121, and some versions witness to the Origenic addition of ἡμᾶς under the asterisk. This corresponds to אֲנִי in HT which NUM does not render, probably because ἡμᾶς has already been used as the object of ἀνηγάγετε and it is understood in context as the object of παραγενέσθαι.

Syh^L has placed the asterisk around the word ארבעה (“place”) which directly follows the word that is equivalent to ἡμᾶς. This sign is clearly misplaced because the word for “place” is present in both the Hebrew and Greek, and no manuscript evidence indicates otherwise.

Num 20:6

HT	עַל־פְּנֵי הָאֵם
LXX	(ἐπὶ πρόσωπον)

Sub * + αὐτῶν

Wit 2: O Arab Arm Co ↓Syh = Compl MT

Attr: * G Syh^L] > rell

NonGr: Syh^L ← ארבעה * ארבעה | Syh^T ארבעה ארבעה

Notes: Origen has correctly used the asterisked αὐτῶν to reflect the untranslated pronominal suffix on עַל־פְּנֵי הָאֵם. NUM often leaves pronominal suffixes untranslated (see verse 5 above; also see HEXNUM1 on 2:4 for 11 examples from chapter 2). NUM also adds pronouns when not matched in the Hebrew (see HEXNUM1 for the obelus in 1:2). Such omissions and additions can be a result of the NUM tendency to adopt standard patterns (see HEXNUM1 on the obelus in 2:34), or simply because Greek style allows such omissions.

HT	יָפֵלֵךְ
LXX	ἔπεσον

ο' σ' θ' ἔΠΕΣΟΝ

Wit 1: 344

Wit 2: B^c F^b M' V G-426-οΓ⁶⁴ 73'-414-528-761^c(vid) b⁽⁻³¹⁴⁾ d 53'-129 n 85*-
321-343-346^c t x⁻⁵⁰⁹ y⁻¹²¹ z 319 646 799 = Sixt

α' ἔΠΕΣΑΝ

Wit 1: 344^{txt}

Wit 2: A B* F 58 376 64 οII C⁹⁻⁴¹⁴ 57-413-550-552-761* 56' s^{-85*} 321 343 346^c 509
121 55 ↓59 424 624 Cyr II 489 = Ra

Var: -σον] -σεν 59*

Notes: NUM uses -αν as a second aorist ending, common in Hellenistic Greek, for a few words and routinely only for εἶπαν; otherwise it uses the classical form -ον. For the present verse the Greek manuscript tradition is split between ἔπεσον and ἔπεσαν – and even the hexaplaric witnesses are evenly split. Manuscript 344 from the s-group notes that Origen, Symmachus, and Theodotion agree with NUM and use the classical -ον ending for πίπτω, while only Aquila adopts the later Hellenistic inflection (see Gignac 335-36).

Because of the division in the text tradition it is difficult to assign levels of accuracy to the attributions (see HEXNUM1 for 16:22, where the identical attributions occur). As for the 344 ο' note, the O-group is split, with G-426 agreeing with the ο' attribution but 58-376 agreeing with α'. The ο' attribution is possibly accurate, since G is the oldest witness and 58 often diverges from the rest of the O-group. At 16:22, however, where 344 again attributes ἔπεσον to ο', the entire O-group disagrees and has ἔπεσαν. This casts uncertainty on the attribution at 16:22, and at least raises a question about the present ο' attribution.

HT	אֶלֵיהֶם
LXX	πρὸς αὐτούς

ο' ἐπ' αὐτούς

Wit 1: 344

Wit 2: V O⁻¹⁵ d 246 n t 527' 128 Arm Bo Syh

NonGr: Syh ܣܡܠܬܐ

οἱ λ' πρὸς αὐτούς

Wit 1: 344^{txt}

Wit 2: A B F M' 15 oII C'' b⁽⁻³¹⁴⁾ f⁻²⁴⁶ s x⁻⁵²⁷ y z⁻¹²⁸ 55 59 319 424 624 646 799

Notes: A marginal note in 344 indicates that the ο' text has ἐπ' αὐτούς for ׀ִיִּלְיִ׃ instead of πρὸς αὐτούς as in NUM, and the O-group and Syh support this attribution. The context is the appearance of “the glory of God” (ἡ δόξα κυρίου). This phrase appears in NUM elsewhere in 14:10, 21, 16:19, and 17:7. In 14:10, ἐπί is used when the glory of the Lord is said to appear “at/upon” (ἐπί) the tent of witness “among” (ἐν) the children of Israel (ἐπὶ τῆς σκηνῆς τοῦ μαρτυρίου ἐν πᾶσιν τοῖς υἱοῖς Ἰσραήλ). Thus, the use of ἐπί is unusual in the present verse, and it is not clear why Origen chose it.

Another 344 note says that οἱ λ' agrees with NUM. That the Three would follow NUM and employ πρὸς makes sense as it is used for לְיִ׃ by all of them (e.g., Num 16:24).

Num 20:9

HT	(כְּאֲשֶׁר צִוְּהוּ)
LXX	(καθὰ συνέταξεν) κύριος

Sub ÷

Wit 2: Syh

>

Wit 2: ↓V ↓319

Var: κύριος] αὐτῷ V 319 = MT

NonGr: Syh ܣܘܚܐ

Notes: At the end of this verse, HT reads כְּאֲשֶׁר צִוְּהוּ (“as he commanded him”), with an implicit subject and a direct object. NUM has καθὰ συνέταξεν κύριος, with explicit subject and no direct object. Origen places κύριος under the obelus as witnessed by Syh. Origen does not address the omission of the direct object, although he frequently includes asterisked equivalents of pronominal suffixes (e.g., 20:11 below). A

number of mainly non-hexaplaric manuscripts do match the direct object by adding αὐτῷ (and thus read καθὰ συνέταξεν αὐτῷ κύριος), although this is probably an inner Greek correction. Manuscripts V and 319 not only add αὐτῷ but they omit κύριος, and because of the latter omission they are listed as negative witnesses to the obelus.

Num 20:10

HT מְרִימִם
LXX οἱ ἀπειθεῖς

⟨οἱ λ'⟩ οἱ φιλόνοικοι

Wit 1: 128

Notes: NUM renders a participial form of מְרִימִם with the nominal adjective phrase οἱ ἀπειθεῖς. An unattributed marginal note in manuscript 128 reads οἱ φιλόνοικοι (“contentious”). In the LXX, φιλόνοικος is uncommon — it is used only in Ezek 3:7 and there it does not render מְרִימִם. A note attributed to οἱ ἄλλοι uses φιλόνοικος to render a related Hebrew word מְרִימִם (“rebellious”) in Ezek 44:6. Symmachus uses the related verb φιλονεικεῖν to render מְרִימִם in Ps 77[78]:17. Thus, the note is possibly from Symmachus or another of the Three.

Num 20:11

HT מְרִימִם
LXX (τῆ ῥάβδῳ)

Sub ✱ + αὐτοῦ

Wit 2: V O Syh = MT

Attr: ✱ G Syh] > rell

NonGr: Syh^L מְרִימִם ✱ | Syh^T מְרִימִם ✱ מְרִימִם

Notes: Origen adds αὐτοῦ under the asterisk to correspond to the untranslated pronominal suffix in HT. Once again, Syh^L has misplaced the asterisk by one word (e.g., see 20:5 above).

Num 20:12

HT (אַל-אַהֲרֹן)
LXX (Ααρων)

〈Sub ※〉 pr πρός

Wit 2: 426 Arm = MT

Attr: ※] > omnes

Notes: This is the same situation as in 19:1 (see the discussion *supra* and see HEXNUM1 13:27[26], 15:33, and 16:3). Here 426 and Arm may indicate Origen's work in including a second preposition to match the standard Hebrew repetition of the preposition, and this addition may originally have been under the asterisk. NUM invariably drops the repeated preposition when HT has אַל-מִשְׁהָ וְאַל-אַהֲרֹן.

HT בִּי (הֶאֱמַנְתֶּם)
LXX (ἐπιστεύσατε)

Sub ※ + ἐν ἐμοί

Wit 2: O Bas I 440 Syh = MT

Attr: ※ G Syh] > rell

NonGr: Syh ٭

Notes: NUM does not render בִּי in HT following the verb הֶאֱמַנְתֶּם. Origen added the equivalent ἐν ἐμοί under the asterisk as witnessed by the *O*-group and Syh.

A large number of manuscripts add μοί after ἐπιστεύσατε (including *M' V b d* and ^{Lat}cod 100). The only other occurrence of πιστεύω in NUM occurs in 14:11, and in a similar context, where the Lord speaks of believing “in me” (בִּי), and there NUM renders בִּי as μοί. So the addition of μοί in many manuscripts for the present verse may reflect 14:11, or as Wevers suggests, it may simply be an *ad sensum* (inner Greek) gloss (NGTN 327). Thus, the manuscripts attesting μοί likely do not bear witness to Origen's work.

HT (לֹא תִבְיֹאוּ)
LXX (οὐκ εἰσάξετε) ὑμεῖς

Sub ÷

Wit 2: G Syh

Ναυέ, καὶ κατίσχυσον αὐτόν, καὶ
 παρακάλεσον αὐτόν· ὅτι αὐτὸς
 διαβήσεται πρὸ προσώπου τοῦ λαοῦ
 τούτου, καὶ οὗτος κατακληρονομήσει
 αὐτοὺς τὴν γῆν ἣν ἐώρακας. καὶ ἐλάλησε
 κύριος πρὸς Μωυσῆν, λέγων· ἱκανούθω
 ὑμῖν κυκλοῦν τὸ ὄρος τοῦτο·
 ἐπιστρέφητε οὖν εἰς βορρᾶν. καὶ τῷ λαῷ
 ἔντειλαι, λέγων· ὑμεῖς παραπορεύεσθε
 διὰ τῶν ὀρίων τῶν ἀδελφῶν ὑμῶν υἱῶν
 Ἑσαῦ, οἳ κατοικοῦσιν ἐν Σηείρ· καὶ
 φοβηθήσονται ὑμᾶς, καὶ εὐλαβηθήσονται
 σφόδρα. μὴ συνάψητε πρὸς αὐτούς· οὐ
 γὰρ μὴ δῶ ὑμῖν ἀπὸ τῆς γῆς αὐτῶν εἰς
 κληρονομίαν οὐδὲ βῆμα ἴκνους ποδός, ὅτι
 ἐν κλήρῳ τοῖς υἱοῖς Ἑσαῦ δέδωκα τὸ
 ὄρος Σηείρ. βρώματα ἀγοράσατε παρ'
 αὐτῶν ἀργυρίου, καὶ φάγεσθε· καὶ ὕδωρ
 λήψεσθε παρ' αὐτῶν ἀργυρίου, καὶ
 πίεσθε.

Wit 1: ↓Syh

NonGr: Syh^L

.ἱπλεω ἡβ:τ κτωκκαλ ααακαλ δι:τε δι:κ .φωρ κ:ι:α .κτωα ι:ακ:α
 .κ:ι:α λ: ακ κτωα κτωκ ιελ αα .κ:θ:ι:ακ:α ;α ἡβ:τ κτωκ:α
 ι:α ι:α .ἡβ:τ κτω ἡβ:α .δι:κ θ:ι:α:τ κτωκ:α ι:α ι:α κτωκ αὐ
 .μ:ι:α:τ κτωα σ:α:ακ:α ;α .κ:θ:α:λ: κτωκ:α κτωκ:α λ:α:α κτωκ
 .κτωα θ:αλ ,φω ι:ακ:α .φωκτωκ:α:ακ:α .κτωκ κτωκ κτωκ:α
 .κτωκ κτωκ:α ααθι ,θ:αλ αλλ:αλ φωαθι κλ .ἡλ φωα
 κτω λ:ααλ ἡβ:ι:α δι:κ κλω ι:α .κτωα:τ κτωα:α ι:α φω
 κτωκ:α ι:αθι κλω λ:α .ἡβ:ι:α:τ ,ι:α .κτωκ:α κτωκ:α κτωκ:α
 ααθι λ:α .,κτωκ:α ,κτωκ:α .ααθι κτωκ:α αααλ ι:αφω .κτωκ
 ;α κτωκ:α .ααθι θ:ι:α ααθι .κτωκ:α κτωκ:α φω κτωκ:α ι:α κτωκ:α

“These alone are brought according to an exemplar of the Samaritans. They are reminiscent of Moses in the Second Law (Deuteronomy).”

The two inserted passages from Deuteronomy appear together in the Samaritan Pentateuch after Numbers 20:13 (the text that matches HT is labeled 20:13a and the added text is labeled 20:13b). The first interpolated passage relates to Numbers 20:1-13 and the second to Numbers 20:14-21. Numbers 20:1-13 is the story of Moses and Aaron’s actions that led to their being denied entrance to the promised land. The first inserted passage, containing most of Deut 3:24-28 of Sam, is logically related in that it recounts Moses’ prayer to the Lord to be allowed to enter the land, and the Lord’s negative response. Numbers 20:14-21 is the story of Edom’s refusal to allow Israel to pass through their territory. The second inserted passage, from Deuteronomy 2:2-6 of Sam, relates to Numbers 20:14-21 in that it reviews the Edom episode and mentions God’s promise to give the territory of Edom to Esau’s descendants.

In the marginal note containing this passage, Syh^L uses the word **ܦܦܦܦ** to render the tetragrammaton, where Syh^T uses **ܦܦܦܦ**. This alternate name originated from a scribal attempt to represent יהוה using the Greek characters ΠΙΠΙ. For a full discussion, see under 20:16 below.

The text from the Samaritan Pentateuch of Deuteronomy 3:24-25, 26b-28, and 2:2-6 is shown below with differences from Numbers 20:13b noted. Phrases in Deuteronomy that are modified in Numbers 20:13b are noted with asterisks, and the modified phrase from Numbers follows in brackets. Additions to Deuteronomy in the Numbers text are also noted with brackets.

Sam, Deuteronomy 3

[ויאמר משה] ²⁴אדני יהוה אתה החלת להראות את עבדך את גדלך ואת ידך החזקה אשר מי אל בשמים ובארץ אשר יעשה כמעשיך וגבורתך ²⁵אעברה *נה* [נא] ואראה את הארץ הטובה אשר בעבר הירדן ההר הטוב הזה והלבנון ²⁶...ויאמר יהוה *אלי* [אל משה] רב לך אל תוסף דבר אלי עוד בדבר הזה ²⁷עלה אל ראש הפסגה ושא עיניך ימה וצפונה ותימנה ומזרחה וראה בעיניך כי לא תעבר את הירדן הזה ²⁸וצוי את יהושע [בן נון] והזקהו ואמצהו כי הוא יעבר לפני העם הזה והוא ינחל אתם את הארץ אשר תראה:

Sam, Deut 2

²ויאמר יהוה אלי* [וידבר יהוה אל משה] לאמר ³רב לכם טוב את ההר הזה פנו לכם צפונה ⁴ואת העם צוי לאמר אתם עברים בגבול אחיכם בני עשו הישבים בשעיר וייראו מכם ינשמרתם מאד ⁵אל תתגרו גם כי לא אתן לכם מארצם ירשה ער מדרך כף רגל כי ירשה לעשו נתתי את הר שעיר ⁶אכל תשברו מאתם בכסף ואכלתם וגם מים תכירו מאתם בכסף ושתיתם:

LXX, Deut 3

²⁴Κύριε κύριε, σὺ ἤρξω δεῖξαι τῷ σῷ θεράποντι τὴν ἰσχὺν σου καὶ τὴν δύναμίν σου καὶ τὴν χεῖρα τὴν κραταιὰν καὶ τὸν βραχίονα τὸν ὑψηλόν· τίς γάρ ἐστιν θεὸς ἐν τῷ οὐρανῷ ἢ ἐπὶ τῆς γῆς, ὅστις ποιήσει καθὰ σὺ ἐποίησας καὶ κατὰ τὴν ἰσχύν

σου; ²⁵διαβὰς οὖν ὄψομαι τὴν γῆν τὴν ἀγαθὴν ταύτην τὴν οὖσαν πέραν τοῦ Ἰορδάνου, τὸ ὄρος τοῦτο τὸ ἀγαθὸν καὶ τὸν Ἀντιλίβανον... ^{26b}καὶ εἶπεν κύριος πρὸς με Ἰκανούσθω σοι, μὴ προσθῆς ἔτι λαλήσαι τὸν λόγον τοῦτον· ²⁷ἀνάβηθι ἐπὶ κορυφὴν Λελαξευμένου, καὶ ἀναβλέψας τοῖς ὀφθαλμοῖς κατὰ θάλασσαν καὶ βορρᾶν καὶ λίβα καὶ ἀνατολάς, καὶ ἰδὲ τοῖς ὀφθαλμοῖς σου· ὅτι οὐ διαβήσῃ τὸν Ἰορδάνην τοῦτον. ²⁸καὶ ἔντειλαι Ἰησοῖ καὶ κατίσχυσον αὐτὸν καὶ παρακάλεσον αὐτόν, ὅτι οὗτος διαβήσεται πρὸ προσώπου τοῦ λαοῦ τούτου, καὶ αὐτὸς κατακληρονομήσει αὐτοῖς τὴν γῆν, ἣν ἐώρακας.

LXX, Deut 2

²καὶ εἶπεν κύριος πρὸς με· ³Ἰκανούσθω ὑμῖν κυκλοῦν τὸ ὄρος τοῦτο, ἐπιστρέφητε οὖν ἐπὶ βορρᾶν· ⁴καὶ τῷ λαῷ ἔντειλαι λέγων Ἑμεῖς παραπορεύεσθε διὰ τῶν ὀρίων τῶν ἀδελφῶν ὑμῶν υἱῶν Ἡσαύ, οἱ κατοικοῦσιν ἐν Σηίρ, καὶ φοβηθήσονται ὑμᾶς καὶ εὐλαβηθήσονται σφόδρα. ⁵μὴ συνάψητε πρὸς αὐτοὺς πόλεμον· οὐ γὰρ μὴ δῶ ὑμῖν ἀπὸ τῆς γῆς αὐτῶν οὐδὲ βῆμα ποδός, ὅτι ἐν κλήρῳ δέδωκα τῷ Ἡσαύ τὸ ὄρος τὸ Σηίρ. ἄβρώματα ἀγοράσατε παρ' αὐτῶν καὶ φάγεσθε καὶ ὕδωρ μέτρῳ λήμψεσθε παρ' αὐτῶν ἀργυρίου καὶ πίεσθε.

In the above note, Syh shows clear affinities with the relevant Greek LXX passages from Deuteronomy 2 and 3. In addition, Syh also evidences an awareness of peculiarities of Sam in Numbers 20:13b that are not derived from the Deuteronomy passage from Sam or the LXX (for example, the explanatory “son of Nun” after Joshua’s name is unique to Sam of Numbers 20:13b and is also reflected in this Syh marginal note). This implies that the Samaritikon translation was derived from Numbers 20:13b of the Samaritan Pentateuch, even though the Samaritikon translator almost certainly referred to the LXX of Deuteronomy as well.

The above Syriac text is one of fourteen passages from the Samaritikon or a closely allied work found in the margins of Syh or other Greek manuscripts. Twelve of the fourteen are quotes from Deuteronomy, and two are from Numbers. The following list shows all the locations of the marginal notes and the Sam passages quoted in them in translated form.

LXX verse	Sam verse	Inserted text
10:10	10:10b	Deut 1:6-8
13:1[12:16]	12:16b	Deut 1:20-23a
14:1	13:33b	Deut 1:27-33
14:40	14:41a	Deut 1:42
14:45	14:45	Deut 1:44b (+ added phrase)
20:13	20:13b	Deut 3:24-25, 26b-28; 2:2-6
21:11	21:12a	Deut 2:9
21:13	21:13a	Deut 2:17-19
21:20	21:21a	Deut 2:24-25
21:22	21:22a	Deut 2:27b
21:22	21:22b	Deut 2:28-29a
21:23	21:23b	Deut 2:31

21:24
27:23
31:20

21:24
27:23b
31:21a

Num 21:35
Deut 3:21-22
Num 31:21b-24

Num 20:14

HT
LXX

מֵאֲנָשִׁים
ἀγγέλους

⟨σ'⟩ μηνυτάς

Wit 1: 58

Notes: Little evidence exists for determining the origin of this note, although it could be hexaplaric. The LXX does not use the noun μηνυτής (as a substantive, “one who brings information”), although it uses the related verb μηνύω five times in 2, 3 and 4 Maccabees (2 Macc 3:7, 6:11, 14:37, 3 Macc 3:28, 4 Macc 4:3). Symmachus does not use the noun but he does use the verb once in Job 12:8. Although the note could conceivably reflect Symmachus, the data is scanty.

Num 20:15

HT
LXX

נָשָׁב
παρώκησαμεν

ο' παρώκησαν

Wit 1: 344

Wit 2: O⁻⁵⁸ ↓75 Aeth Syh

Var: παρώκησαν] παρωκοίσαν ἐκεῖ 75

NonGr: Syh אבאאבאא

Notes: HT begins with a third person plural verb (הֵרָדוּ = “they went down” referring to “our fathers”), and then the subject shifts to first person plural נָשָׁב (from נִשְׁבַּ). NUM matches these, using κατέβησαν (third person) followed by παρώκησαμεν (first person). Manuscript 344 — part of the *s*-group which has παρώκησαμεν — indicates that the ο' text has παρώκησαν which incorrectly continues the third person inflection of the first verb as if the subject were the same. The *O*-group (minus 58), Aeth,

and Syh bear witness to this change, and so the attribution is probably accurate. Possibly this was an inner Greek corruption in the text received by Origen.

In the LXX, κατοικέω is not commonly used to render כּשׁי — it is rendered this way only here in the Pentateuch (although 963 and the uncials A and M also do so in Gen 24:37), and six other times in the OT. Much more frequently κατοικέω renders נָגַד which signifies a temporary residence. Perhaps for the present verse the LXX translator was attempting to convey the temporary quality of Israel’s stay in Egypt, even though it lasted several generations.

α' ἐκαθίσασαμεν

Wit 1: 344

Notes: This note attributed to α' is consistent with Aquila who uses several words to render כּשׁי, including καθίζω, κάθημαι, and κατοικέω. In this verse, כּשׁי is used in the sense of dwelling, and Aquila chooses καθίζω to convey that idea, as he does also in Genesis 13:12, Psalm 67[68]:17, and Isaiah 37:37.

σ' διετρίψασαμεν

Wit 1: 344

Notes: Symmachus uses διατρίβω (“to spend time, reside”) in 2 Kingdoms 5:9 to render כּשׁי. There the context is David dwelling in Jerusalem. In the present verse, however, Salvesen suggests that Symmachus may have selected διατρίβω to reflect the impermanent nature of the Israelites’ dwelling in Egypt (SITP 127).

θ' κατωκήσασαμεν

Wit 1: 344

Wit 2: 319

Notes: NUM commonly uses κατοικέω to render כּשׁי (e.g., 13:19, 28, 29, 32, 14:14, 25, 21:1, et passim). This is also characteristic usage for Theodotion who regularly renders כּשׁי as κατοικέω in the sense of “inhabit” (Isa 38:11, Jer 31[48]:19, 32[25]:29, Ezek 26:17). Although 319 is listed as a witness here, it may reflect NUM usage rather than Theodotion, since NUM also uses κατοικέω frequently.

Num 20:16

HT	יהוה
LXX	κύριον

Sub ∼ ΠΙΠΙ

Wit 1: Syh^{Lmg}

Wit 2: Syh^{Ltxt}

NonGr: Syh^{Ltxt} ܡܢܝܢ | Syh^{Lmg} ܡܢܝܢ

Notes: The margin contains a lemnisk (represented above), which looks similar to an obelus, except that the line between the two dots is wavy like a tilde. For this verse, the lemnisk is unattributed and occurs in the margin with the word ܡܢܝܢ. The same unattributed use of the lemnisk with ܡܢܝܢ occurs over 20 times in Syh^L (see HEXNUM1 Num 1:48, and also HME 21-22 for notes and a full bibliography of the important publications on the lemnisk).

The normal use of the lemnisk in Syh^L is to mark occurrences of ܡܢܝܢ and to relate them to marginal notes that contain the word ܡܢܝܢ. This word is the Syriac equivalent of the Greek ΠΙΠΙ, a word introduced by a Greek scribe who saw the tetragrammaton (יהוה) and read it backwards, as if it were the capital Greek letters *pi-iota-pi-iota*. ΠΙΠΙ also occurs 14 other times in Syh^L as part of attributed marginal readings.

HT	(וַיִּשְׁמַע)
LXX	(καὶ εἰσήκουσεν) κύριος

Sub ÷

Wit 2: G

>

Wit 2: 58 552 d 53' 126 Arab = MT

Notes: The obelus from G correctly indicates that κύριος in NUM has nothing corresponding to it in HT, where the subject is implicit from the indirect object of the previous clause. Several other manuscripts reflect the obelus and omit κύριος.

HT	—
LXX	κύριος

Sub ∼ ΠΙΠΙ

Wit 1: Syh^{L^{mg}}

Wit 2: Syh^{L^{txt}}

NonGr: Syh^{L^{txt}} 𐤀𐤍𐤏 | Syh^{L^{mg}} 𐤀𐤍𐤏

Notes: The second lemnisk in the text of Syh^L occurs with the second instance of 𐤀𐤍𐤏 in this verse and corresponds to the second lemnisk in the margin with the word 𐤀𐤍𐤏 (for discussion of the lemnisk, see supra).

HT 𐤀𐤍𐤏 (וְיִשְׁמַע)
LXX (καὶ εἰσήκουσεν) κύριος τῆς φωνῆς ἡμῶν

non tr τῆς φωνῆς ἡμῶν ÷ κύριος ↙

Wit 2: O⁻⁵⁸ Syh

NonGr: Syh 𐤀𐤍𐤏 𐤀𐤍𐤏

Notes: The O-group (minus 58) and Syh witness to a possible Origenic transposition of the word κύριος. As shown above, the word κύριος was put under the obelus by Origen. Without κύριος, the Greek phrase would read: καὶ εἰσήκουσεν τῆς φωνῆς ἡμῶν which matches the Hebrew exactly. NUM places κύριος in the middle of that phrase. Origen sometimes changed word order to match the Hebrew, and he appears to have done so with κύριος under the obelus, perhaps for reasons of aligning the text in his columns.

Num 20:17

HT (מִי בְּאֵר)
LXX (ὕδωρ ἐκ λάκκου) σου

Sub ÷

Wit 2: Syh^L

>

Wit 2: 16-46 Phil II 87^{UF} Aeth = Compl MT

NonGr: Syh^L ܘܠܘܢ

Notes: The obelus correctly marks that σου in NUM is lacking in HT. Two Catena manuscripts also reflect this minus. Syh^T has the word but without an obelus.

Num 20:18

HT לֹא תַעֲבֹר בִּי
LXX οὐ διελεύση δι' ἐμοῦ

⟨σ'⟩ οὐ διελεύση ἐν τοῖς ὀρίοις μου

Wit 1: 58

Notes: HT uses the phrase לֹא תַעֲבֹר בִּי, which means literally “you will not pass through me.” NUM renders the Hebrew literally as οὐ διελεύση δι' ἐμοῦ. The intended meaning is clearly “you shall not pass through my territory.” An unattributed marginal note in manuscript 58 expresses this implied meaning by replacing δι' ἐμοῦ with ἐν τοῖς ὀρίοις μου (“into my region”). The Three all use διέρχομαι for עָבַר (e.g., Prov 4:15, Isa 30:9). Aquila is not likely to have departed from the literal Hebrew and added ἐν τοῖς ὀρίοις, and Theodotion has no compelling reason to depart from NUM since NUM renders literally. Symmachus might possibly have added ἐν τοῖς ὀρίοις, for example to harmonize with the three appearances of ὄριον in the immediate passage (verses 16, 17, 21; he uses ὄριον elsewhere, e.g., in Isa 9:1, Hos 5:1). But it is also possible that the note reflects a scribal gloss with the usage in those verses in view.

HT אֲזַא
LXX ἐξελεύσομαι

ο' ἐξελευσόμεθα

Wit 1: 344

Wit 2: ↓O⁻⁵⁸ 528 129 Sa⁴ Syh

Var: ἐξελευσόμεθα] ἐξελευσώμεθα 376

NonGr: Syh ܡܘܨܐ

Notes: In HT, the king of Edom uses the singular when referring to himself and his people. NUM matches HT in using the singular ἐξελεύσομαι. According to 344, the o' text changes this to a plural, and since almost the entire O-group follows suit this is likely the o' text reading. The reasons for this change are not obvious, however, unless Origen had a different parent text.

α' σ' θ' ἐξέλθω

Wit 1: 344

Notes: A reading attributed to α', σ', and θ' matches the singular of the Hebrew but instead of future in NUM they use an aorist subjunctive. NUM uses εἰ μή to render יִפּ ("lest") that precedes the verb. Perhaps the Three were trying to express a more conditional sense of יִפּ as it relates to the Edomites' actions (see NGTN 331).

Num 20:19

HT מְקַנֵּי
LXX (κτίνη)

⟨Sub ※⟩ + μου

Wit 2: A F M' O' oII⁸² C'' b⁽⁻³¹⁴⁾ f 767 s 619 y z 55 59 319 424 624 646 799 Phil II 87^{UF} Cyr I 572^{Lat} Aug *Loc in hept* IV 68 *Num* 37 ↓^{Lat}cod 100 ↓Aeth Syh = Sixt MT Sam Tar^O

Attr: ※] > omnes

Var: μου] ἡμῶν^{Lat}cod 100 Aeth = Tar^P

NonGr: ^{Lat}cod 100 *nostra* | ^{Lat}Aug *Loc in hept* IV 68 *Num* 37 *mea* | Syh ܡܘܨܐ

Notes: A large number of LXX manuscripts add μου which corresponds to the pronominal suffix on מְקַנֵּי in HT but which NUM omits. This could be due to Origen, as it is reflected by the O-group, and it may have been under the asterisk. Wevers suggests, however, that this change could have been introduced as an *ad sensum* gloss (NGTN 331). Three other differences are not addressed by Origen in this verse. First, NUM fails to render another pronominal suffix (מְקַרְּם), and Origen does not account for it with an asterisk. Second, to the verb δώσω NUM adds the *ad sensum* gloss σοι which is not in

the Hebrew, and Origen does not indicate this with an obelus. Third, NUM paraphrases the last part of the verse, rendering **אֶעְבְּרָה בְּרַגְלֵי אֶעְבְּרָה** by repeating the phrase from earlier in the verse: *παρὰ τὸ ὄρος παρελευσόμεθα*. Origen makes no attempt to mark or modify this.

Num 20:20

HT (לא תעבר)
 LXX (οὐ διελεύση) δι' ἐμοῦ

Sub ÷

Wit 2: G Syh

>

Wit 2: ^{Lat}cod 100 = MT

NonGr: Syh حلا

Notes: In 20:18, HT has **בִּי** after the verb **עבר**, and NUM matches the Hebrew with *δι' ἐμοῦ*. In the present verse, the same speaker repeats essentially the identical message, but HT leaves out **בִּי**. NUM adds *δι' ἐμοῦ* here, probably to harmonize with verse 18. Origen correctly places this under the obelus.

Num 20:23

HT (וְאֶל־מִשְׁחָה וְאֶל־אֲהֲרָן)
 LXX (καὶ Ἀαρών)

Sub ※ πρὸς

Wit 2: Syh = MT

Attr: ※ Syh] > rell

NonGr: Syh^L אלאא ※ | Syh^T אלאא ※ א

Notes: For the phrase **וְאֶל־מִשְׁחָה וְאֶל־אֲהֲרָן**, NUM never repeats the preposition before *Ἀαρών*. Origen adds *πρὸς* under the asterisk to account for the repeated

preposition (see the discussion under 19:1 on the treatment of repeated prepositions in NUM).

The asterisk in Syh^L includes the conjunction, which is probably incorrect since it appears in both Hebrew and Greek. This is consistent with the occasional tendency of Syh to misplace Aristarchian signs due to conglutinate structures. In addition, Syh^L omits the metobelus here. Unfortunately manuscript G, which is the only Greek manuscript with consistent Aristarchian signs, lacks the rest of chapter 20 and most of chapters 21-29. Thus, for these sections, Syh is the primary and usually the only witness to the signs.

Num 20:25

HT (הַר הַקָּדֹשׁ)
LXX (Ὠρ τὸ ὄρος) ἔναντι πάσης τῆς συναγωγῆς

Sub ÷

Wit 2: Syh

>

Wit 2: Arab = Compl MT

NonGr: Syh^L √ אֶל־אֵלֶּיךָ מִלְּפָנֶיךָ ÷ | Syh^T √ אֶל־אֵלֶּיךָ מִלְּפָנֶיךָ ÷ אֵלֶּיךָ ÷

Notes: The final words of 20:25 in NUM, ἔναντι πάσης τῆς συναγωγῆς, have no corresponding text in HT. This seems to be a harmonization with verse 27, where the entire end of the verse — Ὠρ τὸ ὄρος ἔναντι πάσης τῆς συναγωγῆς — appears again, only there it has support in the Hebrew. For the present verse, Origen placed the added text under the obelus, as witnessed by Syh. Syh^T has an extraneous obelus between the correct one and the metobelus, a phenomenon that occurs periodically in both Syh^L and Syh^T.

Num 20:26

HT □(הַשִּׁבְעִי)
LXX (ἔνδυσον)

Sub ※ + αὐτήν

Wit 2: O^(-G) 121 Co Syh = MT

Attr: * Syh] > rell

NonGr: Syh^L √ ~~ⲓⲛⲥ~~ * ⲁⲗⲗ | Syh^T √ ~~ⲓⲛ~~ * ⲁⲗⲗ

Notes: HT includes a plural pronominal suffix on **הַלְבַּשְׁתֶּם** (“you shall put *them* on”) referring to Aaron’s garments, but NUM has nothing corresponding to the suffix. Syh and the *O*-group witness to Origen adding the direct object αὐτήν under the asterisk to match the Hebrew (the Hebrew is masculine plural, but αὐτήν matches the feminine singular στολήν in NUM). Syh^T places the asterisk correctly before the suffix, while Syh^L has shifted the asterisk one letter to the right.

Num 20:28

HT מִשֶּׁה
LXX —

Sub * Μωσῆς

Wit 2: V ↓*O*^(-G)-82 Syh^{-G} = Compl MT Sam Tar^O

Attr: * Syh^{-G}] > rell

Var: Μωσῆς] Μωσῆς 58-426

NonGr: Syh ⲙⲱⲥⲉ

Notes: HT has the explicit subject “Moses” but NUM has no equivalent, probably because the subject is plain from verse 27. According to the witness of the entire *O*-group and Syh, Origen added the equivalent Μωσῆς under the asterisk,.

HT שֶׁ (אֶרְרָה)
LXX (Ααρων 2^o)

Sub * + ἐκεῖ

Wit 2: A M' V *O*^(-G) ↓*C*^{n-529 414} ↓*b*⁽⁻³¹⁴⁾ *d*⁻¹²⁵ *n s t* 527 619 *y*⁻³⁹² 55 319 424 624
646 = Ald MT

Attr: * Syh] > rell

Var: + ἐκεῖ] pr ἐκεῖ 551 *b*^{-19 (314)}

NonGr: Syh 𐤀𐤒𐤁𐤁 * 𐤀𐤓𐤏𐤕

Notes: HT adds the adverb 𐤏𐤓 to describe where Aaron died, but NUM omits it, possibly considering it to be redundant since the qualifier “on the top of the mountain” immediately follows. Origen added ἐκεῖ under the asterisk. This addition was copied by a large number of manuscripts and this likely indicates that it was adopted early in the transmission process.

Num 20:29

HT 𐤒𐤒
LXX ἀπελύθη

α' ἔδαπανήθη

Wit 1: 108 Syh

NonGr: Syh 𐤀𐤒𐤁𐤁

Notes: The word attributed to Aquila to render 𐤒𐤒 — δαπανάω — in the passive means “to be consumed,” “destroyed,” or “spent.” It is used by Aquila only in this verse, and this is the only evidence we have for how Aquila renders 𐤒𐤒. δαπανάω is not used in the LXX for any of the Hebrew books. It is used by Theodotion in his version of Bel 3 to describe spending food for an idol, and in Bel 21 to describe devouring food. The Syh note uses the word 𐤀𐤒𐤁𐤁 (Ethpe’el of 𐤀𐤒) which means “to perish” or “be dispersed,” and thus Syh supports the reading in 108. The data is limited, but the attribution to α' is possibly correct.

θ' ἔξέλιπεν

Wit 1: 108 344 ↓Syh

Attr: θ'] σ' Syh^L

NonGr: Syh 𐤀𐤒𐤁𐤁

Notes: According to two manuscripts, Theodotion uses ἐκλείπω to render 𐤒𐤒. Theodotion renders 𐤒𐤒 using ἐκλείπω in Job 13:19 (in addition, he uses ἐκλείπω to render 𐤕𐤕𐤁 in Deut 28:32, Job 11:20, 17:5, and 19:27, and 𐤏𐤓 in Ezek 24:10). Thus this attribution to Theodotion makes sense.

Syh^L attributes this reading to Symmachus, who also uses ἐκλείπω numerous times and in some of the same places as Theodotion (Deut 28:32, Job 17:5), including one time

to render גרע (Ps 87[88]:16). Although this marginal note could possibly come from Symmachus, there seems to be no reason to doubt the attributions in 108 and 344 to Theodotion.

Numbers 21

Num 21:1

HT הַכְּנַעֲנִי
LXX ὁ Χανανίς

οἱ λ' ὁ Χαναναῖος

Wit 1: 108 Syh

Wit 2: A 72-426 56*(vid)-129-664 n⁻⁵⁴ 527 Procop 856 ^{Lat}cod 100 Arab Arm^{ap}
Bo Sa^{10 12} = Compl

NonGr: ^{Lat}cod 100 *Channaneus* | Syh ܡܫܝܚܝܢ ܡܫܝܚܝܢ

Notes: NUM renders הַכְּנַעֲנִי with the proper name ὁ Χανανίς. The normal way to render הַכְּנַעֲנִי in the LXX is with the gentilic ὁ Χαναναῖος, including five times in NUM (13:2, 29, 14:25, 43, 45). Only three times in the LXX is the proper name ὁ Χανανίς used, and all three are in NUM (21:1, 3, 33:40). Wevers argues that the translator was aware that the king in question did not live in the territory of Canaan, and so he treated כְּנַעֲנִי as a proper name (NGTN 337).

As an alternative to NUM, a 108 and Syh note attributed to οἱ λ' gives the more usual gentilic ὁ Χαναναῖος. In Syh, the complete note reads, “those of οἱ λ': Canaanite (ܡܫܝܚܝܢ).” At 33:40, for הַכְּנַעֲנִי in HT, NUM has ὁ Χανανίς, and there Syh attributes ὁ Χαναναῖος to Aquila and Theodotion. Elsewhere, Aquila and possibly the other two translators also use Χαναναῖος to render כְּנַעֲנִי (α' in Job 40:30; οἱ γ' possibly in Exod 6:15). The present attribution to οἱ λ' is consistent with these examples, and thus, this reading is reasonable for any of the Three. The manuscript groups that pick up the modified rendering ὁ Χαναναῖος may reflect the influence of one of the Three, but they may also reflect NUM usage elsewhere.

HT יָשָׁב הַנֶּגֶב
LXX ὁ κατοικῶν κατὰ τὴν ἔρημον

{ ἄλλος } ὁ καθήμενος εἰς τὸν νότον

Wit 1: Euseb., Onomasticon

Notes: No other witnesses have this note. Field says that this note is “doubtful” as coming from ἄλλος, but is perhaps from Aquila. Wevers does not include this note in his second apparatus.

HT םִתְּרִיִּם (תְּרִיִּם)
LXX (ὄδὸν) Ἀθαρίμ

α' σ' τῶν κατασκόπων

Wit 1: ↓58 Eus III 1.10 ↓Syh

Attr: α' σ'] ἄλλοι Syh | > 58

NonGr: Syh כַּוְנֵי אֶמֶס כַּוְנֵי וְיָרִיבֵי

Notes: NUM transliterates םִתְּרִיִּם, rendering it “Atharim.” This place name appears only here in the OT and its actual location is unknown. From the present note, we can infer that the name was also understood as םִתְּרִיִּם (from the root תָּרַר), or “the spies,” perhaps referring to the route that the twelve spies (κατασκεψάμενοι) traveled in chapter 13 (see NGTN 337-38). Eusebius attributes the reading τῶν κατασκόπων to Aquila and Symmachus. The attribution to ἄλλοι in Syh comes from a note that reads, “Atharim, of spies, others translated it.”

The attribution to Aquila and Symmachus is possibly correct. Translating proper names is consistent with Symmachus (e.g., at 21:11 — see F-Pro 67-68). Aquila also occasionally translates place names (e.g., 21:19 — see REI-Pro 20). Evidence for the use of κατάσκοπος, however, is scanty for Aquila and Symmachus. Montfaucon attributes an instance of τῶν κατασκόπων to Aquila and Symmachus at Numbers 14:6, but he provides no other evidence (see HEXNUM1 under 14:6). Aquila uses the related verb κατασκοπέω for תָּרַר in Deuteronomy 1:33 (as does Theodotion in Job 39:8). Hatch and Redpath lists οἱ λ' readings for κατασκοπέω (or κατασκέπτομαι) at Judges 1:23 and 1 Chronicles 17:17. Thus, the attributions to α' and σ' are possibly correct.

HT יְשֻׁבָּ
LXX κατεπρονόμυσαν

⟨ο'⟩ κατεπρονόμυσεν

Wit 1: 344

Wit 2: $O^{-(G) 58}$ -29-381' 44 129* 346^c 619* 318 319^{Lat} cod 100 Arm Syh = MT
Sam Tar^O

NonGr: ^{Lat}cod 100 *obtenuit* | Syh 𐤀𐤃𐤁

Notes: HT has singular 𐤁𐤏𐤕𐤁 and follows this with another singular 𐤁𐤏𐤕𐤁 (‘‘he took captive’’). NUM renders the first verb as singular but for the second verb, it shifts to the plural κατεπρονόμεισαν. An unattributed note from *s*-group manuscript 344 changes the this to third singular κατεπρονόμεισεν which conforms to the Hebrew, and many manuscripts match this, including the *O*-group and Syh. This is probably the reading of the *o*' text (see NGTN 338).

Num 21:2

HT 𐤀𐤁𐤏𐤕𐤁 𐤁𐤏𐤕𐤁
LXX 𐤀𐤁𐤏𐤕𐤁 𐤁𐤏𐤕𐤁

o' 𐤀𐤁𐤏𐤕𐤁 𐤁𐤏𐤕𐤁

Wit 1: 344

Wit 2: $\downarrow O^{-(G)}$ Syh

Var: παραδιδούς] παραδούς 376

NonGr: Syh 𐤀𐤁𐤏𐤕𐤁, 𐤀𐤁𐤏𐤕𐤁 𐤀𐤁𐤏𐤕𐤁 𐤀𐤁𐤏𐤕𐤁

Notes: The marginal note attributed to *o*' indicates two changes that Origen makes to NUM conform to HT. First, he omits $\mu\omicron\iota$ which has no equivalent in HT, and second he adds παραδιδούς, using a participle to match the infinitive absolute that NUM does not render. NUM renders inconsistently when HT has an infinite absolute preceding a cognate finite verb. One way NUM handles this is by using a participle followed by a cognate (or near cognate) finite verb, for example in 12:14, 13:30, 23:25, 30:7, 13, and 16. Another way is to use a dative noun followed by cognate (or near cognate) finite verb, as in 14:18, 15:31, 35, 18:15, 22:30, 23:25, 26:65, 35:16, 17, 18, 21, 26, 31, and 35:26. More rarely, NUM uses a cognate adverb with finite verb as in 22:17, or a periphrastic construction in 22:38. A final option is not to translate the infinitive absolute and to use a single Greek verb, as in 21:2, 37, 24:11, 27:7. For information on Hebrew infinitive absolutes paired with finite verbs, see GKC §113 and JM §123.

The witness of the *O*-group provides solid evidence for the attribution to *o*' in 344. *O*-group manuscript 376 reflects the *o*' text except for having the aorist participle

παραδούς instead of the present participle. Syh translates Origen's cognate participle using a cognate infinitive absolute, taking its cue from the Peshitta for this verse.

α' ἐάν διδοὺς δῶς σὺν τὸν
λαόν

Wit I: 344

Notes: This 344 marginal reading attributed to Aquila is typical of him. He normally uses δίδωμι to render יָתַן (over 70 times) as in this verse (he uses παραδίδωμι once in Jer 39[32]:4). Here, like Origen, Aquila reflects the Hebrew infinitive absolute and cognate finite verb with a participle before the cognate finite verb. For the Hebrew infinitive absolute and cognate verb construction, Aquila normally renders the infinitive absolute with either a participle (e.g., Num 30:13, 16, Isa 56:3, 61:10, Jer 13:17, 28[51]:58, Jer 39[32]:4, 46[39]:18, Hab 2:3), or a dative noun (e.g., Lev 13:7, Deut 31:29, Isa 59:11, Jer 6:9, 29:13[49:12], 51[44]:29). It is also common for Aquila to use a cognate pair (or close approximation) to represent a Hebrew cognate pair, as in every example given above (also e.g., Gen 28:22, Num 3:7, 16:13, 21:2, Deut 7:23, 11:22 — see SITP 228-29). Finally, characteristic of Aquila's literal translation technique, and unique to him among the Three, is his use of σύν to render the direct object marker יָתַן.

σ' ἐάν δῶς τὸν λαόν

Wit I: 344

Notes: This note, attributed by 344 to σ', avoids Aquila's literalistic rendering of the infinitive absolute plus finite verb, but matches his use of δίδωμι to render יָתַן instead of παραδίδωμι in NUM. Salvesen speculates that perhaps Symmachus avoided παραδίδωμι so as not to ascribe to God the possibly negative connotation of betrayal (see SITP 128).

Unlike Theodotion and Aquila, Symmachus does not have a standard way of translating Hebrew infinitive absolute with cognate finite verbs. When the infinitive absolute precedes the verb, Symmachus may leave the infinitive untranslated, as in this verse and in Exodus 19:13. In other instances, he uses a cognate accusative noun (e.g., Deut 7:23) or a cognate dative noun with finite verb (e.g., Num 30:13, 16).

In cases where the infinitive absolute is postpositive to the cognate finite verb, Symmachus may construe it as providing emphasis, as in Numbers 16:13. In Deuteronomy 11:22, where the infinitive absolute is prepositive, Symmachus is sensitive to the context and correctly construes the Hebrew as speaking of continuous action. These examples demonstrate that Symmachus did not follow stereotypical formulas for translating these types of cognate verb pairs (see SITP 228-29).

θ' ἐάν παραδόσει (-δωση cod) παραδῶς τὸν λαόν

Wit 1: 344

Notes: A note attributed to θ' employs παραδίδομι like NUM, and reflects the infinite absolute, but uses a dative noun rather than a participle. This is acceptable Greek, and a common way among all the translators to render the infinitive absolute when paired with a cognate verb. Theodotion commonly uses cognate pairs (or close approximations) to render cognate pairs (e.g., Num 3:7, 30:13, 16, Deut 7:23, 11:22). Thus, this attribution is probably correct.

HT בְּיָדֵי
LXX ὑποχείριον

⟨ο'⟩ ὑπὸ χεῖρα μοι

Wit 1: 344

Wit 2: O^{-(G) 376} Lat^{cod 100} Syh = MT

NonGr: Lat^{cod 100} *in manu mea* | Syh בְּיָדֵי מִנְיָא

Notes: The O-group (minus 58), Syh, and Lat^{cod 100} all bear witness to an unattributed reading in manuscript 344 that renders בְּיָדֵי using the expression ὑπὸ χεῖρα μοι instead of ὑποχείριον in NUM. This appears to reflect Origen's work in two ways. First, although in some contexts ὑποχείριος is close in meaning to ὑπὸ χεῖρα, the latter corresponds more quantitatively to HT. One would expect such a rendering from Aquila or Theodotion, who may have influenced Origen, or Origen may have introduced the change himself. Second, the addition of the pronoun μοι matches the Hebrew pronominal suffix which NUM does not render. The pronoun may originally have been under the asterisk.

HT (הַחֲרַמְתִּי אֶת־עָרֵיהֶם)
LXX (ἀναθεματιῶ) αὐτὸν καὶ (τὰς πόλεις αὐτοῦ)

Sub ÷

Wit 2: Syh^L

>

Wit 2: ^{Lat}codd 91 92 94—96 = MT

NonGr: Syh^L ܡܠܝܟܐ ܕܥܝܪܐܢܐ ܕܡܘܨܪܐ

Notes: HT says, “I will devote their cities to destruction.” NUM adds a direct object and a conjunction — αὐτὸν καὶ — which gives, “I will devote *him and* his cities to destruction.” One would expect an obelus to mark αὐτὸν καὶ.

Syh^L has an obelus, but it is incorrectly placed. Here, the material to be obelized is split between a pronominal suffix on one word and a conjunction on the following word, a situation which Syh incorrectly represents due to conglutinate structures in Syriac. In Syh^L the obelus is placed around ܡܠܟܝܢܐ (“and cities”), thus including the equivalent of καὶ τὰς πόλεις. Since τὰς πόλεις is matched by HT, only καὶ is correct. In addition, Syh^L does not obelize the suffix on the previous word that corresponds to the direct object αὐτὸν. Origen probably originally placed the obelus and metobelus around αὐτὸν καὶ, and the Syriac translator or a later copyist misplaced the signs. Syh^T has the same text but without the obelus.

Num 21:3

HT יְהוָה
LXX κύριον

Sub ∼ ΠΙΠΙ

Wit 1: Syh^{Lmg}

Wit 2: Syh^{Ltxt}

NonGr: Syh^{Ltxt} ܡܠܟܝܢܐ | Syh^{Lmg} ܡܠܟܝܢܐ

Notes: Syh^L uses a lemnisk with the word ܡܠܟܝܢܐ to point to a marginal note that reads ܡܠܟܝܢܐ, a word which resulted from a scribal misreading of the tetragrammaton. See the discussion under 20:16.

HT כְּנַעֲנִי
LXX Χαναανί

⟨ο'⟩ χαναανίον

Wit 2: 72-426-*ol* 53'-129 ↓*n* 527-619 ^{Lat}cod 100 Arm Sa^{10 12} Syh = Ald Compl
MT

Var: χαναναίον] χαναναί 458

NonGr: ^{Lat}cod 100 *Channaneum* | Syh ܟܢܢܢܐ

Notes: Many hexaplaric and other manuscripts witness to a modification of the proper name Χανανίν to the gentilic χαναναίον. This change may have originated with Origen who frequently corrects the spelling of proper names without noting the changes with Aristarchian signs (see THGN 59-61). It is witnessed by *O*-group manuscript 426. This is the same change that a οί λ' note makes in 21:1 (see the discussion there) and Origen may have been influenced by one of the Three.

HT —
LXX ὑποχέριον αὐτοῦ

Sub ÷

Wit 2: Syh

>

Wit 2: ↓Bo = MT Tar^O

Var: ὑποχέριον αὐτοῦ] αὐτοῦ Bo

NonGr: Syh ܟܠ ܟܢܢܢܐ ܕܡܘܨܝ

Notes: Syh witnesses to an Origenic obelus which correctly marks ὑποχέριον αὐτοῦ in NUM as having no counterpart in HT. This phrase was probably added through the influence of ὑποχέριον in a similar context in the previous verse. The Boharic lacks the equivalent of ὑποχέριον and can be considered a negative witness to the obelus, although Bo retains the possessive pronoun.

HT ܟܢܢܢܐ
LXX ἔπεκάλεσαν

⟨οί λ'⟩ ἔπεκάλεσε(ν)

Wit 1: 85' 321' 344

Wit 2: A 343 68'-120' 799 (sed hab Ald)

Notes: This is the only time in NUM that אָק, when used in the context of naming, is rendered using ἐπικαλέω. Elsewhere when used for naming, אָק is rendered by the simplex form καλέω (11:3, 34[2x]) or ἐπονομάζω (13:16, 24, 32:38[3x], 32:41, 42). In the present verse, NUM renders the Hebrew singular with the indefinite plural ἐπεκάλεσαν: “they called the name of the place Hormah” (see NGTN 340). Five *s*-group manuscripts have an unattributed note that modifies the third person plural to third person singular, which matches HT. No hexaplaric manuscripts bear witness to this change, and so it probably does not represent the o' text. But the note could originate from any of the Three. Aquila uses ἐπικαλέω for אָק in the context of naming in Psalm 60[61]:3, and 85[86]:7. Symmachus does so in Psalm 55[56]:10, 60[61]:3, 65[66]:17, and Isaiah 63:19, as does Theodotion in Daniel(TH) 9:18, 19 and 10:1. Aquila in particular would be expected to match the Hebrew singular, and Symmachus and Theodotion could do so as well.

Num 21:5

HT	(וַיִּדְבֹּר הָעָם בְּאֵלֵהֶם וּבְמִשְׁפָּחָם)
LXX	(καὶ κατελάλει ὁ λαὸς πρὸς τὸν θεὸν καὶ κατὰ Μωυσῆν) λέγοντες

Sub ÷

Wit 2: Syh^L = MT

NonGr: Syh^L אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ

Notes: Syh witnesses to an obelus for λέγοντες which has no counterpart in HT. As discussed under the asterisk for 20:3, Origen is inconsistent in his use of Aristarchian signs in treating the common occurrences of אָמַר and their correspondence (or lack thereof) with participles of λέγω in NUM. Syh^T has the text but without the obelus.

HT	הִצִּיחַ
LXX	προσώχθισεν

α' σικχαίνει

Wit 1: M ↓C'' C''^{cat} ↓85'-↓321'-↓344 ↓18 = Sixt

Var: σικχαίνει] συγκ. 18; συγχ. aut σιγγχ. C^o; σηκχ 344; εκχε^v 130; ἐκχαίνει 85-321'

α' ἐσικχάνθη

Wit I: ↓58 54^{txt}-↓458* ↓458^c

Attr: α'] > 58 458

Var: lemma] ἐσησχ. 458*; ἐσισχ. 458^c

Notes: The attribution of the verb σικχαίνω to Aquila for פִּזְקָה in HT is probably genuine, as Aquila also uses this verb to render פִּזְקָה in Genesis 27:46, Exodus 1:12, and Isaiah 7:16. Little support exists for the 85-321' variant ἐκχαίνει (“grin, scoff at”). This verb (a form of ἐγγάσκω) is not attested for Aquila. It is used once in the LXX at 1 Esdras 4:19.

Two different traditions exist for this Aquila reading, one is the present σικχαίνει and the other is the aorist ἐσικχάνθη. Because פִּזְקָה is perfect tense, Wevers argues that the aorist is a better reading (NGTN 342), presumably because of Aquila's tendency to use the aorist to render the Hebrew perfect. Reider notes that generally, Aquila renders the Hebrew perfect with the aorist (REI-Pro 42-44), and so Wevers' conclusion is well founded. Aquila does occasionally use the Greek present for the Hebrew perfect in situations where the context fits (e.g., ἐξέρχονται for יֵצְאוּ in Job 24:5). In the context of the present verse, the people say “we loathe this insubstantial food,” which includes the present situation, even if it also represents a settled condition that has continued from the past. So the present tense is also possible here.

σ' ἐνεκάκησεν

Wit I: ↓M ↓58 C^o cat 54^{txt}-↓458 85-↓130-321'-344 18 Syh^L = Sixt

Attr: σ'] > 58 458 130

Var: ἐνεκάκησεν] ἐνεκάκισεν M

NonGr: Syh^L אִי חָסַד אִי

Notes: Many witnesses attribute the reading ἐνεκάκησεν to σ'. Symmachus is attested as using ἐγκακέω to render פִּזְקָה in Genesis 27:46 and Isaiah 7:16. Thus, the attribution is suitable. According to Salvesen, the meaning “grow weary” is late (from the NT and onward), developing from the sense “neglect, omit to do” (SITP 247, 252).

HT קִלְקַל
LXX τῷ διακένῳ

οἱ λ' κούφῳ

Wit 1: M' ↓58 707 85'-321'-344 ↓128

Wit 2: ↓767

Attr: οἱ λ'] > 58 128

Var: κούφῳ] pr τῷ 58; pr τῷ διακένῳ 767; τῷ κουφατάτῳ 128

Notes: The Hebrew word קִלְקַל is a *hapax legomenon* whose meaning, though disputed, is clearly negative, in keeping with the people's attitude toward the manna. NUM translates using διάκενος (“empty, hollow, vain”). A marginal note attributed to οἱ λ' substitutes the word κούφῳ (“light, unsubstantial, vain”). Since קִלְקַל is unique to this verse, obviously no pattern of translation can be determined. Each of the Three is credited with using κοῦφος for the related word קל in Jeremiah 2:23, as is οἱ λ' at Isaiah 18:2. In addition, Nobilius indicates that Theodotion renders the verb קלל using κοῦφος in Proverbs 14:6, although there are no other witnesses. In conclusion, this rendering could come from any of the Three.

HT קִלְקַל
LXX (τῷ διακένῳ) τούτῳ

Sub ~ <÷> τούτῳ

Wit 2: Syh^L

>

Wit 2: B 29-426-707* 16-46 71-509 68'-120' Arab Arm Sa (sed hab Ald Sixt) =
Ra MT Sam

NonGr: Syh^L 𐤀𐤌

Notes: NUM adds τούτῳ which has no match in the Hebrew. One would expect an obelus here, but Syh^L uses a sign resembling a lemnisk (like the sign used for the ΠΠΠ readings — see under 20:16), but without the surrounding dots (~). The sign clearly

functions like an obelus in this verse. Many manuscripts witness negatively to the obelus. Syh^T has the text but no sign.

Num 21:7

HT יִמְרָאנוּ כִּי
LXX ἔλεγον ὅτι ἡμαρτήκαμεν ὅτι

ο' σ' θ' ἔλεγον ἡμάρτομεν ὅτι

Wit 1: 344

Wit 2: V O^{-(G)}58 n⁻¹²⁷ 30^{Lat}cod 100 Aeth Arm Syh = MT

NonGr: ^{Lat}cod 100 *dicens. Peccaui*mus, *quod* | Syh אֵלֵינוּ אָמַרְנוּ כִּי

Notes: NUM adds ὅτι as a marker of direct discourse. Although this is standard Greek, it is the only instance in NUM where ὅτι is used in this way, and HT has nothing corresponding to it. A note attributed by 344 to ο', σ', and θ' drops the first ὅτι to match the Hebrew. The note also uses the aorist ἡμάρτομεν instead of the perfect (ἡμαρτήκαμεν) in NUM. In order to evaluate the distribution of these two changes — (1) inclusion or omission of the first ὅτι, and (2) perfect or aorist — the manuscript evidence (with minor variants not noted) is presented below.

ἔλεγον ὅτι ἡμαρτήκαμεν ὅτι A F M' 58 oI^{-381'} 414 b⁽⁻³¹⁴⁾ f^{-53'} 129 s⁻³⁰ y⁻³⁹² 59 319
424 624 799

ἔλεγον ὅτι ἡμάρτομεν ὅτι B 381' C^{''-414} d⁻⁴⁴ 53'-129 127 t x⁻⁶¹⁹ 392 55

ἔλεγον ἡμαρτήκαμεν ὅτι 44 619 z 646 = MT

ἔλεγον ἡμάρτομεν ὅτι V O^{-(G)}58 n⁻¹²⁷ 30^{Lat}cod 100 Aeth Arm Syh = MT

Irrespective of the tense of the verb, those witnesses that lack the first ὅτι conform to HT which has no equivalent. The ο' note, supported by 2 of three O-group manuscripts, implies that Origen omitted the first ὅτι to correct the text, perhaps without using an obelus. The more difficult question is the degree of influence of the ο' text on later manuscripts. The O-group and Syh would be understandably influenced by the ο' text. On the other hand, other manuscripts may have been independently influenced by the more typical NUM pattern.

A second issue regards the tense of ἀμαρτάνω. The ο' text appears to have used the aorist. Wevers considers the perfect ἡμαρτήκαμεν to be original to NUM, first because of its manuscript support (e.g., A, F, M), and second because it is “contextually

more exact” (NGTN 343). His second reason is open to question since NUM uses both the perfect (22:34), the aorist (12:11, 14:40) and the future (32:23) to render the perfect of אָזַח in very similar contexts. If the perfect is original, then Origen may have changed it to aorist. But given the wide manuscript support for the aorist (e.g., B and V), another possibility is that Origen selected it from one of the exemplars available to him.

According to the 344 note, Symmachus and Theodotion match the ο’ text by dropping ὅτι and changing the verb to aorist. Dropping ὅτι makes good sense for these translators, as this conforms to the Hebrew. Using the aorist is also reasonable given that aorist is a standard rendering for the Hebrew perfect.

HT	אָזַח
LXX	ἡμαρτήκαμεν

α’ ἡμαρτήκαμεν

Wit 1: 344^{txt}

Wit 2: A F M’ ↓58 oI^{-381’} 414 b⁽⁻³¹⁴⁾ f^{-53’ 129} s⁻³⁰ 619 y⁻³⁹² z 59 319 424 624 646
799

Var: ἡμαρτήκαμεν] ἡμαρτόκαμεν 58

Notes: According to 344^{txt}, Aquila uses the perfect ἡμαρτήκαμεν for אָזַח in HT, in line with NUM. Although Aquila typically renders the Hebrew perfect using the aorist (see REI-Pro 42-44), he does use the Greek perfect occasionally (Gen 1:29, Exod 7:1, Jer 18:12). So although this reading reflects a less common choice, no reason exists to doubt its genuineness.

HT	—
LXX	πρὸς κύριον 2°

Sub ÷

Wit 2: Syh

>

Wit 2: Cyr II 637 Arab = Compl MT

NonGr: Syh ܐܘܢ ܕܐܠ

Notes: HT contains the people’s request to Moses to pray for them “to the Lord.” The end of the verse reports that Moses prayed, and without Hebrew support, NUM goes on to say that Moses prayed “to the Lord” (πρὸς κύριον), reflecting the earlier request from the people. The obelus indicates this addition.

HT	יהוה
LXX	κυρίου

Sub ∼ ΠΠΠ

Wit 1: Syh^{Lmg}

Wit 2: Syh^{Ltxt}

NonGr: Syh^{Ltxt} יהוה | Syh^{Lmg} חפח

Notes: This entry is for the first of three lemnisks in Syh^L for 21:7 — each lemnisk is located in the text over an instance of the word יהוה. The margin of Syh^L contains two lemnisks each indicating the word חפח (which resulted from a scribal misreading of the tetragrammaton). Normally, one lemnisk in the text corresponds to one lemnisk in the margin, so one marginal occurrence of lemnisk plus חפח is missing. Because of the redundancy, one may simply have been omitted by a copyist. For more on the lemnisk and ΠΠΠ readings, see the discussion under 20:16.

HT	יהוה
LXX	κύριον 1 ^o

Sub ∼ ΠΠΠ

Wit 1: Syh^{Lmg}

Wit 2: Syh^{Ltxt}

NonGr: Syh^{Ltxt} יהוה | Syh^{Lmg} חפח

Notes: This entry is for the second Syh^L lemnisk in 21:7 over the second instance of יהוה. One of the marginal חפח readings has been omitted, but the intent of the lemnisk is clearly to relate this occurrence of יהוה with חפח in the margin. See the discussion above, and for more on the lemnisk and ΠΠΠ readings, see 20:16.

HT	יהוה
----	------

LXX κύριον 2°

Sub ∼ ΠΙΠΙ

Wit 1: Syh^{L mg}Wit 2: Syh^{L txt}NonGr: Syh^{txt} 𐤀𐤌𐤁 | Syh^{L mg} 𐤀𐤌𐤁

Notes: This entry is for the third Syh^L lemnisk for 21:7 over the third instance of 𐤀𐤌𐤁. One of the marginal 𐤀𐤌𐤁 readings has been omitted, but the intent of the lemnisk is clearly to relate this occurrence of 𐤀𐤌𐤁 with 𐤀𐤌𐤁 in the margin. For more on the lemnisk and ΠΙΠΙ readings, see the discussion under 20:16.

Num 21:8

HT (שָׂרָף)
LXX (ὄφιν)

Sub ∼ <÷> χαλκοῦν

Wit 2: Syh

>

Wit 2: A B F V 426-ol^{r-82} C^{r-46c} 56* s x⁻⁵²⁷ y⁻³¹⁸ z 59 319 424 624 646 = MT

NonGr: Syh 𐤀𐤌𐤁 ~

Notes: In HT, Moses is instructed to make a שָׂרָף (a kind of flying snake). The Hebrew root refers to something burning, and could refer to the burning pain or red appearance of the bite of this snake. NUM renders this ὄφιν, and many Greek manuscripts have added the word χαλκοῦν (“bronze”) which was apparently copied from the next verse, where the phrase ὄφιν χαλκοῦν occurs (see NGTN 343-44). Origen obelized χαλκοῦν in the present verse, which although probably not in the original LXX, was present in his text. As in 21:5, Syh uses a lemnisk-like sign (∼) rather than the expected obelus, although the sign functions like an obelus.

HT (על)־גִּס

LXX (ἐπι) σημείου

σ' ὕψους

Wit 1: M ↓458 ↓58 ↓85'-↓321' ↓416 ↓Syh

Wit 2: ↓75

Attr: σ'] absc Syh^T; > 458 58 85'-321' 416 | ὕψους] + σημείου 75

NonGr: Syh ܘܨܝܐ

Notes: For 𐤔𐤍 in HT, M and Syh^L have the reading ὕψους (“height”) attributed to Symmachus instead of σημείου in NUM. Syh^T has the same index in the text as Syh^L and the marginal note is the same, but Syh^T is missing the attribution due to manuscript damage.

Symmachus has ὕψος attributed to him as a rendering of 𐤔𐤍 only in the present verse and in verse 9. He does use ὕψος many other times to render words that indicate height or a high place (the two Hebrew words he primarily renders as ὕψος are (1) מַרְוֶה in Ps 70[71]:19, 72[73]:8, 74[75]:6, Eccl 10:6, Is 32:15, Jer 38[31]:12; and (2) קִוְיָה in Jer 52:21). In HT for the present verse, Moses is told to place a bronze serpent on a “standard” (𐤔𐤍) which presumably had to be high so that the people could look at it and be cured. While NUM uses a more literal rendering of 𐤔𐤍, giving the sense of “sign” or “standard,” the σ' note renders it in this verse and the next using ὕψους to give the sense of the relatively high position of the bronze serpent. This type of contextual translation fits Symmachus.

Rather than making a substitution, manuscript 75 has inserted ὕψους before σημείου, but this is possibly a witness to the Symmachus reading.

⟨θ'⟩ σημείον· ἐν σημείῳ

Wit 1: 58

Notes: O-group manuscript 58 has a second unattributed marginal note in addition to the one that matches the Symmachus reading (covered above). The present note applies to the same text in NUM and reads σημείον· ἐν σημείῳ. The note could possibly be from Theodotion who tends to agree with NUM, and who uses the related word σύσσημον for 𐤔𐤍 in Isaiah 30:17. If σημείον is in the accusative case, then Theodotion could have used ἐπι as the preceding preposition.

The reason for the added note ἐν σημείῳ is not clear, particularly because the preposition ἐν is not a normal equivalent for ַעַל. If ἐν is being used in an instrumental

sense, the note could conceivably be a scribal gloss explaining that the bronze serpent was to be set up “by means of” a standard. This, however, is speculation.

HT —
LXX ἐὰν δάκη ὄφις ἄνθρωπον

Sub ÷ ÷ ἐὰν δάκη ὄφις ἄνθρωπον ✓

Wit 2: Syh

>

Wit 2: 426^{Lat}PsAmbr *Mans* 35 = MT

NonGr: Syh^L ✓ 𐤀𐤓𐤓𐤓 ÷ 𐤀𐤓𐤓 𐤁𐤓𐤓 𐤀𐤓𐤓 | Syh^T ✓ 𐤀𐤓𐤓 𐤁𐤓 𐤀𐤓𐤓 𐤁𐤓𐤓

Notes: HT reads, “And it will be that everyone who is bitten and looks at it (the bronze serpent) shall live.” NUM matches this, but in addition has inserted the phrase ἐὰν δάκη ὄφις ἄνθρωπον before πᾶς ὁ δεδηγμένος (“everyone who is bitten”). NUM may have added this through influence from the next verse, which has the phrase ὅταν ἔδακνεν ὄφις ἄνθρωπον. Syh^L has an obelus and metobelus marking the last word in the phrase, although that word has been copied incorrectly. For 𐤀𐤓𐤓 𐤁𐤓 (“man”) in Syh^T, Syh^L has substituted the word 𐤀𐤓𐤓 (“bronze”). This is clearly an error — the phrase “if the serpent bites bronze” makes no sense. Three factors are possibly at work. First, both the correct words (𐤀𐤓𐤓 𐤁𐤓) and the incorrect word (𐤀𐤓𐤓) are preceded by 𐤀𐤓𐤓 (“serpent”). Second, the two-word phrase beginning with 𐤀𐤓𐤓 in Syh^L is 𐤀𐤓𐤓 𐤀𐤓𐤓 (“serpent of bronze”), and the identical phrase appears in the text two lines directly above. Third, the end of the word 𐤀𐤓𐤓 is identical to the end of the correct 𐤀𐤓𐤓. The Syh^L copyist may have seen the similar phrase 𐤀𐤓𐤓 𐤀𐤓𐤓 immediately above where he was writing, and mistakenly replicated that phrase instead of the correct 𐤀𐤓𐤓 𐤁𐤓.

If corrected, the obelus in Syh^L comes before the equivalent of ἄνθρωπον. It is not clear why Syh^L obelizes only the last word of the entire added Greek phrase. Although Syh^L occasionally misplaces obeli, usually the obelus is dislocated by one word, while this is a three-word displacement. Syh^T has placed a metobelus in the correct place but it has no obelus at the beginning of the phrase. Manuscript 426 from the *O*-group and one Latin text bear negative witness to the absence of the entire phrase, and this provides evidence that the original obelus marked ἐὰν δάκη ὄφις ἄνθρωπον. Field agrees with this assessment.

Num 21:9

HT 𐤁𐤓

LXX σημείου

σ' ὕψους

Wit 1: 54^{txt}

Notes: Manuscript 54 indicates that Symmachus has rendered טָנַּ in HT using ὕψους, as he did in the previous verse. As in verse 8, the attribution makes sense for Symmachus (see the discussion there).

HT טָנַּ
LXX ἐπέβλεψεν

ο' θ' ἐπέβλεπεν

Wit 1: 344

Wit 2: 15-376 ↓72 53' ↓126 55 Aeth Arm Co Syh = Compl

Var: ἐπέβλεπεν] ἔβλεπεν 72 126

NonGr: Syh ܩܘܡ ܝܪܘܘ

α' σ' ἐπέβλεψεν

Wit 1: 344^{txt}

Wit 2: A B F M' V O^h-(G) 376 15 72 C^o b⁽⁻³¹⁴⁾ d f^{53'} n s t x y z⁻¹²⁶ 59 319 424 624 646

Notes: HT uses the Hiphil perfect of טָנַּ to say that everyone who “looked upon” the bronze serpent lived. NUM uses ἐπιβλέπω to render טָנַּ only in this verse, using ὀράω in 12:8, and a circumlocution in 23:21. Here, NUM renders טָנַּ with the aorist ἐπέβλεψεν and *s*-group manuscript 344 also attributes this reading to Aquila and Symmachus. These attributions make good sense. Aquila uses ἐπιβλέπω to render טָנַּ elsewhere (e.g., Is 63:15). Also, Aquila’s use of the aorist here is characteristic — he normally translates the Hebrew perfect using the aorist, although on occasion he uses the imperfect (REI-Pro 42-43). Symmachus also renders טָנַּ using ἐπιβλέπω in Isaiah 63:15, and no reason exists that Symmachus would not use the aorist here.

The *s*-group text agrees with the aorist in NUM, but 344 attributes the imperfect ἐπέβλεπεν to the ο' text. The difference in meaning from the aorist is not significant, the

imperfect perhaps expressing the ongoing nature of the people looking at the serpent. The hexaplaric witnesses are mixed. Most of the hexaplaric manuscripts, including *O*-group manuscripts 58 and 426, have the aorist. 376, the other available *O*-group manuscript, has imperfect, and according to Wevers' critical apparatus this is reflected by Syh. Presumably this is because Syh uses an active participle, which in Syriac is regularly used to express continuous action. Thus the 344 *o'* attribution is possibly correct.

344 also attributes to *θ'* the imperfect ἐπέβλεπεν, which agrees with NUM. Theodotion uses ἐπιβλέπω to render נבט elsewhere (Jonah 2:5, Zech 12:10). Thus, the attribution is suitable.

Num 21:11

HT בְּעֵי הַעֲבָרִים
LXX ἐν Ἀχελγαὶ (ἐκ τοῦ πέραν)

ο' ἐν Ἀχελγαὶ ἐκ τοῦ πέραν (ὅ
 ἐστὶν ἐν ἐποικίαις Ἑβραίων)

Wit 1: ↓85'-↓321'-↓344

Wit 2: A F^b M^{txt} O^{'-(G)} 82 426 ↓C^{'-52' 417 528} ↓56'-129 ↓s⁻³⁴³ ↓x y⁻³⁹² z^{-669*} 55 59
424 624 646 ↓799 ↓Sa⁴ ↓^{Lat} Aug *Loc in hept IV 74*

Var: Ἀχελγαί] Ἀκαλ. 130 56' s⁻³⁴³ ^{Lat} Aug *Loc in hept IV 74* = Sixt; Ἀκαλχ.
C^{'-52' 417 528}; Ἀκελγε 799; Ἀκαλγαει 509 Sa⁴ | ἐποικίαις] -κειαις 344;
-κίας 346

NonGr: ^{Lat} Aug *Loc in hept IV 74 in Acalgai trans in heremo*

Notes: A note attributed to Origen in several *s*-group manuscripts contains two parts — the first gives the actual *o'* reading (“in Ἀχελγαὶ on the other side”) and the second (shown in parentheses above) is an explanatory note about the town: ὅ ἐστὶν ἐν ἐποικίαις Ἑβραίων (“which is among the settlements of the Hebrews”). According to Wevers, contrary to his critical text, the evidence points to an original NUM translation of ἐν Ἀχελ Γαὶ ἐκ τοῦ πέραν for the somewhat cryptic Hebrew expression בְּעֵי הַעֲבָרִים (NGTN 345). His critical text combines Ἀχελ Γαὶ into one word — Ἀχελγαί, and so he is suggesting an amendment. The name בְּעֵי הַעֲבָרִים occurs in the same Hebrew phrase at 33:44, but there NUM translates the phrase Γαὶ ἐν τῷ πέραν; that is, it is lacking the initial Ἀχελ. Wevers speculates that the original Hebrew for the present verse began with נחל and this is supported by Syh. Thus Ἀχελ may have been derived from נחל, and if so, the original was two words: Ἀχελ Γαί. In the text families many

variants occur, indicating that the Greek speaking scribes did not know what this word meant.

For **בְּעֵי הַעֲבָרִים**, the *s*-group texts have a slight variant on NUM with ἐν Ἀκαλαί τῶ (or τὸ) πέραν. The *s*-group note attributed to *o'* agrees with NUM, having ἐν Ἀχελγαί ἐκ τοῦ πέραν. That this the *o'* text reading is likely given that it agrees with most of the hexaplaric witnesses. The one possible exception is indicated by *O*-group manuscript 426 which for **עֵי** has Ἀλή; this is closer to the Hebrew, and possibly represents the original *o'* text version of this name. As for the added phrase ὁ ἔστιν ἐν ἐπιοικίαις Ἑβραίων, it has no equivalent in the Hebrew, and no manuscripts provide any witness to it. Field takes the additional text to be the work of a scholiast, and he is probably correct.

σ' ἐν τοῖς βουνοῖς

Wit 1: Eus III 1.10

Notes: Eusebius attributes to σ' the translation ἐν τοῖς βουνοῖς for **בְּעֵי**. Symmachus has a tendency to translate place names, as seen in 21:1, 8, and 19 (see REI-Pro 20, F-Pro 67-68). Although Symmachus uses βουνός to render **גְּבֻעָה** (e.g., Deut 12:2, Mic 6:1, Isa 30:17, 40:12, Jer 29:17 [49:16]), and **בְּמֹת** in Numbers 21:19 (retroverted from Syriac), it is not clear why he would render **עֵי** with this word. The Hebrew **עַי** (with its plural forms **עַיִם** in Ps 79:1 [MT] and **עַיִן** in Mic 3:12) means “heap of ruins” (also Mic 1:6, Jer 33[26]:18). Although the next word **עַבְרִים** can have several translations (“passing over” in 33:51, 35:10; “transgressing” in 14:41; or “Hebrews” e.g., in Exod 2:13), in 33:47, Symmachus renders the name **הַעֲבָרִים** with τῶν διαβασέων (“passage” or “crossing over” — retroverted from the Syriac). Conceivably, he could have been reading the combined phrase **עֵי הַעֲבָרִים** as something like “ruinous heaps of passage.” Thus he approximated **עֵי** with “hills,” construing the phrase **הַעֲבָרִים עֵי** to mean “(desolate) hills of crossing over.” This contextual translation fits Symmachus as evidenced by his rendering **בְּעֵי** with ἐν τοῖς ὑψηλοῖς in 33:44.

HT fin
LXX fin

Sam^{sec} + καὶ εἶπεν κύριος (ΠΙΠΙ Syh)
πρὸς Μωυσῆν· μὴ ἐχθραίνετε
τοῖς Μωαβίταις, καὶ μὴ

At this point in Numbers, Israel has just arrived at the border of Moab. The passage from Deuteronomy 2:9 fits here, as it recounts God's statement that he will not give any of the land of Moab to the Israelites because it is the inheritance of the sons of Lot.

Num 21:12

HT	מִשָּׁם נָסַעוּ וַיִּחַנּוּ
LXX	ἐκεῖθεν ἀπήρσαν καὶ παρενέβαλον

ο' οί λ'

<σ'> καὶ ἐκεῖθεν ἀπάραντες
παρενέβαλον

Wit 1: 344

Wit 2: lemma F^b | καί 1°] 619 68'-120' = Sixt | ἀπάραντες 376 318

Notes: HT begins a new section in 21:12 and in verses 12-20, the text departs from the typical narrative style to recount (1) details of the encampments of the Israelites and (2) sayings and poems of the people. 21:12, the beginning of this new section, does not begin with the typical *wayyiqtol* form that characterizes narrative. Instead the clause begins with the preposition and particle combination מִשָּׁם followed by a perfect verb and then a *wayyiqtol*: נָסַעוּ וַיִּחַנּוּ. NUM matches HT closely with ἐκεῖθεν ἀπήρσαν καὶ παρενέβαλον.

A 344 marginal note, attributed to ο' and οί λ', makes two changes to NUM. First, contrary to HT, καί is added before the first word. Second, the <finite verb> - καί - <finite verb> structure is modified to adverbial participle plus finite verb with no intervening καί. F^b is the only other witness to both of these changes. Perhaps the simplest explanation for the marginal note is that it exactly matches the beginning of the next verse (verse 13), which uncharacteristically for NUM has the participle plus aorist structure. A later scholiast may simply have been noting the equivalence of the two verses.

Regarding the prepending of καί, the attribution to ο' may be suspect, first because no hexaplaric witnesses include καί. Second, outside of reported speech, it is uncharacteristic of Origen to add a copula at the beginning of sentences where both HT and NUM do not have it (see 1:44, 2:32, 3:3, 20, 21, 22, 28, 29, 33, 39, 4:37, 41, 45, 7:18, 24, 30, 36, 42, 48, 54, 60, 66, 72, 78, 84, 9:16, 18, 9:23, 10:28, 11:33, 35, 13:16, 13:24, 20:13, where the ο' text matches both HT and NUM with no copula).

Hebrew. Arriving at this conclusion would normally be straightforward, as one might expect an obelus to mark the initial καί. But the evidence of the two Syh texts is confused.

The first issue is whether Syh originally had the initial copula or not. Wevers includes initial καί in his critical text, but the textual evidence is mixed (NGTN 346). Syh^L has the copula but Syh^T does not. Both Syh^L and Syh^T have obeli at the beginning of the verse, and the only potential mismatch between HT and NUM in the first part of the verse is the copula in NUM. Thus it is likely that Syh originally had the copula, and that it was later lost in Syh^T which nonetheless retained the obelus.

Secondly, in both the Syh^L and Syh^T manuscripts, the next sign after the obelus is not a metobelus but a second obelus which is then followed by a metobelus. The presence of a spurious obelus is not uncommon in Syh, although in this case, the metobelus is incorrectly placed. To add to the confusion, Syh^L and Syh^T differ in the placement of the second obelus.

To summarize, Origen probably placed an obelus before and a metobelus after καί. Field agrees with this assessment, although he had only Syh^L for reference. Wevers is not certain that the initial καί is original (NGTN 346), but in any case, Origen probably had it in his exemplar.

HT	(בַּמִּדְבָּר) אֲשֶׁר
LXX	(ἐν τῇ ἐρήμῳ)

Sub ※ pr ὁ ἐστίν

Wit 2: O^(-G)-15 246 18'-628-630' Syh = MT

Attr: ※ Syh] > rell

NonGr: Syh^L ✓ אֲשֶׁר בַּמִּדְבָּר, מֵאֵלֶּיךָ אֱלֹהִים ※ | Syh^T ✓ אֲשֶׁר בַּמִּדְבָּר, מֵאֵלֶּיךָ ※ אֱלֹהִים

Notes: HT uses the word אֲשֶׁר in the phrase, “across Arnon *which* is in the wilderness.” The Greek does match אֲשֶׁר, and so Origen includes the equivalent ὁ ἐστίν under the asterisk.

Two differences exist between the signs in Syh^L and Syh^T. First, the asterisk is placed before אֱלֹהִים in Syh^L but after it in Syh^T. Although Syh^L misplaces signs more often than Syh^T, in this instance Syh^L appears to have the asterisk correctly placed, while Syh^T has shifted it by one word. Second, both Syh^L and Syh^T have placed the metobelus after “in the wilderness” which is clearly incorrect, as both the Hebrew and Greek have this phrase. One possibility is that Origen’s Greek exemplar was missing this phrase, and so Origen included ἐν τῇ ἐρήμῳ under the asterisk. A few Greek manuscripts omit ἐν τῇ ἐρήμῳ (F 707^{txt} 56^{txt} 799). Besides 707^{txt}, however, no other hexaplaric manuscripts reflect this omission and thus it is doubtful that Origen’s Greek exemplar was missing this phrase. It is more likely that the metobelus is simply misplaced in Syh.

Syh^T

ארזא זכור אל דא חכמה בן ארזא. ארזא חב דארזא דארזא לזכור
 דארזא דארזא. ארזא חכמה בן ארזא. ארזא חכמה בן ארזא.
 חכמה בן ארזא. ארזא חכמה בן ארזא. ארזא חכמה בן ארזא.
 ארזא חכמה בן ארזא. ארזא חכמה בן ארזא. ארזא חכמה בן ארזא.
 ארזא חכמה בן ארזא.

Notes: This note is a translation of Sam of Numbers 21:13a and the beginning of 13b. The attribution for this marginal note comes from added text placed under the note in manuscripts 85' and 344, and from a similar note in Syh (the index in Syh^T is at the end of verse 11). The Greek reads: καὶ τούτων μεμνήται Μωυσήσ ἐν Δευτερονομίῳ, ἃ (ἄ om 130) ἐν μόνοις τῶν Σαμαρειτῶν εὐρόμεν (“and these are remembered of Moses in Deuteronomy, which we find only in the Samaritan[s]”). Syh^L and Syh^T have similar statements, with the contents arranged in a different order from the *s*-group notes. Syh^L has:

ארזא חכמה בן ארזא. ארזא חכמה בן ארזא. ארזא חכמה בן ארזא.
 ארזא חכמה בן ארזא. ארזא חכמה בן ארזא. ארזא חכמה בן ארזא.

And Syh^T has:

ארזא חכמה בן ארזא. ארזא חכמה בן ארזא. ארזא חכמה בן ארזא.
 ארזא חכמה בן ארזא. ארזא חכמה בן ארזא. ארזא חכמה בן ארזא.

The first parts of the two notes are identical except for a second occurrence of the word ארזא (“only”) in Syh^T. They read: “And these only in those of the Samaritans (+only [Syh^T]) they are placed, remembered of those of Moses in the Second Law (i.e., Deuteronomy).” Syh^L has also added the following phrase: “These are only with those commended of the Samaritans .”

Syh^L begins the first line with an obelus-like symbol with added thickness at the right end followed by a symbol like a rotated asterisk (*:). This latter sign also appears before the line that begins 21:13, and this corresponds to the location of the added text in Sam. Each line of the note thereafter includes the obelus-like symbol only.

The marginal note in 85' and 344 is a Greek translation (presumably the Samaritikon) of Sam of Numbers 21:13a which in turn is a copy of Sam of Deuteronomy 2:17-19 with minor modifications (the *s*-group and Syh notes also continue with a translation of the first several words of Sam Num 21:13b which differ from HT Num 21:13).

A number of insertions from Sam of Deuteronomy and Numbers are found throughout Sam of Numbers and their Samaritikon versions (or Syh translations thereof) are found in many marginal notes (for details, see under 20:13).

The reading from Sam of Deuteronomy 2:17-19 and Numbers 21:13a is as follows. Phrases in Deuteronomy that are modified in Numbers 21:13a are noted with asterisks with the modified phrase from Numbers following in brackets.

17 וידבר יהוה אל*י* [משה] לאמר 18 אתה עבר היום את גבול מואב את ער
 19 וקרבת מול בני עמון אל*תצרים* [תצורם] ואל תתגר בם כי לא אתן מארץ
 בני עמון לך ירשה כי לבני לוי נתתיה ירשה:

The very similar corresponding reading from the LXX of Deuteronomy 2:17-19 is:

¹⁷καὶ ἐλάλησεν κύριος πρὸς με λέγων. ¹⁸Σὺ παραπορεύσῃ σήμερον τὰ ὄρια Μωαβ τὴν Σηρ. ¹⁹καὶ προσάξετε ἐγγὺς υἰῶν Αμμαν· μὴ ἐχθραίνετε αὐτοῖς καὶ μὴ συνάψητε αὐτοῖς εἰς πόλεμον· οὐ γὰρ μὴ δῶ ἀπὸ τῆς γῆς υἰῶν Αμμαν σοὶ ἐν κλήρῳ, ὅτι τοῖς υἰοῖς Λωτ δέδωκα αὐτὴν ἐν κλήρῳ.

At this point in Numbers, Israel has just arrived at the border between Moab and the Amorites. In Deuteronomy 2:17-19, God informs Moses that he will not give any of the land of the Ammonites to Israel, since Ammon is descended from Lot to whom the land was promised. This is similar to the statement given about Moab in Deuteronomy 2:9 and inserted into Sam at Numbers 21:12a.

Num 21:14-15

HT עַל־כֵּן יֵאמַר בְּסֹפֶר מַלְחַמַּת יְהוָה אֶת־נְהַב בְּסוּפָה
וְאֶת־הַנְּחָלִים אֲרַנּוּן:
וְאֶשְׁד הַנְּחָלִים אֲשֶׁר נָטָה לְשִׁבַת עַר וְנִשְׁעַן לְגַבּוּל מוֹאָב:¹⁵

LXX ¹⁴διὰ τοῦτο λέγεται ἐν βιβλίῳ Πόλεμος κυρίου τὴν Ζωὸβ ἐφλόγισεν καὶ τοὺς χειμάρρους Ἄρνων, ¹⁵καὶ τοὺς χειμάρρους κατέστησεν κατοικήσαι ἼΗρ, καὶ πρόσκειται τοῖς ὀρίοις Μωάβ.

σ' διὰ τοῦτο εἴρηται ἐν καταλώγῳ τῶν πολεμούντων· κύριος (ΠΙΠΙ Syh^L) πρὸς μὲν Αὐὰβ ἐν λαίλαπι, τῶν δὲ φαραγγῶν πρὸς Ἄρνων· ἡ γὰρ ἔκχυσις τῶν φαραγγῶν ἔκλινεν μέχρι τῆς κατοικίας ἼΑρ, καὶ ἐπίκειται τῷ ὀρίῳ Μωάβ.

Wit 1: ↓Syh

Wit 2: ἔκλινεν μέχρι τῆς κατοικίας 58

Attr: σ' Syh^{T]} > Syh^L

NonGr: Syh^L

כַּלְכַּל וְנִשְׁעַן וְהָיָה לְעַר וְנִשְׁעַן לְגַבּוּל מוֹאָב
וְאֶשְׁד הַנְּחָלִים אֲשֶׁר נָטָה לְשִׁבַת עַר וְנִשְׁעַן לְגַבּוּל מוֹאָב
וְאֶת־הַנְּחָלִים אֲרַנּוּן:

Syh^T

כחלמונה ארביה בחבטה וזוהו גזמיה כזר להוה הוה ארביה
 כחלמונה וזוהו להוה ארביה. ארביה חבטה
 לביה כחבטה וזוהו חבטה חבטה וזוהו חבטה.

Notes: The retroversion is offered by Wevers (NGTN 347). HT reads, “Therefore it is said in the book of the war(s) of the Lord...” or “...in the book of the war(s), the Lord...” followed by some difficult Hebrew expressions through the end of verse 15. The first problem is deciding how the word יהודה is being used. The options are (1) יהודה is part of the phrase “the book of the war(s) of the Lord” — this is the way MT reads it; (2) “the book of the war(s)” ends the sentence and “Lord” begins a new sentence — this is Symmachus’ approach; (3) “the war of the Lord” is the subject of the following sentence — this is the option NUM takes. Next, what seem to be two locations are given: (1) אֶת־נֹהֵב בְּסוּפָה and (2) וְאֶת־הַנְּחָלִים אֲרִנּוֹן. Both are preceded by the word אֶת but they have no verb associated with them. If אֶת is the more usual direct object marker, then the reader has to supply a verb — something like: “Behold Waheb in Sufah and the wadis of the Arnon.” If אֶת is being used as a preposition, then the sense is still not clear, but could be something like, “The Lord is with Waheb and with the wadis...” In verse 15, the first word is אֶשֶׁד which MT takes as the noun אֶשֶׁד meaning “slope.” Thus, MT has “The slope of the wadis which stretches to the settlement(s) of ‘ar and lies along the border of Moab.”

NUM has attempted to make sense of אֶת in verse 14 as a direct object marker, and so treats סוּפָה as a verb meaning “set on fire” and uses “A war of the Lord” as the subject, giving: “A war of the Lord sets Zōob on fire, and the wadis of Arnon.” Although the Hebrew סוּפָה is obscure, the NUM translator may have used the Aramaic root סף (or ספף) “to kindle” for his rendering. Verse 15 is not as problematic, but still caused difficulties for the translator. Thus, NUM ignores אֶשֶׁד (“slope”) and אֶשֶׁד, and then takes נטה to mean “establish” — and so the verse reads: καὶ τοὺς χεიმάρρους κατέστησεν κατοικήσαι Ἡρ, καὶ πρόσκειται τοῖς ὀρίοις Μωάβ (“And the wadis he established to settle Er [or for Er to inhabit] and it lies beside the border of Moab”).

The reading attributed to Symmachus follows a different approach from NUM. First, according to the punctuation supplied by Syh for the Symmachus note, “Lord” begins the second clause. Next, Symmachus treats אֶת as a preposition, but renders it with πρὸς (Syh אΔ) rather than the expected μετά. Thus verse 14 reads: διὰ τοῦτο εἴρηται ἐν καταλόγῳ τῶν πολεμούντων· κύριος πρὸς μὲν Αὐάβ ἐν λαίλαπι, τῶν δὲ φεράγγων πρὸς Ἀρνών (“For this reason it is said in the record of the wars, (the) Lord (is) to ‘Ao’ab in a storm as well as to Arnon of the wadis”). In verse 15, Symmachus construes the Hebrew אֶשֶׁד according to its Syriac meaning “pour out,” and he renders נטה contextually as “bend downwards” or “descend.” Thus, verse 15 is translated: ἡ γὰρ ἔκχυσις τῶν φεράγγων ἔκλινεν μέχρι τῆς κατοικίας Ἡρ, καὶ ἐπίκειται τῷ ὀρίῳ Μωάβ (“For the pouring out of the wadis descended as far as the settlement of Ar, and has pressed [or has been pressed] against the border of Moab”). This Syh reading is suitable for Symmachus. With a retroversion it can be difficult to link vocabulary to a particular author. But the reading fits Symmachus in that it does not

strive for a strictly literal rendering; rather, it attempts to make a smooth translation of a difficult Hebrew passage while addressing most of the underlying Hebrew.

Num 21:16

HT (מִי)
 LXX (ὕδωρ) πιεῖν

Sub ÷

Wit 2: Syh

>

Wit 2: 58 551 = Compl MT

NonGr: Syh^L ✓ לַמַּיִם לַחַיִּים ÷ | Syh^T ✓ לַמַּיִם ÷ לַחַיִּים

Notes: At the end of 21:16 in HT, God says, “I will give them water.” NUM adds πιεῖν and Origen appropriately placed it under the obelus. As often happens, Syh^L has misplaced the obelus, putting it before “water,” which is clearly incorrect because NUM matches מִיִּם with ὕδωρ. Syh^T places the obelus correctly.

Num 21:17

HT עֲנֵה
 LXX ἐξάρχετε

α' σ' καταλέξατε

Wit 1: M' ↓58-707 54^{lx} ↓85' ↓321'-344

Attr: α' σ'] > 58 85'-321'

Var: -ξατε] -ξετε 130

Notes: The attribution of καταλέξατε to Aquila and Symmachus is suitable. Both translators use καταλέγω for עֲנֵה in Psalm 146[147]:7 in the sense of “recite” or “sing” as in this verse.

Num 21:18

HT (בַּמִּקְלָה)
LXX (ἐν τῇ βασιλείᾳ) αὐτῶν

Sub ÷

Wit 2: Syh = MT

NonGr: Syh ܩܡܠܐ

Notes: NUM renders the phrase **בַּמִּקְלָה בַּמְשַׁעֲנֵת** (“with a scepter [and] their staff(s)”) in a rather loose lexical sense (ἐν τῇ βασιλείᾳ αὐτῶν, ἐν τῷ κυριεῦσαι αὐτῶν), but its rendering corresponds quantitatively with HT except for the addition of αὐτῶν after βασιλείᾳ. This was placed under the obelus by Origen.

HT **בַּמְשַׁעֲנֵת**
LXX ἐν τῷ κυριεῦσαι αὐτῶν

α' ἐν τῇ βακτηρία αὐτῶν

Wit 1: ↓108 ↓Procop 860 Syh

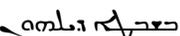
Var: βακτηρία] -ρι 108 | αὐτῶν] > Procop 860

NonGr: Syh^L ܩܡܠܐ ܪܒܘܘܬܐ | Syh^T ܩܡܠܐ ܪܒܘܘܬܐ

Notes: NUM apparently construes **בַּמְשַׁעֲנֵת** (“with their staff(s)”) as an infinitive construct, and so renders it using the infinitive of κυριεύω. The attribution of ἐν τῇ βακτηρία αὐτῶν to Aquila makes sense, as βακτηρία (“staff”) is a more literal rendering of the underlying Hebrew noun. In addition, Aquila uses the word βακτηρία elsewhere for “staff” (1 Kgdms 14:27, Ps 104[105]:16), although in the other verses, he is rendering the more common word **מטה** which overlaps in meaning with **משענת**. The word **משענת** is pointed by MT as plural, but the consonantal text can also be singular, and this is how Aquila read it. Syh^L indicates that the word βακτηρία is plural (using a *seyame*), but Syh^T has singular, which is probably correct.

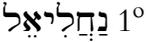
θ' ἐν ταῖς ῥάβδοις αὐτῶν

Wit 1: Procop 860 Syh^L

NonGr: Syh^L 

Notes: This attribution fits Theodotion. Like Aquila, the θ' note chooses a rendering that is closer than NUM to the underlying Hebrew noun. In addition, the word ῥάβδος is used by Theodotion to express the idea of a rod or staff, although elsewhere he is translating either מטה (Num 17:7[22]) or שבת (Jer 10:16, Ezek 21:10). The word משענת is pointed by MT as plural, but the consonantal text can also be singular. Aquila construed it as singular (see above), but Theodotion as plural.

Num 21:19

HT  1°
LXX εἰς Νααλιήλ

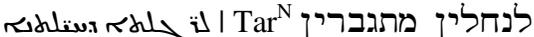
α' εἰς χεῖμάρρους ἰσχυρῶν

Wit 1: ↓58 Syh

Wit 2: Tar^N

Attr: α'] > 58

Var: lemma] χεῖμαρροι ἰσχυροί 58

NonGr: Syh  Tar^N

Notes: The Greek has been reconstructed from manuscript 58 and Syh. Aquila construes the Hebrew place name נַחְלֵי־אֵל by splitting it into two words, נַחְלֵי אֵל, meaning “strong/powerful brooks” — his rendering is εἰς χεῖμάρρους ἰσχυρῶν. At times, Aquila translates proper names, as at 21:1 (see note there for other examples), so the attribution to Aquila makes sense. Uncharacteristically, Aquila adds εἰς without a preposition in the underlying Hebrew, although the context clearly indicates that εἰς is appropriate. Targum Neofiti, which adds the preposition, and Aquila may reflect a common tradition.

That the 58 copyist was confused about the referent for this note is evidenced by his relating it incorrectly (along with its second part covered below under σ') with the word Ζαρέδ, the name of the valley mentioned in verse 12. A non-Hebrew speaking scribe would have seen no connection between Νααλιήλ in verse 19 and a valley. This confusion may also have led the copyist to list the words χεῖμάρρους ἰσχυρῶν in their nominative forms. Not seeing a connection between the words and their context, he may have defaulted to the nominative.

In the margin of Syh^L, two pairs of Aquila/Symmachus readings are placed together in close proximity, the first pair referring to 𐤎𐤏𐤍𐤏𐤥 (εἰς Νααλιήλ) and the second pair referring to 𐤁𐤏𐤍𐤏𐤥 (εἰς Βαμώθ — see below). The index for the first reading is missing, however, and the index symbol associated with the second reading appears before both sets of readings, which is incorrect.

σ' εἰς φάραγμα (φαλαγγας cod)

Wit 1: ↓58 Syh^L

Wit 2: Tar^N

Attr: σ'] > 58

NonGr: Syh^L 𐤎𐤏𐤍𐤏𐤥 | Tar^N 𐤏𐤍𐤏𐤥

Notes: Syh attributes the reading εἰς φάραγμα to Symmachus, and manuscript 58 has the reading without attribution. As discussed above, Aquila renders 𐤎𐤏𐤍𐤏𐤥 by dividing it into two words. Symmachus approaches the word similarly, although in keeping with his less literal translation technique, he appears to be satisfied with rendering only the first word (𐤏𐤍), resulting in εἰς φάραγμα. Like Aquila, Symmachus sometimes translates proper names (e.g., later in this verse and 21:1; see F-Pro 67-68 and REI-Pro 20). In addition, Symmachus uses φάραγξ for 𐤏𐤍 in Job 28:4a and Psalm 82[83]:10 (and for the synonym 𐤏𐤍, e.g., Isa 22:1, Jer 19:2, Ezek 32:5). Thus this attribution is suitable for him.

Wevers associates this Symmachus note in Syh with the word νάπην (“valley”) in verse 20. But the present note is physically grouped in both Syh^L and manuscript 58 after the Aquila reading associated with Νααλιήλ (see above) and before the second Aquila reading for the present verse (covered below). In addition, 344^{txt} has another note attributed to Symmachus for νάπην in verse 20. This indicates that the present note should be associated with Νααλιήλ here in verse 19.

HT 𐤏𐤍
LXX εἰς Βαμώθ

α' εἰς ὑψώματα

Wit 1: ↓58 ↓108 Syh

Attr: α'] > 58

Var: εἰς] > 108

NonGr: Syh ܠܘܢܝܢ

Notes: The word **בְּמִוֹת** in HT usually refers to high places, but it is sometimes used in place names, such as **בְּעֵל בְּמִוֹת** in Joshua 13:17. Aquila often uses ὑψωμα to render **בְּמִוֹת** (e.g., Deut 32:13, Is 14:14, Ezek 6:6, 20:29). Given that Aquila has already translated one place name earlier in this verse, it is not surprising that he does so here as well.

σ' εἰς βουνόν

Wit 1: Syh^L

NonGr: Syh^L ܠܘܢܝܢ

Notes: The Syriac means “hill,” and the retroversion to βουνόν is based on Symmachus’ use of this word elsewhere to render the related Hebrew word **גִּבְעָה** (see under 21:11 above). Since Symmachus, like Aquila, has already shown his tendency to translate place names earlier in this verse, it makes sense that he would do so again here (see F-Pro 67-68, and under 21:1). Note that in Ezekiel 20:29, for **בְּמִוֹת** referring to a “high place,” Theodoret Cyrensis attributes the transliteration βμα to Symmachus. But Syh clearly indicates that Symmachus translated in the present verse.

Num 21:20

HT **הַנִּינָא**
LXX (εἰς) νάπην

ο' θ' ἵαννα

Wit 1: ↓130-↓321'-344

Wit 2: ↓B ↓F ↓F^b ↓15-↓58-64-↓72-381-426-↓618 ↓54-↓75 ↓458
↓59 ↓Arm

Attr: ο' θ'] > 130-321'

Var: ἵαννα] σίανα νάπην 458; + νάπην 54-75; [.]αννα; 15*; αννα 618;
ἵανα 130 -321'; ἵανην B; *anaen* Arm; νάπην ἵαννα F F^b 58 59; νάπην ἦανα 72

Notes: The Hebrew נָחַל means “valley,” and NUM gives a good equivalent with νάπη. According to manuscript 344 from the *s*-group, Theodotion and Origen changed this to ἴαννα, which is puzzling. Wevers speculates that it conceivably could have been derived from the Hebrew loan-word γέεννα (NGTN 350).

Many manuscripts reflect Theodotion’s rendering. The hexaplaric manuscripts that have ἴαννα, including 58 and 426 from the *O*-group, indicate that the attribution to ο’ is probably correct. Origen possibly copied Theodotion here.

α’ σ’ νάπην

Wit 1: 344^{txt}

Wit 2: A F F^a F^b M’ V 58 376 ↓οII C’ b d ↓fn⁻⁴⁵⁸ s t ↓x y z⁻⁶³⁰ 55 59 319 424
624 646 799

Var: νάπην] ιαπην 82; ναγην f⁻¹²⁹; ναπαν 527

Notes: According to a 344 (*s*-group) note, Aquila and Symmachus match NUM by using νάπην for נָחַל. Aquila is not known to have used this word anywhere else, but the NUM rendering is literal, and Aquila may have been content to copy NUM. Symmachus uses νάπη at 2 Kingdoms 2:24 and Song of Solomon 4:6 for הַרְבֵּעַ (“hill”). This is an unusual use of νάπη which normally means “valley” or “glen,” and whose meaning does not appear to have evolved over time. The only other place where νάπη is possibly used in a context of a high place is in the LXX of Jeremiah (Jer 14:6). In any event, for the present verse, νάπη fits the context, and Symmachus may be copying NUM or Aquila.

HT fin
LXX fin

Sam^{sec-Syh} + καὶ εἶπεν κύριος (Syh^L ΠΙΠΙ) πρὸς Μωυσῆν· ἀνάστητε καὶ ἀπάρατε, καὶ παρέλθετε τὴν φάραγγα Ἀρνών· ἰδοὺ παραδέδωκα εἰς τὰς χεῖράς σου τὸν Σηὼν βασιλέα Ἐσεβῶν τῶν Ἀμορραίων, καὶ τὴν γῆν αὐτοῦ· ἐνάρχου κληρονομεῖν· σύναπτε πρὸς αὐτὸν πόλεμον· ἐν τῇ ἡμέρᾳ ταύτῃ ἐνάρχου δοῦναι τὸν τρόμον

היום הזה החל תת פחדך ויראתך על פני העמים תחת כל השמים אשר
ישמעו את שמעך ורגזו וחלו מפניך:

The corresponding reading from the LXX of Deuteronomy 2:24-25 is:

²⁴ νῦν οὖν ἀνάστητε καὶ ἀπάρατε καὶ παρέλθατε ὑμεῖς τὴν φάραγγα Ἀρνων· ἰδοὺ παραδέδωκα εἰς τὰς χεῖράς σου τὸν Σηων βασιλέα Εσεβων τὸν Ἀμορραῖον καὶ τὴν γῆν αὐτοῦ· ἐνάρχου κληρονομεῖν, σὺναπτε πρὸς αὐτὸν πόλεμον. ²⁵ ἐν τῇ ἡμέρᾳ ταύτῃ ἐνάρχου δοῦναι τὸν τρόμον σου καὶ τὸν φόβον σου ἐπὶ πρόσωπον πάντων τῶν ἔθνῶν τῶν ὑποκάτω τοῦ οὐρανοῦ, οἵτινες ἀκούσαντες τὸ ὄνομά σου ταραχθήσονται καὶ ὠδῖνας ἔξουσιν ἀπὸ προσώπου σου.

In Numbers 21:21, Israel sends messengers to Sihon, king of the Amorites, to ask for permission to pass through the land. The quote from Deuteronomy that Sam has inserted before the beginning of this verse is God's promise to Moses to give the land of Sihon into the hands of Israel, and to put the fear of Israel into all the nations.

Num 21:21

HT יִשְׂרָאֵל
LXX Μωϋσῆς

ο' οί λ' Ἰσραήλ (ιηλ)

Wit 1: ↓M ↓85'-↓321'-344

Wit 2: F 58-72-707^{txt}(c pr m) 131^c f⁻¹²⁹ 392 59 624 799 Aeth Arab Syh = Compl

Attr: ο' οί λ'] > M 85'-321'

NonGr: Syh אֱרֵםִי

Notes: In HT, Israel sends messengers to Sihon, king of the Amorites, but NUM has Moses sending the messengers. Wevers argues that this is a conscious alignment with 21:14, where Moses sends messengers to the king of Edom (NGTN 351). The *s*-group texts match NUM with Μωϋσῆς, and *s*-group manuscript 344 has a note attributed to ο' and οί λ' that reflects the Hebrew by substituting Ἰσραήλ for Μωϋσῆς. The change toward the Hebrew makes sense for Origen, although it is supported by only 58 from the *O*-group and two other hexaplaric witnesses. Thus the ο' attribution is possibly correct. As for the οί λ' attribution, the change to Ἰσραήλ makes sense for any of the Three. Many manuscripts have incorporated this change, giving evidence of the possible influence of the Three or of the ο' text.

HT —

Manuscript 15 from the *oI*-group has the above text inserted after the end of 21:22 with the exception of three changes derived from Syh (with their retroversions in smaller font than the rest of the text): (1) the adverb καθώς rather than ὄν τρόπον (2) the name Σηείρ instead of Γαβαλά; and (3) the name Ἀροήρ instead of Ὀρινή. The text is a Greek translation of Sam of Numbers 21:22b, where Sam has inserted a copy of Sam of Deuteronomy 2:28-29a. The Greek translation is presumably from the Samaritikon.

The first difference between manuscript 15 and the Syh note is lexical. For כֹּאשֶׁר in Sam, Syh^L has כֹּשֶׁר which has been retroverted to καθώς, based on how Syh renders καθώς at Numbers 8:22, 21:34, and 26:54. Manuscript 15 has ὄν τρόπον which is similar in meaning, but Syh for Numbers, with one exception, always translates ὄν τρόπον with כֹּשֶׁר (for the exception, the similar כֹּשֶׁר is used). Thus, the Syh translator was probably not looking at ὄν τρόπον when he gave the rendering כֹּשֶׁר, and manuscript 15 represents a variant. For the retroversion above, καθώς has been chosen as the most likely Samaritikon original.

The second and third of the abovementioned differences between Syh and manuscript 15 involve variants in place names. For the name שְׁעִיר, manuscript 15 has Γαβαλά but Syh has שְׁעִיר (s'yr) and this is retroverted as Σηείρ above. Regarding proper names, when the LXX follows Sam closely, the Samaritikon normally agrees with both (see e.g., 21:13 above, and the names Μωάβ and Ἀμμάν). The reading Γαβαλά in manuscript 15 is unknown anywhere in the LXX, whereas in Deuteronomy 2:29 (part of the inserted passage) the LXX follows Sam with Σηείρ for שְׁעִיר. Thus, the Samaritikon reading here is most likely Σηείρ. Γαβαλά may be a transliteration of גְּבוּל which appears at the end of verse 22 in HT, although the reasons for this word being taken as a place name and transliterated are not clear.

The other name in Sam for which there are different renderings is עֵר — manuscript 15 has Ὀρινή while Syh has עֵר (ado'yr). For two reasons, the latter probably corresponds to an original Ἀροήρ in the Samaritikon, with Syh (or a later copyist) substituting *dalath* (ד) for the similar *resh* (ר) due to a copying error. First, in 21:13 another Samaritikon note renders עֵר using Ἀροήρ. There Syh also substitutes *dalath* for *resh* although the Greek witnesses have Ἀροήρ. Second, the LXX of Deuteronomy 2:29 has Ἀροήρ for עֵר, and there Syh^{txt} matches the Greek with *resh* instead of *dalath* (דֹּשֶׁר — 'aro'yr). Thus, Ἀροήρ is the likely Samaritikon reading for the present verse.

The reading from Sam of Deuteronomy 2:28-29a (which is identical to Sam of Numbers 21:22b) is as follows.

אכל בכסף תשברני ואלכתי ומים בכסף תתן לי ושתיתי רק אעברה
ברגלי²⁹ כאשר עשי לי בני עשו הישבים בשעיר והמואבים הישבים בער

The similar corresponding reading from the LXX of Deuteronomy 2:28-29a is:

²⁸ βρώματα ἀργυρίου ἀποδώση μοι, καὶ φάγομαι, καὶ ὕδωρ ἀργυρίου ἀποδώση μοι, καὶ πίομαι· πλὴν ὅτι παρελεύσομαι τοῖς ποσίν,²⁹ καθὼς ἐποίησάν μοι οἱ υἱοὶ Ἠσαν οἱ κατοικοῦντες ἐν Σηίρ καὶ οἱ Μωαβῖται οἱ κατοικοῦντες ἐν Ἀροήρ

καὶ εἶπεν κύριος πρὸς με Ἴδου ἤργμαι παραδοῦναι πρὸ προσώπου σου τὸν Σηων βασιλέα Εσεβων τὸν Αμορραῖον καὶ τὴν γῆν αὐτοῦ· ἔναρξαι κληρονομῆσαι τὴν γῆν αὐτοῦ.

In Numbers 21:23, Sihon the king of the Amorites refuses to let Israel pass through the land. The quote from Deuteronomy that Sam has inserted in the middle of 21:23 gives (1) God’s promise to Israel that he has begun to give Sihon’s land to Israel, and (2) God’s command to Israel to possess Sihon’s land.

Num 21:24

HT יִשְׂרָאֵל
LXX Ἰσραήλ

Sam^{sec_Syh} + καὶ τοὺς υἱοὺς αὐτοῦ καὶ πάντα τὸν λαὸν αὐτοῦ

Wit 1: Syh^T

NonGr: Syh^T ܡܠܟܐ ܕܥܝܪܐ ܡܠܟܐ ܕܥܝܪܐ ܡܠܟܐ ܕܥܝܪܐ

Notes: The attribution for this marginal note comes from additional text after the note that reads: ܡܠܟܐ ܕܥܝܪܐ ܡܠܟܐ ܕܥܝܪܐ (“only in the Samaritan[s]”).

Sam has inserted the text **וְאֵת בְּנֵי וְאֵת כָּל עַמּוֹ** into Numbers 21:24. It is taken from Numbers 21:35 of HT, although interestingly Sam of Numbers 21:35 has only the phrase **וְאֵת כָּל עַמּוֹ** (a Sam copyist may have dropped **בְּנֵי וְאֵת** through parablepsis on successive occurrences of **וְאֵת**). The Samaritikon has faithfully translated the entire phrase added into 21:24, and Syh has a Syriac translation of the Samaritikon phrase. The added text provides a little more information about who was slain by the Israelites. For more information on Samaritikon readings, see under 20:13.

HT —
LXX ἐστίν

Sub ÷

Wit 2: Syh^L

>

Wit 2: 58 = MT

NonGr: Syh^L 𐤒𐤍𐤁𐤏𐤃

Notes: HT has a nominal sentence, while NUM adds the explicit ἐστίν. Origen placed this under the obelus.

Num 21:25

HT בְּנִתְיָהָ
LXX συγκυρούσαις αὐτῆ

οἱ γ' θυγατράσιν αὐτῆς

Wit 1: 108 Syh

NonGr: Syh^L 𐤒𐤍𐤁𐤏𐤃 | Syh^T 𐤒𐤍𐤁𐤏𐤃

Notes: HT says, “And Israel lived in all the cities of the Amorites, in Heshbon, and in all her daughters.” The meaning of the last phrase is all the daughter *villages*, and NUM captures this with συγκυρούσαις αὐτῆ (“those who are near to it”). In 21:32 and 32:42, NUM translates the same Hebrew phrase more literally, referring to the villages belonging to Kenath as τὰς κώμας αὐτῆς. The difference may be stylistic, as the sense of the Hebrew is similar in all the verses.

A note attributed to the Three reads θυγατράσιν αὐτῆς which is a literal rendering of the Hebrew. This is consistent with any of the Three, as תַּב is a common word, and θυγάτηρ is the most common rendering for it (Aquila renders תַּב with θυγάτηρ exclusively).

Syh^{xt} translates in accord with the Hebrew and not NUM (𐤒𐤍𐤁𐤏𐤃) using “daughters,” possibly through the influence of the Three, but after “daughters” it also adds “of her *domain*” perhaps to capture the sense of NUM. Syh does not follow P here (P renders contextually as 𐤒𐤍𐤁𐤏𐤃 𐤇𐤏𐤁𐤏𐤃 [“all her villages”]).

⟨σ' θ'⟩ ἐγγιζούσαις

Wit 1: F^b

Notes: For this verse, F^b has added a marginal note associated with בְּנִתְיָהָ that reads ἐγγιζούσαις. This is an alternative to συγκυρούσαις in NUM and both words have some semantic overlap. The Three use the verb ἐγγίζω commonly (e.g., for קרב — α': Isa 41:5; α' θ'; Isa 45:21; σ': Ps 26[27]:2, 31[32]:9, 90[91]:10; and all three translators for נגב in Isa 41:1). However, the literalistic tendencies of Aquila would

make him far more likely to use θυγάτηρ for בת which he does without exception elsewhere. Theoretically, Symmachus or Theodotion could have used ἐγγιζούσας here, although the data is scanty.

In 19:18, another unattributed F^b note has ἐγγίσαντα for הַנְּגִיעַ (Hiphil of נגע). This suggests that a scholiast may have used the same gloss in both places.

HT הַ(בְּנֵי)
 LXX αὐτῆ

ο' αὐτῆ

Wit 1: 344

Wit 2: B F V O^{-(G) 58} b d f⁵⁶ n t x⁻⁶¹⁹ z⁻⁶³⁰ 59-424-646-799

Notes: Most manuscripts agree with NUM and end verse 25 with αὐτῆ, which renders the singular pronominal suffix that refers back to Heshbon. Some manuscripts, including A, M, and the *s*-group, have αὐταίς which is likely not correct, as it would have to refer back to πόλειςιν (see NGTN 354). A 344 (*s*-group) marginal note attributed to ο' indicates Origen's agreement with NUM. This attribution is supported by the available *O*-group minus 58, and is probably correct.

οί λ' αὐτῆς

Wit 1: 344

Wit 2: 56 Syh

NonGr: Syh אַל

Notes: Manuscript 344, from the *s*-group, has a note attributed to οί λ' that replaces the dative pronoun at the end of the sentence with a genitive. This note matches the second part of the οί γ' reading covered above which has θυγατράσιν αὐτῆς for בְּנֵי הַ (‘‘her daughters’’), and the present note probably is derived from the same tradition as that reading.

Num 21:26

HT כִּי הַשְּׁבוֹן עִיר סִיחֹן מֶלֶךְ הָאֱמֹרִי הוּא
 LXX ἔστιν γὰρ Εσεβων πόλις Σηων τοῦ βασιλέως τῶν Αμορραίων

non tr Ἑσεβὼν γὰρ πόλις Σηὼν τοῦ
 βασιλέως τῶν Ἀμορραίων
 ἔστιν

Wit 2: ↓B O^(G)58 ↓129 ↓509 Syh = MT

Var: Ἑσεβὼν γάρ] ἔστιν γάρ Ἑσεβὼν B 129 509

NonGr: Syh ܥܫܬܝܢ

Notes: To match the Hebrew word order, Origen has transposed the word ἔστιν from the beginning of the sentence to after Ἀμορραίων, and then reversed the resulting words γὰρ Ἑσεβὼν at the beginning so that γάρ maintains its postpositive position. The *O*-group manuscripts 376 and 426 match this perfectly suggesting that this is Origen's work. Three other manuscripts — B 129 509 — have ἔστιν at the end of the clause but also retain it at the beginning and thus they may reflect Origen's influence.

HT מִיָּדוֹ עַד־רִגְלֵי
 LXX (ἀπὸ Ἀροήρ) ἕως Ἀρνῶν

οἱ γ' <ο'> ἐκ χειρὸς αὐτοῦ ἕως Ἀρνῶν

Wit 1: lemma] Syh^L | ἐκ χειρὸς αὐτοῦ 108

Wit 2: ↓O^(G)426 ↓C-↓46 767

Var: ἀπὸ Ἀροήρ] pr ἐκ χειρὸς αὐτοῦ O^(G)426 | ἐκ χειρός] χειρός C-46

NonGr: Syh^L ܥܫܬܝܢ ܥܫܬܝܢ ܥܫܬܝܢ ܥܫܬܝܢ ܥܫܬܝܢ

Notes: HT says that King Sihon had taken land from the king of Moab, “from his hand as far as Arnon (מִיָּדוֹ עַד־רִגְלֵי).” NUM omits the reference to “his hand” and adds that this land began “from Aroer” — thus it reads ἀπὸ Ἀροήρ ἕως Ἀρνῶν. A note attributed to οἱ γ' in Syh^L matches HT: ἐκ χειρὸς αὐτοῦ ἕως Ἀρνῶν. A shorter version in manuscript 108 has the same attribution and reads only ἐκ χειρὸς αὐτοῦ. The note could be from any of the Three, particularly from Aquila, who would have translated literally. Two *O*-group manuscripts have inserted ἐκ χειρὸς αὐτοῦ before ἀπὸ Ἀροήρ and this could reflect the ο' text.

Num 21:27

HT על-כֵּן יִאמְרוּ הַמְשָׁלִים
LXX διὰ τοῦτο ἐροῦσιν οἱ αἰνιγματισταί

⟨α' σ'⟩ διὰ τοῦτο ἔλεγον οἱ
παροιμιαζόμενοι

Wit 1: Procop 860

Notes: This unattributed marginal note substitutes the imperfect of λέγω for the aorist, and for מְשָׁלִים replaces αἰνιγματισταί (“to speak in riddles”) with παροιμιαζόμενοι (“to speak in proverbs”). Aquila and Symmachus use παροιμιάζω to render מְשָׁל in Ezekiel 24:3. In addition, both of these translators use the noun παροιμία to render מְשָׁל (e.g., α': Ezek 18:2; σ': 1 Kgdms 24:14, Ps 77[78]:2, Prov 25:1, Eccl 12:9). Thus either of these translators could be the source of this note.

HT עִיר סִיחֹן
LXX πόλις Σηών

{ο'} οἱ λ' πόλις Σιών

Wit 1: 344

Wit 2: 29 131^c 108-118' d 53'-56*-246^c 54-75'-767* 84 71-509* y⁻¹²¹ 55 (sed hab Compl)

Notes: Most witnesses, including the *s*-group, follow the NUM rendering Σηών for עִיר סִיחֹן, the name of the king of Heshbon. A note in *s*-group manuscript 344 attributes the alternate rendering Σιών to ο' and οἱ λ'. Σιών normally refers to Zion in Jerusalem, but the change here may not be a confusion between the two locations. Many manuscripts change the spelling of King Sihon's name to Σιών when the reference is unambiguously to King Sihon (see Wevers' apparatus under verses 21:21, 23, 29, 34, and 32:33).

For this verse, no *O*-group manuscripts and only one hexaplaric manuscript (29) reflect Σιών. Of the nine occurrences of עִיר סִיחֹן in NUM, only manuscript 29 consistently has Σιών. In four of those verses, the original readings of individual *O*-group manuscripts have Σιών (58* in 32:33; 376* in 21:21, 23; 426* in 21:26), although they were later modified to Σηών. Thus, the evidence is inconclusive for the ο' text having Σιών in the other verses, and it is virtually non-existent for the present verse. In conclusion, it appears unlikely that the ο' text has Σιών here.

344 also attributes Σιών to οἱ λ'. Aquila often adhered closely to the Hebrew form of proper names (see REI-Pro 19), and Symmachus and Theodotion could likewise be expected to follow HT. Little evidence exists for how the Three render יְהוּדָיִם, other than an attribution of Σηών to θ' in Jeremiah 31[48]:45. If the present attribution to οἱ λ' is correct, it would be the only example of any of the Three using Σιών for יְהוּדָיִם. Thus, this attribution to οἱ λ' is possibly correct.

Num 21:32

HT (וַיִּלְכְּדוּ בְּנֵתֵיהֶּן)
LXX (καὶ κατελάβοντο) αὐτήν καὶ (τὰς κώμας αὐτῆς)

Sub ÷ ÷ αὐτήν καὶ ✓

Wit 2: Syh^L

>

Wit 2: 319^{Lat}cod100 = MT

NonGr: Syh^L ⲛⲓⲛⲁⲗ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ

Notes: HT has “and they captured her daughters” (וַיִּלְכְּדוּ בְּנֵתֵיהֶּן), referring to the villages surrounding Jazer. NUM tries to be more specific by adding a reference to Jazer itself being captured (using αὐτήν as a direct object of κατελάβοντο). NUM then adds καὶ to link αὐτήν to the second direct object: καὶ κατελάβοντο αὐτήν καὶ τὰς κώμας αὐτῆς. Syh^L has an obelus around the equivalent of καὶ but it does not include the pronominal suffix on the preceding word which is the equivalent of αὐτήν. Sign confusion occurs frequently in Syh^L, particularly with conglutinate structures, and Origen likely included the entire phrase not matched in HT — αὐτήν καὶ — under the obelus.

Num 21:33

HT דָּוָא (לְקַרְאָתָם)
LXX (εἰς συνάντησιν αὐτοῖς)

⟨Sub ※⟩ + αὐτός

Wit 2: V O^(G)376 d n t 527 Sa¹² Syh = MT

Attr: ※] > omnes

NonGr: Syh ܐܘܡ

Notes: HT says, “Og, king of Bashan, came out to meet them, he (אֹג) and all his people.” NUM has no equivalent for אֹג. Two *O*-group manuscripts, however, add αὐτός to match the Hebrew and Syh agrees, as do a number of other manuscripts. These are a possible indication of Origen’s work, and αὐτός may originally have been under the asterisk.

HT אֲדָרְעִי
LXX Ἐδραῖν

⟨οʹ⟩ Ἐδραί

Wit 2: F O^(G) 376 29-72 54^c 59 Syh = MT

NonGr: Syh ܐܘܘܪܝܢ

Notes: For אֲדָרְעִי in HT, NUM has added a final *nu* with Ἐδραῖν. Several witnesses, including *O*-group manuscripts 58 and 426, drop the *nu* and match the Hebrew. These probably indicate Origen’s work in correcting the spelling of this proper name without using Aristarchian signs, as is his frequent practice (see THGN 59-61).

Num 21:35

HT שָׂרִיד
LXX ζωγρίαν

οʹ ζωγρείααν

Wit 1: 344^{txt}

Wit 2: B 72 ↓C^m-529 ↓125 56 246 127 s 619 z^{-628*} 59 319 424 624 646 799

Var: ζωγρείααν] + ἐπ’ αὐτοῖς 125 | σωγρ. 550* vid

Notes: NUM has ζωγρίαν for שָׂרִיד in HT. A 344 (*s*-group) note attributes an alternate spelling to the οʹ text — ζωγρείααν — and this is the reading of many other manuscripts, including the uncial B. Thackeray argues that the LXX autographs of the earlier translations preserved the classical distinction between εἰ and ι that was lost in later Hellenistic times, and that manuscript B usually represents the more correct and

earlier orthography for these forms (THACK 85-87). Wevers, however, believes that in this case, the B spelling is secondary (NGTN 359), and that ζωγρίαν is original.

As for the ο' attribution in 344, only one hexaplaric manuscript (72), and none from the O-group, reflects ζωγρέϊαν. If ζωγρέϊαν were original to the ο' text, one would expect more hexaplaric witnesses to reflect it (although in some cases later scribes may have changed εἰ to ι). In addition, a marginal note in Syh^T has “ζωΓΡίΑΝ” (written as shown with mixed small and capital Greek letters) linked to the Syh equivalent, indicating that the Syh translator had an ο' text with ζωγρίαν. Thus, the 344 reading ζωγρέϊαν is possibly correct, but some uncertainty remains.

α' λειῖμμα

Wit 1: 344

σ' λείψανον

Wit 1: 344

θ' ὑπόλειμμα

Wit 1: 344

Notes: According to manuscript 344, the Three provide similar variants to replace the NUM rendering ζωγρίαν for דַּרְיָן. α' has λειῖμμα (“remnant/residue”), which he also uses to render דַּרְיָן in Deuteronomy 2:34, 3:3, and Isaiah 1:9. σ' employs λείψανον (“piece left” or “remnant”) which he uses for דַּרְיָן in Judges 5:13. And θ' uses ὑπόλειμμα (“remnant/remainder”) which he uses for דַּרְיָן in Deuteronomy 2:34. Thus, these attributions make sense.

Numbers 22

Num 22:3

HT דַּרְיָן(ו)
LXX (καὶ) προσώχθισεν

⟨σ'⟩ ἠθύμησεν

Wit 1: 130-↓321' 128

Var: ἠθύμησεν] ηθιμ. 346; ηριθμ. 321

Notes: NUM renders קִרְרָה (root קִרַר) as προσώχθισεν. Two different meanings of קִרַר appear in Numbers. In 21:5, it is used for the irritation or weariness of the people. The second meaning appears in the present verse, where קִרַר is used to refer to the fear the Moabites had of Israel. NUM uses προσώχθίζω in both instances. προσώχθίζω fits the context in 21:5 — where the sense is to feel disgust or repugnance — but it does not normally carry the meaning of fear, and thus is not a good rendering in the present verse. As a result, any of the Three may well have used another rendering to fit the context better.

Three *s*-group manuscripts have added an unattributed marginal note giving ἠθύμησεν (“be disheartened” or “afraid”) as an alternate rendering. Of the Three, only Symmachus uses ἀθυμέω — in Job 30:28 for קָדַר (“be in mourning garb”), in Psalm 101[102]:1 for עָטַב (“be weak”), and in Jonah 4:1 for דָּרַח. Thus, this note could possibly be from Symmachus.

Num 22:4

HT עַתָּה יִלְכֹךְ הַקְּהָל (ל)
 LXX νῦν ἐκλείξει (ἡ συναγωγῆ)

⟨οἱ λ'⟩ ἄρτι ἐξαλείψει (-λιψει cod)

Wit 1: 127

Notes: The phrase עַתָּה יִלְכֹךְ הַקְּהָל means “now the contingent will lick up.” HT uses a plural verb with the singular לְקַח, evidently treating the noun in a collective sense. NUM renders the phrase as νῦν ἐκλείξει ἡ συναγωγῆ, using a singular subject and verb. The verb ἐκλείγω is similar in meaning to לְקַח. An unattributed note in *n*-group manuscript 127 gives the alternate rendering ἄρτι ἐξαλείψει (“now it will wipe out”), a future of ἐξαλείφω. All of the Three employ ἐξαλείφω to mean “wipe out” or “destroy” (α': Jer 18:23 ; σ': Isa 25:8; θ': Ezek 6:6) although not for לְקַח, nor does any record exist of the Three rendering לְקַח anywhere else. This note could possibly be from any of the Three, and Symmachus would perhaps be most likely to use a contextual rendering such as ἐξαλείφω. The note is from manuscript 127 which has another unattributed note for the previous verse that may be from a scholiast. Thus, another possibility is that this present note is from a scholiast.

Num 22:5

HT פְּתוּרָה

Wit 1: 130-321'

Notes: NUM uses the verb ἔχω to render מָּוּל in HT (מָּוּל means “opposite” and combining it with מָּן gives a similar meaning). Although not common, the verb ἔχω can denote “to be in proximity to.” An unattributed marginal note gives the rendering ἀπέναντι which is a more literal rendering. It could theoretically be from any of the Three, but is more likely from Aquila or Symmachus who are known to use ἀπέναντι (α': Ezek 14:3; σ': Jer 30:10[49:32]), although not for מָּוּל.

Num 22:6

HT עֲצוּם הוּא מְּוּנִי
LXX ἰσχύει οὗτος ἢ ἡμεῖς

ο' ἰσχύει οὗτος ἢ ἡμεῖς

Wit 1: ↓M' ↓85'-↓321'-344

Wit 2: B F V O^{-(G) 82} d f n t x⁻⁶¹⁹ 392 z⁽⁻⁶³⁰⁾ 59 424 624 646 799

Attr: ο'] > M' 85'-321'

Notes: HT reads עֲצוּם הוּא מְּוּנִי (“he is stronger than I”). NUM has ἰσχύει οὗτος ἢ ἡμεῖς, which changes the pronoun to first person plural. Many manuscripts, including A, M', and the *s*-group, have the alternate reading ἰσχυρότερός μου ἐστιν which matches the Hebrew first person singular. A 344 note attributed to ο' agrees with the NUM reading and this is supported by the entire available *O*-group, indicating that this attribution is probably correct. This implies that the fifth column agrees with NUM against the Hebrew. Many other manuscripts, including the uncials B, F, and V, also match the NUM reading.

HT (כִּי יִדְעֵתִי אֵת אֲשֶׁר־תִּבְרָךְ)
LXX (ὅτι οἶδα οὐς ἐὰν εὐλογήσης) σύ

Sub ÷

Wit 2: Syh

>

Wit 2: 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 = MT

NonGr: Syh אבא

Notes: The last part of Balak's speech reads: "For I know that who you bless is blessed and who you curse is cursed." HT does not have explicit second person pronouns as subjects for the two second person verbs, but NUM adds them. Origen places both personal pronouns under the obelus. The first is covered here and the second below.

HT (אֲשֶׁר תְּאַרֶה)
LXX (οὐς ἐὰν καταράσῃ) σύ

Sub ÷

Wit 2: Syh

>

Wit 2: 72 44 527 392 ^{Lat}cod 100 Caes *Serm* CXIII 2 Ruf *Num* XIII 5 Arm Bo =
MT

NonGr: Syh אבא

Notes: NUM includes two second person pronouns not found in HT, both of which are placed under the obelus. The first is covered above and the second here.

Num 22:9

HT (וַיֹּאמֶר)
LXX (καὶ εἶπεν) αὐτῷ

Sub ÷

Wit 2: Syh = MT

NonGr: Syh אבא

Notes: HT reads וַיֹּאמֶר וְיִבְרַח אֶל-בְּלָעָם וַיִּבְרַח אֶל-הַיַּם הַיָּבֵשׁ, and NUM corresponds quantitatively except that it adds αὐτῷ after εἶπεν, the final word of the phrase. Syh

notes an obelus that marks αὐτῷ. Although no other manuscripts witness negatively to this omission, the obelus is probably genuine.

HT מי האנשים האלה
LXX τί οἱ ἄνθρωποι (οὗτοι)

{ο'} ὅτι οἱ ἄνθρωποι (ἄνοι)

Wit 1: 344

Wit 2: 426 528 509 ↓392 Sa¹² ↓Syh^T

Var: ὅτι] pr τί 392; + τί Syh^T

NonGr: Syh^T מַלְאָכֵי מַדְבָּרָא

Notes: NUM reads τί οἱ ἄνθρωποι οὗτοι παρὰ σοί and this agrees with HT. A note in 344 attributed to the ο' text substitutes ὅτι for τί at the beginning of God's statement to Balaam. This would cause the sentence to read as a declarative statement, the ὅτι serving as a marker of direct discourse: καὶ εἶπεν αὐτῷ ὅτι οἱ ἄνθρωποι οὗτοι παρὰ σοί ("And God said *that* these men are with you." The first problem with this rendering is that it clearly goes against the Hebrew, unless Origen's *Vorlage* was different, for example having כִּי instead of מִי, and this is unlikely since only 426 of all the hexaplaric manuscripts has ὅτι. A second problem is that only once, in 21:7, does NUM use ὅτι as a marker of direct discourse, and there the ο' text probably omitted it (see the discussion under that verse). The substitution of ὅτι for τί here is more likely a scribal error than the reading of the ο' text.

Syh^T bears witness to ὅτι but seems aware of the problem, since in addition to ὅτι it also includes the equivalent of τί.

α' θ' τίνες οἱ ἄνδρες οὗτοι

Wit 1: 344

Notes: Aquila and Theodotion follow HT and NUM, using τίνες rather than τί (although τί is acceptable in the singular as a predicate with a plural subject). They also tend to use ἀνὴρ for שִׂיֵּשׁ consistently. Thus, this rendering is consistent with these two translators.

σ' τί οἱ ἄνθρωποι (ἄνοι)

Wit 1: 344

Wit 2: A B F M' V O''-(G) 426 C''-528 b d f n s t x⁻⁵⁰⁹ ↓y z⁻⁶³⁰ 55 59 319 424 624
646 799 ↓Syh

Var: τί] pr ὅτι Syh^T; + ὅτι 392

NonGr: Syh^L ܣܝܗܠ | Syh^T ܣܝܗܬ

Notes: Symmachus matches HT and the straightforward translation of NUM. Symmachus tends to avoid using ἀνὴρ for אִישׁ when the latter is used as an indefinite pronoun, choosing instead to use ἄνθρωπος (see 14:22, 25:6, and SITP 126, 241). This is contrary to the practice of Aquila and Theodotion who use ἀνὴρ consistently for אִישׁ. Symmachus does use ἀνὴρ for אִישׁ when the person is definitely male.

Num 22:10

HT (שׁלַח)
LXX (ἀπέστειλεν) αὐτούς

Sub ÷

Wit 2: Syh^L

>

Wit 2: 58 767 319 Bo = MT

NonGr: Syh^L ܣܝܗܠ

Notes: NUM adds a third person plural pronoun that is not present in the underlying Hebrew, and Origen marks it with an obelus. The word appears in Syh^T but not under the obelus.

Num 22:11

HT —
LXX καὶ οὗτος ἐγκάθηται ἐχόμενός μου

Sub ÷

Wit 2: Syh^L

>

Wit 2: Arab = Compl MT*NonGr:* Syh^L 𐤒 𐤓 𐤔 𐤕

Notes: The final phrase of verse 12 in NUM does not occur in HT, and Origen marks it with an obelus, as noted in Syh^L. Syh^T has the phrase but without an obelus.

Num 22:13

HT ַיְהוָה (לְתַתִּי)
LXX με ὁ θεός

⟨οἱ λ'⟩ με κύριος (κς)

Wit 1: 85'-321' 344*Wit 2:* ↓426 b 319 ^{Lat}cod100 Aeth Bo = MT*Var:* με κς] tr 426*NonGr:* ^{Lat}cod100 *me dominus*

Notes: NUM renders ַיְהוָה with ὁ θεός. An unattributed marginal note in five *s*-group manuscripts changes this to the more typical κύριος (out of 396 occurrences of ַיְהוָה in Numbers, NUM renders with θεός only 23 times, and 18 of those are in chapters 22-24 — see the *οἱ λ'* and τὸ ἐβρ' note under 22:22). Of all the hexaplaric witnesses, only manuscript 426 from the *O*-group has this change (see the discussion in Chapter 5 about manuscript 426 and its relation to the *o'* text). All of the Three would be expected to render ַיְהוָה as κύριος.

Num 22:16

HT (אֲלֹהֵי)
LXX (ἀξιῶ) σε

Sub ÷

Wit 2: Syh^L

>

Wit 2: 68'-120' (sed hab Ald) = MT

NonGr: Syh^L לב

Notes: HT reads, אֲלֵנָּא תִּמְנַע מִקְּרִי אֵלַי (“Please, do not be restrained from coming to me”). NUM translates the opening אֲלֵנָּא as ἀξιῶ σε, thus adding a second person pronoun. Syh^L witnesses to an Origenic obelus marking the added σε.

Num 22:17

HT מֵאֵד
LXX —

Sub ※ σφόδρα

Wit 2: O^{-(G)} 58 246 767 18'-126-628-630' Bo Syh = Compl MT

Attr: ※ Syh] > rell

NonGr: Syh ס

Notes: HT includes the adverb מֵאֵד for which NUM has no equivalent. Origen added σφόδρα under the asterisk, as witnessed by Syh and two O-group manuscripts.

HT כֹּל (אֲשֶׁר)
LXX ὅσα (ἕάν)

⟨ο'⟩ πρ πάντα

Wit 2: A F^a ↓F ↓M' ↓O^{'-(G)} ↓C'' ↓56-246 ↓s^{-130mg} 321^{mg} 344^{mg}
619 ↓y z 55 59 424 624 646 ↓799 Syh

Var: ὅσα] πάντα ᾗ M' 426-οI⁻²⁹ cI⁻⁴⁶ 414 417* 551 56 s y^{-392*} 799; πάντα F 29
C⁻¹⁶ 417* 392*

NonGr: Syh סלס

Notes: HT has כֹּל which NUM approximates with ὅσα. O-group manuscripts G-376 add πάντα and 426 adds πάντα ᾗ before ὅσα and this is probably evidence of Origen's work. The witness of G and 376 suggests that Origen added πάντα and that the ο' text had πάντα ὅσα. Many other manuscripts, including the uncials A, F, and M, and

all the other hexaplaric manuscripts, add πάντα, some with variants. These changes probably reflect the o' text (see NGTN 348).

HT אֲלֵי (הַאֲמַר)
LXX (εἴπης)

⟨Sub ※⟩ + μοι

Wit 2: F ↓M' V O^{-(G)} 82 15 C'' f⁻¹²⁹ 767 s 619 392 z 59 424 624 646 799 Syh

Attr: ※] > omnes

Var: εἴπης] pr μοι M'

NonGr: Syh Δ

Notes: NUM has nothing corresponding to אֲלֵי in HT. The O-group and most of the other hexaplaric manuscripts add μοι, and this indicates Origen's work. This is reflected in many other manuscripts, including the uncials F, M, and V. Origen possibly placed the addition under the asterisk.

HT (אֲשַׁעֲשֶׂה)
LXX (ποιήσω) σοι

Sub ÷

Wit 2: Syh

>

Wit 2: 761(l) b = MT

NonGr: Syh 𐤀

Notes: Origen added an obelus to indicate the second person pronoun in NUM, which has no equivalent in the underlying Hebrew.

Num 22:18

HT אֲלֵי
LXX τοῦ θεοῦ

ο' οί λ' τοῦ θεοῦ μου

Wit 1: 344

Wit 2: $O^{(-G)}$ 414 343 Arab Syh

NonGr: Syh גַּלְגַּל רַעֲלֵלָה

Notes: HT reads אֲלֵךְ אִתִּי while NUM omits the possessive pronoun. A note attributed to ο' and οὐ λ' in *s*-group manuscript 344 corrects the Greek toward the Hebrew by adding μου. The agreement of the *O*-group and Syh witnesses to the genuineness of the attribution to ο', and this addition may originally have been under the asterisk. The attribution to οὐ λ' is also sound, although it cannot be made any more specific because this addition is consistent with any of the three translators.

HT	(לַעֲשׂוֹת קְטָנָה אִו גְּדוֹלָה)
LXX	(ποιῆσαι) αὐτό (μικρὸν ἢ μέγα)

Sub ÷

Wit 2: Syh^T

>

Wit 2: 58 Aeth = MT

NonGr: Syh^T ⚭ ⚭ ÷ ⚭⚭⚭

Notes: In the phrase אִו גְּדוֹלָה אִו קְטָנָה לַעֲשׂוֹת HT omits an explicit reference to “anything” (i.e., “to do *anything* small or great) since it is understood in context. NUM makes this explicit using αὐτό and Origen puts this under the obelus. Syh^T places the obelus over the last part of the word to indicate the pronominal suffix.

HT	—
LXX	ἐν τῇ διανοίᾳ μου

Sub ÷

Wit 2: Syh

>

Wit 2: 58 319 Arab = Compl MT

NonGr: Syh^L ⚭ ⚭ ÷ ⚭⚭⚭ | Syh^T ⚭ ⚭⚭⚭ ⚭⚭⚭ ÷

Notes: NUM adds the phrase ἐν τῇ διανοίᾳ μου at the end of verse 18, and this is not reflected in the underlying Hebrew. Origen places the entire phrase under the obelus. As with 22:11, Syh^L has the phrase spanning two lines, with a continuation obelus in the margin before the beginning of the second line but with the initial obelus missing. The first obelus has likely been omitted by a copyist. Syh^T has its obelus placed correctly.

Num 22:19

HT אָן (אָבִי)
LXX (ὑπομείνατε)

Sub ✱ δή

Wit 2: O^{(G) 426} Syh = MT

Attr: ✱ Syh] > rell

NonGr: Syh^L ⚭ אָן אָבִי ✱ | Syh^T ⚭ אָן ✱ אָבִי

Notes: Origen attempted to match the Hebrew particle אָן, which has no equivalent in NUM for this verse, using δή under the asterisk. NUM often disregards אָן, although in 22:16 it uses ὄξειῶ σε to render it (see NGTN 368-69). As often happens, Syh^L displaces the Aristarchian sign by one word.

HT (הַלְלִי־לָהּ)
LXX (τὴν νύκτα) ταύτην

Sub ÷

Wit 2: Syh

>

Wit 2: 58 = MT Sam Tar^O

NonGr: Syh אָן

Notes: HT has הַלְלִי־לָהּ and NUM renders this τὴν νύκτα ταύτην. Origen places the demonstrative under the obelus as it has no equivalent in the Hebrew.

Num 22:20

HT (הַאֲנָשִׁים)
LXX (οἱ ἄνθρωποι) οὗτοι

Sub ÷

Wit 2: Syh

>

Wit 2: 58^{Lat} Aug Num 48 = MT

NonGr: Syh אלו ÷

Notes: As with the previous verse, NUM adds a demonstrative pronoun that has no equivalent in HT, and Origen includes its equivalent under the obelus. Both Syh^L and Syh^T omit the metobelus.

Num 22:22

HT הוֹלִיךְ
LXX ἐπορεύετο

ο' ἐπορεύθη

Wit 1: 344

Wit 2: B V O^(-G) d 53'-129 458 t 71-509 = Compl Ra

Notes: HT has a participle (הוֹלִיךְ) to express concomitant action to the main verb. Wevers argues that the original LXX renders this with an imperfect, and many witnesses support this (see under σ' below). Other witnesses, however, including the O-group use the aorist, and a marginal note in 344 attributes the aorist to the ο' text. Whether Origen initiated this reading or simply mirrored one of his exemplars is not clear, but the attribution is likely correct.

α' θ' πορεύεται

Wit 1: 344

σ' ἔπορεύετο

Wit 1: 344^{txt}

Wit 2: A F M' oI' C'' b 56-246 54-75-127 s 527-619 y z 55 59 319 424 624 646 799

Notes: In HT, a Hebrew participle is used to express action accompanying the main verb which is describing a situation in the past. For a Hebrew participle in a circumstantial clause expressing concomitant action, the Three often use participles (e.g., α' σ': Exo 2:13, 9:24 in contexts of past action), but they also use imperfect, aorist, perfect, or present tenses. Their usage is based on context or other rhetorical factors (for Aquila, see REI-Pro 50-51). For rendering participles in past tense situations, the imperfect is sometimes used. For example, Aquila and Symmachus use the imperfect for participles expressing ongoing action in the past (α': Jer 44[37]:4, 3 Kgdms 21[20]:12; σ': Exo 3:2). Symmachus' use of ἔπορεύετο in the present verse is consistent with this pattern.

The Three normally use the present or perfect tense to render participles that express present action (present — α': 1 Kgdms 28:9, Eccl 1:5, Exo 9:2,17; α' σ': Jer 50[43]:3; σ': Job 4:11; perfect — α' θ': Job 20:26; α' σ' θ': Dan 9:26 [present or perhaps prophetic future]). Sometimes, however, the aorist renders participles that express special senses of the present (e.g., in gnomic contexts, α' in Job 4:11, and α' and σ' in Ps 32[33]:7).

Since the Three usually employ present or perfect to render participles in present tense contexts, Aquila and Theodotion's use of the present tense πορεύεται to render a participle expressing ongoing past action is possibly unusual. However, Aquila at times uses the present tense to render past narrative action in keeping with a historical present sense (e.g., he uses the present to render the Hebrew *waw*-consecutive in Job 7:15 and Isa 57:20). Thus, this attribution to Aquila is probably sound, and since the translators do not seem bound by rigid rules for rendering participles, no reason exists to doubt the attribution to Theodotion.

HT	וַיְהִי־בֹ
LXX	καὶ ἀνέστη
σ' σ'	καὶ ἔστη

Wit 1: 344

Wit 2: O^{-(G)} 58 Or IV 409

Notes: HT has וַיְהִי־בֹ (Hithpael of יצב) for the action of the angel of the Lord. In place of ἀνέστη, a 344 note attributes the alternate reading ἔστη to σ' and σ'. In this context, the difference between the two words is not great. NUM uses ἵστημι to render the Hithpael of יצב at 11:16, and for the Niphal of נצב (the allomorph of יצב in the

Niphal and Hiphil stems) at 16:27. This verse would be the only place in NUM where ἀνίστημι is used for נצב or יצב, although ἀνίστημι is used many times in NUM for קם. The accuracy of the ο' attribution is attested by the O-group (minus 58). Origen may have been influenced by the normal NUM rendering of יצב using ἵστημι.

Although Symmachus normally uses ἵστημι to render עמד or קם, he does occasionally use ἵστημι for נצב (Niphal in Isa 3:13 and Hiphil in Ps 73[74]:17). Thus this attribution is suitable.

α' θ' καὶ ἑστηλώθη

Wit 1: 344

Notes: According to a 344 note, Aquila and Theodotion use the passive of στηλόω, meaning “take one’s stand.” This attribution makes sense, as Aquila and Theodotion use στηλόω for the Hiphil of נצב in Psalm 73[74]:17. In addition, Aquila uses στηλόω for the Niphal of נצב in Isaiah 3:13.

HT הַיְהִי
LXX τοῦ θεοῦ

οὐ λ' τὸ ἔβρ' τοῦ κυρίου

Wit 1: Syh

Wit 2: 376 314 d t 527 Aeth Bo

NonGr: Syh^L אֱלֹהִים | Syh^T אֱלֹהִים

Notes: A marginal note in Syh reads: אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים (“those of the Rest and the Hebrew: ‘Lord’”). For “Lord,” Syh^L has the equivalent ΠΙΠΙ (see discussion under 20:16). In the Balaam narratives in chapters 22-24, NUM renders הַיְהִי with θεός 18 times, but only 5 times elsewhere. Wevers speculates that the narrator is attempting to distance the events from the Lord (YHWH), the God of Israel (NGTN 372). That the other translators use the more exact rendering κύριος for הַיְהִי makes good sense.

The reading is also attributed to τὸ ἔβρ'. Chapter 22 has five τὸ ἔβρ' readings, three of which render the tetragrammaton as a form of κύριος (verses 22, 23, 24), and two of which are transliterations of הַיְהִי, perhaps reflecting the second column (verses 22 and 32).

HT (י) הַיְהִי
LXX ἐνδιαβάλλειν (αὐτόν)

α' τὸ ἐβρ' σατᾶν

Wit 1: Procop 864

Wit 2: Syh

NonGr: Syh 𐤀𐤁𐤁𐤀

Notes: The consonantal text שׂטן can be taken either as a noun or an infinitive construct, the latter being the option that NUM follows. According to a note from Procopius, Aquila chooses the first option, stating that the messenger of the Lord stood up an “adversary” (σατᾶν). Aquila renders שׂטן as σατᾶν also in 22:32 in the sense of an adversary, and in Job 1:6 and Zechariah 3:1 to refer to “the satan,” and so this attribution makes sense for him. The Procopius note also attributes this reading to τὸ ἐβρ'. This is one of five τὸ ἐβρ' notes in this chapter and one of two which are transliterations that possibly reflect the second column. Interestingly, Syh is closer to Aquila than to NUM — Syh reads, “that he might be to him *an opponent*.”

θ' ἀντικεῖσθαι

Wit 1: Procop 864

Notes: A Procopius note attributes the reading ἀντικεῖσθαι to Theodotion. The same Hebrew appears in 22:32, and many witnesses attribute to Theodotion the use of ἀντίκειμαι there. In addition, Theodotion uses ἀντίκειμαι for שׂטן as “the satan” in Job 1:6. Finally, a reading attributed to οἱ λ' has ἀντίκειμαι in the sense of an accuser in Psalm 108[109]:20. Thus, this attribution is suitable for Theodotion.

HT (ל' שׂטן) 𐤀𐤁𐤁𐤀
LXX (ἐνδιαβάλλειν αὐτόν)

Sub ※ ※ ἐν τῇ ὁδοῦ ἐνδιαβάλλειν αὐτόν

Wit 1: ἐνδιαβάλλειν αὐτόν ἐπὶ τῆς ὁδοῦ 121

Wit 2: ἐν (> 407) τῇ ὁδοῦ (> 120*) ἐνδιαβάλλειν (-βάλλειν 426; -λλει 527) αὐτόν 376-426 n 527 120*-407 Or IV 409^{Lat}cod100 Bo ↓Syh = MT | ἐπὶ τῆς ὁδοῦ ἐνδιαβάλλειν αὐτόν b | ἐν τῇ ὁδοῦ ἐνδιαβάλλειν (-λλει*)

αὐτόν ἐπι τῆς ὁδοῦ 58 | ἐνδιαβάλλειν αὐτόν ἐν τῇ ὁδῷ 77 |
 ἐνδιαβάλλειν (-βάλλειν V 82 125 30-343-344^c 18'-126-628-630')
 αὐτόν (αὐτῷ 72[vid]) ἐπι (ἀπὸ 72 73' 128) τῆς ὁδοῦ M' V OI⁻⁷⁰⁷ C''-
 77 d 246 s t 619 121^{mg}-318 z^{-68 120 122 407} 55 59 319 424 624 646

Attr: ※] ÷ Syh | > rell

NonGr: ^{Lat}cod 100 in via | Syh √ רַוִּיּוֹרָב ÷

Notes: HT has the phrase רַוִּיּוֹרָב which has no equivalent in NUM, and Origen adds ἐν τῇ ὁδῷ under the asterisk. The asterisk is reflected in many manuscripts and many variants developed. Syh has used the obelus sign to mark this addition instead of an asterisk, but an asterisk was clearly intended.

The witnesses that match NUM (with minor variants) are: A B F F^b 707 f⁻²⁴⁶ 71-509 121^{xt}-392 68'-120^c 799 Aeth Sa⁴ Procop 864.

A summary of witnesses to the Origenic asterisk is as follows: M' V OI^{-(G) 707} C'' b d 246 n s t 527-619 121^{mg}-318 z^{-68' 120^c} 55 59 319 424 624 646 Or IV 409 ^{Lat}cod 100 Bo Syh. The first set of witnesses under *Wit 2* match the Origenic asterisk. The rest of the witnesses show Origenic influence. The variants are placed together with the witnesses because with all the permutations, a separate variant section would be more cumbersome than usual to read.

Num 22:23

HT הַיְיָ
 LXX τοῦ θεοῦ

οἱ λ' τὸ ἔβρ' τοῦ κύριου

Wit 1: Syh^T

Wit 2: 551 Aeth Sa

NonGr: Syh^T רַוִּיּוֹרָב

Notes: A marginal note in Syh^T reads: רַוִּיּוֹרָב רַוִּיּוֹרָב רַוִּיּוֹרָב רַוִּיּוֹרָב (“the Hebrew and those of the Rest: ‘Lord’”). As in verse 22, NUM renders הַיְיָ using θεός, which is very common in chapters 22-24 (see the οἱ λ' and τὸ ἔβρ' note under 22:22). That the Three use the more exact rendering κύριος for הַיְיָ makes sense. This τὸ ἔβρ' note is the second of three in chapter 22 that render the tetragrammaton with κύριος rather than θεός (the three are in verses 22, 23, and 24).

HT הַיְיָ(רַוִּיּוֹרָב)

HT —
LXX τῆ ῥάβδω

Sub ÷

Wit 2: Syh^L

>

Wit 2: 58 75 Arab = Compl MT

NonGr: Syh^L 𐤀𐤃𐤁𐤃

Notes: NUM adds τῆ ῥάβδω which is not reflected in the underlying Hebrew, and Origen places it under the obelus (see the discussion of the entire phrase under the asterisk above). NUM may have added this under the influence of verse 27, where the underlying Hebrew supports τῆ ῥάβδω in NUM in a similar context.

Num 22:23-24

HT (מִלְכָּם) ַמְצַיִן²⁴ ַרְדָּהּ הַתְּיָהֵל (יִתְּתָהּ-תָּא)
LXX (τὴν ὄνον) τῆ ῥάβδω τοῦ εὐθῦναι αὐτήν ἐν τῆ ὀδῶ. ²⁴καὶ ἔσθη (ὁ ἄγγελος)

ο' ἐν τῆ ῥάβδω τοῦ εὐθῦναι αὐτήν
ἐν τῆ ὀδῶ καὶ ἔσθη

Wit 1: ↓85'-↓321'-344

Wit 2: ἐν 1° A F M' V O^{'-(G)}58 C^{'-73*} b f s y z 59 424 624 646 799 Or IV 409 |
τοῦ εὐθῦναι αὐτήν ἐν τῆ ὀδῶ A B F M' V ↓O^{'-(G)} 131^{mg} b d f n 343 t
↓x ↓y z 55 59 ↓319 424 624 646 799

Var: τοῦ] > 71 319 | εὐθῦναι] ἐκκλίνει 85^{mg}-321^{mg}; πορευθῆναι 509 |
αὐτήν] > 318; + εἰς τὸ πεδῖον 72 | ἐν τῆ ὀδῶ] > 85^{mg}-321^{mg}; om τῆ
509 319 | ἔσθη] ἔστιν 130^{mg}-321^{mg}

Notes: Manuscript 344 from the *s*-group has a note with the complete text shown above, while other members of the *s*-group have portions with minor variations. The *s*-group (except 343) is lacking the last part of verse 23 (τοῦ εὐθῦναι αὐτήν ἐν τῆ ὀδῶ) and the *s*-group notes are indicating their awareness that the *o'* text includes it.

The difference between the *o'* reading and NUM is that the *o'* text includes the preposition ἐν before τῆ ῥάβδῳ (see verse 27, where the *O*-group also adds ἐν before τῆ ῥάβδῳ). The vast majority of Greek manuscripts, including most hexaplaric witnesses, have ἐν τῆ ῥάβδῳ, so this is probably the reading of the *o'* text although the change may predate Origen.

α' τὴν ὄνάδα αὐτοῦ ἐκκλίνει
αὐτὴν τὴν ὁδὸν καὶ ἔστη

Wit 1: 85'-↓321'-344

Wit 2: αὐτοῦ 458

Var: ἔστη] absc 321; ἔστιν 346

Notes: This *s*-group reading attributed to Aquila is appropriate for him. Unlike NUM, he matches the Hebrew and does not add τῆ ῥάβδῳ (this is also true of *σ'* and *θ'*, and one or more of the Three may have influenced 58, 75, or Arab to omit it). He uses a relatively rare word for a female donkey (ὄνάς; the masculine is ὄνος) to render the equivalent Hebrew אִתָּן. Normally he uses ὄνος for the related word רִמָּה (Gen 36:24, 49:14, Num 16:15, Deut 5:14, 3 Kgdms 13:27), and according to Aquila's system of equivalencies, he would possibly choose the related feminine ὄνάς as a rendering for the feminine אִתָּן. Here, Aquila adds the possessive pronoun αὐτοῦ after τὴν ὄνάδα, although this is not reflected in the Hebrew. Aquila's pedantic literalness makes this addition uncharacteristic of him. Theodotion also adds this possessive pronoun (see below), and this raises the possibility that Aquila and Theodotion had access to a Hebrew manuscript that included a pronominal suffix on אִתָּן.

The verb הִטָּה can mean “turn aside” or “stretch out.” In the present verse, HT uses the Qal of הִטָּה to refer to the donkey turning out of the way, and the Hiphil to refer to Balaam's efforts to turn the donkey back. NUM uses ἐκκλίνω for the Qal, but εὐθύνω for the Hiphil. For the Hiphil of הִטָּה, the *α'* note uses ἐκκλίνω, which is an uncommon choice for Aquila since he usually uses ἐκκλίνω for הִטָּה or the related סָרַר (e.g., Jer 6:28, 15:5, Lam 3:11, Hos 4:16). His usual choice for הִטָּה in its sense of “stretch out” is ἐκτείνω (Qal — Deut 4:34, 7:19, Isa 3:16, 5:25, 9:17[16], 14:26, 40:22, 51:13, Jer 50[43]:10; Hiphil — Isa 54:2). Scant data exists, however, for how Aquila renders הִטָּה when it means “turn aside.” Field, citing Nobilius, lists two *α'* readings for the Hiphil of הִטָּה in contexts of “turning” — (1) ἀνακλίνω in Prov 2:2, and (2) ἀγχα in Proverbs 7:21 — but no other evidence is provided. Although Aquila sometimes is rigid in his use of equivalents across contexts, this is not an invariant rule, and thus, he possibly uses ἐκκλίνω in the present context.

σ' τὴν ὄνον μετακλῖναι αὐτὴν εἰς
τὴν ὁδὸν ἀνέστη δὲ ὁ ἄγγελος

Wit 1: 344

Notes: This 344 reading is consistent with Symmachus. First, like α' and θ', he does not add τῆ ῥάβδῳ as NUM does. Then he uses μετακλῖναι for פָּטַח as he does also in Psalm 43[44]:19. Symmachus also substitutes postpositive δέ for καί in NUM as he often does (e.g., 1:45, 11:8 — see SITP 220-21). Unlike NUM and Aquila, who render פָּטַח literally using ἔστη, Symmachus employs ἀνέστη which is a more contextual rendering, having the sense of standing up in opposition (for other examples of common Hebrew words which Symmachus chooses not to render literally, see SITP 249-50).

θ' τὴν ὄνον αὐτοῦ ἐκκλῖναι αὐτὴν
εἰς τὴν ὁδὸν καὶ ἔστη

Wit 1: 344

Wit 2: αὐτοῦ 458

Notes: Like the other two translators, this θ' reading does not add τῆ ῥάβδῳ as NUM does. θ' here renders פָּטַח with ἐκκλίνω which Theodotion does elsewhere in Jeremiah 11:8. Thus this reading makes sense for him. As with Aquila, Theodotion adds the possessive pronoun αὐτοῦ after τὴν ὄνον, which may indicate that they had a different Hebrew *Vorlage* that included a pronominal suffix on פָּטַחְתָּ.

Num 22:24

HT פָּטַח
LXX τοῦ θεοῦ

θ' τοῦ κύριοῦ

Wit 1: Syh^T

Wit 2: Sa

NonGr: Syh^T פָּטַח

manuscripts. As it frequently does, Syh^L has misplaced the asterisk, which should be after “Balaam” and not before.

Num 22:26

HT יְהוָה
LXX τοῦ θεοῦ

οἱ λ' τοῦ κύριου

Wit 1: Syh^T

Wit 2: ^{Lat}cod 100 Aeth Sa (sed hab Aug Num 50)

NonGr: ^{Lat}cod 100 domini | Syh^T גבוי

Notes: A marginal note in Syh^T reads: גבוי גבוי גבוי (“those of the Rest: Lord”). As in verses 22 and 24, NUM renders יְהוָה using θεός, which is very common in chapters 22-24 (see the οἱ λ' and τὸ ἐβρ' note under 22:22). That the Three use the more exact rendering κύριος for יְהוָה makes sense.

HT אִין־דְּרָךְ
LXX (οὐκ ἦν)

⟨Sub ※⟩ + ὄδος

Wit 2: O^{-(G)}58 Syh^T = MT

Attr: ※] > omnes

NonGr: Syh^T אִין־דְּרָךְ

Notes: HT reads אִין־דְּרָךְ לְנִטוֹת רְמִין וְשִׁמְאוֹר. NUM omits an equivalent to אִין־דְּרָךְ since it is clear in the context. Two O-group manuscripts and Syh^T include ὄδος or its equivalent, indicating that the fifth column included this text, and this may originally have been under the asterisk. Syh^L has a space for the word, but the text is missing.

Num 22:27

HT יְחָר־אֶף
LXX (ἐθυσμώθη)

Sub * + ὀργῆ

Wit 2: O^(-G) 246 18'-628-630' Syh = MT

Attr: * Syh] > rell

NonGr: Syh אֲרַגְזָה

Notes: HT repeats the same expression as in verse 22: אֲרַגְזָה. There, NUM accounts for all the words by rendering the phrase καὶ ὀργίσθη θυμῷ. Here, the translator is content to render the Hebrew less quantitatively as καὶ ἐθυμώθη. Syh, with the support of the O-group, testifies that Origen added ὀργῆ under the asterisk as an equivalent of אֲרַגְזָה.

HT	בְּ(מִקֵּל)
LXX	(τῆ ῥάβδῳ)

〈Sub *〉 + ἐν

Wit 2: O^(-G) 53'-129 59*(vid) Syh^T = Compl MT

Attr: *] > omnes

NonGr: Syh^T אֶנְכִּי

Notes: HT includes the *beth* preposition before מִקֵּל but NUM has no matching preposition, since the dative without the preposition is equivalent. As evidenced by the O-group, Origen may have added ἐν to account for the Hebrew preposition, and this was possibly under the asterisk. Syh is not necessarily a witness to ἐν, even though it has a *beth* preposition, since Syh often includes *beth* when NUM does not have ἐν (for example, for ὕδατι in 19:7). Syh^L is missing this text due to manuscript damage.

Num 22:28

HT	הִאמַר
LXX	λέγει

ο' λέγει

Wit 1: ↓130-↓321'-344

Wit 2: B F V *O*^{(G) 376} *oII*⁸² *b d f n t x* 392 *z* 59 424 624 646 799

Attr: o'] > 130-321'

Notes: NUM uses the historical present here, as it does for λέγω in 20:19, 22:16, 22:30 (in the same passage as the current verse), 27:2, and 36:5. Some witnesses, including A and M, have changed this to aorist. The texts of the *s*-group have the aorist, and a note in *s*-group manuscript 344 indicates that the o' text matches NUM with the present tense. This is supported by *O*-group manuscripts 58 and 426 and by other hexaplaric witnesses.

HT מְהַעֲשִׂיתִי לְךָ
LXX τί πεποίηκά σοι

ο' οί λ' τί ἐποίησά σοι

Wit 1: 344

Wit 2: B *O*⁵⁸ 106 *n t* ↓509-527 = Ra

Var: ἐποίησά σοι] ἐποίησάς μοι 509

Notes: Most Greek witnesses have the perfect πεποίηκά although some manuscripts, including the uncial B and the *O*-group, have the aorist ἐποίησά. Wevers argues that the perfect is original, because it is parallel to the next verb in this speech, which NUM renders as perfect (see THGN 125; cf. 23:11). A 344 marginal note indicates that o' had aorist, which is reasonable given the support of the *O*-group (minus 58). Since no textual evidence points to anyone using aorist for the second verb, however, this leaves the question open as to why the o' text and others, including B, have aorist for the first verb and perfect for the second. 344 also attributes the aorist to οί λ'. The aorist makes sense for any of the Three since aorist is a standard rendering for the Hebrew perfect.

Num 22:29

HT הִתְעַלְלֵתְּ בִּי
LXX ἐμπέπαιχάς μοι

⟨οί λ'⟩ ἔδολιεύσω με

Wit 1: 130-321'

Notes: HT reports Balaam’s words: הָתַעֲלִילָתָּ בִּי. Balaam uses the Hithpael of the verb עָלַל to express his opinion of how his donkey has treated him. In the Poel and Hithpael, the word can mean “to treat severely,” and in the Hithpael it can also carry the sense of “deal wantonly/abusively.” NUM renders the phrase ἐμπέπαιχάς μοι (ἐμπαίζω means “deceive/trick”).

Three *s*-group manuscripts have the unattributed marginal reading ἐδολιεύσω με. The Poel of עָלַל can mean “to glean” in the context of a vineyard, and Aquila and Theodotion render it according to this sense using ἐπιφυλλίζω in Deuteronomy 24:21. In Jeremiah 6:9, HT uses the Poel to refer to gleaning a vine in a metaphorical sense, with the sense of severe punishment, and σ’ also uses ἐπιφυλλίζω there. Similarly, Isaiah 3:12 uses the Poel of עָלַל to speak of oppression, and Aquila renders it using καλαμάομαι (“gather stalks”), whereas Symmachus and Theodotion use ἐπιφυλλίζω. Finally, in Lamentations 1:13, the Poel of עָלַל is used to speak of the Lord dealing severely with Israel and Symmachus renders it with ἀνακαλέω (“call up”). In Lamentations 3:51, HT uses the Poel poetically for how the eyes afflict the soul, and Symmachus uses καταποντίζω (“drown,” as in tears).

The Three also render the Hithpael of עָלַל using words that fit its sense of “dealing severely/wantonly.” In Judges 19:25, Aquila uses ἐνασελγαίνω (“to act lewdly”). There, Theodotion uses a word that is akin to “act wantonly” (the Syriac is *ܗܫܝܥ*, “be wanton”). In 1 Kingdoms 31:4, Aquila likely uses ἐναλλάσσω (“give in exchange”) which can have the sense “pay by death.” Symmachus renders the Hithpael contextually using the neutral word ἐννοέω (“consider,” “have in mind”) in Psalm 140[141]:4, where the setting is committing deeds with wicked men.

Thus all of the Three render the Hithpael of עָלַל in ways potentially consistent with the current context, although this verse is the only place where the עָלַל is applied to an animal and not to a human. They all use the Poel flexibly as well.

As for the current reading (ἐδολιεύσω με), arguing against any of the Three being the source is the fact that none of them seem to construe עָלַל in the sense of acting deceptively. Aquila uses δολιεύομαι in Genesis 37:18 to render נָכַל (“act deceptively”). Symmachus employs δολιεύομαι to render נָכַל (Gen 37:18) and he uses δολιόω to render רָמָה (“betray”: Pr 26:19). The reading δολιεύομαι appears to be closer to ἐμπαίζω in NUM than to any reading for עָלַל that might be expected from the Three. Nevertheless, although the data is scanty, it is possible that one of the Three uses δολιεύομαι because the subject is a donkey and not a person, and the translator had difficulty applying עָלַל to a non-human subject.

HT	הִתְעַלְלָתָּ
LXX	ἐξεκέντησά σε

α’ σ’ θ’ ἀπέκτεινά σε

Wit 1: 344

Notes: For גרה in HT, NUM uses εκκεντέω (“pierce”). It is used only here in the Pentateuch and 5 times total in the LXX. According to a 344 note, all of the Three use the much more common ἀποκτείνω, and this makes sense as it is used by all of them for גרה elsewhere (e.g., in Is 27:1).

Num 22:30

HT כה(ה)הסכן הסנתי לעשות לך כה
LXX (μη) ὑπεροράσει ὑπεριδοῦσα ἐποίησά σοι οὕτως

⟨σ'⟩ παραπτώματι παρέπεσον
 ποιῆσαι σοι οὕτως

Wit 1: 130-321'

Notes: In HT, the donkey says, “Have I ever been accustomed to act thus with you?” NUM renders this somewhat contextually as μη ὑπεροράσει ὑπεριδοῦσα ἐποίησά σοι οὕτως (“Disregarding with disregard, I have not acted thus with you, have I?”). An unattributed *s*-group marginal note reads παραπτώματι παρέπεσον ποιῆσαι σοι οὕτως (“Have I ever fallen away with transgression to do thus to you?”). This is a contextual rendering that is a valid alternative to that of NUM. Aquila and Theodotion would normally render the cognate infinitive absolute and finite verb (from סכן) with a cognate pair or close approximation (see under 21:2). Symmachus on the other hand often attempts to avoid this kind of stereotypical rendering (see S1TP 228-29). Although the data is limited, of the Three, only Symmachus uses both παράπτωμα (Exod 23:21, Job 35:15) and παραπίπτω (1 Kgdms 27:1). Thus, this reading is possibly from Symmachus.

HT כה
LXX οὕτως

ο' οί λ' οὕτως

Wit 1: ↓321'- 344

Wit 2: B F M^{txt} O^(-G)-72 b d f^{-56 246} ↓n t x⁻⁶¹⁹ 59 424 646

Attr: ο' οί λ'] > 321'

Var: οὕτως] οὕτω 75'

Notes: A marginal note in *s*-group manuscript 344 indicates that ο' and οὐί λ' agree with NUM and use οὕτως although a number of other witnesses, including A, V, and the *s*-group read τούτο. The attribution to ο' is reasonable, given the support of the *O*-group. The attribution to οὐί λ' also makes sense since all of the Three use οὕτως for הַכֵּן (e.g., Ezek 33:27).

Num 22:31

HT הַהֵן
LXX ὁ θεός

οὐί λ' ὁ κύριος

Wit 1: Syh^T

Wit 2: 426 Aeth

NonGr: Syh^T 𐤀𐤁𐤁

Notes: A marginal note in Syh^T reads: 𐤀𐤁𐤁 𐤀𐤁𐤁 𐤀𐤁𐤁 (‘‘Those of the Rest: ‘Lord’’’). As happens many times in chapters 22-24 (including later in this verse) NUM renders הַהֵן using a form of θεός (see the οὐί λ' and τὸ ἐβρ' note under 22:22). That the Three use the more exact rendering κύριος for הַהֵן makes sense.

HT הַהֵן
LXX τοῦ θεοῦ

⟨ο'⟩ κύριοῦ (κῡ)

Wit 1: 85'-321'-344

Wit 2: B O^{-(G)} 82 b f 71' 392 z 59 Aeth Arm Syh = Ra MT

NonGr: Syh 𐤀𐤁𐤁

Notes: As with the first occurrence of הַהֵן in the verse, NUM renders the second instance using a form of θεός. In this case, there is evidence that the ο' text may have corrected towards the Hebrew. First, the *O*-group has κύριοῦ and second, the text of Syh, which has 𐤀𐤁𐤁 (‘‘God’’) for the first occurrence of הַהֵן, has 𐤀𐤁𐤁 (‘‘Lord’’) here.

Num 22:32

HT אָמַרְ (ו)
LXX (καὶ) εἶπεν

οὐ οἱ λ' εἶπεν

Wit 1: ↓85'-↓321'-344

Wit 2: B F V O^{-(G)}82 b d f n t x 392 z 59 424 646 799 Syh

Attr: οὐ οἱ λ'] > 85'-321'

NonGr: Syh אָמַרְ

Notes: A number of witnesses (including A, M', and the *s*-group) have the historical present λέγει rather than εἶπεν in NUM. This matches the λέγει used in 22:28 and 30 for the donkey's speech, but in the present verse, the angel is speaking. NUM uses λέγει in this section only for the donkey — for other speakers, εἶπεν is used. Manuscript 344 from the *s*-group indicates that οὐ matches NUM with εἶπεν, and this is supported by the *O*-group and other hexaplaric manuscripts. 344 also attributes εἶπεν to οἱ λ', and this is reasonable for any of the Three.

HT הַיְהוָה
LXX τοῦ θεοῦ

οἱ λ' τοῦ κύριου

Wit 1: Syh^T

Wit 2: ↓426 ↓C-↓46 ↓53' Aeth = MT

Var: κύριου] κ̄ 426 C-46 53'

NonGr: Syh^T אֲדֹנָי

Notes: A marginal note in Syh^T reads: אֲדֹנָי אֲדֹנָי אֲדֹנָי (“those of the Rest: ‘Lord’”). As in verse 22, NUM renders הַיְהוָה using a form of θεός, which is very common in chapters 22-24 (see the οἱ λ' and τὸ ἔβρ' note under 22:22). That the Three use the more exact rendering κύριος for הַיְהוָה makes sense.

Var: ἀντικείμενοι] πρὸ ἀναστήσασαι Syh^T; + σου Syh^T

NonGr: Syh^T ܠܡܨܝܚܐ ܠܡܨܝܚܐ

Notes: Like Symmachus, Theodotion construes לַשָּׂטָן as an infinitive construct, as he does in 22:22 where he also renders it using ἀντικείμενοι. Elsewhere, Theodotion uses ἀντίκειμαι for שָׂטָן in the sense of an accuser in Psalm 108[109]:20 and in Job 1:6 for “the satan,” and thus this attribution is suitable for Theodotion. For the present verse, Syh renders the Theodotion text contextually as “to stand to oppose you.”

HT טַרְיַ
LXX οὐκ ἀστεία

⟨σ' θ'⟩ οὐκ εὐθεΐα· οὐκ ἀγαθή

Wit 1: οὐκ εὐθεΐα· οὐκ ἀγαθή 58 | εὐθεΐα 118

Wit 2: εὐθεΐα 59 Or IV 409 Arm

Notes: The Hebrew word טַרְיַ is a *hapax legomenon*. The by-form רַטַּה is used only in Job 16:11 and means something like “throw down.” In the present context טַרְיַ is used for the angel’s negative assessment of Balaam’s “way” (דַּרְיַ), and perhaps refers to being slippery or precipitate. NUM gives a contextual rendering — οὐκ ἀστεία — meaning not “pretty/refined/clever.” An unattributed marginal note in the O-group manuscript 58 has οὐκ εὐθεΐα· οὐκ ἀγαθή and a few other manuscripts have εὐθεΐα (118^{ms} 59 Or IV 409). Symmachus renders רַטַּה using ἐμβάλλω in Job 16:11, which fits its meaning there of “throwing,” but which does not seem related to the present reading. No data exists for the other two translators about their renderings of טַרְיַ or רַטַּה. Aquila is more likely to have rendered טַרְיַ quantitatively with one word rather than two. It is conceivable that Symmachus or Theodotion offered οὐκ εὐθεΐα as an alternative to οὐκ ἀστεία in NUM since ἀστεῖος itself is relatively uncommon, but the data is scanty. Field takes this double reading as a scribal note, and it may be a gloss for ἀστεῖος in NUM.

⟨τὸ σαμ'⟩

⟨οἱ λ'⟩ πονηρά

Wit 1: 130-346

Notes: An unattributed note has the rendering πονηρά for the *hapax legomenon* טַרְט (see above for a discussion of its meaning). NUM gives a contextual rendering — οὐκ ἀστεία — meaning not “pretty/ refined/clever.” An unattributed marginal note in *s*-group manuscripts 130-346 has πονηρά. The Samaritan Pentateuch has הַרַע (Hiphil of רַע or possibly the noun רַע with definite article) instead of טַרְט and so the reading πονηρά could possibly reflect the Samaritikon.

Symmachus renders טַרְט using ἐμβάλλω in Job 16:11, which fits its meaning there of “throwing,” but which seems unrelated to the present note. Any of the Three, however, could have used πονηρά for the difficult Hebrew, perhaps being influenced by Sam. This could also be a scribal gloss.

Num 22:33

HT מִפְּנֵי (נִטְתָּהּ)
LXX (ἐξέκλινεν)

⟨Sub ※⟩ + ἄπ' ἐμοῦ

Wit 2: A F M' V ↓O''(-G) ↓C''(-414') b f⁻¹²⁹ ↓s^{-(130' 346)} 619 y ↓z 55 59 416 424 624
646 799 Or IV 409 Procop 864 ↓Sa³ Syh^T

Attr: ※] > omnes

Var: ἄπ' ἐμοῦ] + τρίτον τοῦτο (> 122) 707^{mg} C''(-414') s^{-(130' 346)} 120(1°)-122
Sa³

NonGr: Syh^T מַחַד מִלְּפָנָיו

Notes: HT has the phrase מִפְּנֵי נִטְתָּהּ twice in this verse. The first time, NUM matches מִפְּנֵי with ἄπ' ἐμοῦ, but the second time, NUM has no equivalent, probably because it is understood in context. Many manuscripts, including the hexaplaric groups, include a second instance of ἄπ' ἐμοῦ and this probably reflects Origen's work, and possibly an asterisk (see NGTN 378). Syh^L is missing a block of text, including this verse.

Num 22:34

HT הַיְהוָה
LXX κύριου

οἱ λ' τοῦ κύριου

HT (בְּעֵינֶיךָ) רַע־אִם
LXX (εἰ μὴ σοι) ἀρέσκει

⟨οἱ λ'⟩ δοκεῖ

Wit 1: M' 85-321'-344

Wit 2: ↓*b* 319 (sed hab Compl)

Var: δοκεῖ] -κ1 108

Notes: HT uses the idiomatic expression בְּעֵינֶיךָ רַע־אִם, and NUM renders it well but not literally, expressing it negatively with εἰ μὴ σοι ἀρέσκει (“if it is not pleasing to you”). An unattributed marginal note gives δοκεῖ instead of ἀρέσκει. The verb δοκέω does include the meaning “to seem good” in its semantic range (e.g., LXX Est 1:19, 3:9, *et passim*, including in Est 8:8 where it is used with the same Hebrew phrase בְּעֵינֶיךָ as in this verse). Usually, however, it has a more neutral sense of “to seem” with the context indicating the sense of goodness or badness.

Of the Three, only Symmachus uses δοκέω (1 Kgdms 20:19, Ps 35[36]:3, Eccl 9:13) but the Three use εὐδοκέω (α' θ': Gen 33:10, in a context similar to the present verse; σ' θ': Num 14:8). Thus, the reading is possibly from one of the Three, although the evidence is scanty. Several manuscripts reflect this reading, including the *b*-group.

Num 22:37

HT (שָׁלַחְתָּ) שְׁלַחְתָּ
LXX (ἀπέστειλα)

Sub ※ pr ἀποστέλλων

Wit 2: ↓*O*^{(G) 58}-*OI*^{64^{txt}} ↓*b* ↓*d*¹²⁵ 246 ↓*n* ↓*t* 18'-628-630' ↓319 ^{Lat}cod100 Syh = MT

Attr: ※ Syh^L vid] > rell

Var: ἀποστέλλων] ἀπεστείλας (-στηλ. 376) 376 *b d*¹²⁵ *n t* 319 |

NonGr: ^{Lat}cod100 *mittens* | Syh אִישׁוֹ

Notes: In most cases, when HT pairs an infinitive absolute with a cognate finite verb, NUM accounts for the infinitive using a finite verb paired with a cognate (or near

cognate) participle or noun (for a discussion of how NUM treats Hebrew infinitive absolutes, see under 21:2). In a few cases, NUM simply employs a single verb, as in this verse (also 21:2, 24:11 and 27:7). As with 21:2 and 24:11, Origen here adds a cognate participle to match the infinitive absolute that NUM omits. The manuscript tradition is mixed between a present and an aorist participle, and even the two *O*-group witnesses disagree. Also, one cannot reconstruct the tense of the Greek participle from the participle in Syh. Thus, no solid determination can be made of Origen's original tense under the asterisk. Because more hexaplaric manuscripts preserve the present participle, that is the solution proposed here.

Manuscript damage to Syh^L has cut off part of the first Aristarchian sign, but the remaining marks appear to form the top left corner of an asterisk. The metobelus after the word can be seen clearly.

HT	(אֲמַנְם לֹא אֹכֵל)
LXX	(ὄντως οὐ δυνήσομαι)

⟨Sub ※⟩ pr η

Wit 2: O^(G)58-15^c 68'-120' Syh (sed hab Ald) = MT

Attr: ※] > omnes

NonGr: Syh αϛ

Notes: The interrogative particle η in HT has no equivalent in NUM, although that Balak is asking a question in his rebuke of Balaam is clear from context. A few hexaplaric manuscripts, including two from the *O*-group, have added η, the Greek equivalent of Hebrew η, and Syh supports this by adding an interrogative particle. These witnesses likely reflect Origen's work, and the addition was possibly originally under the asterisk.

Num 22:38

HT	(הַדְּבָר)
LXX	(τὸ ῥῆμα)

{Sub ÷} ÷ πλήν ϛ τὸ ῥῆμα

Wit 2: Syh^T

>

Wit 2: A B F M' V O''^(-G) C'' b f s x⁻⁵²⁷ y z 55 59 319 424 624 646 799 Syh^L

NonGr: Syh^T ⚡ 𐤒𐤓 ÷

Notes: Syh^T has added the word 𐤒𐤓 under the obelus. This word is not in the underlying Hebrew, as one would expect for an obelized word, but the presence of the equivalent πλήν in the original of NUM is doubtful. That a text tradition including πλήν did exist is evidenced by its presence in a number of manuscripts in one of the following configurations: (1) ῥῆμα πλην τὸ ῥῆμα: d t Bo; (2) ῥῆμα πλην: n⁽⁻⁷⁶⁷⁾ 527 Arm. But all of the uncials (A B F M V) and the rest of the Greek manuscripts do not have πλήν, and Wevers does not include it in his critical text. As for the o' text, it is unlikely that Origen had a version of NUM that included πλήν and that he placed the word under the obelus since not a single hexaplaric manuscript has πλήν. Also, the omission of πλήν by a majority of manuscripts is not a negative witness to an Origenic obelus since they are simply reflecting NUM.

HT 𐤒𐤒𐤓 𐤓𐤒𐤓
LXX τοῦτο λαλήσω

⟨τὸ σαμ'⟩ τοῦτο φυλάξω λαλήσαι

Wit 1: J M' 85'-321'-344 624

Wit 2: A J 29-82-707 b f⁻¹²⁹ 121 319 799 Aeth = Sam

Var: τοῦτο φυλάξω] τὸ φυλάξαι 29 | φυλάξω] φυλάξομαι (-ξωμαι M) M'

Notes: A number of manuscripts, including M and five from the s-group contain notes that match Sam for this verse, and mirror verse 35 in NUM, with the reading τοῦτο φυλάξω λαλήσαι (or a variant) for similar Hebrew (in verse 35 it is second person). None of the translators can be considered a likely candidate for adding φυλάξω simply to mirror the non-literal translation of a similar phrase by NUM earlier in the passage. The Samaritikon, however, is a possible candidate for this reading because it would follow Sam.

Num 22:40

HT 𐤓𐤒𐤓 𐤒𐤒𐤓
LXX πρόβατα καὶ μόσχους

non tr μόσχους καὶ πρόβατα

Wit 2: $O^{-(G) 58} n 527$ Arm Syh^T = MT

NonGr: Syh^T כַּבְּשִׁים וְצֹאן

Notes: HT says that Balak sacrificed “bulls and sheep,” using singular nouns in a collective sense. NUM changes the number of the nouns to plural, which is an accurate rendering, but in addition it reverses the order. As witnessed by the *O*-group (minus 58) and Syh, Origen changed the word order to match the Hebrew. Syh^L is missing a section that includes this verse.

Num 22:41

HT לְבָמֹתַי
LXX ἐπὶ τὴν στήλην (τοῦ Βαάλ)

⟨οἱ λ'⟩ ἐπὶ τὰ ὑψηλά

Wit 1: 130-321'

Notes: The Hebrew תְּבֵמֹתַי (plural of תְּבֵמָה) can refer to hills, high places, or Canaanite graves. It appears in 21:19, where it is probably a proper name (perhaps derived from its geographical location), and NUM transliterates it there as Βαμώθ. In 21:28 it means “heights,” and in 33:52 it means “high places” and in both instances NUM renders it as the plural στήλας. Here, NUM renders תְּבֵמָה as the singular στήλη (see Wevers’ discussion on the translation issues in the Pentateuch, NGTL 453-54).

An unattributed note in three *s*-group manuscripts changes στήλην to ὑψηλά (“high/lofty/raised”). Symmachus tends to translate words that indicate height or high places using ὑψος (see the discussion under 21:8). For example, in 21:19, rather than follow the NUM transliteration of תְּבֵמָה, Symmachus uses ὑψος. In 21:19, Aquila also translates rather than transliterating, but uses ὑψώμα. In general, each of the Three uses ὑψηλός for תְּבֵמָה (e.g., Isa 36:7 and 58:14, and Aquila translates this way elsewhere (e.g., Ezek 16:16). Thus this note could belong to any of the Three.

HT —
LXX τι

Sub ÷

Wit 2: Syh^T

>

Wit 2: 82 z (sed hab Ald) = MT

NonGr: Syh^T גאזא

Notes: NUM adds the word τῆ which is not reflected in the underlying Hebrew, and Origen included this under the obelus. Syh^L is missing a section that includes this verse, and is thus not a counter witness.

Numbers 23

Num 23:1

HT	תהבזמ
LXX	βωμούς

α' σ' θ'
σαμ' θυσιαστήρια

Wit 1: JF^b 344

Attr: α' σ' θ' σαμ'] > F^b

Notes: Although the NUM translator attempted to distinguish between a pagan altar (βωμούς) and an Israelite altar (θυσιαστήρια), the translators do not make this distinction here. The attribution also extends to the Samaritikon, a Greek translation of the Samaritan Pentateuch (Sam). Sam reads the same as HT here, and like the Three, the Samaritikon translator apparently saw no problem using θυσιαστήρια in this context.

Num 23:2

HT	—
LXX	αὐτῷ

Sub ÷

Wit 2: Syh^T

>

Wit 2: 58 = MT*NonGr:* Syh^T םל

Notes: NUM adds αὐτῶ which is not reflected in the underlying Hebrew, and Origen indicates this with an obelus. Syh^L is missing this text through manuscript damage.

HT	בָּלַק וּבְלָעָם
LXX	—

Sub ※ + βαλάκ καὶ βαλαάμ

Wit 2: ↓O^(G) 58 Arab Syh^T = MT*Attr:* ※ Syh^T] > rell*Var:* βαλαάμ] -λαμ 376**NonGr:* Syh طه طه

Notes: HT makes explicit mention of Balak and Balaam as offering up the sacrifices, whereas NUM skips the names, assuming them from context. Origen adds the names under the asterisk. Syh^L is missing a section of text that includes this reading.

Num 23:3

HT	(בָּלַק) וְ
LXX	καὶ (πορεύσομαι)

⟨ο'⟩ καί

Wit 1: 321'-344*Wit 2:* B F M' O^(-G)-29-707 f x⁻⁵²⁷ 392 z 59 799^{Lat} cod100 Aeth Bo^B Sa Syh^T = edd*NonGr:* ^{Lat}cod100 et | Syh^T כִּי וְדַבַּר

Notes: The uncials A and V have ἐγὼ δὲ πορεύσομαι. Wevers suggests from 4QNum^b, which has וַאֲנֹכִי אֶלְךָ, that this is the original Greek text (proposing an emendation to his critical text: see NGTN 385). He proposes that καὶ πορεύσομαι is the o' text reading, and that καί may be attributed to Origen. This is supported by the O-group.

HT	אֱלֹהִי יִקְרָה
LXX	εἴ μοι φανεῖται

σ' εἴ πως φανεῖται

Wit 1: 344

Wit 2: O^(-G) 619 z Syh

NonGr: Syh אֱלֹהִי

Notes: Although the LXX elsewhere renders אֱלֹהִי as εἴ πως (e.g., 2 Kgdms 14:15, 16:12, 3 Kgdms 21:31, 4 Kgdms 19:4, Jer 28:8), NUM does not do so, using εἶάν (22:6) or εἶ (22:11, 22:33, 23:3, 23:27). Here, an σ' reading attempts to reflect אֱלֹהִי more accurately by using εἴ πως. This fits Symmachus, who translates the same way in Genesis 16:2.

Symmachus employs φαίνω for the Hiphil of אָרַר (“shine”) in Exodus 14:20 (and possibly also Exo 13:21). He also uses it as an equivalent of קָרַח in Exodus 4:6 and Amos 7:7. Finally, he uses it with an adjective as the equivalent of a stative verb in Jeremiah 10:8, and similarly as the equivalent of an implied “to be” verb in Job 32:1. His use of φαίνω in the present verse for קָרַח may be unusual, but he appears to use φαίνω flexibly in context elsewhere, and he may be matching NUM here.

HT	אֱלֹהִי
LXX	εἴ

⟨σ'⟩ + πῶς

Wit 2: O^(-G) 619 z Syh

NonGr: Syh אֱלֹהִי

Notes: Balaam continues his speech in verse 23 with a conditional clause. HT can be translated (taking account of word order): “perhaps the Lord will happen to meet me.” NUM translates this: εἴ μοι φανεῖται ὁ θεὸς ἐν συναντήσει (“if God will appear to me in a meeting”). Origen makes two changes to reflect the Hebrew. First, perhaps

under the influence of Symmachus (see above), Origen tries to render אֲוֹלִי more accurately by adding πῶς after εἶ. Secondly, he reflects the Hebrew word order by moving μοι after συναντήσῃ, thus giving the following: εἶ πῶς φανεῖται ὁ θεὸς ἐν συναντήσῃ μοι. The first of these changes is covered here and the next below.

HT	אֲוֹלִי יִקְרָה יְהוָה לְקִרְאָתִי
LXX	εἶ μοι φανεῖται ὁ θεὸς ἐν συναντήσῃ

non tr μοι post συναντήσῃ tr

Wit 2: O^(-G)

Notes: Origen transposes the first μοι in NUM after συναντήσῃ to match the Hebrew word order. This is the second of the two changes Origen makes to this sentence (see above for a summary).

HT	יִרְאֵנִי
LXX	μοι δείξῃ

{Sub ÷}

Wit 2: Syh^L

NonGr: Syh^L ܐ ܝܘܨܝܘܢ ÷

Notes: An obelus is placed in the right margin of Syh^L that precedes the Syriac ܐ ܝܘܨܝܘܢ (“he will show to me”). Although some manuscripts invert the Greek words, and have δείξῃ μοι (426 59 Arm Syh), HT and NUM match quantitatively (having “show” and “me”), so this obelus serves no purpose and appears to be a mistake. This is corroborated by the absence of a matching metobelus.

A valid obelized phrase (covered below) begins later in the same line in Syh^L and this phrase spans two lines. Where the new line begins, the typical continuation obelus appears in the right margin. The spurious obelus covered in this section appears in the margin directly above the valid continuation obelus, and the error may be the result of confusion on the part of a scribe.

HT	—
LXX	καὶ παρέστη Βαλὰκ ἐπὶ τῆς θυσίας αὐτοῦ, καὶ Βαλαὰμ ἐπορεύθη ἐπερωτῆσαι τὸν θεόν

Sub ÷

Num 23:4

HT םַעֲבָד־לְאֱלֹהִים יִקְרָא
LXX καὶ ἐφάνη ὁ θεὸς τῷ Βαλαάμ

οἱ λ'

⟨τὸ σαμ'⟩ καὶ ἐφάνη ἄγγελος θεοῦ (θυ)
τῷ Βαλαάμ

Wit I: lemma 344 | ἄγγελος θεοῦ ↓130-↓321' = Sam

Attr: οἱ λ'] > 130-321'

Notes: HT has ׀ַהִיָּא and this is rendered by NUM as expected as θεός. Sam has ׀ַהִיָּא ׀ַלְמַךְ in place of ׀ַהִיָּא in HT. A note attributed to the οἱ λ' in s-group manuscript 344 matches Sam with ἄγγελος θεοῦ. This reading has not influenced any other manuscript traditions. An unattributed reading in 130-321' indicates the same change.

The modification makes this text consistent with chapter 22, where the messenger of the Lord spoke with Balaam. Perhaps to at least some of the Three this might serve to distance the Lord from the false prophet by means of an intermediary. This interpretive translation is unlike Aquila, who aims for quantitative conformance to the Hebrew, nor might it be expected from Theodotion who would have no compelling reason to depart from the adequate NUM rendering. And although Symmachus does add words at times to convey the Hebrew sense better, he does not typically add words with no Hebrew support unless he has a theological reason. Another possibility is that the term οἱ λ' is referring to a Samaritikon reading (cf., a joint attribution in manuscript 344 to the Three and to τὸ σαμ' at 23:1), and thus τὸ σαμ' has been included above as a proposed possible source.

Num 23:5

HT ׀ַהִיָּא
LXX θεός

⟨οἱ λ'⟩

⟨τὸ σαμ'⟩ ἄγγελος θεοῦ (θυ)

Wit 1: 130 = Sam

Notes: This unattributed reading indicates that ἄγγελος θεοῦ is substituted for θεός, as it was in verse 4 in a note attributed to οἱ λ' (see the discussion there). As with verse 4, this matches מלאך אלהים in Sam. The present note may be from the same source as for reading in verse 4.

Num 23:6

HT (הוא (וְכָל־שָׂרֵי מוֹאָב)
LXX (καὶ πάντες οἱ ἄρχοντες Μωάβ)

Sub ※ pr αὐτός

Wit 2: O^{-(G) 58} Syh^T(mend) = MT

Attr: ※ Syh^T] > rell

NonGr: Syh^T ⚡ ⚡ ※

Notes: Two O-group manuscripts witness to the addition of αὐτός, corresponding to הוא in HT, which NUM omits. Syh^T places an asterisk over the equivalent of αὐτοῦ (preceding καὶ πάντες) and does not have an equivalent for αὐτός. Nevertheless, the asterisk must refer to αὐτός, and probably reflects the o' text. In the Syh^T transmission process, the word to which the asterisk originally referred was lost, but the asterisk may have remained and been repositioned at a different word.

HT —
LXX καὶ ἐγενήθη πνεῦμα θεοῦ ἐπ' αὐτῷ

Sub ÷

Wit 2: Or IV 410

>

Wit 2: Arab = Compl MT

Notes: The final phrase in verse 6 of NUM (which is the beginning of verse 7 in Rahlfs's edition) is not found in the underlying Hebrew, and on the evidence of Or IV 410, Origen probably placed it under the obelus.

Num 23:7

HT —
LXX λέγων

Sub ÷

Wit 2: Syh^T = MT

NonGr: Syh^T וַיֹּאמֶר

Notes: Balaam quotes Balak, and NUM adds the direct discourse marker λέγων even though it has no equivalent in HT. Origen places λέγων under the obelus. NUM is not consistent in its treatment of the common Hebrew direct discourse marker אָמַר, and Origen likewise is inconsistent as to his use of Aristarchian signs to indicate the differences (see the discussion under 20:3).

HT (וַיֹּאמֶר אֵלַי יַעֲקֹב וַיְבָרֵךְ אֶת־יִשְׂרָאֵל)
LXX (καὶ δεῦρο ἐπικατάρασαί) μοι

Sub ÷

Wit 2: Syh^T

>

Wit 2: Co = MT

NonGr: Syh^T א ÷

Notes: HT reads “come, curse for me Jacob, and come, denounce Israel.” NUM repeats μοι before Ἰσραήλ, which is not in HT, and Origen includes this under the obelus. Syh^T has no metobelus, but the text covered by the obelus is clear.

HT אָרָא (אֵלַי יַעֲקֹב וַיְבָרֵךְ אֶת־יִשְׂרָאֵל)
LXX ἄρασαί (μοι τὸν Ἰακώβ, καὶ δεῦρο ἐπικατάρασαί μοι τὸν Ἰσραήλ)

οἱ γ' ἐμβριμῆσαι

Wit 1: Syh^T

NonGr: Syh^T ,כ

Notes: Syh^T has the following marginal note: ,כ א ל אס (“Those of the Three: rebuke.”) The Greek word which Syh renders as ,כ is speculation. The Pael of the verb ככ in Syh means “rebuke severely.” This seems to match the second verb ׀עז and its NUM counterpart ἐπικατάρασαί (from ἐπικαταράομαι) more closely than the first verb ׀רש and its NUM equivalent ἄρασαί. Wevers speculates that perhaps the index was misplaced in the Syh text and should have been over ἐπικατάρασαί (see NGTN 388, note 16). If Wevers is correct, then an F^{b2} marginal note in verse 8 associated with καταράομαι — there F^{b2} substitutes ἐμβριμῆσομαι for ׀עז׀רש — suggests a retroversion for the present verse: the aorist imperative of ἐμβριάομαι which is ἐμβριμῆσαι. This retroversion fits Aquila and Symmachus, who employ ἐμβριμάομαι for ׀עז in Psalm 37[38]:4 (Symmachus also uses ἐμβριμάομαι for גער [“to rebuke”] in Isa 17:13).

Num 23:8

HT ׀עז׀רש
LXX καταράσομαι

〈οἱ γ'〉 ἐμβριμῆσομαι

Wit 1: ↓F^{b2}

Notes: The F^{b2} corrector includes an unattributed marginal note similar to a note in verse 7 that was attributed to οἱ γ'. Both Aquila and Symmachus use ἐμβριάομαι to render ׀עז (see the discussion under verse 7).

Num 23:9

HT ׀רשׁו׀נר
LXX προσνοήσω

〈σ'〉 τηρήσω

Wit 1: F^b

Notes: HT has, “From the top of the rocks I see him, and from the hills I bend to see him (אֲשׁוּרָנוּ),” and NUM has, “From the top of the mountains I see him and from the hills I perceive him (προσνοήσω αὐτόν).” An unattributed note in F^b substitutes τηρήσω for προσνοήσω. Although שׁוּר is not always easy to translate in context, the parallel with the verb רָאָה suggests the option “bend to see.” שׁוּר appears again at 24:17 also in parallel with רָאָה, and there another F^b note has the similar reading τηρήσω αὐτόν.

The F^b reading here has the meaning, “from the hills I *watch for* him,” and this is reasonable for any of the Three, although at 24:17, all of the Three have different readings attributed to them for שׁוּר. Aquila uses προσκοπεῶ in 24:17, and the context is so similar to the present verse that he probably uses προσκοπεῶ here. At 24:17 it is likely that Theodotion uses ὁράω for שׁוּר. The attribution of ὁράω to Symmachus in 24:17 is probably not accurate (see the discussion there), and so the present note could belong to him. Symmachus renders שׁוּר contextually using ἀκυρόω (“annul” — see Sophocles 111) in Job 33:14, but he possibly uses τηρέω in the present verse since it fits the context. He uses τηρέω elsewhere (e.g., in its sense of “keep” in Lev 13:26 for סָגַר). Alternatively, it may be a later scribal gloss.

Num 23:10

HT	מִי מְנַה עֵפֶר יַעֲקֹב
LXX	τίς ἐξηκριβάσατο τὸ σπέρμα Ἰακώβ

οἱ λ' τίς ἠρίθμησε τὸν Ἰακώβ

Wit 1: 344

Notes: When translating words from the root פָּקַד, Origen and the Three usually avoid words from the root ἀριθ- in Numbers. For this verse, however, the verb מְנַה is used — the only time it used in Numbers — and the meaning is more accurately expressed by ἀριθμέω than by ἐξηκριβάζω in NUM. Both Aquila and Symmachus use ἀριθμέω for מְנַה in Isaiah 53:12, and Symmachus does also at Job 39:2 (Symmachus also uses ἀριθμέω for the synonym סָפַר in Isa 22:10 and 33:18). If the present note also represents Theodotion, this would be his only use of ἀριθμέω in the LXX. He does, however, use the related noun ἀριθμός in Job 15:20 for מִסְפָּר. Another note attributed to οἱ γ' applies only to מְנַה and has ἠρίθμησε (see below), and this strengthens the case for the validity of ἠρίθμησε here.

The other change from NUM is the omission of the word σπέρμα, which for NUM is an interesting translation of עֵפֶר, and may be related to the promise to Abraham to make his “seed” as numerous as the “dust” of the earth in Genesis 13:16 (NGTN 389-90). Although any one of the Three could have rendered עֵפֶר differently than NUM (e.g.,

Aquila with a word closer in meaning to “dust”), perhaps only Symmachus might have omitted it entirely. The omission, however, may also be a copying error.

HT מִן
LXX ἐξηκριβάσατο

οἱ γ' ἠρίθμησε

Wit 1: ↓128 Syh

Attr: οἱ γ'] > 128

NonGr: Syh 𐤒𐤃

Notes: The attribution for this note comes from Syh which reads: 𐤒𐤃 𐤅 𐤒𐤓
 (“Those of the Three: number”). This reading overlaps the first part of the 344 note
 attributed to οἱ λ' covered above. The note could come from any of the Three (see the
 discussion above).

ο' ἐξηκριβάσατο

Wit 1: ↓85 344

Wit 2: A B F M' V O^{-(G) (72)}-15 d f^{-53 664} ↓ n^{-75^c} t⁻⁸⁴ x^{-527 619} ↓y 120-407 ↓55* 59^c
319 424 624 646 ↓Tht Nm 219^{ap}

Attr: ο'] > 85

Var: ἐξηκριβάσατο] ἔξακρ. Tht Nm 219^{ap}; ἐξηκριβιάσατο (ἐξικ. 318) 318
55*; -βήσατο 767

Notes: For the מִן in HT, NUM uses ἐξηκριβάσατο (from ἔξακριβάζω or
 ἔξακριβάζομαι which means “to examine/know accurately”). The *s*-group has
 ἐξιχνιάσατο, but *s*-group manuscript 344 indicates that the ο' text matches NUM with
 ἐξηκριβάσατο. This reading agrees with the *O*-group and other hexaplaric witnesses,
 and so the attribution to ο' is probably accurate.

HT וּמְסַפֵּר אֶת־רֵבֻעַ יִשְׂרָאֵל
LXX καὶ τίς ἐξαριθμήσεται δῆμους Ἰσραήλ

α' καὶ λογισμὸν ἐνὸς ἐξ τοῦ τετάρτου
Ἰσραήλ

Wit 1: Syh

NonGr: Syh^L ܠܘܓܝܣܡܘܢ ܐܢܘܨ ܗܘܝܬܘܢ ܥܘܕ ܕܘܪܝܫܐ ܕܝܫܪܐܝܝܠ
| Syh^T ܠܘܓܝܣܡܘܢ ܐܢܘܨ ܗܘܝܬܘܢ ܥܘܕ ܕܘܪܝܫܐ ܕܝܫܪܐܝܝܠ

θ' καὶ ἀριθμὸν ἐνὸς ἐξ τοῦ τετάρτου Ἰσραήλ

Wit 1: ↓Syh

Attr: θ'] σ' Syh^T

NonGr: Syh^L ܠܘܓܝܣܡܘܢ ܐܢܘܨ ܗܘܝܬܘܢ ܥܘܕ ܕܘܪܝܫܐ ܕܝܫܪܐܝܝܠ | Syh^T ܠܘܓܝܣܡܘܢ ܐܢܘܨ ܗܘܝܬܘܢ ܥܘܕ ܕܘܪܝܫܐ ܕܝܫܪܐܝܝܠ

Notes: The first stich in HT reads, “Who has counted the dust of Jacob” and the second reads, “and the number of a fourth of Israel?” NUM has modified the second stich in three ways: (1) it explicitly reiterates the question “who?” (τίς) which is assumed in the Hebrew; (2) it treats the noun **מִסְפָּר** as a verb, since the added interrogative subject τίς now demands a verb; and (3) it generalizes the phrase “fourth of Israel” to “people of Israel.” Thus for the second stich, NUM has καὶ τίς ἐξαριθμήσεται δήμους Ἰσραήλ (“...and who has numbered the people of Israel?”). According to Syh, for the second stich Aquila and Theodotion conform more closely to the Hebrew, although they both add “one of” before “a fourth.” Aquila reads καὶ λογισμὸν ἐνὸς ἐξ τοῦ τετάρτου Ἰσραήλ (“...and the calculation of one of a fourth of Israel?”), while Theodotion has καὶ ἀριθμὸν ἐνὸς ἐξ τοῦ τετάρτου Ἰσραήλ (“...and the number of one of a fourth of Israel?” — both readings based on retroversions by Field and Wevers [NGTN 390]).

Aquila uses λογισμός frequently (e.g., Isa 65:2, Jer 29:21[49:20], 36[29]:11, Eccl 7:25, although not for **מִסְפָּר**). Field suggests ψῆφον as a retroversion which is also possible. Aquila uses τετάρτος for **רְבִיעִי** (related to **רִבַּע**) in Zechariah 8:19. Wevers suggests the retroversion τεσσάρων but this seems more appropriate for **אַרְבַּע**. The addition of the equivalent of ἐνός in Syh (ܐܢܘܨ) with no support in the Hebrew is unlike Aquila who usually strives for quantitative correspondence with the Hebrew. Other than this, the reading fits him.

Theodotion employs ἀριθμός in Job 15:20 for **מִסְפָּר**, and he uses τετάρτος in Zechariah 8:19 for **רְבִיעִי**. Thus the above is a reasonable retroversion and fits Theodotion.

Syh^L attributes the second reading to Theodotion, but Syh^T attributes it to Symmachus, which is possibly correct, since Symmachus uses ἀριθμός (e.g., Gen 31:7 for **מִנְה**; Job 25:3 and Isa 10:19 for **מִסְפָּר**) and τετάρτος for **רְבִיעִי** in Zechariah 8:19.

HT אֶת־רִיָּאָה (וְהָיָה)
LXX (καὶ γένοιτο) τὸ σπέρμα μου ὡς τὸ σπέρμα τούτων

⟨οἱ λ'⟩ τὰ ἔσχατά μου ὅμοια αὐτῶν

Wit 1: C^{cat}

Notes: The last stich of verse 10 in HT reads, “and may my end/issue (אֶת־רִיָּאָה) be as his.” The word אֶת־רִיָּאָה can refer to a “result,” or a “following period,” and it is also used figuratively to mean “descendants” (e.g., in Ps 36[37]:37, 108[109]:13, Dan 11:4). NUM follows this last sense in giving its rendering, καὶ γένοιτο τὸ σπέρμα μου ὡς τὸ σπέρμα τούτων, supplying an explicit referent (σπέρμα) at the end and changing the possessive from singular to plural τούτων (referring either to Ἰσραήλ or to δῆμους). The above unattributed reading from the Catena groups is a more literal rendering of HT and was almost surely influenced by the Hebrew. It could belong to any of the three revisers, all of whom use ἔσχατος for אֶת־רִיָּאָה (see under 24:14 for examples). Field speculates that the note could reflect Symmachus, because Jerome, who often follows Symmachus, translates similarly in the Vulgate.

Num 23:14

HT הַפְּסָגָה
LXX λελαξευμένου

⟨θ'⟩ βισγά

Wit 1: F^b

Notes: For הַפְּסָגָה NUM has λελαξευμένου (“hewn in stone”) as it does also at 21:20. Here F^b has an unattributed note that gives the Greek transliteration βισγά. When NUM transliterates הַפְּסָגָה using Φασγά at Deuteronomy 3:17 and 34:1, Aquila translates and has ἡ λαξευτή. But at Deuteronomy 3:27, where NUM translates with λελαξευμένου, Aquila instead transliterates and uses Φασγά. One would not expect Aquila to use a different transliteration for the present verse. Symmachus is more likely to translate proper names than transliterate, although he transliterates on occasion (see SITP 120, F-Pro 67-68). At Deuteronomy 3:17, Syh attributes to Symmachus the translation “valley” (وادي) for הַפְּסָגָה. But at Joshua 12:3, Syh attributes a transliteration (فصغ) for פְּסָגָה to Symmachus. The latter Syh reading would likely have come from a Symmachus original with first letter Φ or π and not β, and so the present reading βισγά is probably not from Symmachus. Theodotion transliterates more

Num 23:19

HT לַ
LXX ó θεός

⟨οἱ λ'⟩ ἰσχυρός

Wit I: F^b

Notes: The Three occasionally use ἰσχυρός (or the related noun ἰσχύς) for לַ when it refers to strength in general (e.g., α' σ': Job 41:17; α' θ': Mic 2:1), but more often when לַ is referring to God as the strong one (e.g., α' σ': Deut 3:24; α' θ': Deut 7:9; α' σ' θ': Ps 49[50]:1). Sometimes the translators have a theological motive for this rendering, for example, in Isaiah 9:6[5] where the messianic son to be born is called גְּבוּרָה לַ and the Three do not wish to use θεός. In other places, however, the difference is probably stylistic. Thus, this reading could come from any of the Three.

HT יִכְזֹב
LXX διαρτηθῆναι

α' θ' καὶ διαψεύσεται

Wit I: ↓F^b ↓M' ↓58-↓707 ↓cII^{cat} ↓108 54^{txt}-↓458 ↓85-130-321'-344 ↓Syh^T

Attr: α' θ'] > F^b M' 58 417 458 85 | in ad ἀπειληθῆναι 58

Var: καί] > F^b M' 58-707 108 cII Syh^T | διαψεύσεται] -ψεύδεται F^b 551

NonGr: Syh^T לַ נַ

α' ψεύσεται

Wit I: ↓cII^{cat}

Attr: α'] θ' 417

Notes: HT has, “God is not a man so that he will lie (יִכְזֹב).” For the Piel of כִּזַּב NUM uses διαρτάω, whose main meaning is “to interrupt/suspend” but which sometimes means “to deceive.” NUM also changes the active sense to a passive: “God is not a man to be deceived (διαρτηθῆναι)”

A note attributed to Aquila and Theodotion substitutes καὶ διαψεύσεται for διαρτηθῆναι. First, α' and θ' match the Hebrew *waw* conjunction literally with καί, a mechanical rendering which does not convey well the resultative sense of *waw*. Second, they use a more common equivalent for כִּזַּב than διαρτάω. These attributions make sense, first because of the use of καί for the Hebrew conjunction, which fits Aquila in particular. Second, both Aquila and Theodotion use διαψεύδομαι to render the Piel of כִּזַּב in Ezekiel 13:19, and the Niphal in Job 41:1.

Some Catena manuscripts attribute the simplex form ψεύσεται to Aquila. He uses ψεύδομαι in 1 Kgdms 15:29 and Psalm 88[89]:34, but for רָקַב and not כִּזַּב. One *cII*-group manuscript attributes the present reading to Theodotion, but no examples exist of Theodotion using ψεύδομαι in the LXX. This reading appears to be derived from the α' and θ' reading διαψεύσεται.

σ' ἵνα διαψεύσεται

Wit I: M' Syh^T

NonGr: Syh^T אֲנִי מִשְׁפָּטֶיךָ

σ' ἵνα ψεύσεται

Wit I: ↓58-707 ↓54^{txt} ↓85-321'-344

Attr: σ'] > 58 85

Var: ψεύσεται] -σεται 54

Notes: Similar to the Aquila and Theodotion readings for this verse (see above), some manuscripts have σ' readings that use διαψεύδομαι or ψεύδομαι but they use the subjunctive and introduce the verb with ἵνα. This rendering fits Symmachus, first by employing ἵνα to represent the resultative sense of the *waw* conjunction rather than using the more mechanical rendering καί. Second, Symmachus uses διαψεύδομαι to render the Piel of כִּזַּב in Habakkuk 2:3 and the Qal in Psalm 115:2[116:11]. He also uses ψεύδομαι, in Psalm 80[81]:16 and Isaiah 59:13, but not for כִּזַּב. If ψεύσεται is the correct reading in the current verse, it would represent the only example of this verb being used for כִּזַּב by any of the translators (except as proposed through retroversions). It is more likely that ψεύσεται was derived from an original διαψεύσεται.

The index for this note is misplaced in manuscript 58, where it is associated with the word ἀπειληθῆναι. This is clearly incorrect, first, because the uniform witness of the other manuscripts associates the note with διαρτηθῆναι. Second, a separate and well-

attested marginal note attributed to σ' is associated with ἀπειληθῆναι. And finally, manuscript 58 also misplaced another index sign for this verse (see below).

οἱ λ' ἵνα ψεύσῃται

Wit 1: Procop 864

Notes: A note in Procopius attributed to οἱ λ' matches one of two readings attributed to Symmachus for this verse (see above), and it may be derived from the same tradition as that note.

HT ⲙⲡⲛⲧⲏⲓ
LXX ἀπειληθῆναι

σ' ἵνα μετανοήσῃ

Wit 1: ↓58-707 ↓cII^{cat} ↓458 ↓85'-↓321'-344

Attr: σ'] α' 313-414'-615 | θ' 417 | > 58 458 85'-321' | in ad εἶπας 58

Var: μετανοήσῃ] -σει 458 130

Notes: As with the first stich, for the second stich NUM uses a passive infinitive, rendering the verb ⲙⲡⲛ with ἀπειληθῆναι, giving: “Or a son of man to be threatened.” This is the only occurrence of ⲙⲡⲛ in Numbers, and the translator does not render it directly, perhaps wanting to avoid ascribing to God the human attribute of repentance. A note attributed to Symmachus makes two changes. As with the first stich in this section, it uses ἵνα plus the subjunctive for the *waw* conjunction plus imperfect in HT. This is consistent with Symmachus since it conveys well the resultative sense of the Hebrew conjunction in this context. Second, the reading uses μετανοέω for ⲙⲡⲛ, which is a more exact rendering than that of NUM. Symmachus uses μετανοέω for ⲙⲡⲛ in Jeremiah 18:8. In that verse, ⲙⲡⲛ also appears and Symmachus renders it using μετατίθημι. But the use of μετανοέω for ⲙⲡⲛ in the present verse fits the context, and Symmachus may have varied his rendering in Jeremiah 18:8, for example for stylistic reasons. Although in general, Symmachus avoids expressions that would challenge God’s sovereignty or dignity (see F-Pro 66 and SITP 192), here μετανοέω is being used to describe what is *not* true of God. Thus, this note is consistent with Symmachus.

Four Catena manuscripts attribute this note to Aquila and one to Theodotion. These attributions are suspect first because neither Aquila nor Theodotion use μετανοέω elsewhere and second because the note attributed to Aquila and Theodotion for the first and parallel stich of this poetic couplet does not match the ἵνα plus subjunctive structure of this note.

HT ההוא אָמַר וְלֹא יַעֲשֶׂה
LXX αὐτὸς εἶπας οὐχὶ ποιήσῃ;

α' οὐχὶ οὗτος εἶπεν καὶ ποιήσῃ;

Wit 1: Syh^T

NonGr: Syh^T למאן אמר וסמך

Notes: HT has placed the interrogative indicator ה in front of the phrase, and put the negation before the second verb, literally: “Is it the case that he has said and he will not do?” NUM places the negative particle in the same relative place as the Hebrew but leaves out the conjunction: αὐτὸς εἶπας οὐχὶ ποιήσῃ; (“He has spoken, will he not do?”). In the Syh rendering of Aquila, it has matched the Hebrew interrogative particle as well as the conjunction, but it does not seem to account for the negative particle. Perhaps Syh is content with stating the question such that it demands an affirmative answer, which is how the Greek question is phrased. Wevers has offered a retroversion which reintroduces a negative particle: οὐχὶ οὗτος εἶπεν καὶ ποιήσῃ; (“Is it not the case that he has said and he will do?” — NGTN 394). One cannot make strong conclusions based on a retroversion, but in general, the note is consistent with Aquila.

HT ה(יְקִימֶנּוּ)
LXX (ἐμμένει)

⟨Sub ※⟩ + αὐτῷ

Wit 2: O^(-G) = MT

Attr: ※] > omnes

Notes: HT ends verse 19 by asking concerning the Lord: וְלֹא יַקְיִמֶנּוּהָ (“will he not cause it to stand?”). NUM does not render the direct object and the three available O-group manuscripts add αὐτῷ which matches the Hebrew since ἐμμένω takes its direct object in the dative. This addition is possibly a result of Origen’s work and was also possibly under the asterisk.

Num 23:20

HT ה(אֲשִׁיבֶנּוּ)
LXX (ἀποστρέψω)

Sub ※ + αὐτήν

Wit 2: O^(-G) 767^{Lat}Ruf Num XVI 2 Syh = MT

Attr: ※ Syh] > rell

NonGr: ^{Lat}Ruf Num XVI 2 *eam* | Syh ܡܫܚܡܪܥ

Notes: HT closes verse 20 with, “I will not cause it to turn around.” NUM omits the direct object, using the verb ἀποστρέψω intransitively. Origen adds the direct object under the asterisk to match the Hebrew.

Syh^L places the asterisk over the *alaph* in the word ܡܫܚܡܪܥ while Syh^T has placed it over the *kaph*. The original intent is clear, however.

Num 23:21

HT בַּיְהוָה תִּשְׁתַּחֲוֶה
LXX τὰ ἔνδοξα ἀρχόντων ἐν αὐτῷ

α' ἀλαλαγμὸς βασιλέως ἐν αὐτῷ

Wit 1: Procop 865 ↓Syh

Var: ἀλαλαγμός] pr καί Syh

NonGr: Syh ܡܫܚܡܪܥ ܟܘܢܘܨܘܢܐ

σ' καὶ σημασία βασιλέως ἐν αὐτῷ

Wit 1: lemma Syh^L | σημασία Procop 865

NonGr: Syh^L ܡܫܚܡܪܥ ܟܘܢܘܨܘܢܐ

θ' καὶ σαλπισμὸς βασιλέως ἐν αὐτῷ

Wit 1: Procop 865 Syh^L | σαλπισμός Procop 865

NonGr: Syh^L ܡܫܚܡܪܥ ܟܘܢܘܨܘܢܐ

Notes: In the lemmas listed above, words that are available only in Syriac and are retroverted are shown in smaller font, but those that are based on Greek witnesses appear in larger font. HT for the last phrase of 23:21 reads, “and the war-cry of a king is in him” (“him” referring to Israel). NUM translates the last phrase: “and the honors of rulers are in him.”

Apparently the Three attempted to conform more closely to the Hebrew than NUM. All three attributed readings render ܩܘܢܝܢ using the singular βασιλέως. For ܩܘܢܝܢ, α' has ἀλαλαγμός a generic approximation meaning “loud noise.” This is Aquila’s usual rendering for ܩܘܢܝܢ (in Numbers at 10:5; also Job 8:21, 33:26, Jer 30[49]:2), and so this attribution makes sense for him. σ' uses σημασία which means “signal” or “mark.” Symmachus also uses σημασία for ܩܘܢܝܢ in Job 8:21, Psalm 26[27]:6, and 88[89]:16. Thus, this attribution fits Symmachus. Finally, θ' renders ܩܘܢܝܢ using σαλπισμός, a by-form of σάλπιγμα which means “to sound the trumpet.” This is the only attribution to Theodotion for σαλπισμός (an unattributed M' and s-group note has it for ܩܘܢܝܢ in Leviticus 23:24). The evidence is scanty, but the attribution is possibly correct.

Num 23:22

HT ܩܘܢܝܢ
LXX (ὡς) δόξα

⟨οἱ λ'⟩ ὑψηλώτατα

Wit 1: ↓130-321'

Var: -λωτ.] -λοτ. 130

Notes: An unattributed reading for ܩܘܢܝܢ given in three s-group manuscripts is ὑψηλώτατα, a superlative of ὑψηλος (“high/lofty”). The word ὑψηλος is used frequently by all of the Three (e.g., α': Deut 2:21; α' σ': Ps 77[78]:69; α' σ' θ': Isa 58:14), although not for ܩܘܢܝܢ. Any of the Three may have desired to give a more accurate rendering than the rather generic δόξα of NUM, but one cannot determine which of the Three is responsible for this note.

HT (ὡς) ܩܘܢܝܢ
LXX (ὡς δόξα) μονοκέρωτος (αὐτῷ)

⟨α'⟩ ῥινοκέρωτος

Wit 1: F^b

ἐγείρω for עורר (e.g., Isa 50:4) which in some context is a synonym of קום. Theodotion uses ἐγείρω for the Hiphil of נוע ("shake") in Daniel 10:10. The Three also use ἐξεγείρω for עורר (α': Job 3:8b, Jer 28[51]:11; α' θ': Job 41:2; α' σ' θ': Isa 15:5, 51:9). Finally, Symmachus employs διεγείρω for עורר in Job 3:8b. This indirect evidence suggests the possibility that the reading is from one of the Three.

Num 23:27

HT (קַבַּלְתִּי לִי
LXX (καταρᾶσαι) μοι αὐτόν

non tr αὐτόν μοι

Wit 2: 426 Syh = MT

NonGr: Syh אלהים, אלהים

Notes: One *O*-group manuscript (426) reverses the order of μοι αὐτόν in NUM to match the Hebrew, and this may be evidence of Origen's work. Manuscript 426 sometimes matches the Hebrew apart from the rest of the *O*-group (see the discussion in Chapter 5).

Numbers 24

Num 24:1

HT —
LXX ἐστὶν

Sub ÷

Wit 2: Syh = Compl MT

NonGr: Syh אלהים

Notes: The first part of 24:1 is a nominal sentence in HT, and NUM translates using the explicit ἐστὶν. Syh notes an Origenic obelus around the copula, and although no Greek manuscripts omit ἐστὶν, the obelus is probably genuine.

HT לְקַרְאֵת נְחֻשִׁים
LXX εἰς συνάντησιν τοῖς οἰωνοῖς

σ' εἰς ἀπάντησιν τοῖς οἰωνοῖς

Wit 1: Syh^T

NonGr: Syh^T אֶל־הַמִּדְבָּר פָּנָיו

Notes: Syh^T has a marginal note attributed to Symmachus that is close to the literal rendering of NUM. The use of ἀπάντησιν as a retroversion for אֶל־הַמִּדְבָּר פָּנָיו is suggested by Wevers (NGTN 401). It fits Symmachus, who uses ἀπάντησις for אֶל־הַמִּדְבָּר פָּנָיו in Jeremiah 28[51]:31 (he also uses it in Job 39:22a but not for אֶל־הַמִּדְבָּר פָּנָיו).

HT אֶל־הַמִּדְבָּר פָּנָיו
LXX τὸ πρόσωπον αὐτοῦ εἰς τὴν ἔρημον

non tr εἰς τὴν ἔρημον τὸ πρόσωπον
αὐτοῦ

Wit 2: O^(-G) 58^{Lat} cod 100 Syh (sed hab Ruf Num XVII 2) = MT

NonGr: ^{Lat}cod 100 in heremiam faciem suam | Syh אֶל־הַמִּדְבָּר פָּנָיו

Notes: HT has “toward the wilderness, his face” and NUM rearranges the order to give, “his face toward the wilderness.” Some O-group manuscripts (376 426) along with Syh and ^{Lat}cod 100 match the Hebrew word order, and this is possibly evidence of Origen’s work.

Num 24:2

HT אֶל־הַמִּדְבָּר פָּנָיו
LXX (φυλάς)

Sub ※ + αὐτοῦ

Wit 2: O^(-G) Syh

Attr: ※ Syh^L] > rell

NonGr: Syh אֶל־הַמִּדְבָּר פָּנָיו

Notes: The Hebrew says that Balaam saw Israel “dwelling by its tribes (לְשִׁבְטָיו).” NUM omits the possessive pronoun, and Origen adds it under the asterisk.

HT עָלָיו רוּחַ אֱלֹהִים
LXX πνεῦμα θεοῦ ἐπ’ αὐτῷ

non tr ἐπ’ αὐτῷ πνεῦμα θεοῦ

Wit 2: A F O^{-(G)} 82 C[’] 56[’] n⁻¹²⁷ s⁽⁻²⁸⁾ 527-619 y z 55 59 799^{Lat} cod 100 Ruf Num XVII 2 Aeth Arab Syh = Sixt MT

NonGr: ^{Lat}cod 100 in eo spiritus Dei | Syh ܐܠܗܝܡ ܕܥܠܝܘܗܝܡ

Notes: HT can be translated, taking account of word order: “upon him (was) the Spirit of God.” NUM reverses this, with “the Spirit of God (was) upon him.” According to the evidence of the O-group and many other hexaplaric witnesses, Origen reversed the NUM order to match the Hebrew. This also affected a large number of other manuscripts.

Num 24:3

HT וְיָצִין
LXX ὀρῶν

{Sub ※} ὀρῶν

Wit 2: Syh

Attr: ※ Syh] > rell

NonGr: Syh ܐܘܨ ※

Notes: The asterisk tradition for verses 3 and 4 is confused. Syh begins with an extraneous asterisk applied to the last word in verse 3 with no matching metobelus. Since the NUM rendering, although not literal, aligns well with the Hebrew, this asterisk is apparently due to a faulty tradition and not original (see THGN 48 under 24:8).

HT (וַיֹּאמֶר) נֹאֵם (בְּלִעָם בְּנוֹ בְּעַר וְנֹאֵם)
LXX φησὶν 1^o

⟨οἱ λ'⟩ λέγε

Wit 1: F^b

Wit 2: Ruf Num XVII 2

NonGr: Ruf Num XVII 2 dixit

Notes: An unattributed marginal note in F^b gives the alternate rendering λέγε for both instances of פִּשְׁיִן in verse 3 in place of φησί in NUM. Two similar F^b notes occur at 24:15, and a longer F^b note in 24:4 also uses λέγε for פִּשְׁיִן. The normal NUM rendering for פִּשְׁיִן is a form of φήμι (24:3, 4, 15, 16), the one exception being 14:28 where λέγει is used. In the LXX in general, however, λέγει is used far more frequently for פִּשְׁיִן than φήμι (259 vs. 33 times).

In contrast, the Three normally render פִּשְׁיִן using φήμι, particularly in the common expression הִדְבָּר פִּשְׁיִן (e.g., Jer 3:10, 5:11, 7:13, 8:17). Exceptions do occur, however, and λέγει is sometimes used even when פִּשְׁיִן is in the phrase הִדְבָּר פִּשְׁיִן (α': Jer 8:3; σ': Isa 3:15, 52:5, 59:20, Jer 3:16; θ': Isa 52:5), indicating that the variations may be stylistic choices. Thus, this note is possibly from any one of the Three, although it is not clear why any of them would substitute for φησί in NUM. A longer F^b note in verse 4 includes λέγει for פִּשְׁיִן and that note is likely not from the Three, and this potentially weakens the case that the present note is from the Three.

HT	וַיֹּאמֶר נֶאֱמַר בְּלִעָם בְּנוֹ בְּעַר (ו) נֶאֱמַר
LXX	φησί 2 ^o

⟨οί λ'⟩ λέγε

Wit 1: F^b

Wit 2: Ruf Num XVII 2

NonGr: Ruf Num XVII 2 dixit

Notes: An unattributed marginal note in F^b gives the alternate rendering λέγε for both instances of פִּשְׁיִן in verse 3 in place of φησί in NUM. The first instance is covered above (for details, see the discussion there).

Num 24:4

HT	נֶאֱמַר שְׁמַע אֲמַר־יֵאֵל
LXX	φησιν ἀκούων λόγια θεοῦ

Elsewhere, Aquila uses ἐμφράσσω for סכר (Niph., “be obstructed”) in Genesis 8:2. Symmachus uses it for the Niph'al of סתם (“stop up” or “block”) in Zechariah 14:5 (Jerome attributes it to οἱ λ'). Not surprisingly, ἐμφράσσω is not attributed to any of the Three for גלה outside of the present verse.

Salvesen believes that this note may belong to the previous verse, first because the singular עִיַּי from verse 3 matches ὀφθαλμοῦ from the present α' and θ' note and is thus consistent with their more literalistic tendencies, and second because ἐμφράσσω could theoretically be a closer match with the rare Hebrew verb שתם from verse 3 (SITP 133). Regarding the first argument, while Aquila and Theodotion do match the singular עִיַּי from the previous verse, their use of the singular in the present verse was forced by the combination of singular verb with dual subject in HT (גְּלִי עִיַּיִנִּים). To make their translation consistent they had to make both words singular or both plural. Their choice of singular may have been influenced by the singular עִיַּי from the previous verse, but they were not necessarily rendering that word. The second argument — that ἐμφράσσω was applied to שתם from the previous verse — gains strength if one considers that one of the translators may have linked שתם with סתם, which as noted above is rendered with ἐμφράσσω (σ' οἱ λ': Zech 14:5). On the other hand, Barhebraeus is clear that in his tradition the σ' reading is associated with verse 4 because he has the equivalent of the LXX from verse 4 — “in sleep, his eyes being uncovered” (כַּעֲשׂוֹת בְּחַלְתָּ חַסְתָּ) — before he lists the Symmachus reading.

Num 24:5

HT אֶתְּלִיַּי
LXX σου οἱ οἴκοι

non tr οἱ οἴκοι σου

Wit 2: ↓A F M' O''-(G) 82 381 618 ↓C''-552 761 s⁽⁻²⁸⁾ 619 y⁻³¹⁸ z⁻¹²⁶ 55 319 424 624
646 799 Eus VI 18 408 Syh = Sixt MT

Var: οἱ] > A 73'-413-550

NonGr: Syh כַּעֲשׂוֹת גַּלְתָּ

Notes: For the NUM phrase σου οἱ οἴκοι, the uncials A, F, and M and most hexaplaric witnesses have the possessive pronoun transposed after οἴκοι to match the Hebrew pronominal suffix. This likely reflects Origen's work (see Wevers, NGTN 403), although for some witnesses it may reflect an independent harmonization with the second part of the verse where in a parallel phrase, σου appears after σκηναί. Wevers does not include Syh as a witness in his critical apparatus, presumably because the Syriac possessive normally appears after a noun.

HT
LXX

וַיִּרְגַּם מִצִּיּוֹן מַלְכֵהוּ
καὶ ὑψωθήσεται ἡ Γὼγ βασιλεία αὐτοῦ

σ' καὶ ὑψωθήσεται ὑπὲρ ᾿Ω γ
βασιλεὺς αὐτοῦ

Wit 1: ↓C^{''comm} ↓Tht Nm 222 = Sixt

Wit 2: 319 Tht Nm 222^{ap} Arm^{te}

Var: βασιλεύς] -λευούσα C^{''comm} Tht^{ap}

Notes: In HT, the name of the king in the third stich is מִצִּיּוֹן. The identity of this personage has long been a puzzle, as the only מִצִּיּוֹן in the OT is the king of Amalek during the time of King Saul. Sam renders this as צִיּוֹן — the name of a nation mentioned in Ezekiel — and this may have influenced the NUM translation.

The text of Syh follows NUM with *Gōg*. In Syh marginal notes, both Aquila and Symmachus read Ἄγαγ while Theodotion matches NUM with Γὼγ. A note in manuscript 319 and in Theodoretus Cyrensis attributed to Symmachus has the alternative rendering ᾿Ω γ who was one of the kings defeated by Israel earlier in the Numbers account (21:33ff). Historically this reading makes sense, but it seems unlikely to be genuine because it implies a different underlying Hebrew text (צִיּוֹן vs. מִצִּיּוֹן) and because alternate and better attested readings for Symmachus exist. Other versions of this name and their attributions are discussed below.

HT
LXX

מִצִּיּוֹן
ἡ Γὼγ

α' σ' ὑπὲρ Γὼγ

Wit 1: M' 85'-↓321-344-346 Syh^L

Wit 2: Γὼγ A B F M' V O^(-G)-29-82 C^{''-739c} b 129 n^{-127*(vid) 767} s⁽⁻²⁸⁾ t x⁻⁵²⁷ y⁻¹²¹
18-126-128-628-630-669* 55 424 624 646 Syh^{txt}

Attr: α' σ'] non absc 321

NonGr: Syh^L אַגַּג וְגַג וְגַג וְגַג

οί γ' ὑπὲρ Ἄγάγ

Wit 1: 58

Notes: For אֲלֹאִים in HT, M' and some s-group manuscripts have notes that attribute the reading Γώγ to Aquila and Symmachus. O-group manuscript 58 has a note attributed to οἱ γ' that gives the reading Ἀγάγ.

Summarizing the evidence, the alternative renderings for אֲלֹאִים are as follows:

<u>Reading</u>	<u>Translator</u>	<u>Witnesses with attributions</u>
Γώγ	NUM	M' 85'-321-344-346 Syh ^L
Ἀγάγ	α' σ'	Syh
Γώγ	θ'	Syh
Γώγ	α' σ'	M' 85'-321-344-346 Syh ^L
״Ωγ	σ'	C ^{comm} Tht Nm 222
Ἀγάγ	οἱ λ'	58

The one reading attributed to Theodotion is in Syh and has him matching Γώγ from NUM. The only possible counter-evidence is the reading Ἀγάγ attributed to οἱ λ'. The evidence of Syh makes sense as a working assumption for Theodotion.

For Aquila, two traditions exist. Syh has Ἀγάγ, while a number of Greek witnesses (M' 85'-321-344-346), and a second note in Syh^L, have Γώγ. One would expect Aquila to follow the Hebrew, so if his Hebrew text had אֲלֹאִים Aquila likely matched this with Ἀγάγ (no examples exist for how Aquila renders אֲלֹאִים elsewhere).

For Symmachus, the evidence is more difficult to assess. Three possibilities exist: (1) Syh has Ἀγάγ; (2) a set of Greek witnesses (M' 85'-321-344-346) and a second note in Syh^L have Γώγ; (3) the Catena commentaries and Theodoretus Cyrensis have ״Ωγ. Symmachus does translate place names (as in 21:11; see F-Pro 67-68), but he is not prone to substitute one name for another. Here he seems to have no overriding reason not to follow the Hebrew, unless for exegetical reasons he used the name ״Ωγ to eliminate the reference to a later king and to match a name contemporary to the events in Numbers (this option is discussed above under the σ' reading that contains ״Ωγ).

One other factor to consider in using Syh for evidence is the tendency of Paul of Tella to be influenced by the Peshitta (hereafter P) in reproducing proper names in the text of Syh (see THGN 59 and SITP 133-35). For this verse, P has אֲלֹאִים which matches the text of Syh, as well as the Syh notes for α' and σ'. But for the θ' note, Syh has אֲלֹאִים, and Syh^L has an alternate (shorter) α' σ' reading that also has אֲלֹאִים. Thus, P may have influenced the text of Syh but does not seem to have affected the marginal notes for this verse.

Regarding the quality of the witnesses, many normally reliable Greek manuscripts (M' 85'-321-344-346) have the reading Γώγ. These carry comparable weight to Syh, although they may have been influenced by NUM and Greek variants. Although a final determination is difficult to make, unless there is evidence for a different Hebrew *Vorlage*, one would reasonably expect Symmachus to conform to the Hebrew and use

Ἀγάγ as in the longer note in Syh (covered above). For further discussion, see SITP 133-35 and NGTN 405-406.

Num 24:8

HT (וְלִ) מַאֲרָ (כְּתוּעַפֹּת)
LXX (ὡς δόξα) μονοκέρωτος (αὐτῷ)

⟨α'⟩ ῥινοκέρωτος

Wit 1: F^b

Notes: HT and NUM for this verse are identical to 23:11. As with that verse, an unattributed note in F^b gives the alternate rendering ῥινοκέρωτος for מַאֲרָ instead of μονοκέρωτος in NUM. Of the Three, Aquila uses ῥινοκέρωτος for מַאֲרָ in Job 39:9 (by-form מַאֲרָ) and Reider lists an occurrence at Psalm 28[29]:6 for מַאֲרָ (REI 211) although he lists no source. Thus Aquila is a possible source for this note.

HT יִיָּרָא
LXX ἐχθρῶν (αὐτοῦ)

{Sub * } ἐκ τῶν * ἐχθρῶν

Wit 2: C^m s^{-(28) 30'} Syh^L

NonGr: Syh^L .חלוקת חלום * א

Notes: Field believes that the original fifth column had an asterisk as follows: *ἐκ τῶν ἐχθρῶν. The addition of ἐκ τῶν is witnessed by the Catena manuscripts, the *s*-group (minus 30'), and Syh. Syh has added the preposition א and Syh^L has an asterisk placed after it which may originally have been before it. No metobelus follows in the text, although two words later, an unusual six-pointed sign (✱) appears that is not an index. The added א and the asterisk are the basis of Field's conjectured asterisk.

Arguing against an Origenic asterisk are: (1) no corresponding מ in HT and (2) no hexaplaric witnesses to ἐκ τῶν. Unless a different Hebrew *Vorlage* was available to Origen that included מ, for which there is no evidence, one must conclude that the Syh asterisk is not original to the o' text.

Another possibility is that Syh meant to indicate that א was to be placed under the obelus, since it does not reflect HT. But the absence of ἐκ τῶν in any hexaplaric manuscripts suggests that this addition was not in the o' text.

HT יגַרְגַּר
LXX ἐκμυελιῖ

⟨σ'⟩ ἔξοστεῖσει

Wit 1: F^b

Notes: The end of verse 8 describes what God will do to the enemies of Israel. One of God's actions is: יגַרְגַּר יְעַצְמִתֵּיהֶם (“their bones he will gnaw/break”). The verb יגַרְגַּר is used three times in the OT (elsewhere: Ezek 23:34, Zeph 3:3) and it seems to denote “gnawing/breaking bones.” The LXX does not render it directly in its other occurrences, while in the present verse, NUM uses ἐκμυελίζω, a verb occurring only here in the LXX (and uncommon elsewhere) that refers to depriving someone/something of strength.

An unattributed reading in manuscript F^b has the alternate rendering ἔξοστεῖσει (from ἔξοστείζω) which means “take out the bone(s).” In Ezekiel 23:34, HT has the phrase וְאֶת־הַרְשִׁיָּהּ תִּגְרְגַרְמִי (“you will gnaw its potsherds”) and α', σ', and θ' render this as καὶ τὰ ὄστρακα αὐτοῦ κατατρώξεις, with Symmachus (according to Syh) adding ὡς ὄστέα (כִּי חֲרָסִים). Thus, for that verse Symmachus associates the verb יגַרְגַּר with bones. A synonym of יגַרְגַּר is the Piel of עָצַע, a rare form that appears to mean “gnaw/break bones.” In Jeremiah 27[50]:17, the only place in the OT where עָצַע occurs in the Piel, Aquila uses καταδυναστεύω (apparently reading עָצַע as the more common Qal which means “be powerful”). Symmachus, however, uses ἔξοστείζω (the Greek manuscript has ἐξέστησεν from ἐξίστημι but Ziegler indicates that this is read as ἐξοστεώσεν). Thus, although the data is limited, Symmachus is possibly the source of the present note. It is also possible, however, since the verb ἔξοστείζω was used at least into the fourth century (see Sophocles 486), that this note is a scribal gloss.

HT (יִמְחֶזֶק)
LXX (κατατοξεύσει) ἐχθρόν

Sub ÷

Wit 2: ↓Syh = Compl MT

Var: ἐχθρόν] ἐχθρούς αὐτοῦ Syh^L

NonGr: Syh^L ,לחלצתם, | Syh^T לחלצתם

Notes: The end of 24:8 is ambiguous in the Hebrew, the last section of which reads literally, “He (God) will devour the nations of his adversaries, and will break their bones, and crush his arrows.” Because in the first clause, the singular pronominal suffix

refers to God, and in the second the plural suffix refers to the enemies, translators have generally associated the singular suffix on “arrows” in the third clause to God again and not the enemies; that is, “he will crush *with* his arrows.” This is how the NUM translator construed the phrase, rendering it ταῖς βολίσιν αὐτοῦ κατατοξεύσει ἐχθρόν. Thus instead of “arrows” being crushed, they become the instrument that God uses to crush, and in addition ἐχθρόν is added as a new direct object, even though this has no equivalent in HT. Syh indicates that the added word was placed under the obelus by Origen. Syh^L makes “enemy” plural and adds a pronominal suffix, but most of the Greek hexaplaric witnesses, including the *O*-group, indicate that the *o*’ text has the singular with no possessive. Syh^L also has no metobelus.

Num 24:10

HT פִּי־רַקִּי (פִּי־רַקִּי)
LXX (καὶ ἐθυμώθη)

Sub ※ ὀργῆ

Wit 2: *O*^{(G) 58} 767 Syh = MT

Attr: ※ Syh] > rell

NonGr: Syh פִּי־רַקִּי

Notes: In 11:1 and 11:10, NUM matches the Hebrew פִּי־רַקִּי with ἐθυμώθη ὀργῆ. In this verse, NUM omits ὀργῆ for the identical Hebrew, and Origen adds it under the asterisk, as witnessed by *O*-group manuscripts 376 and 426 and by Syh.

HT פִּי־רַקִּי בְּרַקִּי
LXX εὐλογῶν εὐλόγησας

non tr εὐλόγησας εὐλογῶν

Wit 2: *O*^{(G) 58} ↓Syh = MT

Var: εὐλογῶν] + αὐτόν Syh

NonGr: Syh פִּי־רַקִּי, פִּי־רַקִּי

Notes: HT has an infinitive absolute following a finite verb. NUM often translates the infinitive using a participle (for a discussion of the treatment of infinitive absolutes in Numbers, see under 21:2). Unlike for the present verse, HT of Numbers

more often has the infinitive before a finite verb, and here, perhaps under the influence of typical usage, NUM translates with a participle before the finite verb. Two of three available *O*-group manuscripts and Syh reflect a probable Origenic transposition of the words to match the Hebrew order.

HT זָה שְׁלֹשׁ פְּעָמִים
LXX τρίτον τοῦτο

non tr τοῦτο τρίτον

Wit 2: A F M' *O*^{-(G)} 376-29-707 C^{''}-52' 313 761 19 d 53'-56 s⁽⁻²⁸⁾ 527 y z^{-68' 120} 59
799 ↓Cyr I 441 Arm Bo Syh (sed hab Compl) = MT

Var: τοῦτο] τοῦτω Cyr I 441

NonGr: Syh סָבַר גַּלְגַּל וְצַבֵּ

Notes: At the end of the verse, HT has זָה שְׁלֹשׁ פְּעָמִים (“this three times”). NUM has no equivalent for פְּעָמִים, probably assuming it from context, but it reverses the order of זָה שְׁלֹשׁ and renders the phrase as τρίτον τοῦτο. Origen transposed the NUM order to match the Hebrew, as evidenced by two *O*-group manuscripts and a number of other hexaplaric manuscripts. This change is reflected in a large number of witnesses.

Syh has an equivalent for פְּעָמִים which is not reflected in any Greek witnesses. Its reading is וְצַבֵּ (“times/seasons”) which is also in P, and so the Syh translator may have picked up the word from P.

Num 24:11

HT כִּי־כַבֵּד אֶכְבְּדָךְ
LXX (Τιμήσω σε)

Sub ※ pr τιμῶν

Wit 2: *O*^{-(G)} 58 Syh = MT

Attr: ※ Syh^L] > rell

NonGr: Syh סָבַר גַּלְגַּל וְצַבֵּ

Notes: In 22:17, HT has the identical infinitive absolute plus finite verb combination as for the present verse. There HT reads כִּי־כַבֵּד אֶכְבְּדָךְ (with added

HT פְּרָאֵי הַכֹּלִים
LXX πονηρὸν ἢ καλόν

non tr καλὸν ἢ πονηρόν

Wit 2: A F M^{txt} ↓O^{-(G) 82 381'} ↓C^{''-417} b 56-246 s⁽⁻²⁸⁾ 527-619 y z 55 59 424 624
↓646 799 Cyr I 441 Syh = Sixt MT

Var: καλὸν ἢ πονηρόν] pr μικρόν ἢ μέγα 58 | μέγα ἢ μικρόν καλόν [.]
πονηρόν 376 | αὐτὸ πονηρὸν ἢ καλόν] καλὸν αὐτῷ (αὐτό 52-414-
616^c-761^c) ἢ (και 528) πονηρόν C^{''-57 417 500} 646

NonGr: Syh אֶלְכֵּי הַכֹּלִים אֶלְכֵּי

Notes: For reasons that are not clear, NUM chose to reverse the order of the phrase פְּרָאֵי הַכֹּלִים and render it πονηρὸν ἢ καλόν. The o' text transposed this to match the Hebrew, and a large number of manuscripts reflect this change with many variants.

Num 24:14

HT (הַיָּמִים) תִּתְּנֵנִי
LXX ἐπ' ἐσχάτου (τῶν ἡμερῶν)

ο' σ' θ' ἐπ' ἐσχάτῳ

Wit 1: 344

Wit 2: 29-426 527

α' ἐν ἐσχάτῃ

Wit 1: 344

Wit 2: Syh

NonGr: Syh אֶלְכֵּי הַכֹּלִים אֶלְכֵּי

Notes: For תִּתְּנֵנִי in HT, NUM translates using ἐπί and the genitive ἐσχάτου. The Hebrew preposition *beth* is often used temporally to describe the time at

which or during which an event occurs. Similarly, the Greek preposition ἐπί plus the genitive is used with the temporal sense “during.” Thus the NUM rendering is accurate.

Aquila translates בְּאַרְרִיִּת as ἐν ἐσχάτῃ, in keeping with his almost universal tendency to render the preposition *beth* with ἐν. In the context of expressing the time during which an event occurs, some overlap exists between ἐπί and ἐν, so the meaning is not substantially different. Aquila also uses the feminine ἐσχάτῃ which matches its Hebrew counterpart, the feminine noun, אַרְרִיִּת as well as the feminine ἡμέρα. Aquila varies his rendering of אַרְרִיִּת, using the feminine at times (e.g., Deut 32:29), but the neuter in other places (Jer 12:4, Ezek 23:25). Syh text, which normally renders ἐπί using the preposition אַ ('al) uses בְּ (*beth*) in this verse, and thus Syh does not follow either NUM or o' but coincides rather with Aquila.

A 344 (*s*-group) note attributed to o', σ', and θ' uses ἐπί like NUM but substitutes the dative ἐσχάτῳ instead of the genitive, a change that does not alter the meaning significantly, since the dative can express a temporal sense similar to the genitive. Symmachus often varies his rendering of the Hebrew preposition *beth* (see F-Pro 64). And like Aquila, he varies his renderings of אַרְרִיִּת, sometimes using masculine as in the present verse (e.g., at Ezek 23:25), sometimes feminine (Jer 12:4), and sometimes neuter (Ezek 23:25).

Theodotion elsewhere renders the expression בְּאַרְרִיִּת הַיָּמִים as ἐπ' ἐσχάτων τῶν ἡμερῶν (Jer 31:47, Dan [TH] 10:14, and 2:28 for Aramaic בְּאַרְרִיִּת הַיָּמִים). This is different than the current attribution of ἐπ' ἐσχάτῳ but like the other translators, Theodotion could vary his renderings.

The *s*-group texts match NUM with ἐπ' ἐσχάτου, and 344 attributes ἐπ' ἐσχάτῳ to o'. Here the witness of the *O*-group is mixed. Manuscript 426 agrees with the o' reading and this also agrees with θ', whom Origen often copies. 376 matches NUM, while several *s*-group manuscripts (130-321'-344) have the unattributed alternate reading ἐπ' ἐσχάτων, and *O*-group manuscript 58 agrees with this. In summary, the 344 o' attribution is possibly correct.

Num 24:15

HT	נָאֵם (בְּלִעָם)
LXX	φησὶν (Βαλαάμ)

⟨οὶ λ'⟩	λέγε
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Wit 1: F^b

Notes: An unattributed marginal note in F^b gives the alternate rendering λέγε for both instances of φησὶν in verse 15 (in the second instance, the note reads καὶ λέγε — this is covered below). F^b has a similar note at 24:3 for both instances of φησὶν in that

verse, and a longer F^b note in 24:4 also uses λέγε for ׀אָנִי. The present note is possibly from any of the Three (see the discussion under the first <οί λ'> reading for λέγε in 24:3).

HT (׀תְּשִׁבֵר ׀תְּשִׁבֵר) ׀אָנִי
LXX φησίν (ὁ ἀληθινῶς ὁρῶν)

<οί λ'> καὶ λέγε

Wit 1: F^b

Notes: An unattributed marginal note in F^b gives the alternate rendering λέγε for both instances of φησίν in verse 15. For this second instance, HT also includes the copula, and this is reflected by the added καί. This note is possibly from any one of the Three (see the discussion under the first <οί λ'> reading for λέγε in 24:3).

Num 24:16

HT ׀אָנִי
LXX —

Sub * φησίν

Wit 2: O^(G) 58⁻¹⁵ 106^c Arab Syh = MT

Attr: * Syh] > rell

NonGr: Syh ܘܢܘܨ

Notes: In HT, verse 16 begins with ׀אָנִי and this is omitted in NUM. Origen includes the equivalent φησίν under the asterisk as witnessed by two O-group manuscripts and Syh.

Num 24:17

HT ׀אָרְאֵנוּ וְלֹא עָתָּה
LXX δείξω αὐτῷ, καὶ οὐχὶ νῦν

α' ὄψομαι αὐτὸν καὶ οὐ νῦν

Wit 1: lemma] Eus VI 407 ↓Syh | ὄψομαι Procop 872

Attr: α'] α' σ' Syh

NonGr: Syh רָאָה רָאָה רָאָה ,מַבְרִיא

Notes: The Masoretic pointing indicates that רָאָה is a Qal imperfect, meaning “I see (*or* will see) him.” NUM construed this as a Hiphil imperfect, and translated using the future δειξῶ αὐτῷ. A note attributed to Aquila treats the Hebrew verb as a Qal, and uses ὄψομαι, thus matching MT. This is consistent with Aquila who regularly uses ὀράω for רָאָה (e.g., in the Pentateuch in Exod 7:1, 24:10, 32:25) and he usually renders the Hebrew imperfect with the future when it is not in special contexts, such as *waw*-consecutive (see REI-Pro 44-47).

Syh attributes this note to Symmachus as well as to Aquila, but a note in Procopius has an alternate reading for Symmachus that uses the present tense (see below).

HT רָאָה
LXX Δείξω

σ' ὀρώ

Wit 1: Procop 872

Notes: A one-word note in Procopius attributed to Aquila has ὄψομαι, and this is covered above. A second note from Procopius attributes the present tense ὀρώ to Symmachus. Symmachus commonly uses ὀράω for רָאָה (e.g., Exod 7:1, 24:10, 32:25). Apparently Symmachus considered the opening words of Balaam’s speech to be referring to a current vision, and thus gave a contextual, but valid rendering of the Hebrew imperfect.

HT אֲשׁוּרָנִי וְלֹא קָרוֹב
LXX μακαρίζω, καὶ οὐκ ἐγγίζει

α' προσκοπτῶ αὐτὸν ἀλλ' οὐκ
ἐγγύς

Wit 1: Eus VI 407 ↓Syh ↓Barh

Attr: α'] σ' Barh; > Syh^T

NonGr: Syh Barh רָאָה רָאָה רָאָה ,מַבְרִיא

Notes: HT for the second stich in verse 17 reads: **אֲשׁוּרְנֹו וְלֹא קָרֹוב**. The form **אֲשׁוּרְנֹו** is from the root **שׁוּר** whose meaning is not well-established. Because of its parallel position with **אֲרִאָנֹו** (from the root **רִאָה**) in the first stich, the second stich may be translated something like “I behold him, but not near.” In 23:9, NUM translates **אֲשׁוּרְנֹו** along these lines using $\pi\rho\omicron\sigma\nu\omicron\epsilon\omega$. In the present verse, however, even though the context is almost identical to 23:9 — e.g., Balaam is speaking, and the identical verb forms (**רִאָה** and **שׁוּר**) are used in parallel — the NUM translator apparently took the verb forms **אֲשׁוּרְנֹו** to be a form of **אָשַׁר** rather than **שׁוּר**. Thus he translates using $\mu\alpha\kappa\alpha\rho\acute{\iota}\zeta\omega$, meaning “I call (him) happy.” This may be an example of a type of contextual shortsightedness that sometimes appears in NUM (see Voityla, 109-121). Or it may be, as Wevers suggests, an intentional device to differentiate the two passages (NGTN 412-13).

A note attributed to α' has rendered **אֲשׁוּרְנֹו** as $\pi\rho\omicron\sigma\kappa\omicron\pi\tilde{\omega}$ $\alpha\upsilon\tau\acute{\omicron}\nu$ (“I watch him”) apparently reading the verb as **שׁוּר**. We have little data about how Aquila renders **שׁוּר**. In Job 7:8, he uses something akin to $\delta\iota\alpha\kappa\rho\acute{\iota}\nu\omega$ (retroverted from Syriac ܕܝܚܝܢܝܘܐ). It is possible that Aquila rendered **שׁוּר** in the present verse using $\pi\rho\omicron\sigma\kappa\omicron\pi\tilde{\omega}$ to fit the context.

Syh and Bar Hebraeus have ܘܡܠܝܚܘܢ for Aquila’s $\pi\rho\omicron\sigma\kappa\omicron\pi\tilde{\omega}$ $\alpha\upsilon\tau\acute{\omicron}\nu$. This is puzzling, as the verb ܡܠܝܚܘܢ means (1) “to weigh/compare/test/pay,” or (2) “to stumble” or “strike against.” The latter meaning is closer to the Greek $\pi\rho\sigma\kappa\acute{\omicron}\pi\tau\omega$ (“strike against”), which looks very similar to $\pi\rho\sigma\kappa\omicron\pi\tilde{\omega}$ (differing in only one letter). Thus, it is possible that the Syriac translator read $\pi\rho\sigma\kappa\acute{\omicron}\pi\tau\omega$ for $\pi\rho\sigma\kappa\omicron\pi\tilde{\omega}$.

{σ'}{θ'} ὀρῶ αὐτὸν ἀλλ' οὐκ ἐγγύς

Wit 1: Eus VI 407

Attr: {θ'}] σ' Eus VI 407

Notes: A note attributed to Symmachus by Eusebius renders **שׁוּר** using ὀρῶ, the present tense of ὀράω. This is puzzling, as Procopius has Symmachus translating **אֲרִאָנֹו**, the first verb in the parallel sequence, using ὀρῶ (see above). Wevers argues that something is wrong with this tradition, since Symmachus, being a careful translator, would not likely use ὀράω for two different verbs in parallel stichs, and this is probably correct (NGTN 412, n. 25). As noted above, Symmachus commonly uses ὀράω for **רִאָה** as in the first stich. In addition, Symmachus has a possibly different reading for **שׁוּר** (see below). In summary, the evidence suggests that the present note is not from Symmachus. Aquila has another reading attributed to him here, so this leaves Theodotion as a candidate for this reading. That Theodotion found the NUM rendering inadequate is likely (see above under α'). He employs $\pi\rho\nu\omicron\omicron\epsilon\omega$ for **שׁוּר** in Job 17:15b, but he possibly uses ὀράω here since it fits the context.

HT

אֲשׁוּרְנֹו

LXX μακαρίζω

⟨σ'⟩ τηρήσω αὐτόν

Wit 1: F^b

Notes: This unattributed note from F^b has τηρήσω αὐτόν for אֲשֶׁר־נִרְנָה. It matches another unattributed note at 23:9 which has τηρήσω for אֲשֶׁר־נִרְנָה in a similar context (see the discussion there). The present note is probably not from Aquila, who has been credited with a different rendering (see above). τηρήσω could belong either to Symmachus or Theodotion. However, for this verse, Theodotion possibly uses ὀραῶ for שָׁרַר (discussed above). Symmachus renders אֲשֶׁר־נִרְנָה contextually as οὐκ ἀκυρώσει (“he does not annul” — see Sophocles 111) in Job 33:14b, but he possibly uses τηρέω in the present verse since it fits the context. The note could also be a later scribal gloss.

HT וְקָם שֹׁבֵט
LXX καὶ ἀναστήσεται ἄνθρωπος

σ' καὶ ἀναστήσεται σκῆπτρον

Wit 1: C^{cat} = Sixt

Notes: HT reads: “A star will travel from Jacob, and a staff will rise from Israel.” NUM translates, “A star will rise from Jacob and a *person* will rise up from Israel.” A note attributed to σ' in the Catena group renders שֹׁבֵט more literally as σκῆπτρον (a word that covers both of the meanings of שֹׁבֵט as “staff” or “tribe”). Symmachus uses σκῆπτρον for שֹׁבֵט elsewhere in 1 Kingdoms 10:20, Psalm 73[74]:2, and Isaiah 28:27 and thus this attribution makes sense for him.

HT וּמָחַץ פְּאַתֵי מוֹאָב
LXX καὶ θραύσει τοὺς ἀρχηγοὺς Μωάβ

σ' και παίσει (πέσει codd)
κλίματα Μωάβ

Wit 1: C^{cat} = Sixt

Notes: The second to last stich in 24:17 of HT reads: וּמָחַץ פְּאַתֵי מוֹאָב (“And he will crush the sides of Moab”). NUM renders the phrase with καὶ θραύσει τοὺς ἀρχηγοὺς Μωάβ (“he will shatter the leaders of Moab”). An σ' note in the catena

portion of the Catena group renders the Hebrew as και παίσει κλίματα Μωάβ (“and he will smite the slopes of Moab.” Symmachus may have been thinking of פְּאַצֵּי in the sense of a “side” of a country, and thus referring to the “slopes” of the western border of Moab that descend down to the Dead Sea.

Salvesen (SITP 135-36) points out that in Jeremiah 31[48]:45, Aquila renders פְּאַצֵּי using κλίμα and that Symmachus renders פְּאַצֵּי with πρόσωπον (both retroverted from Syh). Similarly, in Leviticus 19:27, Aquila renders פְּאַצֵּי as κλίμα where Symmachus uses πρόσοψιν, a term that overlaps πρόσωπον in meaning. As a result, Salvesen suggests the possibility that the present reading is from Aquila rather than Symmachus.

HT	קַרְקַר
LXX	προνομεύσει

σ' ἐξερευνήσει(ς)

Wit 1: C^{cat} = Sixt

Notes: The last two stichs of verse 17 in HT read: וּמַחֲץ פְּאַתָּי מוֹאָב וְקַרְקַר כָּל־בְּנֵי־שֶׁתַּת (“And he will smash the sides of Moab and destroy[?] all the sons of Sheth”). The meaning of the Hebrew קַרְקַר in the last stich is uncertain. Num renders קַרְקַר with προνομεύσει which means either “to forage” or “to plunder.”

An σ' note in the catena portion of the Catena group renders קַרְקַר using ἐξερευνήσει (“search out” or “examine”). Field cites Symmachus as using ἐξερευνάω in Psalm 43[44]:22 and Proverbs 25:27 for חָקַר (“explore/search out”), but Field’s only source in both instances is Nobilius. If the attribution is accurate, Symmachus may be relating קַרְקַר to חָקַר (see SITP 135-36 for a discussion of the Symmachus readings for this verse). Coupling this reading for the final stich with the previous Symmachus reading for the second-to-last stich, and supplying conjectured words in brackets gives: και παίσει κλίματα Μωάβ [και] ἐξερευνήσεις [πάντας υἱούς Σήθ] (“and he will smite the slopes of Moab and search out the sons of Sheth”). The present reading fits in context with the Symmachus note for the previous stich, and thus the attribution to Symmachus is possibly correct.

Num 24:22

HT	:כִּי אִם־יִהְיֶה לְבַעַר קִיָּן עַד־מָה אֲשׁוּר תִּשְׁבְּרָהּ
LXX	καὶ ἂν γένηται τῷ Βεῶρ νοσσιὰ πανουργίας, Ἀσσύριοί σε αἰχμαλωτεύσουσιν.

α' ὅτι ἂν γένηται εἰς τὸ ἐπιλέξαι Καὶν ἕως
τινὸς Ἀσσοῦρ αἰχμαλωτεύσε σε

“Since if it is with the result of choosing Kain, how long will Asshur take you prisoner?”
The retroversion and the reading is suitable for Aquila.

Symmachus construes **בער** in its sense of grazing or devouring. Thus, καταβόσκω (for Syh’s **כאֲדֹכַ**) is appropriate, since Symmachus renders the synonym **רעה** this way in Psalm 79[80]:14. Second, he sees **קין** as referring to the people called the Kenites. Third, he treats **תשבך** as a noun, perhaps related to **שְׁבִי**. The retroversion αἰχμαλωσία (for Syh’s **עבטא**) is a word used by Symmachus for **שְׁבִי** (e.g., in Isa 49:24; he also uses it for the synonym **גלות** in Isa 20:4). Thus, his translation reads: “And if the Kenites are devoured, how long will your captives belong to Asshur?”

The final reading has no attribution, although it follows attributed readings for α’ and σ’ and thus occupies the Theodotion “slot” (Field also proposes Theodotion as the source). This reading renders **בער** using an equivalent of the Syriac **ܩܠܥܘܬܐ** (“robbery”) leading to ἀρπαγήν as a retroversion. It does not translate **קין**, and the remainder matches Aquila, giving: ὅτι ἐὰν γένηται εἰς ἀρπαγήν ἕως τινὸς Ἀσσοῦρ αἰχμαλωτεύσει σε (“Since if it is for robbery, how long will Asshur take you captive?”). Regarding ἀρπαγή, Field cites Theodotion as the source of the related word ἄπαργμα in Psalm 61[62]:11, although he cites only Nobilius as a source, and it is for **גַּלְגַּל** and not for **בער**. Since **בער** can have the meaning “devastate” or “remove,” it is more generic than ἀρπαγή but has some potential overlap in meaning. This retroversion of **בער** is admittedly based on scanty data, but it or a synonym is possibly from Theodotion. For this note, Syh uses **ܩܠܥܘܬܐ** for **תשבך** as it does also in the note attributed to Aquila. Thus, the same (αἰχμαλωτεύσε) makes sense, having also the singular to align with HT rather than the plural in NUM. Elsewhere, Theodotion employs the related αἰχμαλωτίζω in Isaiah 14:2 for **שְׁבִי** and in Isaiah 49:24 for **שְׁבִי**. Thus the reading possibly reflects Theodotion. In conclusion, with these renderings the translators are trying to make sense of a difficult Hebrew couplet and to conform more closely to the Hebrew than NUM does.

HT	תְּשַׁבֵּךְ
LXX	σε αἰχμαλωτεύσουσιν

non tr αἰχμαλωτεύσουσιν σε

Wit 2: A F O^(G) 426 oI⁻⁸² C^o b 56-246 s⁽⁻²⁸⁾ y z Ruf Num XIX 3 Syh

NonGr: Syh **ܩܠܥܘܬܐ**

Notes: HT has a pronominal suffix on the verb **שְׁבִי** but NUM places the pronoun before the verb. A number of hexaplaric manuscripts have reversed the order, including two from the O-group, and this possibly reflects Origen’s work. A number of other manuscripts reflect this change. Although Syh has the pronoun after the verb, Wevers does not list Syh as a witness, presumably because it uses an inseparable suffix which must come after the pronoun.

Num 24:23

HT —
LXX καὶ ἰδὼν τὸν Ὠγ

⟨Sub ÷⟩

>

Wit 2: F V 376'-707 C''-131^{mg} 129 n s⁽⁻²⁸⁾ 527 y⁻¹²¹ 319 646 ^{Lat}cod 100 Ruf *Num*
XIX 4 Arab Arm Co Syh = Compl MT

Notes: NUM adds the phrase καὶ ἰδὼν τὸν Ὠγ which is not reflected in the underlying Hebrew, and some hexaplaric and many other manuscripts omit this phrase. This may be due to hexaplaric influence, and the phrase was possibly originally under the obelus.

Num 24:24

HT כְּתִימ
LXX Κιτιαίων

⟨οἱ λ'⟩ Χεττιείμ

Wit 1: 54^{txt}

Wit 2: 761^{txt} d⁻⁶¹⁰ 127^c-458^{txt} ↓t 319 Tht *Num* 221^{ap}

Var: Χεττιείμ] Χεττιίμ 84

Notes: HT has כְּתִימ, a name used originally in Genesis 10:4 for a descendant of Japheth, one of a group of his descendants who settled the coastlands of the nations. Later it came to refer to Cyprus (Isa 23:1) or more generally to the islands of Greece and the Eastern Mediterranean (e.g., Dan 11:30). Two unattributed notes give alternate renderings from Κιτιαίων in NUM. The first is from *n*-group manuscript 54, and provides the spelling Χεττιείμ which is closer to HT than NUM. Symmachus renders כְּתִימ using Κεττάν or Χεττάν in Genesis 10:4. Theodotion uses Κίτιοι in Daniel 11:30, which matches NUM at Genesis 10:4. Finally, a note attributed to οἱ λ' has Χεττιείμ for כְּתִימ at Isaiah 23:1. This note is possibly attributable to οἱ λ', and is

perhaps more likely to be from Aquila, whose *Tendenz* when he does transliterate is to match Hebrew names exactly (REI-Pro 19).

A second note is in F^b and gives the reading Κυπρίων. It is probably a scribal gloss (see Chapter 4 for a discussion).

HT	עֵבֶר
LXX	Ἑβραίους

⟨οἱ λ'⟩ Ἑβερ

Wit 1: F^b

Wit 2: ^{Lat}cod 91 92 94—96

NonGr: La *heber*

Notes: Here NUM translates עֵבֶר the way it normally translates עֵבְרִי (“Hebrew”). However, as a proper name עֵבֶר refers to an ancestor of Abraham in Genesis 10:21, and the LXX usually renders it Ἑβερ. This transliteration could come from any of the Three, and perhaps more likely from Theodotion or Aquila who transliterate more commonly than Symmachus, particularly proper names. It could also be a scholiast’s explanatory note.

Numbers 25

Num 25:2

HT	(וַיֵּאָכֵל הָעָם)
LXX	(ἔφαγεν ὁ λαὸς) τῶν θουσιῶν αὐτῶν

Sub ÷

Wit 2: G Syh

>

Wit 2: 58 Arab = MT

NonGr: Syh^L ܘܢܘܡ ܕܘܨܘܝܘܬܐ ܕܘܨܘܝܘܬܐ ܕܘܨܘܝܘܬܐ ܕܘܨܘܝܘܬܐ ܕܘܨܘܝܘܬܐ | Syh^T ܘܢܘܡ ܕܘܨܘܝܘܬܐ ܕܘܨܘܝܘܬܐ ܕܘܨܘܝܘܬܐ ܕܘܨܘܝܘܬܐ ܕܘܨܘܝܘܬܐ

Notes: HT says that the Moabite women invited the people of Israel to the “sacrifices of their gods” and that “the people ate,” with the implication that what they ate was the previously mentioned sacrifices. NUM makes this explicit by adding τῶν θουσιῶν αὐτῶν after ἔφαγεν, and Origen places this phrase under the obelus.

Manuscript G has an obelus only around the final αὐτῶν but this is a mistake, as the original obelus apparently indicated the entire phrase. G occasionally has sign errors in NUM. Syh^L has the obelus only around the word “sacrifices,” although the entire phrase ܘܡܢ ܩܪܒܢܘܗܘܢ (‘‘from their sacrifices’’) is the equivalent of the added Greek. Syh^L often misplaces Aristarchian signs. Syh^T includes the obelus around ‘‘their sacrifices’’ but leaves out ܘܢ, but this is also incorrect. The confusion in placing the initial obelus in Syh may be from a mismatch in prepositions between Greek and Syriac. In the Greek, the genitive is being employed in a partitive manner without a preposition, but the Syh translator rendered the same idea by including the preposition ܘܢ.

Num 25:3

HT ܕܡܫܦܝܢ
LXX ἐτελέσθη

α' θ' ἐξευγίσθη

Wit 1: ↓M' 54^{txt} ↓85'-↓321'-344

Attr: α' θ'] > 85; nom absc 321

Var: ἐξευγίσθη] -γησθη 130^c-321'; -θησαν M'

Notes: HT says, ‘‘the people were joined (ܕܡܫܦܝܢ) with Baal-peor.’’ The verb is the Niphal of ܕܡܫܦ, and NUM renders this contextually as ἐτελέσθη which can mean in the passive ‘‘be initiated’’ (e.g., into cult mysteries — see Liddell-Scott). A note ascribed to Aquila and Theodotion appears in M and several *s*-group manuscripts and reads ἐξευγίσθη (from ξευγίζω — the passive meaning ‘‘be joined/bound’’); this is closer in meaning to the Hebrew. No other examples exist of any of the Three using ξευγίζω or its by-form ξεύγνυμι, although all of the Three use the related noun ξεῦγος for the related Hebrew ܕܡܫܦ (σ': Isa 21:7, Jer 28[51]:23; α' σ' θ': Isa 5:10). The rendering matches the Hebrew well and is thus consistent with Aquila and Theodotion.

⟨α' θ'⟩ ἐξεύχθη

Wit 1: F^b

Notes: This F^b note uses ἐξεύχθη (from ζεύγνυμι) rather than ἐξευγίσθη (from ζευγίζω) which appears in the note attributed to α' and θ' (covered above). This note may be derived from the reading attributed to α' and θ'.

Num 25:4

HT יְשִׁיבֵם לְבָרֵךְ-תָּם (קק)
LXX (λαβέ) τοὺς ἀρχηγούς (τοῦ λαοῦ)

ο' θ' pr πάντας

Wit 1: ↓130-344-↓346

Wit 2: B F^a ↓O-82 d 53' n t 71-509 ↓319 799 Phil III 223 Cyr I 908 IV 300
 ^{Lat}cod 91 92 94—96 100 Co Syh (sed hab Aug *Loc in hept* IV 79 *Num* 52
 Ruf *Num* XX 4) = Compl Ra

Attr: ο' θ'] > 130-346

Var: λαβέ] pr πάντας 58 | τοῦ λαοῦ] + πάντας 346; + πάντος 319

NonGr: La *omnes* | Syh 𐤀𐤍𐤏𐤍

Notes: According to HT, the Lord orders Moses to take “all” (כָּל) the elders of the people and execute them. Many Greek manuscripts include the equivalent πάντας and Rahlfs included it in his edition. Manuscript 344 from the *s*-group has indicated that πάντας is an ο' reading, which in the *s*-group usually refers to a reading from the ο' text that differs from the *s*-group text. Based on this and further text-critical evidence, Wevers has excluded πάντας from his critical edition (see his discussion in THGN 135). Wevers proposes that Origen derived this reading from Theodotion to whom 344 also attributes the reading (NGTN 421), and this is reasonable since Origen is often influenced by Theodotion.

HT (קיהה)ל
LXX (κυρίω)

Sub ✱ τϞ̃

Wit 2: A F M' O'' C'' b 56-246 s⁽⁻²⁸⁾ 527-619 y z 55 59 424 624 646 799 Phil
 III 223 Syh

Attr: ✱ G] > rell

NonGr: Syh 𐤒𐤁𐤀

Notes: Apparently Origen added τῷ under the asterisk to match the preposition in the common expression לַיהוָה, as witnessed by all the hexaplaric manuscripts and many others. Why he did so for this verse is not easy to explain. The phrase לַיהוָה appears 62 times in Numbers. In 60 places, NUM translates with the dative κυρίῳ and does not include the definite article. In two instances (18:12 and 28:11), in contexts similar to the other 60, NUM translates לַיהוָה with the definite article as τῷ κυρίῳ. Of those places where NUM does not have the article, Origen only rarely sees fit to add an article under the asterisk (e.g., 6:6, 6:12, 28:26, 29:13, 31:38: see NGTN 96 and HEXNUM1 under 6:6).

HT הוֹקַע אֹתָם
LXX παραδειγμάτισον (αὐτούς)

α' ἀνάπηξον

Wit 1: M' ↓58 C''^{cat} 54^{txt}-458 85'-↓321-344-346 ↓128 ^{Lat}Aug Num 52 Syh^T = Sixt

Attr: α'] nom absc 321

Var: ἀνάπηξον] απαγξον 128 c var | + αὐτούς 58

NonGr: ^{Lat}Aug Num 52 *confige* | Syh^T 𐤒𐤁𐤀

Notes: Hebrew הוֹקַע is a Hiphil from the root יקע. The Qal is used in Genesis 32:26 to refer to what happened to Jacob's thigh after the angel touched it, but the meaning of the Hiphil is not certain. It refers to displaying a dead body publicly in 1 Kingdoms 31:10, and to executing men by hanging in 2 Kingdoms 21:6. Salvesen notes the resemblance to the Arabic *waga* 'a which means "fall down" (SITP 139 note 43). Thus the meaning in the present verse seems to refer to public execution. NUM chooses the neutral rendering παραδειγμάτισον ("to make an example"). Aquila, however, renders closer to the Hebrew using ἀνάπηξον (from ἀναπήγνυμι) which means "impale." He uses this also for the Hiphil of יקע in 2 Kingdoms 21:6 and 9.

A variant in manuscript 128 has the simplex form απαγξον (from ἀπαγγω) which means "to choke," with the middle meaning "to hang oneself" and the passive "to be hanged." Thus, the meaning is similar, but this probably represents a later scribal modification.

σ' κρέμασον

Wit 1: M' ↓58 C''^{cat} ↓108 54^{lxt}-↓75' 85'-↓321-344-346 128 ^{Lat}Aug Num 52 = Sixt

Attr: σ'] + α' 108 | > 75' | nom absc 321

Var: κρέμασον] + αὐτούς 58

NonGr: ^{Lat}Aug Num 52 *suspende*

Notes: In place of παραδειγμάτισον in NUM, an σ' note gives a rendering closer to the meaning of דִּקְעָה by using κρέμασον (from κρεμάννυμι or κρεμάζω) meaning “to hang.” Symmachus also uses κρεμάννυμι for דִּקְעָה in 2 Kingdoms 25:6 and so this attribution is reasonable.

Manuscript 108 attributes this reading also to Aquila, who does use the verb κρεμάννυμι but not for דִּקְעָה. Aquila has the reading ἀνάπηξον attributed to him here (see above) which is better attested and fits Aquila's usage more closely, and so this added attribution of κρέμασον to α' is probably not correct.

Num 25:5

HT	שִׁפְטֵי יִשְׂרָאֵל
LXX	ταῖς φυλαῖς (Ἰσραήλ)

⟨οἱ λ'⟩ τοῖς κριταῖς

Wit 1: 130-321'

Notes: The Hebrew שִׁפְטֵי is rendered as ταῖς φυλαῖς by the NUM translator, who possibly read it as שִׁבְטֵי. Or, as Wevers suggests, it is possible that the translator was thinking of the leaders of tribes who were appointed as judges as at Exodus 18:25-26 (NGTN 422). In Deuteronomy 1:15, שִׁבְטֵי is translated by the LXX using τοῖς κριταῖς, and thus the distinction between the two words may have been blurred at times. An unattributed s-group reading has τοῖς κριταῖς which matches the Hebrew. The Three routinely use κριτής for שִׁפְטֵי (e.g., α': Isa 40:23; α' σ' θ': Mic 5:1[4:14], Isa 3:2). Thus any of them could have been the source of this reading.

HT	הַנִּצְמָדִים
LXX	τὸν τετελεσμένον

σ' τοὺς μνηθέντας

Wit 1: M' ↓58 ↓85'-↓321'-↓344

Wit 2: ↓54

Attr: σ'] > 85 321

Var: μνηθέντας] -τες 344; ἀμυνθ. 85'-321' | τοὺς μνηθέντας] τὸν μνηθέντα 58 | τὸν τε μνηθέντα τετελ. 54

Notes: HT uses the Niphal of **מָצַד** in verses 25:3 and 5 to describe those who have “joined themselves” to Baal-peor. In those verses, NUM renders **מָצַד** using a form of *τελέω*, which in the passive can mean “be initiated.” In verse 3, Aquila and Theodotion use *ζευγίζω* for **מָצַד**. Here a note attributed to σ' renders the participle **מְצַדְתָּם** using *τοὺς μνηθέντας*, a passive form of the verb *μυέω* which means “to initiate into the mysteries.” Symmachus uses the active form of this verb in Isaiah 6:10 for the Hiphil of **שָׁחַח** which means “to seal over” — in context, the eyes of the people are blinded. The reasons for his use of *μυέω* there are not clear, but perhaps Symmachus was alluding to the idolatry of the people — their blinding had to do with their initiation into pagan cults (cf. Isa 1:29-30). The attribution for the present note is suitable, first because it fits the *Tendenz* of Symmachus toward contextual translation and second because Symmachus is known to use *μυέω*.

Two *s*-group manuscripts (130 346) have the alternate σ' reading *ἀμυνθέντας*, which comes from the verb *ἀμύνω* and means “to defend” or “avenge.” Symmachus employs *ἀμύνω* in Joshua 10:13 for **נָחַח** (“to avenge”), which does not fit the present context. Thus, this alternate σ' attribution is likely incorrect and could be a scribal error. Both Aquila and Theodotion have a different rendering for **מָצַד** in verse 3 in an identical context, and so it is unlikely that *ἀμυνθέντας* is from either of the them.

Num 25:6

HT	אִישׁ
LXX	ἄνθρωπος

⟨οἱ λ'⟩	ἄνῆρ
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Wit 1: F^b

Notes: An unattributed note in F^b gives the alternate reading *ἄνῆρ* instead of *ἄνθρωπος* to render **אִישׁ**. This note could be from Aquila or Theodotion who tend to use *ἄνῆρ* routinely for **אִישׁ**. And it could be from Symmachus, who generally avoids the use of *ἄνῆρ* for **אִישׁ** when the latter is used as an indefinite pronoun but does employ *ἄνῆρ* when the individual is definitely male, which is the case in the present verse (SITP

126, 241). The note could also be a scribal gloss intended to highlight that the person who violated the covenant was a male.

HT וַיִּקְרַב אֶל-אָחִיו אֶת-הַמְדִּינִית
LXX προσήγαγεν τὸν ἀδελφὸν αὐτοῦ πρὸς τὴν Μαδιανῆτιν

⟨α'⟩ προσηγγισεν πρὸς τοὺς
ἀδελφοὺς αὐτοῦ σὺν τῇ
Μαδιανίτῃ

Wit 1: F^b

Notes: HT says that a man from the sons of Israel “brought to his brothers (וַיִּקְרַב) a Midianite woman.” MT points וַיִּקְרַב as plural, but NUM reads it as singular which is also consistent with the consonantal text. Second, NUM translates as if the words אֶל (preposition) and אֶת (direct object marker) have been transposed. Thus NUM has: “he brought his brother to the Midianite woman.” An unattributed note gives an alternate rendering, using προσήγγισεν for וַיִּקְרַב, treating וַיִּקְרַב as plural, and matching the Hebrew by keeping the preposition and particle in their proper order. The reading is likely from Aquila. First, the use of προσεγγίζω is consistent with Aquila’s rendering of וַיִּקְרַב at Isaiah 8:3. Second, and more significantly, the reading replaces the direct object marker with σὺν which is characteristic of Aquila but not of the other two translators.

Num 25:7

HT רְמָה
LXX σιρομάστην

α' ΚΟΝΤΌΝ

Wit 1: ↓F^b M' ↓58 C'^{cat} 54^{txt}-↓458 85'-321'-↓343-344 18 = Sixt

Wit 2: ↓376 ↓767

Attr: α'] > F^b 58 458 343

Var: σιρομάστην] pr κοντόν 767; pr κοντόν δόρυ 376

Notes: Hebrew רִמָּה means “lance” and NUM renders it using σιρομάστην which has a similar meaning. A note attributed to α', witnessed in many manuscripts, renders רִמָּה as κοντόν which means “a pole.” The other example of Aquila rendering רִמָּה is in Jeremiah 26[46]:4. The only witness there is Syh which has ܠܘܢܒܐ, meaning “pole” or “javelin,” and this is consistent with κοντός. The data is scanty, but no reason exists to doubt this attribution.

σ' δόρυ

Wit 1: ↓M' ↓58 C''^{cat} 54^{txt} 85'-321'-344 18 = Sixt

Wit 2: ↓376

Attr: σ'] > M' 58

Var: σιρομάστην] pr κοντόν δόρυ 376

Notes: The rendering δόρυ is attributed to σ' in many manuscripts. This is the only example from the Three that renders רִמָּה this way, although the LXX of Chronicles uses δόρυ for רִמָּה regularly. Symmachus uses δόρυ to render רִמָּה in 4 Kingdoms 11:10. Because the meaning of רִמָּה has some overlap with רִמָּה, and because the attribution is attested by a number of normally reliable sources, the attribution is probably accurate.

HT	י(רִמָּה)
LXX	(ἐν τῇ χειρὶ)

Sub ※ αὐτοῦ

Wit 2: O-72-82 C' b 85'-321' 59 646 Arm Co Syh (sed hab Compl) = MT

Attr: ※ G] > rell

NonGr: Syh ܠܘܢܒܐ ܠܘܢܒܐ

Notes: HT includes a pronominal suffix that is not translated by NUM. Origen added the equivalent αὐτοῦ under the asterisk.

Num 25:8

HT	אִישׁ
LXX	ἀνθρώπου

⟨οἱ λ'⟩ ἀνδρός

Wit 1: F^b

Notes: Similar to 25:6 (and later in this verse), an unattributed note in F^b substitutes ἀνδρός for ἀνθρώπου in NUM to render אִישׁ . As with 25:6, the note could be from Aquila or Theodotion who tend to use ἀνήρ routinely for אִישׁ and it could possibly be from Symmachus who uses ἀνήρ for אִישׁ when it refers to a male individual as in the present context (see SITP 126, 241).

HT $\text{הַבָּרִיָּה (לְאִישׁ)}$
LXX (εἰς τὴν) κάμινον

α' τὸ τέγος

Wit 1: M' ↓707 C''^{cat} ↓54^{txt} ↓85'-↓321'-↓344 ↓18 Procop 873 Syh^T

Attr: α'] > 18; nom absc 321

Var: τό] pr εἰς Syh^T; > 707 54^{txt} 85'-321'-344

NonGr: Syh^T לְאִישׁ דִּל

σ' εἰς τὸ πορνεῖον

Wit 1: ↓58 108 ↓343 Syh^T

Wit 2: ↓767

Attr: σ'] > 58 343 767

Var: πορνεῖον] -νιον 58 343

NonGr: Syh^T לְאִישׁ דִּל

σ' τὸ πορνεῖον

Wit 1: M' ↓707 ↓C''^{cat} ↓54^{txt} 85'-↓321'-↓344 ↓18 Procop 873 = Sixt

Attr: σ'] nom absc 321

Var: τό] > 707 54^{txt} | πορνείον] -νιον 344; πυρινίον C' = Sixt; πύρινον 18

Notes: The word **קִבְּהַ** in HT — the place to which the Israelite took the Midianite woman — is a *hapax legomenon*. Many believe that it is related to the Arabic *qubbat* which means “dome” (cf. Latin *cupola* = domed structure). Also, in Syriac **ܡܚܒܬܐ** refers to a vault or dome. NUM renders the word using κάμινον which means “furnace” and this is puzzling, unless some furnaces had a domed structure (see Wevers’ discussion in NGTN 424-25).

A note attributed to α' renders **קִבְּהַ** as τέγος, which could refer to a roof or covered chamber, but in Hellenistic and later times came also to refer to a brothel (see Liddell-Scott). Similarly an σ' note renders the Hebrew using πορνείον meaning “brothel.” The attributions are probably correct. Symmachus, and perhaps Aquila, infused a value judgment into their translations, and Wevers argues that their renderings should not be used as linguistic evidence for the meaning of the Hebrew (NGTN 424, note 20). The C' and manuscript 18 variants (πυρινίον and πύρινον) although similar phonetically to πορνείον, actually are closer in meaning to κάμινον in NUM. The alternate spelling may be a scribal error, possibly influenced by NUM.

HT **אִישׁ**
LXX **ἄνθρωπον**

⟨οἱ λ'⟩ **ἄνδρα**

Wit 1: F^b

Notes: Similar to 25:6 and earlier in this verse, an unattributed note in F^b substitutes ἄνδρα instead of ἄνθρωπον in NUM to render **אִישׁ**. As with the earlier cases, the note could be any of the Three (see the discussion for the ⟨οἱ λ'⟩ entry earlier in this verse).

HT **אֶל־קַבְּהָהּ**
LXX **διὰ τῆς μητρᾶς αὐτῆς**

⟨οἱ λ'⟩ **διὰ τοῦ [κοιλί]δ{ε}ίου**

Wit 1: F^b

HT **קַבְּהָהּ (ה)**
LXX **μητρᾶς**

⟨οἱ λ'⟩ κοιλίας

Wit 1: F^b

Notes: HT says that the spear pierced through the קִבְּרִי (stomach) of the woman. NUM gives the rendering μήτρας meaning “womb.” Two F^b notes give the alternate readings (1) κοιλίδιου, the genitive of a diminutive of κοιλία, a word which refers to the belly or abdomen, and (2) κοιλίας the genitive of κοιλία. Like קִבְּרִי earlier in this verse, קִבְּרִי (consonantly identical) is a rare word, used one other time in the LXX in Deuteronomy 18:3. All of the Three use κοιλία but not for קִבְּרִי (α' for מַעֲבָה in Jer 38[31]:20; σ' for מַעֲבָה in Isa 16:11 and for מַעֲבָה in Isa 44:1, 48:8; θ' for Aramaic מַעֲבָה [corresponding to Hebrew מַעֲבָה] in Dan 2:32). Thus, any of the Three could have used κοιλία as an alternative to NUM.

Num 25:11

HT	($\text{יִתְקַנְּנִי אֶת־קִבְּרִי}$) וְקִבְּרִי
LXX	(ἐν τῷ ζηλωσάί μου τὸν ζῆλον)

Sub ※ αὐτόν

Wit 2: V ↓O⁻⁵⁸ Tht I 812 Bo = MT

Attr: ※] ÷ G ; > rell

Notes: The HT phrase $\text{יִתְקַנְּנִי אֶת־קִבְּרִי וְקִבְּרִי}$ uses an infinitive construct followed by a cognate noun. NUM translates literally with an infinitive and a cognate noun, but of the two Hebrew possessives, it renders only the second. For the second possessive, NUM also changes the Hebrew order and places μου before τὸν ζῆλον. Origen makes two changes to HT. First he adds the possessive αὐτόν under the asterisk. Second he transposes μου after ζῆλον to match the Hebrew order (see below). Manuscript G has an obelus where the asterisk should be, but this is clearly a mistake.

HT	קִבְּרִי
LXX	μου τὸν ζῆλον

non tr τὸν ζῆλον μου

Wit 2: V O⁻⁵⁸ 509 Tht I 812 Lat^{cod} 100 Ambr Ps 118 XVIII 10 Hi Mal 2 Hil Ps CXVIII 3 Arm Syh = MT

NonGr: La *zelum meum* | Syh ܠܐ ܙܠܡܐ ܠܝ

Notes: As noted above, HT reads, “in his being jealous with my jealousy.” NUM omits the third person possessive and puts the first person possessive before ζήλον. Origen placed the third person possessive αὐτόν under the asterisk (see above), and also moved μου after ζήλον to match the Hebrew order, as witnessed by the *O*-group and reflected in other manuscripts.

Num 25:12

HT (םלִשְׁ) יִתִּי
LXX διαθήκην (εἰρήνης)

Sub ※ τὴν διαθήκην ※ μου ↙
εἰρήνης

Wit 1: ↓707

Wit 2: ↓A ↓M' ↓O'-↓82-↓707 ↓C'' ↓d ↓f⁽⁻¹²⁹⁾ ↓n ↓s⁽⁻²⁸⁾ ↓t ↓527-↓619 ↓121-↓318
↓392 ↓18'-↓68'-↓120-↓122-↓126-↓628-↓630' ↓55 ↓59 ↓424 ↓624 ↓646
↓799 Syh

Attr: ※ G Syh^L] > rell

Var: τὴν διαθήκην μου εἰρήνης] διαθήκην μου εἰρήνης 58-707^{txt} 527-619
392 68'-120 59; διαθήκην μου διαθήκην εἰρήνης 343' 18'-126-628-
630'; τὴν διαθήκην εἰρήνης μου G; τὴν διαθήκην διαθήκην μου
εἰρήνης 318; τὴν διαθήκην μου διαθήκην εἰρήνης A M' 376 oI 82-
707^{mg} C'' d f⁽⁻¹²⁹⁾ n s⁽⁻²⁸⁾ 343' t 121 122 55 424 624 646 799

NonGr: Syh^L ܠܐ ܙܠܡܐ ܠܝ ܠܝ * | Syh^T ܠܐ ܙܠܡܐ ܠܝ ܠܝ

Notes: The Hebrew is unusual in that it leaves ׀לִשְׁ in an ambiguous position. It reads literally, “I give you my covenant, peace (׀לִשְׁ יִתִּי).” One could take “peace” in apposition to “my covenant” and read, “I give you my covenant, even peace.” If instead the intent is to say “my covenant of peace” one would expect the pronominal suffix to be on ׀לִשְׁ and not יִתִּי as seen for example in Isaiah 54:10 (cf. also Malachi 2:5 which constructs a similar phrase using a copula). NUM avoids the issue by ignoring the suffix and rendering the remaining phrase as a bound form: διαθήκην εἰρήνης.

The Hexapla clearly has attempted to address the mismatch with the Hebrew by reintroducing the possessive pronoun, and it probably also adds a definite article before

διαθήκην. Two lines of evidence help to uncover Origen's work. First the Aristarchian signs in the text, and second, marginal notes attributed to ο'. The asterisk is covered in this section, and the marginal notes below.

Manuscript G has placed an asterisk and metobelus around τήν and Syh^L may have attempted to do the same (see the *NonGr* entry above). But Hexaplaric witnesses (58 426 707 Syh) and many other manuscripts influenced by them indicate that the μου was also a result of Origen's work. Thus the hypothesis advanced here is that although τήν was in the ο' text (possibly Origen's attempt to render the direct object marker ⲛⲉ) the original asterisk was used to indicate μου, and later the asterisk incorrectly became associated with τήν.

The exact hexaplaric changes are difficult to unravel due to the varied impact of the ο' text on later manuscripts. The manuscript evidence is summarized below. Group 1 contains those manuscripts that agree with the critical text of NUM and thus display no influence from the ο' text, while groups 2-7 show its influence.

1. διαθήκην εἰρήνης: B F V 29-72 b 71-509 407 319 ^{Lat}cod 100 Ambr *Ps 118* XVIII 10 Hi *Mal 2* Aeth Arm Co
2. διαθήκην μου εἰρήνης: 58-707^{txt} 527-619 392 68'-120 59
3. τήν διαθήκην μου εἰρήνης: 426 Syh
4. τήν διαθήκην εἰρήνης μου: G
5. διαθήκην μου διαθήκην εἰρήνης: 343' 18'-126-628-630'
6. τήν διαθήκην διαθήκην μου εἰρήνης: 318
7. τήν διαθήκην μου διαθήκην εἰρήνης: A M' 376 oI 82-707^{mg} C'' d f⁽⁻¹²⁹⁾ n s^{-(28) 343'} t 121 122 55 424 624 646 799

According to the witness of the O-group, the Hexapla adds τήν and μου, and the original hexaplaric order seems to have been τήν διαθήκην μου εἰρήνης. G and Syh^L have placed τήν under the asterisk, but Wevers suggests that μου was originally under the asterisk rather than τήν (THGN 48). Later he also proposed the idea that the phrase τήν μου was originally before διαθήκην and under the asterisk (NGTN 426).

Wevers is probably correct in his assessment that the asterisk originally indicated μου. This implies that the asterisk was later mistakenly associated with τήν, and this is reasonable as such confusion of Aristarchian signs is not uncommon, particularly where Origen's activity is seen in two separate places.

As for Wevers' reconstruction that places τήν μου before διαθήκην, this would be the more difficult reading, but the evidence does not support it. First, Origen's normal tendency is to place possessive pronouns after the nouns they modify to match the Hebrew pronominal suffix, even modifying the NUM word order to do so (e.g., see under

24:5, 22). Second, no witnesses, hexaplaric or otherwise, have the phrase τὴν μου before διαθήκην. Third, in addition to the *O*-group, the *o'* reading from 344 (covered below) also places μου after διαθήκην. In conclusion, it is likely that the *o'* text reads τὴν διαθήκην μου εἰρήνης, and that μου was originally under the asterisk.

HT ׀לֹשׁ ׀תִּי ׀רְיָ׀ (׀תִּי׀)
LXX διαθήκην εἰρήνης

ο' θ' διαθήκην μου εἰρήνης

Wit 1: ↓707 344

Wit 2: ↓A ↓M' ↓O'-↓82-707 ↓C'' ↓d ↓f⁽⁻¹²⁹⁾ ↓n ↓s⁽⁻²⁸⁾ ↓t 527-619 ↓121- ↓318-392
↓18'-68'-120-↓122- ↓126-↓628-↓630' ↓55 59 ↓424 ↓624 ↓646 ↓799 ↓Syh

Var: διαθήκην μου εἰρήνης] διαθήκην μου διαθήκην εἰρήνης 343' 18'-126-628-630' ; τὴν διαθήκην μου εἰρήνης 426 Syh; τὴν διαθήκην εἰρήνης μου G; τὴν διαθήκην διαθήκην μου εἰρήνης 318; τὴν διαθήκην μου διαθήκην εἰρήνης; A M' 76 oI 82-707^{mg} C'' d f⁽⁻¹²⁹⁾ n s⁽⁻²⁸⁾ 343' t 121 122 55 424 624 646 799

NonGr: Syh^L ׀לֹשׁ ׀תִּי ׀רְיָ׀ ׀לֹשׁ ׀תִּי ׀רְיָ׀ | Syh^T ׀לֹשׁ ׀תִּי ׀רְיָ׀ ׀לֹשׁ ׀תִּי ׀רְיָ׀

Notes: NUM ignores the pronominal suffix on תִּי רְיָ׀ and translates as if the phrase is ׀לֹשׁ ׀תִּי רְיָ׀, giving διαθήκην εἰρήνης. A 344 note attributed to ο' and θ' has the reading διαθήκην μου εἰρήνης. Regarding the ο' attribution, the pronoun μου is added under an Origenic asterisk and so this attribution is probably correct (see the discussion of the translation issues and textual variants under the asterisk above). The reading is also attributed to Theodotion, and it makes sense for him, as it conforms to the Hebrew pronominal suffix. Many manuscripts were affected by this addition, some through the ο' text but some possibly through θ'.

α' τὴν συνθήκην μου εἰρήνης

Wit 1: 344

Notes: A 344 note attributes the reading τὴν συνθήκην μου εἰρήνης to Aquila in place of διαθήκην εἰρήνης in NUM. Although Aquila often renders the direct object marker תִּי using συν, he may have been approximating it here with τὴν (according to his *Tendenz* to correspond quantitatively with the Hebrew). He accounts for the first person pronominal suffix with μου and then matches NUM with the genitive εἰρήνης. Aquila

regularly uses συνθήκη for בְּרִית (e.g., Gen 6:18, Deut 9:15, Isa 55:3, 61:8, Hos 12:1[2], Mal 2:4). Thus this attribution fits Aquila.

HT שְׁלוֹמִים
LXX εἰρήνης

σ' εἰρήνην

Wit 1: 344

Notes: This 344 note indicates that Symmachus employs the accusative εἰρήνην rather than the genitive that NUM and Aquila use. This likely means that he took שְׁלוֹמִים to be in apposition to בְּרִיתִי so that he translates: “my covenant, even peace.” This rendering is certainly possible for Symmachus.

Num 25:13

HT לְוַיְהִי
LXX καὶ ἔσται αὐτῶ

ο' οἱ λ' καὶ ἔσται αὐτῶ

Wit 1: 344

Wit 2: A B F M' V Oⁿ⁻⁷² b d f⁽⁻¹²⁹⁾ n 730 t x y⁻³⁹² z 55 59 319 424 624 646 799

Notes: A 344 note indicates that ο' and οἱ λ' agree with NUM with καὶ ἔσται αὐτῶ. Most of the *s*-group, including 344^{xt}, have οὕτως or αὐτός instead of αὐτῶ and this note indicates the difference in the ο' text. The reading is supported by virtually all the hexaplaric witnesses. The attribution also makes sense for the Three as it conforms well to the Hebrew.

Num 25:15

HT הַמַּכָּה הַמְדִינִית
LXX τῇ Μαδιανίτιδι τῇ πεπληγυία

non tr τῇ πεπληγυία τῇ Μαδιανίτιδι

Wit 2: O⁻⁵⁸ = MT

leaves the reading ἔθνους φυλῶν which still is a double rendering of תְּמִנָּה. Aquila would be unlikely to use two roughly equivalent words for one Hebrew word. Symmachus sometimes uses two words for one Hebrew word in the interests of clarity, but it is not obvious in this case how the two words ἔθνους φυλῶν make better sense than either one of the words alone. Finally Theodotion, in order to conform to the LXX word flow, conceivably substituted φυλῶν for Ὀμμώθ but left ἔθνους in place even though it is redundant. The evidence is weak, however. Of course, if the index is incorrect, and the entire phrase ἔθνους Ὀμμώθ was intended, then any of the Three could be the source of the note.

HT אַהֲרֹן בְּמִדְבָּר
LXX ἐστὶν τῶν Μαδιαν

non tr τῶν Μαδιάν ἐστὶν

Wit 2: O⁻⁵⁸ Syh = MT

NonGr: Syh ,סאדאס רגבג

Notes: For ἐστὶν τῶν Μαδιάν in NUM, Origen transposed ἐστὶν to the end of the phrase to match the Hebrew, as witnessed by the O-group and Syh.

HT אַהֲרֹן (בֵּית־אָב בְּמִדְבָּר) אַהֲרֹן
LXX (οἴκου πατριᾶς) ἐστὶν τῶν (Μαδιάν)

⟨σ'⟩ οἴκου τῶν

Wit 1: 130(vid)-321'

Notes: In HT, the end of verse 15 reads: אַהֲרֹן בְּמִדְבָּר בֵּית־אָב אַהֲרֹן. NUM translates this fairly literally as οἴκου πατριᾶς ἐστὶν τῶν Μαδιαν. An unattributed note in some s-group manuscripts substitutes οἴκου for ἐστὶν which would result in the phrase: οἴκου πατριᾶς οἴκου τῶν Μαδιαν. This can be seen as creating a phrase in apposition to οἴκου πατριᾶς: “a father’s house, a house of Midian.” Aquila would be unlikely to depart from an exact quantitative rendering in this way, and Theodotion would probably be satisfied with the NUM rendering apart from perhaps making minor adjustments. Symmachus is possibly the source of this contextual rendering, although the evidence is scanty.

Num 25:16

HT —

LXX Λάλησον τοῖς υἱοῖς Ἰσραὴλ λέγων

Sub ÷

Wit 2: G Syh

>

Wit 2: 58-426 417 84^{lx}(c pr m) 319 Arab = MT

NonGr: Syh^L √ אַר ÷ יִשְׂרָאֵל בְּנֵי אֱלֹהֵי אֱרֶמְכָר
| Syh^T √ אַר יִשְׂרָאֵל בְּנֵי אֱלֹהֵי אֱרֶמְכָר

Notes: NUM adds the phrase, “Speak to the sons of Israel, saying...” which is not in the underlying Hebrew. Similar phrases are common elsewhere in HT of Numbers (e.g., in 5:6, 12, 6:2, 9:10, 15:2, 18). Both Syh^L and Syh^T have misplaced the obelus, which should enclose the entire phrase.

Num 25:18

HT בְּנֵי מִדְיָן
LXX (ἐν δολιότητι)

Sub ※ αὐτῶν

Wit 2: O-15 Syh = MT

Attr: ※ G Syh^L] > rell

NonGr: Syh אֱרֶמְכָר

Notes: HT says the Midianites “have been hostile to Israel with their tricks (בְּנֵי מִדְיָן).” NUM omits the possessive pronoun, and the o’ text includes it under the asterisk.

Numbers 26

Num 26:1

HT וְאֶל אֱלֶעָזָר בֶּן-אֶהָרֹן הַכֹּהֵן לֵאמֹר
LXX καὶ πρὸς Ἐλεαζάρ τὸν ἱερέα λέγων

verb. Manuscript 344 from the *s*-group indicates that μετ' αὐτῶν is the reading of ο' and θ', and this is attested by unattributed notes in manuscript M and four other *s*-group manuscripts. The ο' reading is supported by two of three available *O*-group manuscripts. That Origen and Theodotion match NUM and render מִתְּאֵם using μετ' αὐτῶν makes sense as it corresponds quantitatively with the Hebrew.

HT בְּעֵרְבַת
LXX (ἐν) Ἀραβίῳθ

α' ἐν τῇ ὀμαλότῃ

Wit 1: Syh

NonGr: Syh^L 𐤀𐤓𐤁𐤃𐤁 | Syh^T 𐤀𐤓𐤁𐤃𐤁

σ' ἐν τῇ πεδιάδι

Wit 1: ↓130 ↓343 Syh

Attr: σ'] > 130 343

Var: ἐν τῇ πεδιάδι] πεδίῳ 130

NonGr: Syh 𐤀𐤓𐤁𐤃𐤁

Notes: The Hebrew עֵרְבַת (pointed in MT as the plural of עֵרְבָה) is transliterated by NUM using Ἀραβίῳθ in this verse as well as in 26:63 and 31:12. It is translated using δυσμή (“west”) in 22:1, 33:48, 49, 50, 35:1, and 36:13. Why the translator treated עֵרְבַת as a proper name in some instances and as a direction in others is not clear, as the contexts of all the verses are similar.

An α' note has translated בְּעֵרְבַת as ἐν τῇ ὀμαλότῃ (adapted from a retroversion of Syh by Field) meaning “in the level ground” or “plain.” This retroversion is derived from the Greek α' note in 31:12, where Aquila uses the similar ὀμαλός (“even/level”) to translate עֵרְבַת in a similar context. Why he uses a noun in 26:3 and an adjective in 31:12 is not clear. The reading here is consistent with Aquila, however, who uses ὀμαλός for עֵרְבָה elsewhere in Deuteronomy 1:1, 7, Isaiah 35:6, 40:3, 41:19, 51:3, and Amos 6:14. For the Syh readings, Syh^L has the singular and Syh^T has plural, although the difference in meaning is not significant. The MT pointing (עֵרְבַת) indicates plural, although the consonantal text for the singular construct form is the same. The retroversion given above (ὀμαλότῃ) is singular because in 31:12, Aquila renders עֵרְבַת using the singular ὀμαλά.

A note attributed to Symmachus has the rendering ἐν τῇ πεδιάδι (a form of πεδιάς) also meaning “in the flat” or “in/on/of the plain.” Symmachus uses πεδιάς for עֲרֶבָה regularly (e.g., 31:12, Deut 1:7, 4:49, Jer 46[39]:5, Amos 6:14). Thus, this note makes sense for him. As with Aquila, Symmachus construed עֲרֶבָה as singular.

Num 26:4

HT Init
LXX Init

{Sub ~} pr ἀριθμήσατε αὐτούς

Wit 2: Syh

>

Wit 2: A B F M' V O^{'(-G)} C['] b d f⁽⁻¹²⁹⁾ n s⁽⁻²⁸⁾ t x⁽⁻⁵²⁷⁾ y z^{-68' 120} 55 59 319 424
624 646 799

NonGr: Syh^L ~| Syh^T

Notes: The Hebrew at the beginning of verse 4 is: מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה (“from the age of twenty years old and upward). This is a somewhat abrupt transition as it begins Moses and Eleazar’s command to the people, and seems to imply some kind of command before it, such as “take a census.” NUM follows the Hebrew very closely, although it avoids the Hebrew idiom “a son of” before the number of years, and the vast majority of manuscripts follow NUM. Some manuscripts and translations have added text before the beginning of the verse. F^a, 68', and 120 begin the verse, “Every male of the sons of Israel, give (as) the first-fruits...” Aeth^C begins with “count/enumerate” and similarly, Syh begins with “count them.” Syh^L uses a sign that looks like a lemnisk without dots (~) together with a matching metobelus to mark the word (“count”). At 21:5, a similar lemnisk-like sign with metobelus is used where an obelus is clearly warranted, but here, no obvious minus exists — both the Hebrew and NUM agree closely. It is possible that over time scribes made various attempts, in the form of notes, to make sense of the text (e.g., by adding a missing command), and that some of these notes subsequently were copied into the main text. In any case, this Syh^L sign does not appear to represent an original mark in the o' text.

HT יִשְׂרָאֵל
LXX Ἰσραήλ

{Sub ÷}

Syh

NonGr: ^{Lat}cod 100 XXX | Syh ܥܘܠܠܐ

Notes: The last number in 26:7 in HT is thirty, and this is matched by NUM. Uncial manuscript A, the Catena group, and others, including the texts of the *s*-group, have πεντήκοντα. A marginal note in *s*-group manuscript 344 indicates that the *o'* text and οἱ λ' match NUM with τριάκοντα. The *o'* reading is supported by the *O*-group, and οἱ λ' would be expected to agree with HT.

Num 26:9

HT (קְרוּאֵי) הוֹאֲדָתָן וְאַבְיָרָם
LXX οὔτοι (ἐπίκλητοι)

Sub ※ + Δαθὰν καὶ Ἀβιρῶν

Wit 2: ↓*O*^{-(G) 58} ^{Lat}cod 100 ↓Syh = MT

Attr: ※ Syh^T] > rell

Var: Ἀβιρῶν] αβειρ. 376; 'abyrm Syh

NonGr: ^{Lat}cod 100 *Dathan et Abiron* | Syh^L ܕܘܬܐܝܢ ܘܥܘܠܠܐ
| Syh^T ܘܥܘܠܠܐ ※ ܘܕܘܬܐܝܢ ※ ܘܥܘܠܠܐ

Notes: HT lists the sons of Eliab as Nemuel, Dathan, and Abiram. It goes on: הוֹאֲדָתָן וְאַבְיָרָם קְרוּאֵי הָעֵדָה (“this [was] Dathan and Abiram, called of [by] the assembly”). NUM does not repeat the names of Dathan and Abiram; it has οὔτοι ἐπίκλητοι τῆς συναγωγῆς. Origen adds the names Δαθὰν καὶ Ἀβιρῶν under the asterisk to match the Hebrew.

Syh^T has one asterisk before “Dathan” and a second before “and Abiram” followed by a metobelus placed correctly after “Abiram.” The second asterisk is spurious, but the original placement of the signs is clear.

HT (אֲשֶׁר הֵצִי) οὔτοι εἰσιν (οἱ ἐπισυστάντες)

Sub ÷

Wit 2: Syh

Origen adds both the possessive pronoun and the preposition under the asterisk. Syh^T has the asterisk placed correctly, but it has no matching metobelus.

Num 26:10

HT (הַעֲרִיבֵי)
LXX (τῆς συναγωγῆς) αὐτοῦ

Sub ÷

Wit 2: Syh^L

>

Wit 2: Sa = MT

NonGr: Syh^L אַל־גַּ

Notes: NUM adds a possessive pronoun with συναγωγῆς which is not in the underlying Hebrew, and Origen places it under the obelus.

HT שְׁאֵי (וּמְאֵתָיִם)
LXX (καὶ διακοσίους)

Sub ※ + ἀνδρός

Wit 2: F V O^(-G)-15^{Lat}cod 100 Bo Syh = MT

Attr: ※ Syh^L] > rell

NonGr: ^{Lat}cod 100 uiros | Syh^L אַבְרָם אֶלְאָבְרָם ※ | Syh^T אַבְרָם

Notes: The Hebrew explicitly adds the word שְׁאֵי after the number of people killed, which NUM omits. Origen includes the equivalent ἀνδρός under the asterisk, as witnessed by the O-group. Syh^L mistakenly places the asterisk around the equivalent of καὶ διακοσίους.

HT לָיִם
LXX ἐν σημείῳ

⟨οἱ λ'⟩ εἰς φυγήν

Wit 2: 321' 128

Notes: In HT, Moses declares that when the Lord opened the earth and it swallowed up Korah and his allies, they became “a sign” (סֵּנִי). In chapter 21, סֵּנִי is used in the sense of “standard” to refer to the bronze serpent that was placed on top of a pole. NUM translates סֵּנִי in 21:8-9 using σημεῖον which can have the meaning “standard” or “flag.” In the present context, סֵּנִי seems to have the meaning “warning sign,” and NUM renders סֵּנִי using ἐν σημείῳ which fits, since the semantic range of σημεῖον also includes the idea of a sign. An unattributed note in two *s*-group manuscripts and a *z*-group manuscript has the alternate reading εἰς φυγὴν. Elsewhere, the Three normally render סֵּנִי the way MT has it pointed here (סֵּנִי — א': σύσσημον in Ps 59[60]:6, Isa 11:10, 13:2, 30:17; θ': σύσσημον in Isa 11:10, 30:17 and possibly σημεῖον in Num 21:8; σ': ὕψος in Num 21:8, 9, σημεῖον in Ps 59[60]:6, σύσσημον in Isa 11:10, ἰστίον in Isa 30:17). The present reading εἰς φυγὴν suggests that סֵּנִי may have been construed as a participle of the verb סִּנִּי (“to flee”), and this would fit in context. In Isaiah 31:9, HT has סֵּנִי and the Masoretes pointed this as the noun סֵּנִי as for the present verse; but there all of the Three employ φυγή, apparently reading סֵּנִי as being derived from סִּנִּי. Thus, any one of the Three could also have been the source of the present note.

Num 26:15

HT —
LXX Init — (23) fin

post (27) fin tr

Wit 2: O⁻⁵⁸ Arab Syh = Compl MT

Notes: The Hebrew presents the next four families counted in the census in the order: Gad, Judah, Issachar, Zebulun. NUM has transposed Gad to verses 24-27, at the end of that sequence so that the order of verses 15-27 is Judah, Issachar, Zebulun, Gad. The fifth column has transposed its text to match the Hebrew.

According to its normal practice, this apparatus will follow the NUM verse order and list the corresponding verse numbers from the Hebrew in brackets.

Num 26:17[21]

HT לְמִשְׁפַּחַת (הַ)
LXX Ἰαμουήλ

⟨ο'⟩ Ἀμούλ

Wit 2: 426 = Compl MT

Notes: This change in spelling may possibly originate with Origen, who often changed the spelling of proper names to conform more closely to the Hebrew. Syh has אִמוּלֵי. (Syh^L אִמוּלֵי) which is closer to NUM than to HT. As sometimes happens, *O*-group manuscript 426 is the only witness that agrees with HT.

HT	קמול
LXX	(ὁ) Ἰαμουηλί

⟨ο'⟩ Ἰαμουηλί

Wit 2: 426 = Compl MT

Notes: As with the change to the family name (covered above) this change to the related Gentilic may possibly originate with Origen since it conforms more closely to the Hebrew.

Num 26:18[22]

HT	יהודה (משפחת)
LXX	(δῆμοι) τῶ Ἰούδα

ο' τῶν Ἰούδα

Wit 1: 344

Wit 2: 29-72-426

Notes: The summary phrase אֵלֶּה מְשֻׁפְּחֹת plus family name occurs twelve times in Numbers of HT (all in chapter 26), once for each tribe. In each case, NUM begins with the stock phrase οὗτοι δῆμοι. For ten families, the unarticulated family name follows. For Levi, the unarticulated phrase οὗτων Λευί is used. For Judah, NUM uses a dative article: τῶ Ἰούδα. Dative articles are used for family names outside of the οὗτοι δῆμοι construct in this chapter, but in those instances the Hebrew typically has the *lamedh* preposition before the family name, and so one would expect the dative.

Origen possibly considered the article on τῶ Ἰούδα to be a problem, since no *lamedh* corresponds to it in the underlying Hebrew. 344 indicates that the ο' text has changed the dative singular article to the genitive plural, and this is witnessed by three Greek hexaplaric manuscripts, including 426 from the *O*-group. At least two possible reasons can be suggested for the change. First, a genitive conforms more closely to the

bound construct phrase $\text{תְּהִי־לָהֶם מְשֻׁפָּחַת}$ (see NGTN 438). Second, the one time in the twelve family summaries when a declinable word is used — in verse 58, NUM has οὔτοι δῆμοι υἱῶν Λευί — the word υἱῶν would take a genitive article. Thus τῶν Ἰουδα is possibly Origenic. A number of other manuscripts have the genitive singular article (A 85 $x^{-71(527)}$ 121 68'-120) but this could be the result of an inner Greek correction, and independent of Origen.

HT (מִן)־יִקְרָא
LXX ἐπισκοπήν (αὐτῶν)

ο' ἐπισκοπήν

Wit 1: ↓85'-↓321'-344

Wit 2: B F O^{-(G)} 376 707 53'-129 $x^{-(527)}$ 619 59 = Compl

Attr: ο'] > 85'-321'

Notes: For יִקְרָא in HT, NUM has ἐπισκοπήν. A 344 marginal note (supported by four other *s*-group manuscripts) attributes the NUM reading to ο'. Many manuscripts, including A, M, and V as well as the *s*-group texts, have the alternate reading ἐπίσκεψιν, which is the most common word in chapter 26 for the “numbered” of a family (26:7, 14, 21[25], 23[27], 27[18], 31[47], 38[34], 41[37], 45[41], 50, 51, 62, 63). By contrast, ἐπισκοπή is only used twice (26:18[22], 47[43]). The ο' reading is supported by two *O*-group manuscripts and other hexaplaric witnesses and is probably accurate.

Num 26:20[24]

HT לְשִׁמְרָן
LXX τῷ Σαμράμ

ο' α' θ' τῷ Σαμράμ

Wit 1: 344

Wit 2: Σαμράμ B^c F 29-707*(vid) 56' 509 407 Syh = Sixt | Σαμβράμ 129-664 392 120 | Σαμβρείμ 53 | *samrim* Bo^B | *zambrim* Bo^A | Σαμαράμ B*

NonGr: Syh ܣܡܪܐܡ

σ' τοῦ Σεμρώμ

Wit 1: 344

Notes: Copyists had trouble with the name Σαμράμ (Hebrew שְׁמֶרֶם) probably because of confusion between final nasals. According to Wevers' critical text, the original is Σαμράμ (see the discussion in NGTN 438). The *s*-group texts have Ἀμβράμ and an *s*-group (344) note indicates that ο', α', and θ' all agree with Σαμράμ in NUM. This reading matches the uncials B and F.

The attribution of Σαμράμ to Origen is supported by few hexaplaric witnesses. The three available *O*-group manuscripts all have different readings. 58 has Ἀμράμ while 376 has the similar Ἀμβράμ. 426 (along with 82 from the *oII*-group) agrees with the Hebrew and has Σαμράν and this could reflect the original ο' text reading. Syh text supports the 344 ο' reading with שְׁמֶרֶם (*šmrm*) and this is a solid witness because Syh, which can be influenced by P in regards to proper names, differs from P here (P has שְׁמֶרֶם). In conclusion, the attribution of τῷ Σαμράμ to ο' is possibly correct.

Given Aquila's tendency to follow the Hebrew form of proper names (see REI-Pro 19), one might expect him to use a final *nu*, unless his Hebrew text had *mem*. He is satisfied with the quantitative correspondence between the *lamedh* preposition and the dative article in NUM. Although questions remain, the attribution is possibly correct. As for Theodotion, he may have been content to follow the LXX, and no strong reasons exist to doubt this attribution to him.

The attribution of τοῦ Σεμρώμ to Symmachus is reasonable, although as with Aquila and Theodotion, the final *nun* of the Hebrew has been rendered using *mu*, perhaps under the influence of NUM or the other translators. Symmachus uses *omega* as the final vowel, perhaps vocalizing in the same way as the Masoretes. He also uses a genitive article rather than the dative of NUM and the other translators. Although this does not strictly follow the Hebrew, it is an acceptable contextual rendering.

HT	דְּשֶׁמֶרֶם
LXX	ὁ Σαμραμί

ο' α' θ' ὁ Σαμραμεί

Wit 1: 344

Wit 2: B^c 426*-707* 509 407 Syh = Sixt

NonGr: Syh שְׁמֶרֶם

σ' ὁ Σεμρωνίτης

Wit 1: 344

Notes: This entry covers the gentile form of the family name used earlier in the verse (see above). The *s*-group texts are mixed (with ἀμβραμί, ἀμβραμεί, and ἀμβραεΐμ). A 344 (*s*-group) note attributes the reading ὁ Σαμραμεί to ο', α', and θ' for הַשְּׁמֶרַיִי in HT. This is quite close to ὁ Σαμραμί in NUM. The *O*-group witness is mixed, with 58 having ἀμραμί, and 376 having ἀμβραμμί. 426^e has Σαμρανεΐ, which is closer to the Hebrew and could reflect the original ο' text. Syh supports the 344 reading, and can be considered a strong witness because it differs from P (which has שֶׁמֶרַיִי). As with the attribution to ο' earlier in the verse, this 344 note possibly reflects Origen's work.

The 344 reading is possibly accurate for Aquila and Theodotion, with the same questions about *mu* as the final consonant as for Σαμράμ earlier in the verse. As for the σ' note, Σεμρωνίτης is a gentile form common in the LXX (e.g., Gen 38:12 and Exod 4:14) and is close to the Hebrew, and so the attribution is probably correct.

Num 26:21[25]

HT (אַרְבָּעָה וְשָׁשִׁים אֶלֶף וְשָׁלֹשׁ מֵאוֹת)
LXX (τέσσαρες καὶ ἑξήκοντα χιλιάδες καὶ) τριακόσιοι

ο' οί λ' τριακόσιοι

Wit 1: ↓85-344

Wit 2: B M' V O^{-(G) 29 707 mg} d f^{-53 129} n t x^{-(527) 619} 128-407-630-669 319 424 624
799^{Lat}cod 100 Syh

Attr: ο' οί λ'] > 85

NonGr: ^{Lat}cod 100 CCC | Syh אַרְבָּעָה וְשָׁשִׁים אֶלֶף וְשָׁלֹשׁ מֵאוֹת

Notes: HT and NUM have the final count for Issachar as 64,300. A number of manuscripts, including A, F, and *s*-group texts have 400 for the final part of the number. Marginal notes from *s*-group manuscripts 85 and 344 indicate that ο' and οί λ' have τριακόσιοι. The attribution to ο' is probably correct as it agrees with the *O*-group and other hexaplaric witnesses. The attribution to οί λ' also makes sense, as all of the Three would be expected to match the Hebrew.

Num 26:22[26]

HT יְהוָה אֱלֹהֵינוּ מִשְׁפַּחַת הַיִּזְרְעֵלִי
LXX τῶ Ἀλλήλ δῆμος ὁ Ἀλληλί

Var: Ἀρωδεῖ] Ἀροδεῖ B* 71; Ἀροδι 59^(c) Bo

NonGr: Syh ,אִיִּי

Notes: The gentilic version of the family name from earlier in the verse shows possible evidence of Origen's work. Although Syh technically agrees with *O*-group manuscript 426 and HT, it also agrees with P, and the Syh translator sometimes was influenced by P for proper names.

Num 26:27[18]

HT (בְּנֵי־)בְּנֵי
LXX υἱῶν (Γαδ)

ο' οἱ λ' υἱῶν

Wit 1: ↓85'-↓321'-344

Wit 2: B *O*^(-G) 29-82 *b*⁻¹⁹ *d* 129 *n t* 71-509 318 407 424 624 799 Syh

Attr: ο' οἱ λ'] > 85'-321'

NonGr: Syh אִיִּי

Notes: Manuscript 344 from the *s*-group has a note indicating that ο' and οἱ λ' match NUM and have υἱῶν to match the Hebrew בְּנֵי. Many witnesses (including the uncials A F M V) and all of the *s*-group texts are missing υἱῶν. The ο' text probably had υἱῶν both because this reading is supported by the *O*-group and because it matches the Hebrew. That the Three have υἱῶν in line with the Hebrew also makes good sense.

Num 26:28

HT —
LXX init — (31) fin

post (47) fin tr

Wit 2: *O*^(-G) 58 Arab Syh = Compl MT

Notes: As at verse 15, NUM has reordered the tribes compared with HT. The tribe of Asher is dealt with at this point rather than Dan. The ο' text has transposed

verses 28-31 after verse 47 to match the Hebrew order. According to its normal practice, this apparatus will follow the NUM verse order and list the corresponding verse numbers from the Hebrew in brackets.

Num 26:29[45]

HT לְבָנֵי בְרִיעָה (לְחֶבֶר)
LXX (τῶν Χόβερ)

Sub ※ τῶν υἱῶν Βαρία

Wit 2: ↓O^(-G) 58 Syh^T

Attr: ※ Syh^T] > rell

Var: Βαρία] -ρεια 376

NonGr: Syh^T גַּחֲמֵהּ גַּחֲמֵהּ

Notes: HT begins the verse with the phrase לְבָנֵי בְרִיעָה and NUM has nothing corresponding to it. Origen added its equivalent under the asterisk.

Num 26:31[47]

HT מְשֻׁפָּחֶת בְּנֵי־אֲשֵׁר
LXX δῆμοι Ἀσήρ

ο' σ' δῆμοι υἱῶν Ἀσήρ

Wit 1: 344

Wit 2: O^(-G) Syh^T

NonGr: Syh^T אֲשֵׁר בְּנֵי־אֲשֵׁר, אֲשֵׁר בְּנֵי־אֲשֵׁר

Notes: The text attributed to ο' and σ' has noted the addition of the word υἱῶν which corresponds to בְּנֵי but which has no equivalent in NUM. The Origenic addition of υἱῶν is supported by the O-group, and may originally have been under the asterisk. As for the σ' attribution, it is reasonable that Symmachus matched the Hebrew. Symmachus employs δῆμος for מְשֻׁפָּחֶת in Numbers 36:12.

HT חַמְשִׁים אֶלֶף וְאַרְבַּע מֵאוֹת

LXX

πεντήκοντα χιλιάδες καὶ τετρακόσιοι

ο' οἱ λ' πενήκοντα ($\bar{\nu}$) χιλιάδες καὶ
τετρακόσιοι ($\bar{\upsilon}$)

Wit 1: 344

Wit 2: $O^{(-G)}$ 128-630' Aeth^C Arab Syh^T

NonGr: Syh^T כרבעים ורבע אלפים

Notes: In HT, the census total for the tribe of Asher is 53,400. A 344 (*s*-group) note indicates that ο' and οἱ λ' match the Hebrew (ν' = πενήκοντα and υ' = τετρακόσιοι). The first census counts for Asher at 1:41 and 2:28 had a total of 41,500. Many manuscripts (e.g., A B F M' V and the *s*-group from which the note comes) reflect the τεσσαράκοντα from those previous totals, and in addition have used ἑξακόσιοι instead of τετρακόσιοι, giving 43,600.

The manuscript agreement with each of the Hebrew numbers is as follows:

πεντήκοντα] $O^{(-G)}$ 128-630' Aeth^C Arab Syh = Compl
τετρακόσιοι] $O^{(-G)}$ 619 68'-120-128-630' Aeth^C Arab Syh = edd

The witnesses that match the Hebrew for both numbers are the *O*-group, 128, 630', Aeth^C, Arab, and Syh. The witness of the *O*-group and Syh indicates that the 344 ο' attribution is correct. Wevers argues that only in this verse in NUM is the Origenic reading the original (NGTN 442).

344 also attributes this reading to οἱ λ', and this is probably correct since it matches the Hebrew

Num 26:36[32]

HT

וְשֵׁמִיָּהּ מִשְׁפָּחָהּ שְׁמִיָּהּ

LXX

τῷ Συμαέρ δῆμος ὁ Συμαερί

ο' τῷ Συμαέρ δῆμος ὁ Συμαερί

Wit 1: 344

Wit 2: Συμαέρ A B F M' ↓ $O^{(-G)}$ 82* ↓*b d f* ↓*n t x*^{-(527) 619*} *y z* 55 59 319 424

624 799 Syh | Συμαερεί B 82-↓426-707 129 509 392 (sed hab Sixt) |
 Συμαερί A F M' ↓O'^{-(G)} 82 426 618 707 b f⁻¹²⁹ x^{-509 (527)} y⁻³⁹² z 55 59 319 424
 624 799

Var: Συμαέρ] Σημ. 75; -μεερ 19; Σεμ. 426 | Συμαερεί] Σεμ. 426

NonGr: Syh ירמאל רמאל רמאל ירמאל

Notes: In HT, the name שמירע follows the normal pattern of the name of the individual head of the family followed by the gentilic for the members of the clan (רמאל שמירע). For *daleth* in HT, NUM read *resh* and transposed it with *ayin* in both names, giving Συμαέρ and Συμαερί, and no Greek texts have been modified back towards HT.

The *s*-group has Συμέρ for the first name, and Συμερεί (or Συμερί in 321-346) for the second, and *s*-group manuscript 344 has a marginal note that attributes the reading τῷ Συμαέρ δῆμος ὁ Συμαερεί to ο'. The first name matches NUM and is witnessed by virtually all hexaplaric witnesses and is so it appears to reflect the ο' text accurately. Syh is a solid witness to the first name, as it agrees with ο' against P (Syh is sometimes influenced by P for proper names). Here P matches the Hebrew with שמד (smyd').

As for the second name, apart from the ει at the end of Συμαερεί, the ο' reading matches NUM. As Thackeray argues, the classical distinction between ει and ι was later lost, and the two vowel forms were considered by many scribes to be interchangeable (Thackeray 85-87). Thus, manuscripts matching Συμαερεί as well as those with Συμαερί (including 58-376 from the *O*-group and many other hexaplaric witnesses) are listed above as witnesses to the ο' reading Συμαερεί. In conclusion, the ο' text has either Συμαερεί or Συμαερί, with the latter having more support from the hexaplaric witnesses.

Num 26:37[33]

HT	(נש)
LXX	ταῦτα (τὰ ὀνόματα)

⟨Sub ÷⟩

>

Wit 2: B^c F O'^{-(G)} 58 707 129 x⁻⁽⁵²⁷⁾ 619 59 Arm Sa Syh (sed hab Sixt) = MT

Notes: NUM has ταῦτα τὰ ὀνόματα τῶν θυγατέρων Σαλπαάδ to introduce the list of the daughters of Zelophehad, but ταῦτα is not reflected in the underlying Hebrew, and many hexaplaric witnesses (and others) omit it. This was possibly originally under the obelus.

Num 26:38[34]

HT מְשִׁימָה
LXX ΠΕΝΤΗΚΟΝΤΑ

ο' οί λ' ΠΕΝΤΗΚΟΝΤΑ

Wit 1: 85-344

Wit 2: B F M' V O^{-(G)} 82 707 b d 129 n t x⁽⁻⁵²⁷⁾ z 59 319 424 624 799 Syh

NonGr: Syh سَمِصَم

Notes: Both HT and NUM report that the tribe of Manasseh numbered 52,700. Some witnesses, including A and the *s*-group, have changed 52,000 to 62,000. A 344 (*s*-group) marginal note indicates that ο' and οί λ' match the Hebrew with ΠΕΝΤΗΚΟΝΤΑ. The attribution to ο' is supported by the *O*-group and many other hexaplaric witnesses, and the attribution to οί λ' is reasonable given its adherence to the underlying Hebrew.

Num 26:39[35]

HT לְמִשְׁפְּחֹתָם (אֶפְרַיִם)
LXX (Ἐφραΐμ)

Sub ※ κατὰ δῆμους αὐτῶν

Wit 2: O^(-G)-15 Arab Syh = Compl MT

Attr: ※ Syh^l] > rell

NonGr: Syh لَمَسَلَمَتَا دَمَاوَا لَمَاوَا

Notes: HT includes the phrase לְמִשְׁפְּחֹתָם (“for their families”) after the name Ephraim, and NUM has nothing corresponding to it. Origen added its equivalent under the asterisk.

HT לְבָכָר מִשְׁפַּחַת הַבְּכָרִי
LXX (τῶ Ταναχ δῆμος ὁ Ταναχί)

Sub ※ pr τῶ βαχὰρ δῆμος ὁ βαχαρί

Wit 2: †M' †58-426 †C'' 246 †s⁽⁻²⁸⁾ †392 18-126-†628 646 Arab †Syh = Compl MT

Attr: * Syh] > rell

Var: βαχάρ] χαβαρ M' 528 343 | δῆμος] > 528 | ὁ] > 529 | βαχαρ(ε)ί] -ραι M 52-550' 321; βαχαρ 414; -ραει 426 57-73'-77^c-131-313-417-500'-528'-529-551-615 85-343'-730; φαχαραι 16-46 346; βαχραει 130*; βαραι 130^c; βαχαιρ 413-422; βαραχαι 616; αβαχ. 628; χαβαραι 416; χαβαρηει 392; βαρχαραει 77* | Ταναχι] + τῷ βαχὰρ δῆμος ὁ βαχαράι 58

NonGr: Syh^L †ܘܚܘܪܐ ܘܚܘܪܐ †ܘܚܘܪܐ †ܘܚܘܪܐ * | Syh^T †ܘܚܘܪܐ ܘܚܘܪܐ †ܘܚܘܪܐ †ܘܚܘܪܐ *

Notes: HT includes the standard formula for Becher's family — “of Becher, the family of the Becherites” — but NUM omits this phrase. Origen added the equivalent under the asterisk, as witnessed by *O*-group manuscript 426 and Syh, and other witnesses reflect this with many variants on the spelling of the names. Syh^L has the metobelus placed one word too soon, but Syh^T has it placed correctly.

Num 26:41[37]

HT מְשֻׁפָּחֵי בְנֵי-אֶפְרַיִם
LXX δῆμοι Ἐφράιμ

ο' δῆμοι υἱῶν Ἐφράιμ

Wit 1: 344

Wit 2: O^(-G) Arab Syh

NonGr: Syh †ܘܚܘܪܐ ܘܚܘܪܐ †ܘܚܘܪܐ †ܘܚܘܪܐ

Notes: The *O*-group and Syh witness to an Origenic addition of υἱῶν to match the Hebrew בְנֵי which NUM omits. The *s*-group matches NUM, and 344 from the *s*-group has a note attributing the addition of υἱῶν to the ο' text. The attribution is probably correct, and this addition was possibly originally under the asterisk.

A number of *z*-group witnesses substitute υἱοι for δῆμοι so that the verse begins οὗτοι υἱοι Ἐφράιμ. This might possibly be a result of the influence the ο' text, but it is more likely derived from the frequently occurring phrase in chapter 26 that uses υἱοι followed by an individual's name — for example, in verse 39 where the section on Ephraim begins with the same phrase: οὗτοι υἱοι Ἐφράιμ.

LXX (ὁ) Ἀσυβηρί

⟨ο'⟩ Ἀσβηλεί

Wit 2: 426 ↓^{Lat}cod 100 ↓Syh

Var: Ἀσβηλεί] *d'sbol* Syh^L; *d'sobl* Syh^T; *asybel* ^{Lat}cod 100

NonGr: ^{Lat}cod 100 *asybel* | Syh^L אַסבֿלֿרֿ | Syh^T אַסבֿלֿרֿ

Notes: In HT, the gentilic אַסבֿלֿרֿ is rendered by NUM as Ἀσυβηρί. Two witnesses — 426 and Syh — indicate a possible o' text correction toward the Hebrew. Syh matches P for this name, and Syh is sometimes influenced by P for proper names.

HT אַחִירָאָם
LXX Ἀχιράν

⟨ο'⟩ Ἀχιράμ

Wit 2: 58-↓426-707 ↓53'-↓56-246 54-75' ↓318 Syh^T

Var: Ἀχιράμ] Ἀχειράμ 426 53' 318; Ἀχηράμ 56

NonGr: Syh^T אַחִירָאָם

Notes: The Hebrew אַחִירָאָם is rendered by NUM as Ἀχιράν. This is an example of confusion between final nasals (see, e.g., under 26:20). Several hexaplaric witnesses and others correct the final consonant to match the Hebrew, and this may be evidence of Origen's work. Syh and P agree for this name, and so Syh may reflect P rather than the o' text.

HT אַחִירָאָמִי
LXX (ὁ) Ἀχιραμί

⟨ο'⟩ Ἀχιραμί

Wit 2: Ἀχιραμί 58 56' | Ἀχιραμί 707 | Ἀχειραμί 53' | Ἀχειραμί 426 | Ἀχιράμ 54-75' | *d'hyrm* Syh

NonGr: Syh אַחִירָאָמִי

Notes: The gentilic אֲחִירָמִי is related to the family name אֲחִירָם earlier in the verse, and it is rendered by NUM as Ἀχιραμί. This is an example of confusion between final nasals (see, e.g., under 26:20). Several hexaplaric and other witnesses correct the final consonant to match the Hebrew, and this may be evidence of Origen's work. Syh and P agree for this name, and so Syh possibly reflects P rather than the o' text.

Num 26:43[39]

HT	שׁוֹפָם
LXX	Σωφάν

⟨o'⟩ Σωφάμ

Wit 2: 58 426 Syh^T

NonGr: Syh^T שׁוֹפָם

Notes: The Hebrew שׁוֹפָם is rendered by NUM as Σωφάν. Two O-group witnesses (and Syh) correct the final consonant to match HT, although they do not add in the extra *pe* of the Hebrew. This may be evidence of Origen's work. Syh and P agree for this name, and so Syh may reflect P rather than the o' text.

HT	שׁוֹפָמִי(ה)
LXX	(ὁ) Σωφανί

⟨o'⟩ Σωφαμί

Wit 2: 58 ↓Syh

Var: Σωφαμί] *šofam* Syh

NonGr: Syh שׁוֹפָמִי

Notes: The Hebrew gentilic שׁוֹפָמִי is rendered by NUM as Σωφανί. O-group manuscript 58 and Syh correct the final consonant toward the Hebrew, and this may be evidence of Origen's work. Syh is possibly influenced by P with which it agrees rather than the o' text.

HT	לְחֹפָם מְשַׁפְּחַת הַחֹפָמִי
LXX	—

Sub ※ τῶ Οὐφὰμ δῆμος ὁ Οὐφαμί

Wit 2: ↓*O*^(-G) ↓767 Arab ↓Syh^T = Compl MT

Attr: ※ Syh^T] > rell

Var: Οὐφάμ] Ἰουβαν 376; -μει 767; *hwpyw* Syh^T | Οὐφαμί] Οὐφαμεί 426 767; Ἰεβουμί 376; *dhwpyw* pro ὁ ουφ. Syh^T

NonGr: Syh^T 𐤀𐤓𐤕𐤁𐤍 𐤀𐤓𐤕𐤁𐤍

Notes: At the end of 26:43[39], HT has the typical combination of the name of an individual family head followed by the family gentilic, and NUM does not translate the phrase. Origen added the equivalent Greek under the asterisk, as evidenced by the *O*-group. As often happened, subsequent copyists introduced variants to the proper names.

Num 26:44[40]

HT (בְּנֵי־בָלַע אַרְדָּה וְנַעֲמָן) מְשֻׁפְּחַת הָאֲרָדִי
LXX (οἱ υἱοὶ Βάλε Ἀδὰρ)

Sub ※ + τῶ Ἀδέρ δῆμος ὁ Ἀδερί

Wit 1: ↓618

Wit 2: ↓M' ↓*O*^(-G) 376 618^{txt} ↓56' 619 18'-126-628-630' ↓Bo^B ↓Sa ↓Syh = edd Ra MT Tar

Attr: ※ Syh] > rell

Var: τῶ Ἀδέρ] > M' = MT Tar | τῶ] τοῦ 58-426 | Ἀδέρ] Ἀδάρ 56' Bo^B Sa = Compl Sixt Ra; Ἀράδ 426; *rwd* Syh | Ἀδερί] Ἀδαρί 246 = Compl Sixt Ra; Ἀσαρί 56; Ἀραδεί 426; *d'rwd* pro ὁ Ἀδ. Syh; Ἀδάρ Bo^B; Ἀδαρεί Sa

NonGr: Syh 𐤀𐤓𐤕𐤁𐤍 𐤀𐤓𐤕𐤁𐤍

Notes: HT for the family of Ard reads מְשֻׁפְּחַת הָאֲרָדִי, but this phrase is omitted by NUM. The usual HT formula in this chapter for describing families consists of the family name preceded by a *lamedh* preposition then מְשֻׁפְּחַת and then the gentilic of the family name. For example, later in this verse for the family of Naaman (נַעֲמָן), HT has לְנַעֲמָן מְשֻׁפְּחַת הַנַּעֲמָנִי. For the family of Ard, HT departs from its usual pattern; it has מְשֻׁפְּחַת הָאֲרָדִי, but one would expect this to be preceded by לְאֲרָדִי. Origen adds

the phrase τῷ Ἀδερ̄ δῆμος ὁ Ἀδερ̄ί under the asterisk. This not only accounts for יִאֲרִי מִשְׁפַּחַת הָאֲרִי from HT, using δῆμος ὁ Ἀδερ̄ί, but also precedes this with τῷ Ἀδερ̄, the equivalent of the expected but lacking לְאֲרִי. Unlike HT, Sam includes the entire phrase לְאֲרִי מִשְׁפַּחַת הָאֲרִי, so Origen may have been influenced by Sam. Alternatively, Wevers suggests that MT is defective here and that Origen's Hebrew text had the full phrase upon which his asterisk is based (THGN 135).

The text tradition indicates that some confusion existed between *resh* and *daleth* for the names Ἀδέρ and Ἀδερ̄ί. As sometimes happens, manuscript 426 is the only Greek witness that matches the Hebrew form of the names and it may reflect the original o' text (see the discussion in Chapter 5).

Num 26:46[42]

HT	שׁוֹחָם
LXX	Σαμί

⟨o'⟩ Σουάμ

Wit 2: 426

Notes: The Hebrew individual name שׁוֹחָם is rendered by NUM as Σαμί. *O*-group witness 426 has Σουάμ which follows the Hebrew more closely, and this is possibly evidence of Origen's work. Here, 426 reflects the Hebrew independently from the rest of the *O*-group (see the discussion in Chapter 5). For this verse, Syh renders the Hebrew שׁוֹחָם as שׁוֹחָם and so it is not a witness.

HT	שׁוֹחָמִי(ה)
LXX	Σαμί

⟨o'⟩ Σοαυαμεί

Wit 2: 426

Notes: The gentilic form of the name שׁוֹחָם is שׁוֹחָמִי and this is rendered by NUM as Σαμί. *O*-group witness 426 has Σοαυαμεί which follows the Hebrew more closely, and this is possibly evidence of Origen's work. As with the family name covered above, 426 reflects the Hebrew independently from the rest of the *O*-group.

Num 26:47[43]

HT	שׁוֹחָמִי(ה)
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LXX Σαμί

⟨ο'⟩ Σοαυαμεί

Wit 2: 426^c

Notes: The Hebrew gentilic שׁוּחַמִּי is repeated from the previous verse, and is again rendered by NUM as Σαμί. The corrected version of manuscript 426 of the *O*-group has Σοαυαμεί which follows the Hebrew more closely, and this may be evidence of Origen's work.

HT אַרְבַּע מֵאוֹת
LXX τετρακόσιοι

ο' οί λ' τετρακόσιοι (ῠ)

Wit 1: ↓130^{mg2}-↓321^{'mg2}- 344Wit 2: *O*^(-G) 767 619 68'-120'-128-630' 319^{Lat}cod 100 Arab Bo^A Syh = eddAttr: ο' οί λ'] > 130^{mg2}-321^{'mg2}NonGr: ^{Lat}cod 100 CCCC | Syh ארבע מאות

Notes: HT and NUM list the number for the clan of the Shuhamites (the only clan listed in the tribe of Dan) to be 64,400. Many manuscripts (including the uncials A B F M V) read ἑξακόσιοι instead of τετρακόσιοι. This does not match the Hebrew of this verse, nor does it match the previous census number given for the tribe of Dan of 62,700 (1:39 and 2:26). Wevers calls the number “inexplicable” (see NGTN 448-49).

The *s*-group is among the manuscripts that have ἑξακόσιοι, but some *s*-group manuscripts have marginal notes attributing τετρακόσιοι to ο' and οί λ' (the symbol υ' = τετρακόσιοι). The attribution to ο' is sound, as it matches the *O*-group and other hexaplaric witnesses as well as the Hebrew. The attribution to οί λ' also makes sense, as all of the Three would match the Hebrew.

Num 26:48

HT אִשִּׁיָּל
LXX Ἰασιήλ

⟨ο'⟩ Ἰασιήλ

Wit 2: 58-426

Notes: The Hebrew לַאֲשִׁיָּלִי is rendered by NUM as Ἀσιήλ. Two *O*-group witnesses add the initial *yodh* which matches the Hebrew. This may be evidence of Origen's work.

HT לַאֲשִׁיָּלִי(ה)
LXX (ὁ) Ἀσιηλί

⟨ο'⟩ Ἰασιηλί

Wit 2: 58-426

Notes: The Hebrew gentilic לַאֲשִׁיָּלִי is rendered by NUM as Ἀσιηλί. As with the family name earlier in the verse, two *O*-group witnesses add the initial *yodh* which matches the Hebrew. This may be evidence of Origen's work.

Num 26:50

HT (וּפְקַדְיָהֶם) מְשֻׁפָּחֵם
LXX (ἐξ ἐπισκέψεως αὐτῶν)

⟨Sub ※⟩ πρ κατὰ δῆμους αὐτῶν

Wit 2: *O*⁽⁻⁶⁾ Syh = MT

Attr: ※] > omnes

NonGr: Syh אַסְמַלְאֵי אֶתְמַלְאֵי אֶתְכֶם

Notes: In verse 45[41], the same phrase occurs as for the present verse — מְשֻׁפָּחֵם וּפְקַדְיָהֶם — but there, NUM translates using κατὰ δῆμους αὐτῶν ἐξ ἐπισκέψεως αὐτῶν whereas in the present verse it uses ἐξ ἐπισκέψεως αὐτῶν alone and thus has no equivalent for מְשֻׁפָּחֵם. The *O*-group and Syh have added κατὰ δῆμους αὐτῶν, which indicates Origen's work, and this may originally have been under the asterisk.

HT אַרְבַּע מֵאוֹת
LXX τετρακόσιοι

ο' οί λ' τετρακόσιοι

Wit 1: 344

Wit 2: O^(-G) 30' 619 68'-120'-128-630 59 319 Arab Bo Syh = Compl

NonGr: Syh ܪܘܒܘܥܝܢ

Notes: The final census count for the tribe of Naphtali is 45,400 in HT, and this is echoed in the O-group and others. But the uncials (A B F M V), most of the s-group, and many others have τριακόσιοι for the hundreds. Wevers argues that τετρακόσιοι, which matches the Hebrew, is original because it adds up correctly with the other tribal sub-totals to equal the grand total in the next verse (NGTN 450). Manuscript 344 from the s-group has a marginal note that attributes the reading τετρακόσιοι to the ο' text. This agrees with the O-group and is probably accurate. 344 also attributes the reading to οί λ' and this is suitable, as the Three would conform to the Hebrew.

Num 26:51

HT שש-מאות אֶלֶף אֶלֶף שֶׁבַע מֵאוֹת וְשִׁלְשִׁים
LXX ἑξακόσιοι χιλιάδες καὶ χίλιοι καὶ ἑπτακόσιοι καὶ τριάκοντα

ἄλλοι χιλιάδες ἑξακόσιοι ($\overline{\chi}$), ἔν
ἑπτακόσιοι τριάκοντα ($\overline{\alpha\psi\lambda}$)

Wit 1: M'

Wit 2: χιλιάδες $\overline{\chi\alpha}$ καὶ $\overline{\psi\lambda}$ 72 | χιλιάδες $\overline{\chi\alpha}$ 319 | χιλιάδες ἑξακόσιοι 106 126
| *štm'' 'lpy'* Syh

NonGr: Syh ܪܘܒܘܥܝܢ ܪܘܒܘܥܝܢ ܪܘܒܘܥܝܢ ܪܘܒܘܥܝܢ ܪܘܒܘܥܝܢ

Notes: The total census count for the nation is 601,730. Most of the witnesses, including hexaplaric, agree with this, although variations (e.g., number order) exist that do not affect the total. A smaller group of manuscripts has substantive changes in one or more of the numbers (M' 58 19' d¹⁰⁶ 129 71-509 Bo). M' has a modified total of 591,050, and it has a marginal note attributed to ἄλλοι that equals the NUM total, although the order of the numbers is different than NUM. This attribution matches the Hebrew and thus makes sense for any of the Three. The abbreviations are as follows: $\overline{\chi}$ ' = ἑξακόσιοι; $\overline{\alpha}$ ' = ἔν; $\overline{\psi}$ ' = ἑπτακόσιοι; $\overline{\lambda}$ ' = τριάκοντα. The witnesses listed under *Wit*

Wit 2: ↓*O*^(-G) ↓246 18'-126-628-630' ↓Syh = MT

Attr: ※ 85^{mg} Syh] > rell

Var: οὔτοι] οἱ 58; + οἱ 246 | οὔτοι ἐπεσκεμμένοι] οἱ ※ επεσκεμμενων ✓
85^{mg} | ἐπεσκεμμένοι] ἐπισκεμένοι 376; ἐπεσκεμένοι 246 | υἱοί] pr καὶ
246*; pr καὶ οἱ 376; + ἐπεσκεμμένων (ἐπισκεμένων 321) 130^{mg}-321^{mg};
+ ※ ἐπεσκεμμένοι ✓ Syh; > 426 = MT

NonGr: Syh ,גלג, ✓ صحنة ✱ رصه

Notes: HT begins verse 57 with הַלְוִיִּי הַקְּוֹדִיִּי וְאֵלֶּה פְּקוּדֵיהֶם (“And these are the accounted ones of the Levites”). NUM does not render פְּקוּדֵיהֶם and instead substitutes υἱοί according to the pattern established throughout this chapter (verses 19, 22, 24, 28, 32, 42). As discussed below, Origen placed the equivalent of הַלְוִיִּי הַקְּוֹדִיִּי וְאֵלֶּה (οὔτοι ἐπεσκεμμένοι) under the asterisk, but he did not remove the superfluous υἱοί in NUM (although 426 does remove it, in accordance with its occasional tendency to conform more closely to the Hebrew than the rest of the *O*-group — see the discussion in Chapter 5).

The asterisk tradition is confused, with 85^{mg} having καὶ οἱ ✱επεσκεμμένων✓ υἱοὶ Λευί, and Syh having the equivalent of καὶ οἱ υἱοὶ ✱επεσκεμμένοι✓ Λευί (thus transposing υἱοί). The available *O*-group manuscripts add either οὔτοι ἐπεσκεμμένοι (376-426) or οἱ ἐπεσκεμμένοι (58). Since 58 regularly varies from the rest of the *O*-group, and because οὔτοι matches הַלְוִיִּי הַקְּוֹדִיִּי, the original ο' text is probably οὔτοι ἐπεσκεμμένοι, and this phrase was likely under the asterisk. This addition affected a number of manuscripts, including most of the *z*-group.

HT	גְּרִשׁוֹן
LXX	Γεδσών

⟨ο'⟩ Γηρσών

Wit 2: 426 767 Syh

NonGr: Syh גריזון

Notes: The Hebrew גְּרִשׁוֹן is rendered by NUM as Γεδσών. This is an example of confusion between *daleth* and *resh*. Two Greek witnesses including 426 from the *O*-group change the *daleth* to match the *resh* of the Hebrew. This may provide evidence of Origen's work. Syh and P agree for this name, and Syh is sometimes influenced by P rather than the ο' text.

At Numbers 3:17, HT has גְּרִשׁוֹן and NUM renders it Γεδσών just as here. There a 58 note reads: τὸ Γεδσών ὄνομα Γηρσών εὐρέθη ἐν παντί. This implies that in all places where Γεδσών appears, other witnesses have Γηρσών (see HEXNUM1 at 3:17).

HT	גְּרִשׁוֹן(ח)
LXX	(ὁ) Γεδσωνί
⟨ο'⟩	Γηρσωνεί

Wit 2: 426 ↓767 ↓120' Syh

Var: Γηρσωνί] Γερσωνί 120'; Γηρσών 767

NonGr: Syh ܓܘܪܫܘܢ

Notes: The Hebrew gentilic גְּרִשׁוֹן is rendered by NUM as Γεδσωνί. Four Greek witnesses including 426 from the *O*-group change the *daleth* to match the *resh* of the Hebrew. This is possibly evidence of Origen's work. Syh and P agree for this name, and so Syh may reflect P rather than the *o'* text.

Num 26:58

HT	(מְשַׁפְּחַת לְוִי)
LXX	(δημοι) υἱῶν (Λευι)

Sub ÷

Wit 2: Syh = MT Tar^o

NonGr: Syh ܓܘܪܫܘܢ

Notes: At the beginning of 26:58, the Hebrew phrase מְשַׁפְּחַת לְוִי is rendered by NUM with the addition of υἱῶν which has no counterpart in the Hebrew. Syh has an obelus marking this word, and although no other manuscripts witness negatively by deleting the word, the Syh sign tradition corresponds to a plus in the Greek and is probably genuine.

HT	(מְשַׁפְּחַת הַחֶבְרֹנִי) מְשַׁפְּחַת הַמַּחֲלִי
LXX	(δημος ὁ Χεβρωνι)

Sub ※ + καὶ δῆμος ὁ Μοολί

Wit 2: ↓*O*^(-G)-15 ↓246 ↓767 ↓18'-↓126-↓628-↓630' Aeth^C Arab ↓Syh = Comp
MT

Attr: * Syh] > rell

Var: κací] > 58 767 126 = MT Tar | Μοολί] -λει 426; -λη 767; -λλι 58; ὀμολί
376 246 126-630; ὀμολεί 18'-628-669; *dmhly* pro ὀ Μοολί Syh

NonGr: Syh 𐤀𐤌𐤍𐤏 * 𐤌𐤓𐤌𐤏 * 𐤌𐤓𐤌𐤏 *

Notes: In the list of the families of the Levites, HT includes the family of Mahli, but NUM omits it, likely due to parablepsis on the repetition of מְשִׁפְחָת (see NGTN 452-53). The o' text includes the equivalent phrase under the asterisk.

Syh^T has an initial asterisk and a matching metobelus two words later both placed correctly. Another asterisk appears in between the correct asterisk and metobelus. This may have resulted from copying confusion where the exemplar had the asterisked phrase spanning two lines, with an added asterisk in the right margin as a continuation marker. In any case, the purpose and correct placement of the signs is clear.

HT	מְשִׁפְחָת הַמְּוֹשִׁי מְשִׁפְחָת הַקֹּרְחִי
LXX	δῆμος ὁ Κόρε καὶ δῆμος ὁ Μουσί

non tr καὶ δῆμος ὁ Μουσί καὶ δῆμος ὁ
Κόρε

Wit 2: A F M' ↓*O*^{'-(G)} 82 C'' b d f⁻¹²⁹ s⁻⁷³⁰ 619 ↓y ↓z 55 59 424 624 646 799 Syh
= MT Tar

Var: καὶ δῆμος ὁ Κόρε] om καί 58-72 392 126 = MT

NonGr: Syh 𐤀𐤌𐤍𐤏 𐤌𐤓𐤌𐤏 𐤌𐤓𐤌𐤏 𐤌𐤓𐤌𐤏

Notes: The last two clans of the Levites are: מְשִׁפְחָת הַמְּוֹשִׁי מְשִׁפְחָת הַקֹּרְחִי “The family of the Mushites, the family of the Korahites.” NUM has reversed the order of these clans, as witnessed by such old manuscripts as B and 963 (see NGTN 453). Many other witnesses, including the hexaplaric groups, agree with the Hebrew order, and so although this transposition may not have originated with Origen, it was reflected in the o' text. HT has no conjunctions between the family names, and NUM follows this pattern except for adding καί between the final two names. Most of the manuscripts that have transposed the two clans to match the Hebrew have retained the καί from the final NUM phrase καὶ δῆμος ὁ Μουσί, but since this is no longer the last family in the list, they have also added καί before δῆμος ὁ Κόρε which is the new last member. Thus the o'

text probably has καὶ δῆμος ὁ Μουσί καὶ δῆμος ὁ Κόρε. A few manuscripts, including 58 from the *O*-group, have gone further and removed καί from before the now second-to-last δῆμος ὁ Μουσί.

Num 26:59

HT אֶת־מֹשֶׁה
LXX Μωσῆν

⟨Sub ※⟩ pr τόν

Wit 2: ↓426 ↓77 ↓d ↓127-↓767 t 619 z 319 Syh = MT

Attr: ※] > omnes

Var: Μωσῆν] Μωσῆν 426 77 127-767; Μωσῆ 44-610

NonGr: Syh ܡܘܨܗܘܢ

Notes: Although NUM is lacking articles before the names Μωσῆν and Μαριάμ some manuscripts include them. The article before Μαριάμ is under the asterisk in Syh (see below). The article before Μωσῆν is witnessed by several manuscripts, including 426 from the *O*-group, and thus it is possibly the *o'* text reading and it may also have been under the asterisk. Wevers suggests that the definite article was Origen's approximation for the Hebrew direct object marker (NGTN 454). Syh precedes the name with *lamadh* as a Syriac direct object marker. It is listed as a witness to the added τόν, first because it corresponds quantitatively, and second because the *lamadh* before the next name is marked with an asterisk by Syh and it corresponds to the article there (see below).

HT אֶת־מַרְיָם
LXX Μαριάμ

Sub ※ pr τήν

Wit 2: 426 76 Syh = MT

Attr: ※ Syh] > rell

NonGr: Syh ܡܘܨܗܘܢ ܕܡܘܨܗܘܢ

Notes: Similar to the second-to-last name in the verse (see above), Origen added an article under the asterisk before the last name, Μαριάμ. Wevers suggests that the definite article was Origen's approximation for the Hebrew direct object marker (NGTN 454). In Syh the name is preceded by *lamadh*, which functions as a direct object marker and which corresponds quantitatively to the Greek article. The *lamadh* is marked with an asterisk by Syh, and this indicates that τήν is under the asterisk in the o' text.

Num 26:60

HT אַבְיָהוּדָא
LXX Ἀβιούδ

⟨o'⟩ Ἀβιού

Wit 2: 426 Syh

NonGr: Syh אבמאד

Notes: The Hebrew name אַבְיָהוּדָא is rendered by NUM as Ἀβιούδ. From the *O*-group, 426 has dropped the final *delta* to match the Hebrew, as has Syh, and this possibly indicates Origen's work. 426 sometimes agrees with the Hebrew independent of the other hexaplaric witnesses (see the discussion in Chapter 5). For this verse Syh matches P, and thus Syh may have been influenced by P rather than the o' text.

Num 26:61

HT אַבְיָהוּדָא
LXX Ἀβιούδ

⟨o'⟩ Ἀβιού

Wit 2: 426 Syh

NonGr: Syh אבמאד

Notes: This is the identical situation as in the previous verse (see the discussion there). The Hebrew name אַבְיָהוּדָא is rendered by NUM as Ἀβιούδ. From the *O*-group, 426 has dropped the final *delta* to match the Hebrew, as has Syh, and this possibly indicates Origen's work.

HT —
LXX ἐν τῇ ἐρήμῳ Σινά

Sub ÷

Wit 2: Syh

>

Wit 2: Arab = MT

NonGr: Syh כַּחַבְדִּיבִּי אֶסְמַנְדִּי

Notes: 26:61 speaks about the death of Nadab and Abihu. NUM ends the verse with the phrase ἐν τῇ ἐρήμῳ Σινά and this has no equivalent in the Hebrew. The o' text places this under the obelus. The added phrase may be a harmonization with 3:4, where a similar statement about Nadab and Abihu's death includes ἐν τῇ ἐρήμῳ Σινά. Syh^T does not include a metobelus.

Num 26:62

HT
LXX

1° בְּתוֹךְ בְּנֵי יִשְׂרָאֵל
ἐν μέσῳ υἱῶν Ἰσραήλ 1°

ο' α' θ' ἐν μέσῳ υἱῶν Ἰσραήλ (ιηλ)

Wit 1: ↓85'-↓321' 344

Wit 2: B F V ↓O'-(G) 707 ↓b d 129 n t 71-509 59 424 799 Syh

Attr: ο' α' θ'] > 85' 321'

Var: υἱῶν] pr τῶν b 85^{mg} 321^{mg} | υἱῶν] τοῖς υἱοῖς 58

NonGr: Syh כַּחַבְדִּיבִּי אֶסְמַנְדִּי

Notes: The Hebrew בְּתוֹךְ בְּנֵי יִשְׂרָאֵל is rendered literally by NUM as ἐν μέσῳ υἱῶν Ἰσραήλ, and many witnesses agree with this reading. The s-group reads ἐν τοῖς υἱοῖς Ἰσραήλ, which matches Symmachus and many other witnesses (see below). An s-group marginal note attributes the NUM reading to o' and this is supported by many hexaplaric witnesses including the O-group. The s-group also attributes this reading to Aquila and Theodotion. Both Aquila and Theodotion regularly render בְּתוֹךְ using ἐν

μέσῳ (e.g., α' θ': Gen 1:6, Josh 4:10, Ezek 1:16, 28:23). Thus the vocabulary and the quantitatively exact rendering make sense for Aquila and Theodotion.

As just mentioned, Symmachus has rendered the Hebrew as: ἐν τοῖς υἱοῖς Ἰσραήλ, and this may have affected some manuscripts. Interestingly, *O*-group manuscript 58 has retained ἐν μέσῳ in agreement with the ο' text, but has substituted τοῖς υἱοῖς for υἱῶν. The combination of ἐν μέσῳ with the dative does not occur in NUM — in fact it is very unusual for the LXX, which uses the genitive with ἐν μέσῳ 295 out of 299 times (not counting Theodotion's versions of Daniel and Susanna), and the dative only 4 times (at Gen 2:9, 37:7, Ezek 5:2, and Dan 3:25). Manuscript 58 could represent influence from Symmachus, perhaps mediated through some of the many manuscripts that have ἐν τοῖς υἱοῖς Ἰσραήλ, but it may also be a scribal error

σ' ἐν τοῖς υἱοῖς Ἰσραήλ (τηλ)

Wit 1: 344^{txt}

Wit 2: A M' oI-707 C'' f⁻¹²⁹ 28-30'-85^{txt}-321^{txt}-343' 619 y z 55 ↓319 624 646
Cyr I 348 Aeth

Var: ἐν] > 319

Notes: Symmachus has rendered the Hebrew בְּנֵי יִשְׂרָאֵל בְּתוֹךְ with ἐν τοῖς υἱοῖς Ἰσραήλ which is a less quantitative equivalent than NUM, Aquila, and Theodotion (see above), although it is a good contextual translation. Like Aquila and Theodotion, Symmachus elsewhere renders בְּתוֹךְ using ἐν μέσῳ (Gen 1:6, Isa 6:5, 66:17, Ezek 28:23). He does render differently elsewhere, however (e.g., at Ezek 1:16, α' and θ' have ἐν μέσῳ while σ' has ἐντός). Thus although Symmachus normally followed the Hebrew sense closely, he was not bound to rigid translation patterns, and so this rendering is reasonable for him.

Symmachus may have had an influence on the text tradition, as seen in the many witnesses that reflect his reading, including the uncials A and M. Interestingly, of all the texts that agree with Symmachus with ἐν τοῖς υἱοῖς Ἰσραήλ for this first instance of בְּנֵי יִשְׂרָאֵל בְּתוֹךְ in the verse (under *Wit 2:* above), only 318 is consistent and likewise renders the second instance as ἐν τοῖς υἱοῖς Ἰσραήλ. For the second occurrence, the others follow NUM with ἐν μέσῳ υἱῶν Ἰσραήλ.

Num 26:64

HT אַהֲרֹן (הַכֹּהֵן)
LXX (Ἀαρων)

Sub * τοῦ ἱερέως

Wit 2: O^{-(G)}58 Syh = MT

Attr: * Syh] > rell

NonGr: Syh ܡܫܗ

Notes: HT adds Aaron's title "the priest" (הַכֹּהֵן) after his name, and this is omitted by NUM. Origen includes the equivalent τοῦ ἱερέως under the asterisk.

HT	סִינִי
LXX	Σινά

⟨ο'⟩ Σιναί

Wit 2: 54'-75'-↓458 Syh

Var: Σιναί] Σηναί 458

NonGr: Syh ܡܫܗ

Notes: Instead of Σινά in NUM, some manuscripts have Σιναί which matches the Hebrew סִינִי, and this may reflect Origen's work. Although in the present instance Σιναί does not have any O-group witnesses, this same spelling variation occurs elsewhere in Numbers at 3:4, 14, 9:1, 5, 10:12, 28:6, 33:15 and 16, and for many of the other instances, O-group witnesses do support the variant. Syh is listed as a witness because it matches the final *iota* in Σιναί, although Syh matches P here, and Syh is sometimes influenced by P rather than the ο' text.

Num 26:65

HT	יְהוֹשֻׁעַ בֶּן-נֹנִן
LXX	(Ἰησοῦς) υἱὸς Ναυή

ο' ὁ τοῦ Ναυή

Wit 1: 344

Wit 2: B M' V O^{-(G)}58-29-82 b d⁻¹²⁵ 129 n t x^{-(527) 619} Cyr I 348 352 Syh = Ra

NonGr: Syh אַבנא אבנ

οἱ λ' υἱὸς Ναυή

Wit 1: 344^{txt}

Wit 2: A F 963 58-*oI*-72-707 Cⁿ f¹²⁹ s 619 y z 55 59 319 424 624 646 799
^{Lat}cod 100

NonGr: ^{Lat}cod 100 *filius Naue*

Notes: Two readings exist for אַבנא אבנ: υἱὸς Ναυή and ὁ τοῦ Ναυή and both are well-attested for this verse. Both renderings are also seen in NUM: υἱὸς Ναυή at 13:9[8] and 14:38, and ὁ τοῦ Ναυή at 11:28, 14:6, 30, 26:65, 32:12, and 34:17. For this verse, Wevers has chosen υἱὸς Ναυή for his critical edition because it is the reading of 963, the oldest manuscript. The *s*-group has υἱὸς Ναυή and a marginal note in 344 indicates that the *o'* text had ὁ τοῦ Ναυή. This is the reading of the majority of the *O*-group and Syh, and so the attribution is probably accurate. The reading may have been available in one of Origen's exemplars since it is widespread.

A 344^{txt} note lists υἱὸς Ναυή as the reading of οἱ λ'. Both Aquila and Symmachus use Ναυή for אַבנא (Josh 1:1) and Theodotion possibly follows NUM here. Since the phrase υἱὸς Ναυή matches the Hebrew quantitatively, the attribution to the Three makes good sense.

Numbers 27

Num 27:1

HT אַבנא אבנא
 LXX —

Sub ※ υἱοῦ Μανασσή

Wit 2: O^(G)58-15 767 Arab Syh = MT

Attr: ※ Syh] > rell

NonGr: Syh אַבנא אבנא ※ אבנא אבנא ※

Notes: At the end of the list of the forefathers of Zelophehad's daughters, HT includes אַבנא אבנא (“the son of Manasseh”). NUM omits this, and Origen adds it under

the asterisk. As it does occasionally (e.g., 26:58), Syh^T has two asterisks, an initial one in the correct place and a spurious one between the first asterisk and the metobelus.

Num 27:2

HT —
LXX ἔναντι 4°

Sub ÷

Wit 2: Syh

>

Wit 2: 58-618^c 44-125 71 126 319 Arab Sa⁵ = MT Sam Tar⁰

NonGr: Syh מנג

Notes: HT explains that the daughters of Zelophehad appeared before four separate groups, using the phrase לִפְנֵי for the first three but omitting it before the last. NUM includes the equivalent ἔναντι all four times, and Origen places the fourth occurrence under the obelus.

HT פתח
LXX ἐπὶ τῆς θύρας

ו' ἐπὶ τὴν θύραν

Wit 1: 344

Wit 2: O^{-(G)58} d⁻⁶¹⁹ n^{-767*} t Syh

NonGr: Syh כּוּיֵא ל

Notes: In Numbers, the phrase פתח אהל-מועד is bound to אל or has no preposition. The phrase אל-פתח (always with אהל-מועד) is rendered as (1) ἐπὶ τὰς θύρας in 6:10; (2) ἐπὶ τὴν θύραν in 10:3, 17:15, 20:6; (3) παρὰ τὰς θύρας in 6:13; (4) παρὰ τὴν θύραν in 16:19. In places where there is no explicit preposition but the context implies a preposition, NUM renders פתח (either in the phrase אהל-מועד פתח or פתח האהל) as follows: (1) ἐπὶ τῆς θύρας: 12:5, 27:2; (2) παρὰ τὰς θύρας: 6:18, 16:18; (3) παρὰ τὴν θύραν: 25:6. In very similar contexts and sometimes in close

proximity (e.g., 6:10, 13) the NUM translator felt free to vary the translation of the phrase, probably for stylistic reasons. For the present verse, the majority of witnesses, including the *s*-group, match NUM with ἐπὶ τῆς θύρας. 344 from the *s*-group attributes the reading ἐπὶ τὴν θύραν to the *o'* text. This is witnessed by two members of the *O*-group and is probably accurate. This reading is not without precedent in NUM, but it is not clear what led Origen to adopt it here.

θ' παρὰ τὴν θύραν

Wit 1: 344

Wit 2: Theodotion employs θύρα for פתח in Numbers at 4:25-26 (also e.g., Gen 4:7, 6:16) and the use of παρὰ plus accusative singular in this verse matches NUM in a similar context at 25:6. Thus, this attribution is reasonable.

σ' πρὸς τὴν θύραν

Wit 1: 344

Notes: Symmachus uses θύρα for פתח in Numbers 4:25-26 (elsewhere e.g., in Gen 4:7, 6:16, Isa 13:2). Also, his use of πρὸς provides a good contextual translation. Thus, this attribution is suitable for Symmachus.

Num 27:9

HT תב לו
LXX θυγάτηρ αὐτῷ

non tr αὐτῷ θυγάτηρ

Wit 2: V 963(vid) *O*^{-(G)}58-82 414 *b d* 129 *n t x*⁻⁽⁵²⁷⁾619 55 624 ^{Lat}Ruf Num XXII 1
Syh = MT

NonGr: ^{Lat}Ruf Num XXII 1 *ei filia* | Syh רחל לו

Notes: HT uses the idiom “There is not to him a daughter” and NUM follows this literally except that it reverses the order of “to him” and “daughter.” The *o'* text transposes the words to match the Hebrew, as witnessed by *O*-group manuscripts 376 and 426, and this change is reflected in many other manuscripts.

HT ו(תלח)

LXX (κληρονομίαν)

⟨Sub ※⟩ + αὐτοῦ

Wit 2: V 963 O^(G) 58-82 C' b d 129 ↓246 n s⁻³⁰ t 392 z 319 624 646 Arm Co
Syh (sed hab Ald) = MT

Attr: ※] > omnes

Var: αὐτοῦ] αὐτω 246

NonGr: Syh 𐤒𐤁𐤀𐤁

Notes: HT has יְהוָה in verses 9, 10, and 11 but NUM does not render the pronominal suffix in any of these verses. For each instance of יְהוָה, Origen probably added the equivalent αὐτοῦ, but only in verse 10 does any witness indicate that an asterisk marked the addition. Although no sign tradition is preserved here in verse 9, the addition was possibly originally under the asterisk. Manuscript 246 has the variant αὐτω which possibly reflects the o' text.

Num 27:10

HT י(יהוה)
LXX (κληρονομίαν)

Sub ※ αὐτοῦ

Wit 2: O^(G) 58 417-616 b 44-106^(mg)-107 127-767 t z^{-68'} 120⁽¹²⁶⁾ 799 Arm Bo Syh
= MT

Attr: ※ Syh] > rell

NonGr: Syh 𐤒𐤁

Notes: As with verses 9 and 11, the pronominal suffix on יְהוָה is not rendered by NUM, and Origen here included it under the asterisk. For verses 9 and 11, although Origen probably added αὐτοῦ, no sign tradition has been preserved.

Num 27:11

HT י(יהוה)
LXX (κληρονομίαν)

⟨Sub ※⟩ αὐτοῦ

Wit 2: O^(-G) b d⁻⁶¹⁰ 129 54'-767 t 318 126 Bo Syh = MT

Attr: ※] > omnes

NonGr: Syh 𐤀𐤋𐤁

Notes: The phrase נְקַלְתָּהוּ appears in verses 9, 10, and 11, and in each case, the suffix is not rendered by NUM. For each instance of נְקַלְתָּהוּ, Origen probably added the equivalent αὐτοῦ, but only in verse 10 does any witness indicate that an asterisk marked the addition. As with verse 9, αὐτοῦ was possibly originally under the asterisk here.

HT	י(לְשֹׂאֲרוֹ)
LXX	(τῷ οἰκείῳ)
Sub ※	+ αὐτοῦ

Wit 2: O^(-G) 58-15 53' Bo Syh = MT

Attr: ※ Syh] > rell

NonGr: Syh 𐤀𐤋𐤁

Notes: In HT, two suffixes are found in the phrase לְשֹׂאֲרוֹ הַקָּרִיב אֵלָיו (literally: “to his flesh, the closest to him”). NUM renders this with τῷ οἰκείῳ τῷ ἔγγιστα αὐτοῦ, which ignores the first suffix. Origen added αὐτοῦ under the asterisk to account for the omission, as witnessed by O-group manuscripts 376 and 426 and by Syh. Thus, the o' text has the phrase: τῷ οἰκείῳ αὐτοῦ τῷ ἔγγιστα αὐτοῦ. A retroversion of Syh gives: τῷ οἰκείῳ αὐτοῦ τῷ ἔγγιστα. So although containing the asterisked word, Syh omits the final possessive. O-group manuscript 58 follows NUM but 58 sometimes deviates from the rest of the O-group.

Num 27:12

HT	—
LXX	ὄρος Ναβαύ

Sub ÷

Wit 2: Syh

>

Wit 2: 58 = MT*NonGr:* Syh גבס ריאל

Notes: NUM adds the phrase ὄρος Ναβαύ, apparently trying to identify the mountain to which Moses was told to go. This phrase is not in the underlying Hebrew and Origen placed it under the obelus.

HT	הַעֲבָרִים הַזֶּה
LXX	τὸ ἐν τῷ πέραν τοῦτο ὄρος Ναβαύ

<α' θ'> τῶν ἐβραίων τούτων

Wit 1: ↓130-↓321' = Tar*Var:* τούτων] absc 321; του^r 130

Notes: NUM renders the Hebrew הַעֲבָרִים הַזֶּה with τὸ ἐν τῷ πέραν τοῦτο ὄρος Ναβαύ. The phrase ὄρος Ναβαύ is not supported in the Hebrew and Origen placed it under the obelus (see above). A marginal note renders the Hebrew as τῶν ἐβραίων τούτων, thus transliterating הַעֲבָרִים and omitting the added NUM phrase.

Aquila often transliterates proper names, as he does for example in Numbers 3:23 (Γηρσοννεί for גֵּרְשֹׁן) and 26:20 (ὁ Σαμραμεί for הַשִּׁמְרֹנִי). Symmachus transliterates occasionally (e.g., Num 6:18) but this is not his tendency, particularly for place names (SITP 120). In addition, at 33:47, Symmachus translates הַעֲבָרִים as τῶν διαβασέων (retroverted from Syh). Theodotion transliterates even more frequently than Aquila (REI-Pro 20), and thus this note is possibly from Aquila or Theodotion.

HT	—
LXX	ἐν κατασχέσει

Sub ÷

Wit 2: Syh

>

Wit 2: 58 = MT

NonGr: Syh כַּאֲשֶׁר

Notes: At the end of verse 12, NUM adds the phrase ἐν κατασχέσει, providing the information that Israel was to receive the land “as a possession.” This phrase is not in HT and Origen placed it under the obelus.

Num 27:13

HT אֲשֶׁר בְּאֶתְּחֶם אֶתְּחֶם אֶתְּחֶם אֶתְּחֶם
LXX (πρὸς τὸν) λαόν σου καὶ σὺ καθά

ο' λαόν σου καὶ σὺ καθά

Wit 1: 344

Wit 2: A B ↓F M' V ↓O'^(-G) b ↓d ↓f ↓n ↓t x⁽⁻⁵²⁷⁾ y⁻³⁹² ↓z⁽⁻⁴⁰⁷⁾ 55 ↓59 319 424 623
799 Syh

Var: πρὸς τὸν λαόν σου] post σὺ tr d t | καί] > 126; καθά] καθάπερ 376 d f
n t = Compl; καθώς F 29-58-72 59

NonGr: Syh כַּאֲשֶׁר אֲשֶׁר אֲשֶׁר אֲשֶׁר אֲשֶׁר אֲשֶׁר

Notes: In HT, God tells Moses, “You will be gathered to your people, even you, as (אֲשֶׁר בְּאֶתְּחֶם אֶתְּחֶם אֶתְּחֶם אֶתְּחֶם) Aaron your brother was gathered.” NUM renders אֲשֶׁר בְּאֶתְּחֶם אֶתְּחֶם אֶתְּחֶם אֶתְּחֶם literally as καὶ σὺ καθά. A number of witnesses, including the *s*-group, omit καὶ σύ, and a marginal note from *s*-group manuscript 344 indicates that ο' included it. This matches the Hebrew and is supported by Syh and by the *O*-group — 58, 376, and 426 all have καὶ σύ, although instead of καθά, 58 has καθώς and 376 has καθάπερ. Since Origen had no compelling reason to modify καθά in NUM, the ο' text probably has καθά. The majority of manuscripts have καὶ σύ and since this is original with NUM, many likely have this reading independently from the ο' text.

σ' καὶ σὺ ὄν τρόπον

Wit 1: 344

Notes: This 344 note indicates that Symmachus followed καὶ σύ in NUM but employed ὄν τρόπον as an alternate rendering for אֲשֶׁר בְּאֶתְּחֶם אֶתְּחֶם אֶתְּחֶם אֶתְּחֶם. Symmachus uses ὄν τρόπον for אֲשֶׁר בְּאֶתְּחֶם אֶתְּחֶם אֶתְּחֶם אֶתְּחֶם at Exodus 2:14 and Psalm 32[33]:22, so this attribution makes sense.

Wit 2: O^(G)58 Syh = MT

Attr: * Syh] > rell

NonGr: Syh ✓ יבא * ב * ✓

Notes: HT uses the common marker for direct discourse לְאָמַר and NUM has no equivalent. Origen added the equivalent λέγων under the asterisk.

HT of Numbers often couples finite verb forms of אָמַר or דָּבַר with לְאָמַר (e.g., 1:1, 48, 2:1, 7:4, 14:7, 19:1, 20:3, 23) using the form “and X said/spoke (to Y) saying...” NUM is usually consistent in rendering לְאָמַר with λέγων or λέγοντες. The two places where NUM does not match לְאָמַר (16:36[17:1] and here at 27:15), Origen adds the equivalent under the asterisk. In some instances, however, NUM supplies λέγων or λέγοντες without the underlying לְאָמַר, and here Origen is less consistent. He obelizes such cases in 3:40, 5:6, 11:27, 15:35, 18:1, and 27:18, but he does not do so in 20:14 and 21:10. Reminiscent of 26:58 and 27:1, Syh^T places a redundant asterisk between the correct asterisk and the metobelus.

Num 27:16

HT	(עַל־הַעֲדָה)
LXX	(ἐπὶ τῆς συναγωγῆς) ταύτης

Sub ÷

Wit 2: Syh

>

Wit 2: 58 = MT

NonGr: Syh אַמַּר

Notes: Moses asks the Lord to appoint a man “over the congregation” (עַל־הַעֲדָה) and NUM adds the demonstrative ταύτης which is not in HT. Origen placed this under the obelus.

Num 27:17

HT	(אֵינֶן)־לָהֶם
----	----------------

⟨Sub ÷⟩

>

Wit 2: V ↓*O*^{-(G)} 58 b 246 18'-126-628-630' Arab ↓Syh = MT

Var: καί] > 376 Syh

Notes: HT for verse 19 reads: וְהַעֲמַדְתָּ אֹתוֹ לְפָנַי אֶלְעָזָר הַכֹּהֵן וְלְפָנַי לְעֵינֵיהֶם כָּל־הָעֵדָה וְצִוִּיתָהּ אֹתוֹ לְעֵינֵיהֶם (“And you shall make him [Joshua] stand before Eleazar the priest and before all the assembly, and you shall command him in their sight”). NUM renders literally through הַכֹּהֵן, and then it renders צִוִּיתָהּ twice, giving: καὶ ἐντελεῖν αὐτῷ ἔναντι πάσης συναγωγῆς καὶ ἐντελεῖν περὶ αὐτοῦ ἔναντίον αὐτῶν (“and command him before all the assembly and command concerning him before them.”)

Origen apparently made three changes to conform the text to the Hebrew. First, he removed ἐντελεῖν αὐτῷ. This is reflected in the available *O*-group (minus 58) and in several other manuscripts, and this omission may originally have been under the obelus. *O*-group manuscript 376 and Syh omitted the preceding καί which is puzzling, as this accurately reflects the Hebrew. Second, Origen placed the phrase περὶ αὐτοῦ under the obelus. Third, he substituted αὐτῷ for περὶ αὐτοῦ. These latter two changes are covered below.

HT	(וְצִוִּיתָהּ אֹתוֹ)
LXX	(καὶ ἐντελεῖν) περὶ αὐτοῦ

Sub ÷

Wit 2: Syh = MT

NonGr: Syh ܡܠܠܟܐ

Notes: HT reads: וְצִוִּיתָהּ אֹתוֹ (“You will command him”). NUM modifies this to, “You will (give) command *concerning* him (περὶ αὐτοῦ)”. Origen places περὶ αὐτοῦ under the obelus and replaces it with αὐτῷ (the latter is covered below).

HT	אֹתוֹ (וְצִוִּיתָהּ)
LXX	(καὶ ἐντελεῖν) περὶ αὐτοῦ

⟨ο'⟩ (καὶ ἐντελεῖν) αὐτῷ

Wit 2: $O^{(-G)}$

Notes: Origen modifies ἐντελεῖν περὶ αὐτοῦ from NUM in two ways. First, it places περὶ αὐτοῦ under the obelus (see above). Second, it substitutes αὐτῷ for περὶ αὐτοῦ to match the direct object יְהוָה of HT. The addition of αὐτῷ, although likely not under the asterisk because of the obelus marking περὶ αὐτοῦ, gives evidence of being Origen’s work since it is witnessed by the entire available *O*-group.

Num 27:21

HT ׀יִרְאָה
LXX δήλων

θ' ἄλλοι φωτισμῶν

Wit 1: $\downarrow C^{comm} \downarrow Syh = Sixt$

Attr: $\theta'] Syh | ἄλλοι] C^{comm}$

NonGr: Syh ⲛⲁⲟⲩⲟⲩⲁⲛⲁ

Notes: Joshua was instructed to stand before the priest, who would inquire for him “with the judgment of יְהוָה (the Urim).” The word appears only here in NUM, and only here in the OT is it alone — everywhere else it is paired with תְּמוּמִים (“the Thummim”). NUM translates יְהוָה using δήλος, which means “visible/manifest (it is rendered the same way elsewhere in Deut 33:8 and 1 Kgdms 28:6, and also rendered using the related noun δήλωσις in Exod 28:30 and Lev 8:8). The LXX also translates יְהוָה using participles of the verb φωτίζω in Ezra 2:63 and Nehemiah 7:65.

A note, attributed to θ' by Syh and to ἄλλοι by the Catena group commentary, uses φωτισμῶν — a noun related to φωτίζω — to render יְהוָה. Aquila, Symmachus, and Theodotion use φωτισμός for יְהוָה in Exodus 28:30 (the α' σ' θ' attributions are in Syh; the *s*-group and Catena commentary have οί λ'), and Aquila and Theodotion use φωτισμός in Leviticus 8:8. Thus the reading makes sense either for Theodotion or for the other two translators. The attribution of the Catena group to ἄλλοι appears to be equivalent to οί λ'.

ἄλλοι φωτισμῶν· τελειότητων

Wit 1: C^{comm}

Notes: In addition to the C''^{comm} note with φωτισμῶν (covered above), C''^{comm} has an additional note attributed to ἄλλοι that gives the double reading: φωτισμῶν·τελειότητων. As discussed earlier in this verse, φωτισμῶν makes sense as coming from any of the Three to render אורִיִם. The second reading, τελειότητων, is used by οἱ λ' (Exod 28:30) for the “Thummim” (תִּמְמִים), a word that everywhere else in the OT besides the present verse appears together with “Urim” (אורִיִם) in the context of a priest inquiring of the Lord. In addition, Symmachus uses τελειότητων for תִּמְמִים in connection with a priest’s “Urim and Thummim” in Deuteronomy 33:8. In the present verse, it is unlikely that Aquila would depart from the Hebrew to add an extra word, even if it is typical elsewhere in the LXX. It is possible that Symmachus, or conceivably Theodotion, added τελειότητων to accompany φωτισμῶν according to typical OT usage. But it is more likely that a scribe, aware of the uncharacteristic lack of the second word, added τελειότητων as a gloss.

HT כָּל־בְּנֵי־יִשְׂרָאֵל
LXX (οἱ υἱοὶ Ἰσραηλ)

Sub ✖ πάντες

Wit 2: Syh

NonGr: Syh חַמְסֵי

Notes: According to HT, those commanded by Joshua are “all the sons of Israel” (כָּל־בְּנֵי־יִשְׂרָאֵל). NUM leaves out the equivalent of כָּל and according to Syh, Origen has included it under the asterisk. This addition and related asterisk are possibly original to the o’ text, although they are not reflected in any Greek witnesses.

Num 27:22

HT יְהוָה אֱתוֹ
LXX αὐτῷ κύριος

non tr κύριος αὐτῷ

Wit 2: 426 16 44 126 Syh = MT

NonGr: Syh אֱלֹהֵי

Notes: HT has the subject followed by the direct object (יְהוָה אֱתוֹ) and NUM reverses the order with αὐτῷ κύριος. Origen transposes the NUM order to match the Hebrew as witnessed by *O*-group manuscript 426 and Syh. This is reflected in a few other manuscripts.

modifications. A number of insertions from Sam of Deuteronomy and Numbers are found throughout Sam of Numbers and their Greek renderings (or Syriac versions thereof in Syh) are found in many marginal notes (see under 20:12). These Greek insertions are presumably from a Greek translation of Sam known as the Samaritikon.

The reading from Sam of Deuteronomy 3:21-22 and Numbers 27:23b is as follows. Phrases in Deuteronomy that are modified in Numbers 27:23b are noted with asterisks, with the modified phrase from Numbers (if it exists) following in parentheses.

Samaritan Pentateuch, Deuteronomy 3:21-22:

וְאֵת יְהוֹשֻׁעַ צִוִּיתִי בַעַת הַהִיא לֵאמֹר (וַיֹּאמֶר אֵלָיו) עֵינֶיךָ הֵרְאוּ אֶת כָּל*²¹
 אֲשֶׁר עָשָׂה יְהוָה לְשְׁנֵי הַמְּלָכִים הָאֵלֶּה כֵּן יַעֲשֶׂה יְהוָה לְכָל הַמְּמַלְכוֹת אֲשֶׁר אַתָּה
 עֹבֵר שָׁמָּה²² לֹא תִירָאֵם כִּי יְהוָה אֱלֹהֵיכֶם הוּא הַנִּלְחָם לְכֶם:

The corresponding reading from the LXX of Deuteronomy 3:21-22 is:

²¹ Καὶ τῷ Ἰησοῖ ἐνετειλάμην ἐν τῷ καιρῷ ἐκείνῳ λέγων Οἱ ὀφθαλμοὶ ὑμῶν ἑώρακασιν πάντα, ὅσα ἐποίησεν κύριος ὁ θεὸς ἡμῶν τοῖς δυσὶ βασιλεῦσι τούτοις· οὕτως ποιήσει κύριος ὁ θεὸς ἡμῶν πάσας τὰς βασιλείας, ἐφ' ἃς σὺ διαβαίνεις ἐκεῖ.²² οὐ φοβηθήσεσθε, ὅτι κύριος ὁ θεὸς ἡμῶν αὐτὸς πολεμήσει περὶ ὑμῶν.

At this point in Numbers, Moses is giving instructions regarding the commissioning of Joshua. Here Sam inserts the text from Deuteronomy where Moses recounts (1) his encouragement to Joshua that the Lord would deal with all the nations as he did with the two kings Israel had already defeated, and (2) his command to Joshua not to fear for the Lord would fight for Israel.

Numbers 28

Num 28:2

HT —
 LXX λέγων

Sub ÷

Wit 2: Syh

>

Wit 2: 58-72-82 125 509 Aeth Arab Arm Bo Sa¹² = MT

NonGr: Syh וְכִי יִבְרַח ÷

Notes: Although HT often marks the onset of direct speech with לְאָמַר, it does not do so in this verse. But NUM begins the speech with λέγων, the normal equivalent for לְאָמַר, and Origen placed this under the obelus. See under 27:15 for a discussion of how NUM handles לְאָמַר and its absence. Syh^T places the obelus one word too soon and does not have a metobelus.

HT (לְאֲשֵׁרֵי רֵיחַ נִיחֹחַ)
LXX (καρπώματά μου εἰς ὄσμην εὐωδίας)

⟨Sub ※⟩ μου

Wit 2: O^(G)58 Syh = MT

Attr: ※] > omnes

NonGr: Syh מִיֹּדֵבֶה לְרֵיחַ נִיחֹחַ לְאֲשֵׁרֵי רֵיחַ נִיחֹחַ

Notes: The phrase רֵיחַ נִיחֹחַ (“an aroma of appeasement”) is common in the Pentateuch, and in Numbers it appears in 15:3, 7, 10, 13, 14, 24, 18:17, 28:2, 6, 8, 13, 24, 27, 29:2, 6, 8, 13, and 36. In every case it is translated by NUM as ὄσμην εὐωδίας. Only in the present verse in Numbers is נִיחֹחַ followed by a pronominal suffix in HT, and NUM follows its stereotyped pattern and translates רֵיחַ נִיחֹחַ as ὄσμην εὐωδίας, without accounting for the pronominal suffix. The available O-group (minus 58) have added μου. This indicates Origen’s work and it was possibly under the asterisk.

HT (בְּ)מוֹעֲדוֹ
LXX ταῖς ἑορταῖς μου

⟨σ' θ'⟩ τοῖς καιροῖς μου

Wit 1: M

Wit 2: 416

Notes: The phrase בְּמוֹעֲדוֹ is translated four different ways by NUM. The first is literally: κατὰ (τὸν) καιρὸν αὐτοῦ, at 9:7 and 13. Another fairly literal rendering is found at 9:2: καθ' ὥραν αὐτοῦ. A third rendering at 9:3 uses a plural and omits the possessive: κατὰ καιρούς. Verses 2, 3, and 7 from the same passage in chapter 9 represent each of the three choices, and all are in the context of the proper time to observe the Passover. Thus, the variants appear to be stylistic alternatives. In the present verse NUM has a fourth and more contextual rendering for בְּמוֹעֲדוֹ: ταῖς ἑορταῖς μου, which

substitutes ἑορταῖς for the more generic καιρός and changes the third person possessive to first person. NUM uses ἑορτή to translate גָּד later in this chapter (28:17) as well as in 29:12. Thus, the NUM translator may possibly have accommodated verse 2 to verse 17.

An unattributed note changes the NUM phrase ταῖς ἑορταῖς μου to τοῖς καιροῖς μου, which apart from the use of μου is closer to the Hebrew. Aquila and Symmachus employ καιρός for מוֹעֵד in Jeremiah 26[46]:17. Theodotion renders in the same way in Daniel 11:29, and 12:7. Thus, the use of καιροῖς in the present note could come from any of the Three. One would not, however, expect Aquila to render the third person pronominal suffix by μου. Because בְּמוֹעֵדוֹ is preceded in HT by five references to God in the first person — “my offering,” “my food,” “my offerings by fire,” “an aroma of my appeasement,” and “you shall bring to me” — and because Leviticus 23:2 uses the phrase מוֹעֵדֵי in the context of appointed feasts, it is possible that Symmachus used τοῖς καιροῖς μου as a contextual translation. Also Theodotion, after rendering מוֹעֵד according to his usual pattern (and that of NUM elsewhere), may have been content to copy μου from NUM since it makes sense in context.

This could also be the work of a scholiast who perhaps noticed that elsewhere in NUM (e.g., 9:7 and 13), the “gift/offering” (δωρόν) of the Lord is offered at the appointed “time” (καιρός). He thus added τοῖς καιροῖς as a harmonization, but not having the Hebrew he retained the first person possessive from NUM.

Num 28:3

HT	אֲשֶׁר תִּקְרִיבוּ
LXX	ὅσα προσάξετε

ο' ὅσα προσάξετε

Wit 1: 344

Wit 2: A B F^a ↓K ↓V ↓O^{-(G) 72} d ↓n⁽⁻⁷⁶⁷⁾ t ↓x^{-(527) 619} ↓319 624 799

Var: προσάξετε] -ξεται 458; -ξειται 75; -ται K V 82-376-707 319; προσετάξατε 71

Notes: In HT, Moses was instructed to say: אֲשֶׁר תִּקְרִיבוּ לַיהוָה (‘‘This is the offering by fire which you shall offer to the Lord’’). The NUM translator rendered the singular אֲשֶׁר הַיְיָ using the plural ταῦτα τὰ καρπώματα, probably construing אֲשֶׁר הַיְיָ in its collective sense. For אֲשֶׁר NUM is consistent and uses the neuter plural adjective ὅσα. A number of manuscripts, including M and the *s*-group have the neuter plural pronoun ὅ instead. The meaning is not significantly different, but 344 from the *s*-group has a marginal note indicating that the ο' text has ὅσα, and this is supported by the *O*-group.

In the list of variants above, all but one have the same verb as the ο' reading (i.e., προσάγω). Manuscript 71 employs προσετάξατε (aorist from προστάσσω) but it is listed as a witness because it has ὄσα.

α' θ' ὀ προσάξετε

Wit 1: 344

Notes: A note attributed to α' and θ' uses the singular pronoun ὀ, a singular referent which implies that the translators rendered the singular תְּשִׁיבָה by a singular in Greek. That Aquila would have matched the Hebrew in this way is very likely, and Theodotion could also have done so. Other than the present verse, Aquila uses προσάγω for כִּרְק in Jeremiah 37[30]:21 and Theodotion does so in Numbers 29:8 and Isaiah 57:3. Thus, these attributions are suitable.

σ' ἄ προσάξετε

Wit 1: 344^{txt}

Wit 2: ↓M' oI ↓C'' ↓b 246 s 619 ↓y⁻¹²¹ ↓z⁽⁻⁴⁰⁷⁾ 55 ↓424 ↓646

Var: προσάξετε] -ξάτε M 57-131-313-422-500'-529'-615 108 18-126; -ται 19 646; προσάγετε 46^s 318; προσετάξε 424;

Notes: A reading attributed σ' uses the neuter plural pronoun ἄ which would be consistent with a plural rendering of תְּשִׁיבָה, as in NUM. Symmachus may have been thinking of תְּשִׁיבָה in its collective sense. Other than the present verse, Symmachus uses προσάγω for כִּרְק in Numbers 29:8 and in Jeremiah 37[30]:21. Thus the attribution to Symmachus makes sense. Some manuscripts may have been influenced by Symmachus, including the uncial M.

Num 28:4

HT תַּעֲשֶׂה בְּבִקְרָא
LXX ποιήσεις τὸ πρῶν

ο' οί λ' ποιήσεις τὸ πρῶν

Wit 1: 344

Wit 2: B V 963 ↓O^(G) 58 -82 616* ↓b d ↓f ↓n⁽⁻⁷⁶⁷⁾ t x⁽⁻⁵²⁷⁾ 619 319 424 624 799 Syh

Var: ποιήσεις] ἠ 2° 314 | τό] τῷ 376^c 246 54-75'-127*

NonGr: Syh ܩܝܘܝܫܝܣܝܢ

Notes: HT has the singular תַּעֲשֶׂה and NUM renders this with ποιήσεις. Many manuscripts, including A, F, K, M, and the *s*-group have the plural variant ποιήσετε. A 344 (*s*-group) note indicates that the ο' text matches the singular in HT and NUM, and this is supported by the available *O*-group (minus 58). 344 also indicates that οί λ' have the singular, and since this matches the Hebrew the attribution makes sense.

HT תַּעֲשֶׂה בֵּין הָעַרְבִים
LXX ποιήσεις τὸ πρὸς ἑσπέραν

ο' οί λ' ποιήσεις τὸ πρὸς ἑσπέραν

Wit 1: 344

Wit 2: B V 963 *O*^{-(G) 58} -82 *b d*⁻¹²⁵ *f* ↓*n*⁽⁻⁷⁶⁷⁾ *t x*^{-(527) 619} ↓319 424 624 799 Syh

Var: τὸ πρόσ] τήν 458 | τό] > 319

NonGr: Syh ܩܝܘܝܫܝܣܝܢ

Notes: As with the first instance in NUM of ποιήσεις in this verse, for the second many manuscripts, including A, F, K, M, and the *s*-group have the plural variant ποιήσετε. A 344 (*s*-group) note indicates that the ο' text matches the singular in HT and NUM, and this is supported by the available *O*-group (minus 58). 344 also indicates that οί λ' have the singular, and since this matches the Hebrew the attribution is suitable.

Num 28:5

HT (וַעֲשִׂיָרִית)
LXX (καὶ) ποιήσεις (τὸ δέκατον)

Sub ÷

Wit 2: Syh

>

Wit 2: 125 = MT

NonGr: Syh ⲛⲁⲕⲁⲃ ⲛⲁⲃ ⲛⲁⲃ

Notes: HT begins this verse with a continuation of the list of items that are to be sacrificed. NUM repeats the verb ποιήσεις from verse 4, which makes sense in context but has no counterpart in the Hebrew, and so Origen placed it under the obelus.

In Wevers' apparatus, the entire phrase καὶ ποιήσεις is listed as being under the obelus. But καὶ in NUM is matched by a *waw* in the Hebrew. In addition, the obelus sign in Syh^T is ambiguous — it appears over the conjunction and may be marking only the word ⲛⲁⲕⲁⲃ and not the conjunction. Thus, it is probable that Origen's obelus applies only to ποιήσεις.

HT	כְּתִיתָ (בְּשֶׁמֶן)
LXX	(ἐν ἐλαίῳ)

Sub ※ κεκομμένω

Wit 2: O^{-(G) 58} Arab Arm Syh = MT

Attr: ※ Syh] > rell

NonGr: Syh ⲛⲁⲕⲁⲃ

Notes: HT says that the oil that is offered will be “pounded/beaten” (כְּתִיתָ), but NUM mentions the oil without any description, perhaps following the Samaritan Pentateuch which omits כְּתִיתָ. Origen added a rough equivalent, κεκομμένω, under the asterisk (from κομμίζω, “to be like gum”) which in context means “thickened.”

Num 28:6

HT	סִינִי
LXX	Σινά

⟨ο'⟩ Σινάϊ

Wit 2: 426 54'-458 Syh

NonGr: Syh ⲛⲁⲕⲁⲃ

Notes: Instead of Σινά in NUM, manuscripts 426, 54'-458, and Syh have Σινάϊ which matches the Hebrew סִינִי, and this may reflect Origen's work (see THGN 59

regarding the same reading at 9:1). These witnesses are against the vast majority of the Greek tradition which match Σινά in NUM. This phenomenon occurs at 3:4, 14, 9:1, 5, 10:12, 26:64, 28:6, 33:15, 16. Syh is listed as a witness because it matches the final *iota* in Σινάι, although here Syh matches P and so Syh may have been influenced by P rather than reflecting the o' text.

HT אֲשֶׁה (לְרִיחַ נִיחֹחַ)
LXX (εἰς ὄσμην εὐωδίας)

Sub * + κάρπωμα

Wit 2: O^(-G) Syh = MT

Attr: * Syh] > rell

NonGr: Syh ⚡ אֲשֶׁה * אֲשֶׁה * אֲשֶׁה אֲשֶׁה

Notes: Normally in NUM, the Hebrew אֲשֶׁה נִיחֹחַ is translated as ὄσμην εὐωδίας. When the word אֲשֶׁה accompanies it in context, NUM renders it as a form of κάρπωμα (“fruit offering” or “burnt offering”) as earlier in this passage in 28:2 and later in 28:13 and 24; also 15:5, 10, 14, 18:17, 29:11, 13, 36). For some reason, for the present verse the NUM translator chose not to render אֲשֶׁה and Origen added the normal equivalent under the asterisk.

Syh uses the two word equivalent אֲשֶׁה אֲשֶׁה (“offering of fruit”) for κάρπωμα. Syh^T placed an asterisk before אֲשֶׁה, which is correct, with a second extraneous asterisk before אֲשֶׁה, followed by a correctly placed metobelus.

Num 28:7

HT (ו)אֲשֶׁה
LXX καὶ σπονδήν (αὐτοῦ)

ο' α' καὶ εἰς <σ>πονδήν

Wit 1: 344

Wit 2: ↓O^(-G)58 Syh

Var: εἰς] εἰ 376

NonGr: Syh אֲשֶׁה אֲשֶׁה

Notes: Here the *s*-group matches NUM with σπονδήν, and manuscript 344 from the *s*-group reports that ο' and α' insert εἰς before σπονδήν. The ο' attribution is supported by *O*-group manuscripts 376 and 426, and Syh. Wevers argues that Origen and Aquila had a parent text that read ונסכו instead of ונסכו (NGTN 473, note 9), and this is reasonable particularly for Aquila who would not be likely to add εἰς without Hebrew support. Aquila uses σπονδή for נִסְכּוֹ elsewhere (e.g., in Jer 51[44]:18).

σ' θ' σπονδήν

Wit 1: 344^{txt}

Wit 2: ↓A B F K M' V 58-ol' C' b d f n⁽⁻⁷⁶⁷⁾ s t x⁽⁻⁵²⁷⁾ y z⁽⁻⁴⁰⁷⁾ ↓55 59 319 424
624 646 799

Var: σπονδήν] -δή A 55(l)

Notes: For נִסְכּוֹ in HT, the vast majority of the Greek manuscripts have σπονδήν without a previous εἰς (unlike ο' and α' — see above). 344 reports that Symmachus and Theodotion match NUM and HT and do not have εἰς, which makes sense for them. If Origen and Aquila were referring to a different parent text, then the difference between the translators can be explained readily. Symmachus and Theodotion use σπονδή for נִסְכּוֹ elsewhere (e.g., in Jer 51[44]:18).

HT (נִסְכּוֹ)
LXX (τοῦ ἴν)

Sub ~ ⟨÷⟩ + οἴνου

Wit 2: Syh

>

Wit 2: A B F M^{txt} V O''-(G) 376 C' b d^{-44' 107} f s^{-85mg 344mg} x⁽⁻⁵²⁷⁾ y z⁽⁻⁴⁰⁷⁾ 55 59
319 416 424 624 646 799

NonGr: Syh ✓ רִבְבֵינָה ~

Notes: Syh^T has inserted a sign like a lemnisk without dots (~) which appears to be functioning as an obelus. At 21:5 a similar sign with accompanying metobelus is used where an obelus is clearly warranted, and this appears to be its intended use here. The original LXX likely did not have οἴνου, but the word was introduced after the phrase τὸ τρίτον τοῦ ἴν at some point and affected many manuscripts (M^{mg} 376 44'-107 n⁽⁻⁷⁶⁷⁾)

85^{mg}-344^{mg} *t* Syh). That Origen had an LXX version available to him with οἴνου is possible because *O*-group manuscript 376, Syh, M, and *s*-group marginal notes are aware of this reading. Origen also possibly added an obelus because Syh has the word under a symbol functioning like an obelus.

HT	שִׁכָּר
LXX	σίκερα

α' μεθύσματος

Wit 1: Syh

NonGr: Syh ܫܝܟܪܐ

Notes: HT speaks of a drink offering “of a strong drink” (שִׁכָּר). This Hebrew word appears here and in 6:3 (2x) in Numbers, and each time it is rendered using a Greek transliteration common in the LXX: σίκερα (also in Lev 10:9, Deut 14:25[26], 29:6[5], Isa 5:11, 22, 24:9, 28:7[2x], 29:9). Apparently, Aquila chose to translate. The retroversion μεθύσματος (“intoxicating drink”) from the Syriac is appropriate for Aquila, who uses this word to translate שִׁכָּר in Numbers 6:3 (also Deut 14:25[26], 29:6[5], Isa 5:11, 28:7). Note that Syh is missing an index for this reading.

Num 28:8

HT	בְּמִנְחַת הַבֶּקֶר וּבְנִסְכּוֹ
LXX	κατὰ τὴν θυσίαν αὐτοῦ καὶ κατὰ τὴν σπονδὴν αὐτοῦ

{Sub ÷} σπονδὴν ÷ αὐτοῦ ✓

Wit 2: Syh

NonGr: Syh ܫܠܝܢ

Notes: Syh has an obelus that is clearly incorrect, as נִסְכּוֹ in HT and σπονδὴν αὐτοῦ in NUM both have a possessive pronoun. The mistake possibly resulted from confusion about an earlier mismatch in the verse. HT speaks of offering a lamb at evening “as the sacrifice of the morning” (בְּמִנְחַת הַבֶּקֶר). NUM does not render הַבֶּקֶר and instead uses αὐτοῦ, giving, κατὰ τὴν θυσίαν αὐτοῦ. This is followed by κατὰ τὴν σπονδὴν αὐτοῦ which matches the Hebrew exactly. One can speculate that Origen attempted to mark the first αὐτοῦ with an obelus, but that later the sign was misplaced. Another possible explanation is that verse 9 in NUM ends with σπονδὴν, and there

Sub ※ + αὐτοῦ

Wit 1: ↓85'-↓321'-344

Wit 2: K O^(-G) Syh = Compl MT

Attr: ※ 85-344] > rell

NonGr: Syh אַל־א

Notes: In the final part of verse 9, HT has “its drink-offering” (יְקָבְרוֹ) and NUM omits the possessive, so Origen adds it under the asterisk. Although for Numbers, Aristarchian signs are normally found in Syh or manuscript G, for this verse the asterisk is indicated in the margins of 85 and 344, two *s*-group manuscripts.

Num 28:10

HT	(וֹ)שָׁבְרוֹ(וֹ)
LXX	σαββάτοις

ο' σάββασιν αὐτοῦ

Wit 1: ↓85-↓321'-↓344

Wit 2: ↓O^(-G) ↓30' ↓x^{-(527) 619} ↓68'-↓120 Syh

Attr: ο' 344] > rell

Var: αὐτοῦ] > 30'-85^{mg}-321^{mg}-344^{mg} x^{-(527) 619} 68'-120

NonGr: Syh אַל־א אֲבָבָאִין

Notes: Manuscript 344 from the *s*-group attributes two modification to NUM in the ο' text. First, the ο' note changes σαββάτοις in NUM to σάββασιν, an alternate form for the dative plural of σάββατον. This is likely an inner Greek correction, and it may have been available to Origen in one of his exemplars. It is witnessed by the *O*-group and has been incorporated by several other non- hexaplaric manuscripts. The second modification is the addition of the possessive αὐτοῦ to match the Hebrew pronominal suffix (וֹשָׁבְרוֹ) for which NUM has no equivalent. That this addition is Origen's work is supported by the *O*-group and Syh, and it may originally have been under the asterisk.

Num 28:11

HT קָדַשׁ יְשִׁיכֶם
LXX (νεομηνία)

⟨Sub ※⟩ ὑμῶν

Wit 2: O^(-G) Arab Syh = MT

Attr: ※] > omnes

NonGr: Syh مَتَا وَطَلْحَا

Notes: The second person plural pronominal suffix on קָדַשׁ יְשִׁיכֶם is omitted by NUM. Origen added the equivalent ὑμῶν as witnessed by the O-group, Arab, and Syh, and this was possibly originally under the asterisk.

HT בְּנֵי־שָׁנָה
LXX (ἐνιαυσίους)

⟨Sub ※⟩ pr υἱούς

Wit 2: 376 Syh = MT

Attr: ※] > omnes

NonGr: Syh قَتْلَا وَغَدَاةَا

Notes: HT uses the idiom בְּנֵי־שָׁנָה to indicate that lambs to be sacrificed are to be one year old. NUM uses the functionally equivalent ἐνιαυσίους and 376 from the O-group and Syh indicate that Origen may have attempted to match the Hebrew by preceding ἐνιαυσίους with υἱούς. This was possibly originally under the asterisk.

Num 28:12

HT וְ(שְׁלֹשָׁה)
LXX (τρία)

⟨Sub ※⟩ pr καί

Wit 2: $O^{(-G)}$ Arm Syh = MT

Attr: ※] > omnes

NonGr: Syh ܠܘܠܐܘܘܢ

Notes: Although Origen does not always account for conjunctions in HT that have no equivalent in NUM, he appears to have done so here, as witnessed by the *O*-group, Arm, and Syh. The addition may originally have been under the asterisk.

HT (וּשְׁלֹשָׁה עָשָׂר נִימִם סֹלֶת) מִנְחָה

LXX (τρία δέκατα σεμιδάλεως)

Sub ※ + εἰς θυσίαν

Wit 2: $O^{(-G)}$ ↓Aeth^C Syh = MT

Attr: ※ Syh] > rell

Var: εἰς] > Aeth^C

NonGr: Syh ܠܘܠܐܘܘܢ

Notes: Two times in this verse, HT has the phrase סֹלֶת מִנְחָה (“flour, an offering”) where מִנְחָה stands as an appositive to the previous phrase. Both times, NUM has no equivalent for מִנְחָה. Origen adds εἰς θυσίαν as an equivalent under the asterisk in both cases. The second instance is covered below.

HT (וּשְׁנַיִם עָשָׂר נִימִם סֹלֶת) מִנְחָה

LXX (καὶ δύο δέκατα σεμιδάλεως)

Sub ※ + εἰς θυσίαν

Wit 2: M' $O^{(-G)}$ ↓Aeth^C Syh = MT

Attr: ※ Syh] > rell

Var: εἰς] > Aeth^C

NonGr: Syh ܠܘܠܐܘܘܢ

Notes: This is the second instance in this verse where HT has סֹלֶת מִנְחָה and NUM has no equivalent for מִנְחָה (the first is covered above). Again, Origen adds the

equivalent εἰς θυσίαν under the asterisk. For this second asterisk, M' is also a witness to the addition.

Num 28:13

HT עֲשֹׂרֹן עֲשֹׂרֹן סֵלֶת מִנְּחָה בְּלוּלָה
LXX δέκατον δέκατον σεμιδάλεως ἀναπεποιημένης (ἐν ἐλαίῳ)

ο' α' θ' δέκατον δέκατον σεμιδάλεως
εἰς θυσίαν ἀναπεποιημένης

Wit 1: 344

Wit 2: εἰς θυσίαν O^(-G) ↓b ↓Aeth^C ↓Arab ↓Bo ↓Lat^{cod 100} Syh

Var: εἰς] > Lat^{cod 100} Aeth^C Bo = MT

NonGr: Lat^{cod 100} et *decimam similaginis sacrificium consparsum oleo*
| Syh כֶּסֶף לַחֲמֵץ לֶחֶם מִנְּחָה לֶחֶם מִנְּחָה לֶחֶם מִנְּחָה לֶחֶם מִנְּחָה

Notes: As in verse 11, NUM has no equivalent for מִנְּחָה. Many manuscripts, including the *s*-group follow the NUM omission here. Manuscript 344 from the *s*-group records that ο', α', θ' all use εἰς θυσίαν to render מִנְּחָה. For the two omissions that occur in verse 11, Origen places the equivalents under asterisks (see above). This is consistent with the present note, which is also witnessed by the *O*-group and Syh. Thus this note probably reflects the ο' text, and it may originally have been under the asterisk.

Although the data to support the vocabulary in the reading is limited, it is possibly accurate for Aquila and Theodotion. The literal rendering of the doubled phrase עֲשֹׂרֹן עֲשֹׂרֹן as δέκατον δέκατον is similar to Aquila and Theodotion's translation of אִישׁ אִישׁ as ἀνήρ ἀνήρ in 1:4 (see REI-Pro 24). Although neither Aquila nor Theodotion use δέκατος for עֲשֹׂרֹן, they both use it for the related word עֲשִׂירִי in Zechariah 8:19. For σεμιδάλις, this verse is the only place where it is attributed to any of the Three, but Aquila and Theodotion could simply have followed NUM, which has a literal translation. All of the Three employ θυσία, but normally to render זָבַח and not מִנְּחָה. Apart from this verse, however, Aquila does use θυσία to render מִנְּחָה in Jeremiah 48[41]:5, and Theodotion could be satisfied with following NUM. Finally, aside from the present verse, Theodotion uses a form of ἀναποιέω to render בְּלוּלָה in Exodus 29:2 in the same context of flour "mixed" with oil. In summary, the attributions to Aquila and Theodotion are probably correct.

σ' καὶ ἀνὰ δέκατον σεμιδάλεως

δῶρον πεφυραμένης ἐν ἐλαίῳ

Wit 1: 344

Wit 2: ↓*b* ↓^{Lat}cod 100

Var: πεφυραμένης] πεφυραμένην *b* ^{Lat}cod 100

NonGr: ^{Lat}cod 100 *consparsum*

Notes: Another 344 note attributed to σ' provides an alternate translation to that of α' and θ', and it fits Symmachus for the following reasons. First, Symmachus does not translate עֲשָׂרוֹן עֲשָׂרוֹן literally, choosing instead the more contextual ἀνὰ δέκατον, and this is consistent with his less literal *Tendenz*. Second, elsewhere Symmachus does not employ δέκατος for עֲשָׂרוֹן but he does for the related word מִעֲשָׂרֵךְ in Deut 12:17. Third, although Symmachus does not use σεμίδαλις other than for this verse, he could have copied NUM, whose rendering is adequate. Fourth, instead of θυσία, Symmachus uses δῶρον for מִנְחָה, which he also does at 16:15 (as well as Jer 48[41]:5, Zeph 3:10, Mal 2:13). Fifth, Symmachus uses φυράω (“mixing flour”) elsewhere, although not for בִּלְלוּלָהּ but for a related word dealing with kneading flour (שָׂרָה) in Jeremiah 7:18. Thus, although the available data does not provide a perfect fit, the attribution to Symmachus makes sense.

HT	עֲלָה
LXX	θυσίαν

Sub ※ εἰς ὀλοκαύτωμα

Wit 2: ↓^{O(-G)} ↓Arab ↓Syh = MT

Attr: ※ Syh] > rell

Var: θυσίαν] pr εἰς ὀλοκαύτωμα 58 Arab | εἰς] > 426 Syh

NonGr: Syh 

Notes: For this verse, the asterisk is used to indicate a substitution and not an addition. The Hebrew עֲלָה is normally rendered by ὀλοκαύτωμα in NUM, for example in this chapter in verses 3, 6, 10(2x), 11, 14, 15, 19, 23(2x), 24, 27, and 31. Other than for the present verse NUM uses θυσία for עֲלָה in 23:3 and 15, perhaps because in the context of chapter 23, the sacrifices were from Balak and idolatrous. Only here do we have any indication that Origen attempted to correct the less characteristic rendering.

Often in Numbers, HT has the expression הָלַעַל and this is usually rendered by NUM as εἰς ὄλοκαύτωμα (e.g., 6:11, 16, 7:15, 21, 27, etc.). Twice, הָלַעַל without the preposition is rendered εἰς ὄλοκαύτωμα (8:12, 15:8), probably for contextual reasons. In the present verse, the o' text has also rendered הָלַעַל using εἰς ὄλοκαύτωμα and placed the phrase under the asterisk. Because the o' text also deletes θυσίαν , the net effect is that it has substituted εἰς ὄλοκαύτωμα for θυσίαν . This is not the usual function of the asterisk, which normally shows where HT has material that is not translated at all by the LXX. O-group manuscript 58 adds εἰς ὄλοκαύτωμα but retains θυσίαν from NUM as well. 426 has ὄλοκαύτωμα without the preceding εἰς which is a more exact rendering of HT, and accords with this manuscript's occasional tendency to follow the Hebrew more closely than the rest of the O-group (at times possibly providing a better o' text reading — see the discussion in Chapter 5).

Num 28:14

HT (וְשִׁלִּישַׁת הַהֵיזֶן לְאֵיל)
LXX (καὶ τὸ τρίτον τοῦ ἰν) ἔσται (τῷ κριῶ τῷ ἐνί)

Sub ÷

Wit 2: Syh

>

Wit 2: Sa = MT

NonGr: Syh אֵלִים

Notes: HT uses the explicit copula (וְיִהְיֶה) only once for the wine measurements for the three different animals in verse 14, but NUM includes ἔσται all three times. The second and third are placed under the obelus by Origen. The second instance of ἔσται (and first obelus) is covered here.

HT (וְרַבִּיעַת הַהֵיזֶן לְכֶבֶשׂ)
LXX (καὶ τὸ τέταρτον τοῦ ἰν) ἔσται (τῷ ἀμνῶ τῷ ἐνί)

Sub ÷

Wit 2: Syh

>

Wit 2: 58 458 = MT*NonGr:* Syh אָמא

Notes: HT uses the explicit copula (וְהָיָה) only once for the wine measurements for the three different animals in verse 14, but NUM includes ἔσται all three times. This entry covers the third instance of ἔσται in the verse, and the second that is obelized (see above for the first obelus). Manuscripts 58 and 458 witness negatively to this obelus, whereas only the Sahidic does so for the previous obelus.

HT	(וְהָיָה)
LXX	(τὸ ἄμυνῶ) τὸ ἐνί

Sub ÷

Wit 2: Syh = MT Tar*NonGr:* Syh נ

Notes: HT employs וְכָל many times in chapter 28 to indicate “each” of the animals to be sacrificed (in verses 7, 12[2x], 13, 21, 28[2x], and 29), and NUM renders each instance with τὸ ἐνί. In the present verse, however, HT omits וְכָל for all three animals. NUM follows its usual pattern and adds τὸ ἐνί for each of the three. For the third instance, Origen marks the plus in the Greek with the obelus. In verse 20, HT also omits וְכָל twice after animal names, and NUM follows the same pattern with τὸ ἐνί after each, but Origen does not obelize them there. Why he chose to obelize this one instance in verse 14 is not clear.

HT	י(וְכָל)
LXX	(ἐκ μηνός)

Sub ※ + αὐτοῦ

Wit 2: O^{-(G) 58} Syh = MT*Attr:* ※ Syh] > rell*NonGr:* Syh אָמא

Notes: HT includes a possessive suffix after “month” (יְשִׁבְתָּ) which NUM omits, and Origen adds its equivalent under the asterisk.

Num 28:16

HT יום לַחֲדָשׁ חֹמֶשׁ לַיהוָה
LXX ἡμέρα τοῦ μηνὸς πάσχα κυρίῳ

ο' οἱ λ' ἡμέρα τοῦ μηνὸς πάσχα κυρίῳ
(κω)

Wit 1: 344 ↓121

Wit 2: ↓B ↓F M' V ↓O^{-(G)} 15 72 426 618 707^c b⁻³¹⁴ d ↓n⁽⁻⁷⁶⁷⁾ t x⁽⁻⁵²⁷⁾ z⁽⁻⁴⁰⁷⁾ ↓55
↓319 646 799 Syh

Attr: ο' οἱ λ'] > 121

Var: κυρίῳ] pr τῷ F 707* 54; κυρίου B^{lxt} 82 127 55 319

NonGr: Syh כַּחֲדָשׁ חֹמֶשׁ לַיהוָה (ܟܘܚܕܫܐ ܚܘܡܫܐ ܠܝܗܘܘܐ)

Notes: The translation of the end of verse 16 in NUM is fairly literal, apart from rendering the Hebrew idiom יום לַחֲדָשׁ with a genitive: ἡμέρα τοῦ μηνός. Changes were introduced to this part of the verse in various parts of the manuscript tradition, including: (1) omitting ἡμέρα, (2) adding τούτου after μηνός (including the *s*-group), and (3) changing κυρίῳ to the genitive κυρίου. A note from *s*-group manuscript 344 affirms that unlike the *s*-group texts, ο' and οἱ λ' match NUM and do not have τούτου. That the ο' text matches NUM (and HT) is supported by most of the hexaplaric witnesses. The witnesses listed above match the entire ο' text reading.

Regarding οἱ λ', Symmachus and Theodotion could have translated in line with NUM which follows the Hebrew reasonably closely. But Aquila would be likely to render לַיהוָה quantitatively as τῷ κυρίῳ rather than simply κυρίῳ (for his quantitative rendering of prepositions, see Burkitt 12-13). This is supported by another 344 note in 30:4 attributed to οἱ λ' that renders לַיהוָה as τῷ κυρίῳ. Thus, Aquila is less likely to be reflected in the present attribution to οἱ λ' than the other two translators.

Num 28:17

HT יום לַחֲדָשׁ הַזֶּה
LXX ἡμέρα τοῦ μηνὸς τούτου ἑορτή

{Sub ※} ἡμέρα τοῦ μηνὸς τούτου ἑορτή

Wit 2: 127

Notes: Manuscript 127 from the *n*-group has the phrase ἡμέρα τοῦ μηνὸς τούτου ἑορτή under the asterisk. This is clearly a mistake since NUM matches HT quantitatively and no Greek manuscripts are missing the phrase.

Num 28:18

HT (מִקְרָא־קִדְשֵׁי)
LXX (ἐπίκλητος ἁγία) ἔσται ὑμῖν

Sub ÷

Wit 2: Syh

>

Wit 2: ↓*O*^(-G) ↓Sa = MT

Var: ἔσται ὑμῖν] ἔσται 58 Sa; ὑμῖν 376-426

NonGr: Syh ⚡ لَحْدَ ÷ رَسْمًا

Notes: The NUM phrase ἔσται ὑμῖν has no counterpart in the Hebrew, and Origen probably placed the phrase under the obelus. The omissions resulting from this obelus are mixed in the *O*-group — 376 and 426 delete ἔσται and retain ὑμῖν, and conversely 58 deletes ὑμῖν and retains ἔσται. Syh has ἔσται ὑμῖν but places ὑμῖν alone under the obelus. One would expect ἔσται ὑμῖν to be under the obelus, and it is likely that Syh^T misplaced the obelus by one word and that the *o'* text originally obelized ἔσται ὑμῖν.

Num 28:19

HT וְאַיִל אֶחָד
LXX κριὸν ἓνα

ο' οί λ' καὶ κριὸν ἕνα

Wit 1: 344

Wit 2: O^(-G) 46^s 44 319 624 Aeth Arab Arm Co Syh

NonGr: Syh ܘܢܘܢ ܘܠܘܢ

Notes: HT for verse 19 lists what is to be offered on the first day of the Passover celebration: “Bulls, members of the herd two, and one ram, and seven lambs one year old.” The Hebrew includes two conjunctions to connect the three items, but NUM omits them both. The *s*-group matches NUM, and a 344 (*s*-group) note indicates that the ο' text adds καί between the first two items. This is witnessed by the *O*-group and Syh. The 344 note also indicates that οί λ' include καί which makes sense since this matches the Hebrew.

Num 28:22

HT (ושעיר)
LXX (καὶ χίμαρον) ἕξ αἰγῶν

Sub ÷

Wit 2: Syh = MT Tar

NonGr: Syh ܘܢܘܢ ܘܠܘܢ

Notes: In 28:15 HT has שְׁעִיר עִזִּים (“a male goat of the goats”) and NUM appropriately translates χίμαρον ἕξ αἰγῶν (likewise also in 7:16, 22, 28, 34, 40, 46, 52, 58, 64, 70, 76, 82, 15:24, 28:30, 29:5, 11, 16, 19, 25). In the present verse, the Hebrew has only שְׁעִיר but NUM translates as in other places with χίμαρον ἕξ αἰγῶν. Origen placed the added ἕξ αἰγῶν under the obelus. The same obelus occurs in 29:28, 31, 34, and 38.

HT חֲטָאת אֶחָד
LXX ἕνα περὶ ἁμαρτίας

non tr περὶ ἁμαρτίας ἕνα

Wit 2: 426 Syh

NonGr: Syh ܘܢ ܪܥܡܘܢ

Notes: The NUM standard equivalent for תִּזְבֹּחַ (and תִּזְבֹּחַת) used in the sense of an offering is περι ἁμαρτίας. In HT for this verse, the number of male goats (זָבֻחַ) is placed after the function of the goat (תִּזְבֹּחַ), while in the Greek, ἕνα is placed before περι ἁμαρτίας. Origen has transposed ἕνα after περι ἁμαρτίας to match the Hebrew order. This same transposition occurs in the o' text in 28:22, 29:22, 28, 31, 34, and 38.

Num 28:23

HT (עֲלֹת)
LXX (τῆς ὀλοκαυτώσεως) τῆς διὰ παντός

Sub ÷

Wit 2: Syh

>

Wit 2: 426 761 75 392 = MT

NonGr: Syh ܘܢ ܪܥܡܘܢ

Notes: In the Hebrew phrase עֲלֹת הַתְּמִיד (or עֲלֹת תְּמִיד), NUM renders עֲלֹת either as a form of ὀλοκαύτωση or the related ὀλοκαύτωμα. The second word תְּמִיד is usually rendered with an article plus διὰ παντός (28:10, 15, 31, 29:6, 11, 16, 19, 22, 25, 28, 31, 34, 38) or occasionally with ἐνδελειχισμοῦ (“perpetual” — 28:6, 23). In the present verse, עֲלֹת appears in two phrases: (1) עֲלֹת הַבֶּקֶר and (2) the common עֲלֹת הַתְּמִיד. NUM translates the second using τῆς ὀλοκαυτώσεως ἐνδελειχισμοῦ which is “normal.” The first, however, is translated τῆς ὀλοκαυτώσεως τῆς διὰ παντός. This does not render הַבֶּקֶר and substitutes the standard τῆς διὰ παντός which has no equivalent in the Hebrew. Origen placed τῆς διὰ παντός under the obelus.

HT תַּעֲשׂוּ אֶת-אֲלֹהֵי
LXX —

Sub ※ ποιήσετε

Wit 2: ↓O^(-G) 619 121^{mg} ↓z^{-120 (407)} 646 Syh = MT

Attr: ※ Syh] > rell

Var: ποιήσετε] -ται 376 126

NonGr: Syh אַחַבְוּ

Notes: HT explicitly repeats the command תַּעֲשׂוּ אֶת־אֲלֹהֵי (‘‘you shall do these’’) regarding the offerings, while NUM assumes it from the context. Origen adds ποιήσετε under the asterisk, although he does not account for אֶת־אֲלֹהֵי.

Num 28:25

HT (מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ)
LXX (ἔργον λατρευτὸν οὐ ποιήσετε) ἐν αὐτῇ

Sub ÷

Wit 2: Syh

>

Wit 2: 125^{Lat}cod 100 = MT

NonGr: Syh אַב

Notes: HT says that on the Sabbath, ‘‘business work you shall not perform’’ (מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ). NUM adds ἐν αὐτῇ, a pattern it follows also in 29:35, and Origen places the phrase under the obelus here and in 29:35.

Num 28:26

HT לַ(יְהוָה)
LXX (κυρίου)

Sub ※ pr τῶ

Wit 2: O^(G)58 422 f 407 55 Syh = Compl

Attr: ※ Syh] > rell

NonGr: Syh אַבְוּ

Notes: NUM normally renders the phrase לַיהוָה using κυρίῳ with no definite article. The two exceptions are 18:12 and 28:11 where NUM adds the article τῷ. Occasionally, as for the present verse, Origen decides to add τῷ under the asterisk for לַיהוָה (for details, see the asterisk at 25:4).

HT (בְּשִׁבְעַתִּיכֶם)
LXX (ἑβδομάδων)

Sub ※ + ὑμῶν

Wit 2: O^(G)58-15 Arab Syh = MT

Attr: ※ Syh] > rell

NonGr: Syh ܘܡܠܚܘܢ

Notes: HT has בְּשִׁבְעַתִּיכֶם (“your feast of weeks”) and NUM does not render the possessive suffix, so Origen added its equivalent under the asterisk.

Num 28:27

HT (כִּבְשִׂים בְּנִי שְׁנָה)
LXX (ἄμνους ἐνιαυσίους) ἄμώμους

Sub ÷

Wit 2: Syh

>

Wit 2: 58^{Lat}cod 100 Arab = MT Tar

NonGr: Syh ܘܡܠܚܘܢ

Notes: HT frequently uses the modifier תְּמִים to describe sacrifices as “unblemished,” with NUM rendering this with a form of ἄμωμος (19:2, 28:3, 9, 11, 19, 31, 29:2, 8, 13, 17, 20, 23, 26, 29, 32, 36). At the end of verse 27, NUM adds the word ἄμώμους to describe seven male lambs, but תְּמִים does not appear in the underlying Hebrew, and so Origen places this under the obelus. This is the only place in NUM where ἄμωμος is used apart from תְּמִים in HT.

HT םַּקְּוֹדָּוּ
LXX καὶ αἶ σπονδαὶ αὐτῶν

ο' σ' καὶ τὰς σπονδάς αὐτῶν

Wit 1: 344

Wit 2: B V O^{-(G) 58}-82 d ↓n^{-127 (767)} t 71-↓509 ↓407 319 Cyr I 1092 = Ra

Var: τὰς] 54-75 509 407

α' θ' καὶ αἶ σπονδαὶ αὐτῶν

Wit 1: 344^{txt}

Wit 2: A F ↓K M' oI^{'-82} C'' ↓b 127 s 619 y ↓z⁻⁴⁰⁷ 55 59 424 624 646 799

Var: καί] > 630 | αἶ] > K 19' (sed hab Compl)

Notes: Verse 31 in NUM summarizes the preceding section which gives detailed prescriptions about various offerings. The verse begins: πλὴν τοῦ ὀλοκαυτώματος τοῦ διὰ παντός· καὶ τὴν θυσίαν αὐτῶν ποιήσετέ μοι. This is followed by a prescription that the offerings “will be without blemish to you” (ἄμωμοι ἔσονται ὑμῖν). Finally, the drink offerings that accompany the offerings are mentioned: καὶ αἶ σπονδαὶ αὐτῶν. Here, σπονδαὶ nominative, and this coordinates with the nominative ἡ θυσία αὐτῶν in verse 28, as can be seen from the similar relation that the phrase αἶ σπονδαὶ αὐτῶν has with θυσία (or θυσίαι) in 29:6, 16, 19, 22, 25, 28, 31, 34, and 38. Many manuscripts, however, have changed αἶ σπονδαὶ in verse 30 to the accusative τὰς σπονδάς, probably because it was seen as a second direct object, along with τὴν θυσίαν, of ποιήσετέ in the phrase τὴν θυσίαν αὐτῶν ποιήσετέ μοι which is earlier in verse 31. The change to the accusative was probably an inner Greek correction. Wevers considers αἶ σπονδαὶ to be original as the *lectio difficilior* (NGTN 482). The s-group texts reflect the original nominative in NUM, but 344 has a note that attributes the accusative to ο' and σ'. The attribution to ο' is supported by the O-group (minus 58). Symmachus uses σπονδὴ for נֶסֶךְ earlier in Numbers at 28:7 and his use of the accusative is understandable in the present verse if he treated םַּקְּוֹדָּוּ as an object of the closely preceding command תַּעֲשֶׂה.

According to an attribution in 344^{txt}, Aquila and Theodotion followed NUM, apparently agreeing that αἶ σπονδαὶ has a coordinate relationship with ἡ θυσία αὐτῶν in verse 28. That both of these translators made this choice makes sense. First, they both use σπονδὴ for נֶסֶךְ in Numbers 28:7. Second, Theodotion often agrees with NUM.

And finally, both he and Aquila could have perceived the larger structure in the same way as the NUM translator.

Numbers 29

Num 29:1

HT מְקַלְהֵט
LXX ἐπίκλητος

⟨οἱ λ'⟩ κλητή

Wit 1: 130-321'

Notes: An unattributed *s*-group note substitutes κλητή for ἐπίκλητος in the phrase ἐπίκλητος ἁγία in NUM which renders מְקַלְהֵט-אֲגִיָּא. NUM translates מְקַלְהֵט-אֲגִיָּא two ways: (1) as ἐπίκλητος ἁγία (28:18, 26, 29:1, 7, and 12); and (2) as κλητή ἁγία in 28:25. The latter is the normal choice in the Pentateuch (e.g., in Lev 23:3, 7, 8, 24, 27, 35, 36). In NUM the choice between the two seems to be stylistic (cf. 28:25 and 26). However, no textual evidence points to Origen (or any other NUM tradition) substituting κλητή for ἐπίκλητος in the present verse, so an attribution to o' does not seem to fit.

Aquila and Symmachus employ the word κλητός for מְקַלְהֵט in Isaiah 1:13, also in a cultic context (they also use κλητός in Isa 48:12). In Isaiah 1:13 Theodotion uses the phrase κλητήν ἐπικλήτον for מְקַלְהֵט אֲגִיָּא, so he appears to be familiar with both words being considered in the present context. Aquila and Symmachus do not use ἐπίκλητος anywhere, and thus they are perhaps the most likely to use κλητός here. Any of the Three, however, are possible sources for this reading.

HT יוֹם תְּרוּעָה
LXX ἡμέρα σημασίας

τὸ σαμ' ἡμέρα(ν) ἀκουστή(ν)

Wit 1: C^{cat} = Sixt

Notes: A note in the catena section of the Catena manuscripts attributes to τὸ σαμ' the reading ἡμέρα(ν) ἀκουστή(ν) instead of ἡμέρα σημασίας in NUM for יוֹם תְּרוּעָה (“day of shouting”). If τὸ σαμ' here refers to the Samaritikon then it should reflect Sam, which is identical to HT here with יוֹם תְּרוּעָה. The Hebrew תְּרוּעָה means “a signal,” usually in the context of war, and can refer to a war cry or to an alarm for war.

The word ἀκουστός denotes a sound in a more general sense. This is the only place where τὸ σαμ' is reported to use ἀκουστός. In conclusion, the attribution is possibly accurate.

Num 29:2

HT ַךְ ַחֶבְרֵן ַחֶבְרֵן
LXX ἕνα ἐκ βοῶν

non tr ἐκ βοῶν ἕνα

Wit 2: O^{-(G) 58} Lat^{cod 100} Syh (sed hab Aug *Loc in hept* IV 88) = MT

NonGr: Lat^{cod 100} *ex bubus unum* | Syh אֶחָד בְּעֵדֵי

Notes: Describing the offering of a bull, HT says literally, “a member of a herd, one.” NUM places the number ἕνα before ἐκ βοῶν and Origen transposes it to match the Hebrew word order.

Num 29:3

HT -
LXX τῷ ἐνί

Sub ÷

Wit 2: Syh = MT

NonGr: Syh אֶחָד

Notes: This verse is very similar to 28:12, except that there, HT includes the explicit number “one” (אֶחָד) for each of the two animals mentioned, while the numbers are lacking for the present verse. NUM is consistent and includes τῷ ἐνί for both 28:12 and here, and Origen places the second instance in this verse under the obelus.

Num 29:6

HT אֶחָד (לְרֵיחַ נִיחֹחַ)
LXX (εἰς ὄσμην εὐωδίας)

Sub ※ + κάρπωμα

Wit 2: O^(-G)-15 Arab Syh = MT

Attr: * Syh] > rell

NonGr: Syh ⚭ 𐤀𐤃𐤁𐤁 𐤀𐤓𐤁𐤁 * 𐤀𐤓𐤁𐤁 𐤀𐤓𐤁𐤁 𐤀𐤓𐤁𐤁

Notes: This situation is identical to that in 28:6, where an Origenic asterisk also applies to κάρπωμα. Normally in NUM, the Hebrew נִיחֹחַ נִיחֹחַ is translated as ὀσμὴν εὐωδίας. When the word הַשָּׂאָה accompanies נִיחֹחַ נִיחֹחַ, NUM renders the former as a form of κάρπωμα (as in 15:5, 10, 14, 18:17, 28:2, 13, 24, 29:11, 13, 36). For some reason, for the present verse the NUM translator has no equivalent for הַשָּׂאָה, and Origen added the normal equivalent under the asterisk. Interestingly, the first instance of καὶ αἶ σπονδαὶ αὐτῶν in this verse in NUM is not matched in HT, but Origen does not indicate this.

For no apparent reason, Syh^T renders εἰς ὀσμὴν εὐωδίας using the word 𐤀𐤓𐤁𐤁 twice for one occurrence of ὀσμὴν (𐤀𐤓𐤁𐤁 𐤀𐤓𐤁𐤁 𐤀𐤓𐤁𐤁 — it does this also at 29:11 and 36). Earlier in Numbers, at 28:6 and 8, Syh uses the non-redundant rendering 𐤀𐤓𐤁𐤁 𐤀𐤓𐤁𐤁.

Num 29:7

HT (לַחֹדֶשׁ הַשְּׁבִיעִי)
LXX (τοῦ μηνός)

Sub * + τοῦ ἑβδομοῦ

Wit 2: V O^(-G) 58 Arab Bo Syh = MT

Attr: * Syh] > rell

NonGr: Syh 𐤀𐤓𐤁𐤁

Notes: HT mentions the “seventh month” (לַחֹדֶשׁ הַשְּׁבִיעִי) but NUM omits the number, and Origen adds it under the asterisk.

Num 29:8

HT הַקְּרִבֶּתֶם
LXX προσοίσετε

σ' θ' προσάξετε

Wit 1: ↓85-↓130-↓321'-344

Wit 2: F oII⁻⁸² ↓19'-118'-537 53'-56-↓246 619 z ↓55 59 ↓646

Attr: σ' θ'] > 321'

Var: προσάξετε] -ξάτε 19' 85^{mg} (sed hab Compl); -ξεται 246 55 646;
προσάξη† 130^{mg}

Notes: For the Hebrew **לְיְהוָה בָּרֶךְ**, Manuscript 344 from the *s*-group attributes the reading προσάξετε to σ' and θ' in place of προσοίσετε in NUM. Symmachus uses προσάγω for **בָּרֶךְ** in Numbers 28:3 and Jeremiah 37[30]:21. Theodotion does so in Numbers 28:3 and Isaiah 57:3. Thus these attributions make sense. A number of LXX manuscripts, including F, reflect this reading and may have been influenced by one of these translators. It is also possible, however, that these manuscripts were influenced by the NUM translation at 29:13 where προσάξετε is used for **לְיְהוָה בָּרֶךְ** in an identical context (προσάξετε is also used by NUM for **בָּרֶךְ** at 28:3, 11, 19, 27, 29:13, 36).

HT	עֲלֶה לַיהוָה
LXX	όλοκαυτώματα

ο' οί λ' όλοκαύτωμα τῶ κύριω (κῶ)

Wit 1: 344

Wit 2: lemma ↓O^(-G) Syh | όλοκαύτωμα F M' oI^{-72 82} 16-46-528 f^{-56*(vid) 129}
n^{-75 (767)} 28-30-343-730 619 y z^{-18 126 407} 55 424 624 646 799

Var: τῶ] > 426

NonGr: Syh **עָלָה לַיהוָה**

Notes: HT says that the burnt offering is to be presented “to the Lord” (לְיְהוָה) but NUM does not include an equivalent. Origen added τῶ κύριω, as evidenced by the *O*-group, Syh, and a 344 attribution to the ο' text, and this may originally have been under the asterisk. NUM also renders the singular עֲלֶה using the plural όλοκαυτώματα. The *s*-group matches NUM, but *s*-group manuscript 344 notes that the ο' text matches the Hebrew singular with όλοκαύτωμα and this is supported by the *O*-group. The ο' text may have influenced other manuscripts since many, including the uncials F and M, also have the singular.

The reading όλοκαύτωμα τῶ κύριω is also attributed to οί λ' by 344. Aquila and Theodotion employ όλοκαύτωμα for עֲלֶה in Numbers 15:8 and elsewhere (e.g., α': Job 42:8; θ': Ezek 40:38, 39). At Numbers 15:8 and Job 42:8, Symmachus has the alternate

rendering ἀναφορά, but he does employ ὀλοκαύτωμα for עֲלֶה at Jeremiah 19:5. Since the vocabulary is suitable for the Three, and as any one of them could be expected (1) not to ignore לִידְהוּהוּ, and (2) to match the singular עֲלֶה, this attribution is suitable.

HT כָּן־בְּקָר אֶחָד
LXX ἕνα ἐκ βοῶν

non tr ἐκ βοῶν ἕνα

Wit 2: A F O^{-(G) 82} C^{''} b f^{-53' 129} s 619 y z^{-126 407} 55 59 416 424 646 799 Syh

NonGr: Syh ܘܢ ܐܝܢܘܢ ܐܝܢܘܢ

Notes: This same transposition occurred at 29:2. Describing the offering of a bull, the Hebrew says literally, “a member of a herd, one.” NUM places the number ἕνα before ἐκ βοῶν and Origen transposes it to match the Hebrew word order. Many other manuscripts also reflect this change.

Num 29:11

HT (שְׁעִיר־עִזִּים אֶחָד חֲטָאת) (שְׁעִיר־עִזִּים אֶחָד חֲטָאת)
LXX (καὶ χίμαρον ἕξ αἰγῶν ἕνα περὶ ἁμαρτίας) ἐξιλάσασθαι περὶ ὑμῶν

Sub ÷

Wit 2: Syh

>

Wit 2: 28-85^{xt} Arab = MT

NonGr: Syh ܘܢ ܐܝܢܘܢ ܐܝܢܘܢ

Notes: The first part of 29:11 in HT is the same as verse 5, except that verse 5 adds the phrase עֲלֶיְכֶם לְכַפֵּר and this is not in verse 11. NUM has the equivalent ἐξιλάσασθαι περὶ ὑμῶν in both verses, and Origen places the phrase under the obelus here.

HT —
LXX κατὰ τὴν σύγκρισιν εἰς ὁσμὴν εὐωδίας κάρπωμα κυρίως

⟨οἱ λ'⟩ κλητή

Wit 1: 130-321'

Notes: An unattributed *s*-group marginal note substitutes κλητή for ἐπίκλητος in the phrase ἐπίκλητος ἅγια. This note is identical to that found in 29:1, and apparently confusion between the notes led to the index for the present note being associated with the word σημασίας near the end of verse 1. Any of the Three could be the source of this reading (for details, see the discussion at 29:1).

HT (ⲙⲛⲁⲛ)
LXX (ἑορτάσετε) αὐτήν

Sub ÷

Wit 2: G

>

Wit 2: V 58-618 106^{Lat}cod 100 104 = MT Sam Tar^O

Notes: NUM inserts the direct object αὐτήν after the verb ἑορτάσετε although it is lacking in the Hebrew. Origen places αὐτήν under the obelus.

Num 29:13

HT (ⲛⲁⲛⲁⲓⲛ)
LXX (κυρίῳ)

Sub ※ pr τῷ

Wit 2: ↓*O*⁻⁴²⁶*f*⁻¹²⁹ Cyr I 1120 Syh

Attr: ÷] G* | ※ G^c Syh] > rell

NonGr: Syh ⲛⲁⲛⲁⲓⲛ ※

Notes: NUM normally translates the phrase ⲛⲁⲛⲁⲓⲛ using κυρίῳ with no definite article. In two places (18:12 and 28:11) NUM uses the definite article τῷ. Occasionally,

Notes: According to Wevers' critical text, even though only 963, the *b*-group, and 509 omit the initial καί, they represent the original LXX reading. The addition of καί may have preceded Origen, but the hexaplaric witnesses uniformly indicate that the *o'* text had the conjunction, and this may have been under the asterisk.

HT בְּנֵי־בָקָר (פָּרִים)
LXX (μόσχοις)

Sub ✱ + ἐκ βοῶν

Wit 2: O-15 *b* Arab Syh = MT

Attr: ✱ G Syh] > rell

NonGr: Syh ܠܘܘܢ ܥܘܪܝܢ

Notes: HT clarifies, as it often does, that the bulls are בְּנֵי־בָקָר (“members of a herd”) and NUM renders this elsewhere as ἐκ βοῶν in 28:11, 19, 27, and 29:13. Similarly, a single bull is often described as בֶּן־בָּקָר (“member of a herd,” e.g., 29:2, 8) and NUM usually translates this as ἐκ βοῶν also. In this verse, however, NUM has no equivalent for בְּנֵי־בָקָר, and Origen includes its normal rendering under the asterisk.

Num 29:18

HT (בְּמִשְׁפַּט)
LXX (κατὰ τὴν σύγκρισιν) αὐτῶν

Sub ÷

Wit 2: G Syh = MT

NonGr: Syh ܠܘܘܢ ܥܘܪܝܢ

Notes: NUM adds a possessive after σύγκρισιν that has no equivalent in the underlying Hebrew, and Origen places it under the obelus. The same situation occurs at the end of verses 18, 21, 24, 27, 30, and 37.

Num 29:21

HT (לְאֵילִם)
LXX καὶ (τοῖς κριοῖς)

Sub ÷

Wit 2: G Syh = MT

NonGr: Syh כִּי־וְלֹא־

Notes: Origen is not consistent as to how he treats conjunctions that are pluses either in the Greek or the Hebrew. In some cases, this possibly reflects a different parent text. In this verse, HT omits a conjunction and reads, "...for the bulls; for the rams..." but NUM inserts καί and Origen includes it under the obelus.

HT	(כִּי־וְלֹא־)
LXX	(κατὰ τὴν σύγκρισιν) αὐτῶν

Sub ÷

Wit 2: G Syh = MT

NonGr: Syh אֶל־מִלְכָּא

Notes: NUM adds a possessive after σύγκρισιν that is not a reflection of the underlying Hebrew, and Origen places it under the obelus. The same situation occurs at the end of verses 18, 21, 24, 27, 30, and 37.

Num 29:22

HT	תָּרִיבִּי תִּשְׁחַדֵּךְ
LXX	ἕνα περὶ ἁμαρτίας

non tr περὶ ἁμαρτίας ἕνα

Wit 2: 426 44 126-128 Syh = MT

NonGr: Syh וְלֹא־מִלְכָּא־

Notes: The standard NUM equivalent for תִּשְׁחַדֵּךְ (and תָּרִיבִּי) used in the sense of an offering is περὶ ἁμαρτίας. In HT for this verse, the number of male goats (תָּרִיבִּי) is placed after the function of the goat (תִּשְׁחַדֵּךְ), while in the Greek, ἕνα is placed before περὶ ἁμαρτίας. Origen has transposed ἕνα after περὶ ἁμαρτίας to match the Hebrew order as witnessed by *O*-group manuscript 426 and Syh. This same transposition occurs in 28:22, 29:22, 28, 31, 34, and 38.

Num 29:24

HT (טַבְּשִׁימָה)
LXX (κατὰ τὴν σύγκρισιν) αὐτῶν

Sub ÷

Wit 2: G Syh

>

Wit 2: 72 = MT

NonGr: Syh ܐܘܠܡܝܢ

Notes: NUM adds a possessive after σύγκρισιν that is has no equivalent in the underlying Hebrew, and Origen places it under the obelus. The same situation occurs at the end of verses 18, 21, 24, 27, 30, and 37.

Num 29:27

HT (טַבְּשִׁימָה)
LXX (κατὰ τὴν σύγκρισιν) αὐτῶν

Sub ÷

Wit 2: G Syh = MT

NonGr: Syh ܐܘܠܡܝܢ

Notes: NUM adds a possessive after σύγκρισιν that is has no equivalent in the underlying Hebrew, and Origen places it under the obelus. The same situation occurs at the end of verses 18, 21, 24, 27, 30, and 37.

Num 29:28

HT (וְשִׁעִיר)
LXX (καὶ χίμαρον) ἕξ αἰγῶν

Sub ÷

Wit 2: G Syh

>

Wit 2: 72 126 = MT Tar^o

NonGr: Syh כַּחֲזֹן

Notes: HT often describes a sacrificial goat as שְׂעִיר־עִזִּים (in 7:16, 22, 28, 34, 40, 46, 52, 58, 64, 70, 76, 82, 15:24, 28:15, 30, 29:5, 11, 16, 19, and 25), and in all these verses NUM renders this phrase as χίμαρον ἐξ αἰγῶν. HT also has שְׂעִיר alone without עִזִּים in similar contexts (28:22, 29:22, 28, 31, 34, and 38) but in these cases NUM also has χίμαρον ἐξ αἰγῶν, and Origen places the added ἐξ αἰγῶν under the obelus in all but 29:22. Thus for the present verse, ἐξ αἰγῶν is under the obelus. Manuscript 72 from the *oII*-group omits ἐξ αἰγῶν due to a larger omission (72 omits ἐξ αἰγῶν ἕνα).

HT	חַטָּאת אֶחָד
LXX	ἕνα περὶ ἁμαρτίας

non tr περὶ ἁμαρτίας ἕνα

Wit 2: G-426 Syh = MT Tar

NonGr: Syh אֶחָד אֶלֶף נַחֲשׁוּן

Notes: Origen transposed ἕνα after περὶ ἁμαρτίας to match the Hebrew order. This same transposition occurs in 28:22, 29:22, 28, 31, 34, and 38. For details, see under 29:22.

Num 29:30

HT	(כַּמְשֵׁפֹט)
LXX	(κατὰ τὴν σύγκρισιν) αὐτῶν

Sub ÷

Wit 2: G Syh = MT

NonGr: Syh ܘܢܘܡ ܘܢܘܡ

Notes: NUM adds a possessive after σύγκρισιν that is has no equivalent in the underlying Hebrew, and Origen places it under the obelus. The same situation occurs at the end of verses 18, 21, 24, 27, 30, and 37.

Num 29:31

HT (ושעיר)
LXX (καὶ χίμαρον) ἔξ αἰγῶν

Sub ÷

Wit 2: G Syh

>

Wit 2: 72 126 = MT Tar

NonGr: Syh ܘܢܘܡ ܘܢܘܡ

Notes: NUM adds ἔξ αἰγῶν although this is not in the underlying Hebrew, and Origen places it under the obelus (he does this at 28:22, 29:28, 31, 34, and 38). Manuscript 72 from the *oII*-group omits ἔξ αἰγῶν due to a larger omission (72 omits ἔξ αἰγῶν ἕνα). For details on how the phrase שְׁעִיר־עִזִּים is handled by Origen in Numbers, see under 29:28.

HT קְטֹאֵת אֶחָד
LXX ἕνα περὶ ἁμαρτίας

non tr περὶ ἁμαρτίας ἕνα

Wit 2: G-426 Syh = MT Tar

NonGr: Syh ܘܢܘܡ ܘܢܘܡ

Notes: Origen transposed ἕνα after περι ἁμαρτίας to match the Hebrew order. This same transposition occurs in 28:22, 29:22, 28, 31, 34, and 38. For details, see under 29:22.

Num 29:34

HT (וְשִׁעִיר)
LXX (καὶ χίμαρον) ἕξ αἰγῶν

Sub ÷

Wit 2: G

>

Wit 2: 72 126 = MT Tar

Notes: NUM adds ἕξ αἰγῶν although this is not in the underlying Hebrew, and Origen places it under the obelus (he does this at 28:22, 29:28, 31, 34, and 38). Manuscript 72 from the *oII*-group omits ἕξ αἰγῶν due to a larger omission (72 omits ἕξ αἰγῶν ἕνα). For details on how the phrase שְׁעִיר-עֲזִים is handled by Origen in Numbers, see under 29:28.

G has an obelus for this verse, but although Syh has obeli for the other places this phrase is obelized (28:22, 29:28, 31, 38), it does not have an obelus for its equivalent of ἕξ αἰγῶν in the present verse.

HT קָטַח אֶת אֶחָד
LXX ἕνα περι ἁμαρτίας

non tr περι ἁμαρτίας ἕνα

Wit 2: G-426 Syh = MT Tar

NonGr: Syh כַּלָּל נֶגְלַח לְ עַלְמָא

Notes: Origen transposed ἕνα after περι ἁμαρτίας to match the Hebrew order. This same transposition occurs in 28:22, 29:22, 28, 31, 34, and 38. For details, see under 29:22.

Num 29:35

A note attributed to τὸ σαμ' attempts a contextual translation or perhaps a partial explanation, rendering תַּעֲשֶׂה with τελείωσις ἐπισχέσεως which means something like “completion of abatement.” This verse is the only place where either τελείωσις or ἐπίσχεσις are attributed to τὸ σαμ' but the former is not a rare word, and for the latter the τὸ σαμ' translator may have copied Aquila.

Most attributions to τὸ σαμ' in Numbers are quantitatively exact renderings based on Sam (7:3, 18:7, 23:1, 32:2, 6, 12, 13, 25, 29, 31). Also, in chapter 32, a group of these readings (32:2, 6, 25, 29, 31) is explicitly identified with the Samaritikon in a note in 32:33. Thus in Numbers, Greek renderings of Sam that are attributed to τὸ σαμ' are very possibly from the Samaritikon. Occasionally, notes attributed to τὸ σαμ' provide explanation rather than translation (e.g., 13:33 and possibly 4:25). They do not render Sam and thus their link to the Samaritikon is doubtful. For the present verse, one might expect the Samaritikon to render תַּעֲשֶׂה in a quantitative manner. The double reading τελείωσις ἐπισχέσεως raises questions about whether both words reflect the Samaritikon. It is possible that one of the words, most likely the second, was added later by a scholiast. In conclusion, the reading is possibly from the Samaritikon with the first word the most likely candidate of the two.

HT (לֹא תַעֲשֶׂה)
LXX (οὐ ποιήσετε) ἐν αὐτῇ

Sub ÷

Wit 2: G Syh = MT

NonGr: Syh 𐤒𐤁

Notes: HT says that on the Sabbath, “business work you shall not perform” (לֹא תַעֲשֶׂה עֲבֹדָה מְלָאכָה). NUM has added ἐν αὐτῇ, a pattern it follows also in 28:25, and Origen places it under the obelus here and in 28:25.

Num 29:36

HT אִשָּׁה רִיחַ נִיחֹחַ
LXX εἰς ὄσμῆν εὐωδίας κάρπωμα

non tr κάρπωμα εἰς ὄσμῆν εὐωδίας

Wit 2: A O-707 C'' 56' s⁽⁻²⁸⁾ y z⁻⁴⁰⁷ 646 Cyr I 1124 Aeth Arab Syh (non hab Ald) = MT

NonGr: Syh 𐤒𐤁 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓 𐤓𐤓

Notes: HT places אֲשֶׁר before נִיחַחַי. NUM changes the word order, placing κάρπωμα first, and also adds εἰς (for more on how this Hebrew phrase is rendered see 28:8). Origen transposed κάρπωμα to match the Hebrew order and this is witnessed by the *O*-group. As in verses 6 and 11, Syh renders ὀσμὴν redundantly, using ‏ twice (see under 29:6).

Num 29:37

HT (בְּמִשְׁפֵּט)
LXX (κατὰ τὴν σύγκρισιν) αὐτῶν

Sub ÷

Wit 2: G Syh

>

Wit 2: ^{Lat}codd 100 104 = MT

NonGr: Syh ‏

Notes: NUM adds a possessive after σύγκρισιν that has no equivalent in the underlying Hebrew, and Origen places it under the obelus. The same situation occurs at the end of verses 18, 21, 24, 27, 30, and 37.

Num 29:38

HT (וּשְׁעִיר)
LXX (καὶ χίμαρον) ἐξ αἰγῶν

Sub ÷

Wit 2: G Syh

>

Wit 2: 72 126 = MT Tar

NonGr: Syh כַּחֲצֵי

Notes: NUM adds ἕξ αἰγῶν although this is not in the underlying Hebrew, and Origen places it under the obelus (he does this at 28:22, 29:28, 31, 34, and 38). Manuscript 72 from the *oII*-group omits ἕξ αἰγῶν due to a larger omission (72 omits καὶ χίμαρον ἕξ αἰγῶν ἓνα περὶ ἁμαρτίας), so it may not be a negative witness to the obelus. For details on how the phrase שְׁעִיר־עִזִּים is handled by Origen in Numbers, see under 29:28.

HT תָּאֵחַ תְּאֵחַ
LXX ἓνα περὶ ἁμαρτίας

non tr περὶ ἁμαρτίας ἓνα

Wit 2: G-426 Syh = MT Tar

NonGr: Syh אַחַד אֶחָד

Notes: Origen transposed ἓνα after περὶ ἁμαρτίας to match the Hebrew order. This same transposition occurs in 28:22, 29:22, 28, 31, 34, and 38. For details, see under 29:22.

Num 29:39

HT לְבַד מִנְדְּרֵיכֶם
LXX πλὴν τῶν εὐχῶν ὑμῶν

Sub ※ πλὴν τῶν εὐχῶν ὑμῶν

Wit 2: G Syh

NonGr: Syh כַּחֲצֵי מִלְחָה

Notes: *O*-group manuscript G and Syh both place the phrase πλὴν τῶν εὐχῶν ὑμῶν under the asterisk, even though it is matched well by the Hebrew. Several manuscripts (F 29-58-707^{txt} 53-56^{txt} Aeth) have omitted this phrase, possibly due to homoioteleuton with the first and second instances of ὑμῶν. Thus, it is possible that Origen was working with an exemplar that was missing this text, and so he added the equivalent under the asterisk to account for what he considered a minus in the Greek.

Numbers 30

Num 30:2

HT לְבָנֵי (יִשְׂרָאֵל)
LXX (Ἰσραήλ)

〈Sub ※〉 pr τῶν υἱῶν

Wit 2: ↓A ↓F ↓O⁻¹⁵-↓29 C'' ↓b ↓d⁶¹⁰ ↓f^{53 664} n⁽⁻⁷⁶⁷⁾ s⁽⁻²⁸⁾ t ↓z^{-126 407} ↓55 ↓59
 ↓319 ↓416 424 ↓624 646 ↓799 Cyr I 1060 Syh

Attr: ※] > omnes

Var: τῶν] > A F O^{-G}-oI¹⁵-29 b 125 f^{53 664} z^{-126 407} 55 59 319 416 624 799

NonGr: Syh اِبْنِي

Notes: HT says that Moses spoke to the heads of “the tribes of the sons of Israel” (לְבָנֵי יִשְׂרָאֵל). NUM renders this, without accounting for לְבָנֵי, as τῶν φυλῶν Ἰσραήλ. A large number of texts insert either τῶν υἱῶν or simply υἱῶν before Ἰσραήλ. Very probably, the o' text had a previous υἱῶν and it may have been under the asterisk, but whether the article is Origenic is less clear since the O-group and other hexaplaric witnesses are mixed. Because לְבָנֵי has a *lamedh* preposition, one might expect Origen to match the preposition with an article to give a quantitatively exact rendering.

Num 30:3

HT (אִישׁ)
LXX (ἄνθρωπος) ἄνθρωπος

Sub ÷

Wit 2: G Syh

>

Wit 2: 72 126 Cyr I 1060 Or II 306^{Lat}codd 100 104 Bo (sed hab Aug *Loc in hept*
 IV 92 *Num* 56 Ruf *Num* XXIV inscr) = MT

NonGr: Syh ܠܘܢܝܘܢ

Notes: HT has a single instance of שׂאִשׁ which NUM renders ἄνθρωπος ἄνθρωπος, as if the Hebrew distributive syntax (שׂאִשׁ שׂאִשׁ) was being replicated. Origen placed the second ἄνθρωπος under the obelus. Wevers speculates that the NUM translator had a Hebrew text with שׂאִשׁ שׂאִשׁ (NGTN 494).

HT	לֹא יִחַל
LXX	οὐ βεβηλώσει

〈οἱ λ'〉 οὐ διαλύσει

Wit 1: ↓130-321'

Var: διαλύσει] -λυει 130

Notes: HT for verse 3 says that if a man vows a vow, he will not “profane” (יִחַל — from חַלַּח) his word, but will fulfill it. NUM consistently translates חַלַּח using βεβηλώω (18:32, 25:1, and 30:3). An unattributed note — from the same three *s*-group manuscripts that have another unattributed note earlier in the present verse — gives the alternate rendering διαλύσει (“dissolve/destroy”) instead of βεβηλώσει.

Like NUM, Aquila employs βεβηλώω (“to profane” or “to pierce”) for חַלַּח (Exod 20:25, Isa 47:6, 53:5, 56:2, Ezek 20:9) and this seems to be his normal translation pattern (he also uses βεβηλώω for חַלַּח in its alternate sense of “begin” in Deut 20:6, demonstrating his periodic inflexibility in rendering). Aquila varies this pattern at Ezekiel 22:16, where חַלַּח is used in its sense of “profane” but Aquila, perhaps influenced by NUM, renders it by κατακληροδοτέω (“seize and parcel out”). As for the alternate reading, Aquila uses διαλύω for חַבַּח (“ruin” or “seize a pledge”) in Ecclesiastes 5:5 in a similar context of making vows. Thus it is possible that the present reading is from Aquila.

Symmachus uses βεβηλώω for חַלַּח (Exod 20:25, Isa 47:6). He uses διαλύω in *s*-group notes later in chapter 30 (30:13 and 16) to translate פָּרַר (“break”/“destroy”/“make useless”), in a related but not identical context of “cancelling” a vow. Being a careful and nuanced translator, he might be expected to avoid using the same Greek word (διαλύω) for two Hebrew words with little semantic overlap (חַלַּח and פָּרַר), particularly in the same passage. But he possibly uses διαλύω for חַלַּח in the present verse in the sense of “violating” one’s word.

Theodotion uses βεβηλώω for חַלַּח in Exodus 20:25, Isaiah 47:6, Ezek 22:16, 26, and 28:7. As for διαλύω, Theodotion does use it for חַלַּח in its alternate sense of “pierce/wound” in Isaiah 51:9, although this meaning is not a good fit for the present verse where חַלַּח is clearly being used in the sense of defilement. The data is scant, but it is possible that this note came from Theodotion. In conclusion, the reading could have come from any of the Three, although the evidence is not strong for any one of them.

Num 30:4

HT לַיהוָה
LXX κυρίῳ

οὐ οἱ λ' τῷ κυρίῳ (κ̄ω)

Wit 1: 344

Wit 2: G 82

Notes: NUM normally translates the phrase לַיהוָה using κυρίῳ with no definite article. In two places (18:12 and 28:11) NUM uses the definite article τῷ. Occasionally, Origen decides to add τῷ under the asterisk when NUM omits the article (for more details, see the discussion under the asterisk in 25:4). An *s*-group manuscript (344) reports that for the present verse, Origen added τῷ before κυρίῳ, and if this is the case, it may originally have been under the asterisk.

The present 344 note also attributes to οἱ λ' the rendering τῷ κυρίῳ for לַיהוָה. This makes sense, although in 28:16, 344 has a note indicating that οἱ λ' render לַיהוָה as κυρίῳ without the definite article. Both renderings are possible, but Aquila's tendency would be to render לַיהוָה in a quantitatively exact manner with τῷ κυρίῳ as in the present verse (see Burkitt 12-13). Syh is not listed as a witness, because it uses the same phrase — לַיהוָה (with *lamadh* preposition) — for κυρίῳ (e.g., at 28:6) and for τῷ κυρίῳ (e.g., at 28:11).

Num 30:5

HT (הַחֲרִישׁ לָהּ)
LXX καὶ (παρασιωπήσῃ αὐτῆς)

⟨σ'⟩ εἰ μὲν

Wit 1: F^b

Notes: The conditional sentence that begins in 30:4 with ἐὰν δέ continues into verse 5, where the final condition is expressed as “and (if) he is silent to her” (הַחֲרִישׁ לָהּ). This is rendered literally by NUM as καὶ παρασιωπήσῃ αὐτῆς. An unattributed F^b note substitutes εἰ μὲν for καὶ before παρασιωπήσῃ. Symmachus tends to avoid καὶ for the *waw* conjunction, preferring alternatives such as postpositive δέ, postpositive οὖν, and in one instance, μὲν...δέ (Exod 14:20 — see SITP 220-22). This note is possibly

from Symmachus, although this would be the only known instance where he replaces καί with εἰ μὲν. It may also be a later scholiast's gloss.

HT הַּאֲבִיָּה לְהַשְׁרִיָּה
LXX παρασιωπήσῃ αὐτῆς ὁ πατήρ

ο' οἱ λ' παρασιωπήσῃ αὐτῆ ὁ πατήρ
(πηρ)

Wit 1: 344

Wit 2: O^G 53' 319 Arm Syh

NonGr: Syh כֹּחַ אֵל מִדָּבָר

Notes: HT says that if a father hears his daughter's vow, and "her father is silent to her" (הַּאֲבִיָּה לְהַשְׁרִיָּה) then the vow is binding. The Hebrew has two pronouns in this phrase: the first (with הַּאֲבִיָּה) serves as the indirect object of the verb הַשְׁרִיָּה, and the second (with אֲבִיָּה) is a possessive suffix. NUM renders the Hebrew phrase with only one pronoun as παρασιωπήσῃ αὐτῆς ὁ πατήρ. The role αὐτῆς plays is ambiguous. It could be the indirect object of παρασιωπήσῃ (i.e., "he is silent *at her*"), as παρασιωπάω can take an indirect object in the genitive (e.g., in Ps 38[39]:13) as well as in the dative. It could also be a possessive associated with ὁ πατήρ. In this same chapter, in verses 8, 12, and 15, the dative αὐτῆ is used as the indirect object of παρασιωπήσῃ. Thus, unless the original NUM translator began with αὐτῆς for the indirect object here in verse 5 and then abruptly shifted to αὐτῆ in verses 8 and following, he probably intended αὐτῆς to take the role of a possessive with ὁ πατήρ. Most witnesses, including the *s*-group, match NUM with παρασιωπήσῃ αὐτῆς ὁ πατήρ.

According to the evidence of the *O*-group, the ο' text makes two changes. First, according to a 344 (*s*-group) ο' attribution and as witnessed by the *O*-group (minus G), the ο' text substitutes αὐτῆ for αὐτῆς (for G's confused asterisk tradition, see below). Second, the ο' text adds αὐτῆς under the asterisk after ὁ πατήρ (see below).

A 344 note indicates that οἱ λ' matches the ο' text reading παρασιωπήσῃ αὐτῆ ὁ πατήρ. This reading makes sense for the Three, first because each of the Three uses παρασιωπάω for the Hiphil of שָׁרַח (e.g., in Hab 1:13). Second, they render הַּאֲבִיָּה as αὐτῆ, the more usual NUM rendering for the indirect object of παρασιωπήσῃ. Whether the Three also matched the pronominal suffix on אֲבִיָּה is not known.

HT הַּאֲבִיָּה
LXX (ὁ πατήρ)

Sub * + αὐτῆς

Wit 2: O^G 730 Arm^{le} Syh = MT

Attr: * Syh] > rell

NonGr: Syh ⚭ ⚭ * ⚭

Notes: This section covers the second of two changes the o' text makes to NUM to conform to the Hebrew. HT says that if a father hears his daughter's vow, and "her father is silent to her" (הָאָבִיךָ לֹא שָׁמַע מִפִּי), then the vow is binding. NUM renders the Hebrew phrase as παρασιωπήση αὐτῆς ὁ πατήρ. The o' text first substitutes αὐτῆ for αὐτῆς to match הָאָבִיךָ, and second it adds αὐτῆς after πατήρ under the asterisk to match the Hebrew pronominal suffix (for more details on the translation issues see the o' οἱ λ' entry above).

HT	הָאָבִיךָ לֹא שָׁמַע מִפִּי
LXX	καὶ παρασιωπήση αὐτῆς ὁ πατήρ

{Sub *} καὶ παρασιωπήση *αὐτῆς

Wit 2: G

Notes: As discussed above, the o' text makes two changes to NUM to conform to the Hebrew: (1) it substitutes αὐτῆ for αὐτῆς to match הָאָבִיךָ, and (2) it adds αὐτῆς after πατήρ under the asterisk to match the suffix on הָאָבִיךָ (these are covered above). Manuscript G from the O-group differs from the o' text (as reconstructed above) in two ways. First, it does not reflect the substitution of αὐτῆ, and second, it omits ὁ πατήρ. G matches the o' text in that it has αὐτῆς under the asterisk, although with ὁ πατήρ omitted, G appears to be placing the original αὐτῆς in NUM under the asterisk. Thus, as it stands, the asterisk in G is incorrect. The omission of ὁ πατήρ, however, may possibly be a scribal error, and thus the asterisk for αὐτῆς may be a corrupted witness to the genuine asterisk.

HT	(בְּקוֹם)
LXX	(μενοῦσιν) αὐτῆ

Sub ÷

Wit 2: Syh = MT

Notes: The Hebrew provides the protasis “if her father forbids her (הִתְּאָסֵר),” but NUM has no equivalent for the direct object, and Wevers suggests that this is because the verb ἀνανεύω does not take an accusative of person — it is used either absolutely or with a direct object that is a thing (NGTN 496-97). Origen adds the dative αὐτῆ under the asterisk to approximate הִתְּאָסֵר, as witnessed by the *O*-group (minus 58). Since ἀνανεύω does not normally take its direct object in the dative, Origen’s reason for using the dative is unclear.

HT הִתְּאָסֵר
LXX (ὁρισμούς)

Sub * + αὐτῆς

Wit 2: A O-82-381' b 106^(mg) n 134 y⁻³¹⁸ Cyr I 1060^{Lat} cod 100 Aug Num 57 Co
Syh = MT

Attr: * Syh] > rell

NonGr: ^{Lat}cod 100 Aug Num 57 eius | Syh אַל

Notes: The Hebrew has two possessives in the phrase הִתְּאָסֵר וְהִתְּאָסֵר (“her vows and her obligations”) but NUM omits the second. Origen includes it under the asterisk.

HT הִתְּאָסֵר (הִתְּאָסֵר)
LXX (ἀνένευσεν ὁ πατήρ αὐτῆς)

Sub * + αὐτῆ

Wit 2: O⁻⁵⁸ Syh = MT

Attr: * G Syh] > rell

NonGr: Syh אַל

Notes: This is the same situation as earlier in the verse — NUM has no equivalent for the direct object (feminine pronoun הִתְּאָסֵר; see under the first asterisk for this verse). Origen added αὐτῆ under the asterisk to match הִתְּאָסֵר.

Num 30:7

HT עָלֶיהָ

LXX ἐπ' αὐτῆ

ο' ἐπ' αὐτῆς

Wit 1: 344

Wit 2: G-426 44* 75* 392

α' ἐπ' αὐτῆ

Wit 1: 344

Wit 2: A B V 376-707*-oI b f⁻¹²⁹ 127 509 y⁻³⁹² z 55 319 416 646

σ' καθ' ἑαυτῆς

Wit 1: 344

θ' ἐπ' αὐτήν

Wit 1: 344^{txt}

Wit 2: F 58-oII^{-82 707*} C' d^{-44*} 129 n^{-75* 127} s⁽⁻²⁸⁾ t 71-619 59 424 624 799 =
Compl

Notes: Verse 7 addresses what happens when a woman marries if she still has a binding vow which is “upon her” (עָלֶיהָ). NUM translates עָלֶיהָ as ἐπ' αὐτῆ. The manuscript tradition, however, is split about the case of the personal pronoun. While many have the dative (e.g., A B V), a sizable number have the accusative. The translators also are not uniform. A 344 note says that ο' uses the genitive, α' agrees with NUM and uses the dative, and θ' uses the accusative. Symmachus uses a different preposition and has καθ' ἑαυτῆς.

The difference in meaning among the various cases associated with ἐπί is not great, and may simply be stylistic. For example, in a similar context of a woman's vows being “upon her” in 30:15, NUM translates עָלֶיהָ using the genitive (ἐπ' αὐτῆς) instead of the dative.

The translators likewise render expressions with על variably. For example, all of the Three use the genitive with ἐπί when translating על (e.g., Gen 1:20, Lev 1:12). Aquila and Theodotion use the dative with ἐπί (ἐπ' αὐτῶ) for עָלָיו in Numbers 2:5 and 19:15. In Numbers 4:13, Aquila uses the accusative with ἐπί for עליו (ἐπ' αὐτό) while

Theodotion uses the genitive (ἐπ’ αὐτοῦ). But Aquila and Theodotion use the accusative with ἐπί for יְדֵי-לְעֵל (ἐπὶ χεῖρα αὐτοῦ) in Numbers 2:17. Thus the above attributions are reasonable for Aquila and Theodotion.

The note attributed to Symmachus renders יְדֵי-לְעֵל as καθ’ ἑαυτῆς, literally “according as herself.” Thus, it renders לְעֵל more in its sense of “according to” than “upon.” Since καθά normally is used adverbially, the related verb seems to be ὠρίσατο (in the middle voice) later in the verse. This is confirmed because Symmachus uses καθ’ ἑαυτῆς a second time at the end of the verse (see below), and there it is clearly associated with ὠρίσατο. Thus, in the first instance of καθ’ ἑαυτῆς (covered here), the sense is that the woman’s vows are on her according as she herself has bound herself with her lips. This is a good contextual rendering and makes sense for Symmachus.

HT (על-נפש) אֲשֶׁר אֶסְרָה
LXX οὖς ὠρίσατο (κατὰ τῆς ψυχῆς αὐτῆς)

ο’ οὖς ὠρίσατο

Wit 1: 344

Wit 2: B V O⁻⁵⁸-82 129 x⁽⁻⁵²⁷⁾ 392 407 319

α’ θ’ ὅσα ὠρίσατο

Wit 1: 344^{txt}

Wit 2: A F 58-oI⁻⁸² C^o b d f⁻¹²⁹ n s⁽⁻²⁸⁾ t y⁻³⁹² z^{-126 407} 55 59 416 424 624 646 799

σ’ ὃ ἔδησεν καθ’ ἑαυτῆς

Wit 1: 344

Notes: For אֲשֶׁר אֶסְרָה, NUM has οὖς ὠρίσατο. This raises the problem of finding the antecedent for the relative pronoun οὖς in NUM, an accusative masculine plural, which occurs in the phrase κατὰ τὴν διαστολὴν τῶν χειλέων αὐτῆς, οὖς ὠρίσατο. In the immediate context, it seems to be referring to τὴν διαστολὴν (feminine singular) or possibly to τῶν χειλέων (neuter plural). The phrase οὖς ὠρίσατο is also used in verses 5 and 6 with reference to τοὺς ὀρισμούς, and in verse 8 with reference to οἱ ὀρισμοί, both of which are masculine plural. The οὖς in the present verse may be a copying error influenced by the earlier phrases. Wevers believes that the original Greek of NUM had ὅσα, a neuter plural relative adjective, and thus suggests a revision to his

ἐὰν δὲ ἀνανεύων ἀνανεύσῃ ὁ ἀνὴρ αὐτῆς, ἣ ἂν ἡμέρα ἀκούσῃ, πᾶσαι αἱ εὐχαὶ αὐτῆς καὶ οἱ ὀρισμοὶ αὐτῆς, οὓς ὠρίσατο κατὰ τῆς ψυχῆς αὐτῆς, οὐ μενοῦσιν, ὅτι ὁ ἀνὴρ ἀνένευσεν ἀπ’ αὐτῆς, καὶ κύριος καθαριεῖ αὐτήν.

A useful way to highlight Origen’s activity is to display what manuscript G looks like with all the Aristarchian signs in place. Additional indicators have also been added for clarity. First, the section that involves a transposition is marked with tilde (~) signs at the ends and a slash (/) between the transposed phrases. Second, the text Origen added without the asterisk is marked with a bracketed asterisk ((*)) and a bracketed metobelus ((\sphericalangle)). Following is a representation of G:

ἐὰν δὲ ÷ἀνανεύων ἀνανεύσῃ \sphericalangle ~ἣ ἂν ἡμέρα ἀκούσῃ / ὁ ἀνὴρ αὐτῆς~ ((*))ἀνανεύσῃ αὐτῆ(\sphericalangle) ÷πᾶσαι αἱ εὐχαὶ αὐτῆς καὶ οἱ ὀρισμοὶ αὐτῆς \sphericalangle *καὶ διασκεδάσῃ τὴν εὐχὴν αὐτῆς τὴν ἐπ’ αὐτῆς ἢ τὴν διαστολήν τῶν χειλέων αὐτῆς \sphericalangle ὅσα ὠρίσατο κατὰ τῆς ψυχῆς αὐτῆς, ÷οὐ μενοῦσιν, ὅτι ἀνὴρ ἀνένευσεν ἐπ’ αὐτῆς \sphericalangle καὶ κύριος καθαριεῖ αὐτήν.

First, Origen removes (under the obelus) ἀνανεύων ἀνανεύσῃ. Second he transposes the order of ὁ ἀνὴρ αὐτῆς / ἣ ἂν ἡμέρα ἀκούσῃ. Third, he adds ἀνανεύσῃ αὐτῆ (with no asterisk) to make up for removing ἀνανεύσῃ earlier and to account for the feminine singular direct object in the Hebrew. Fourth, he obelizes the phrase πᾶσαι αἱ εὐχαὶ αὐτῆς καὶ οἱ ὀρισμοὶ αὐτῆς, in order to replace it with another phrase under the asterisk. Fifth, Origen adds a lengthy phrase under the asterisk — καὶ διασκεδάσῃ τὴν εὐχὴν αὐτῆς τὴν ἐπ’ αὐτῆς ἢ τὴν διαστολήν τῶν χειλέων αὐτῆς — to replace: (1) the previously obelized πᾶσαι αἱ εὐχαὶ αὐτῆς καὶ οἱ ὀρισμοὶ αὐτῆς and (2) the later obelized οὐ μενοῦσιν. Sixth, Origen replaces οὓς with ὅσα using no Aristarchian sign. Seventh, Origen obelizes οὐ μενοῦσιν, ὅτι ὁ ἀνὴρ ἀνένευσεν ἀπ’ αὐτῆς. The beginning of this phrase, οὐ μενοῦσιν, is replaced by the previous asterisk and discussed above. The latter part of the phrase — ὅτι ὁ ἀνὴρ ἀνένευσεν ἀπ’ αὐτῆς — is explanatory and does not appear in HT. The final form of the o’ text (with obelized phrases removed) matches the Hebrew well. It is shown below with the words that remain from the original LXX shaded. The Hebrew text follows for comparison.

ἐὰν δὲ ἣ ἂν ἡμέρα ἀκούσῃ, ὁ ἀνὴρ αὐτῆς ἀνανεύσῃ αὐτῆ καὶ διασκεδάσῃ τὴν εὐχὴν αὐτῆς τὴν ἐπ’ αὐτῆς ἢ τὴν διαστολήν τῶν χειλέων αὐτῆς ὅσα ὠρίσατο κατὰ τῆς ψυχῆς αὐτῆς, καὶ κύριος καθαριεῖ αὐτήν.

וְאִם בְּיוֹם שָׁמַעַ אִשָּׁה יִנְיָא אוֹתָהּ וְהִפְרֶת אֶת־נְדָרֶיהָ אֲשֶׁר עָלְיָהּ וְאֵת מִבְטָא שְׂפָתֶיהָ
אֲשֶׁר אֶקְרָא עַל־נַפְשָׁהּ וַיְהִיָּה יְסֹלַח־לָהּ:

HT
LXX

בְּיוֹם שָׁמַעַ אִשָּׁה
ὁ ἀνὴρ αὐτῆς, ἣ ἂν ἡμέρα ἀκούσῃ

non tr ἢ ἂν ἡμέρα ἀκούσῃ ὁ ἀνὴρ
αὐτῆς

Wit 2: O^{-58} Syh = MT

NonGr: Syh אִם יָשָׁע הַיּוֹם יִשְׁמַע הַיּוֹם אִם יִשְׁמַע

Notes: HT reads, “And if, in the day her husband hears, he forbids her...” and NUM has modified and rearranged it to say, “And if her husband surely forbids, in the day he hears...” Origen has transposed the phrases ὁ ἀνὴρ αὐτῆς and ἢ ἂν ἡμέρα ἀκούσῃ to match the Hebrew order. This is the second of seven Origenic changes for this verse.

HT בְּיוֹם אִם יִשְׁמַע אִם יִשְׁמַע (בְּיוֹם אִם יִשְׁמַע)
LXX (ὁ ἀνὴρ αὐτῆς, ἢ ἂν ἡμέρα ἀκούσῃ)

⟨Sub ※⟩ + ἀνανεύσῃ αὐτῆ

Wit 2: ↓V O^{-58} Arab = MT

Attr: ※] > omnes

Var: ἀνανεύσῃ αὐτῆ] ἀνανεύσῃ ὁ ἀνὴρ αὐτῆς V

Notes: Origen places the phrase ἀνανεύων ἀνανεύσῃ under the obelus (covered above), and now he matches the Hebrew בְּיוֹם אִם יִשְׁמַע אִם יִשְׁמַע more exactly by inserting the phrase ἀνανεύσῃ αὐτῆ. G has no asterisk to mark this addition, although it may originally have been under the asterisk. Note that Syh is lacking this added text. Manuscript V reflects this Origenic addition, although it does not transpose the previous phrase. V also picks up a large portion of an asterisk later in the verse (see below). This is the third of seven Origenic changes for this verse.

HT —
LXX πᾶσαι αἱ εὐχαι αὐτῆς καὶ οἱ ὀρισμοὶ αὐτῆς

Sub ÷

Wit 2: G Syh

>

Wit 2: 58-426 Arab = MT

NonGr: Syh ⲓⲛⲁⲓ ⲛⲁⲩⲟⲩⲁⲓ ⲛⲁⲩⲟⲩⲁⲓ ⲛⲁⲩⲟⲩⲁⲓ

Notes: Origen obelizes the phrase πᾶσαι αἱ εὐχαὶ αὐτῆς καὶ οἱ ὀρισμοὶ αὐτῆς in order to replace it with another phrase under the asterisk (see below). Syh has misplaced the obelus to the middle of the originally obelized phrase, although G has it placed correctly at the beginning. This obelus is the fourth of seven Origenic changes for this verse.

HT
LXX

וְהִפְרֹתֶינָהּ אֶת־נְדָרֶיהָ אֲשֶׁר עָלֶיהָ וְאֵת מִבְטָא שְׂפֹתֶיהָ
(οἱ ὀρισμοὶ αὐτῆς)

Sub ※ + καὶ διασκεδάση τὴν εὐχὴν
αὐτῆς τῆν ἐπ’ αὐτῆς ἢ τὴν
διαστολὴν τῶν χειλέων αὐτῆς

Wit 2: ↓V ↓O ↓767 ↓Arab ↓Syh

Attr: ※ G] > rell

Var: διασκεδάση] -σει 58 767 | αὐτῆς 2°] αὐτήν V | ἢ] καὶ 58; > V | τῆν ἐπ’ αὐτῆς] post αὐτῆς ult tr Syh

NonGr: Syh ⲓⲛⲁⲓ ⲛⲁⲩⲟⲩⲁⲓ ⲛⲁⲩⲟⲩⲁⲓ ⲛⲁⲩⲟⲩⲁⲓ ⲛⲁⲩⲟⲩⲁⲓ ⲛⲁⲩⲟⲩⲁⲓ

Notes: The Hebrew says that a woman’s husband can “nullify” (הִפְרֹתֶינָהּ — Hiphil of פָּרַר) the vows and obligations of his wife. NUM expresses this by saying that her vows and obligations “will not remain,” thus making indirect the role of the husband. After removing (through the obelus) the NUM phrase πᾶσαι αἱ εὐχαὶ αὐτῆς καὶ οἱ ὀρισμοὶ αὐτῆς (covered above) and the phrase οὐ μενοῦσιν (through a separate obelus covered below), Origen proceeds to replace these phrases with a much closer match for the Hebrew, adding the new text under the asterisk. This asterisk is the fifth of seven Origenic changes for this verse.

All of the *O*-group manuscripts reflect some version of this added text, although 376 retains the obelized phrase that this asterisk replaces. V and 767 reflect the hexaplaric asterisk in its entirety, with minor variations, but like 376 they both also retain the earlier

obelized phrase. Wevers speculates that Origen borrowed the asterisked text from Theodotion (NGTN 499).

Syh transposes the phrase τὴν ἐπ' αὐτῆς after the final αὐτῆς in the asterisked section. The meaning is not altered significantly, although Syh has departed from the ο' text order in this instance.

HT ΠΡΟΣ ΤΗΝ
LXX οὐς (ὠρίσατο)

⟨ο'⟩ ὅσα

Wit 2: O⁽⁻³⁷⁶⁾

Notes: In 30:7, NUM has the phrase τὴν διαστολὴν τῶν χειλέων αὐτῆς οὐς ὠρίσατο. The relative pronoun οὐς in NUM and the ο' text is awkward, and Aquila and Theodotion have ὅσα instead (see under 30:7). In the present verse, Origen adds a long selection under the asterisk that ends with a phrase that matches part of verse 7: τὴν διαστολὴν τῶν χειλέων αὐτῆς. This would be followed in NUM by the relative pronoun οὐς, but Origen modifies it to ὅσα. Since the asterisked text was possibly borrowed from Theodotion, Origen may have borrowed ὅσα from him as well. This is the sixth of seven Origenic changes for this verse.

Manuscript 376, from the O-group, has omitted the entire phrase ὅσα (οὐς) ὠρίσατο κατὰ τῆς ψυχῆς αὐτῆς due to parablepsis on successive occurrences of αὐτῆς and so it is not a witness either way to this change.

HT —
LXX οὐ μενοῦσιν, ὅτι ἀνὴρ ἀνένευσεν ἀπ' αὐτῆς

Sub ÷

Wit 2: ↓G Syh

>

Wit 2: 58-426 = MT

Var: ἀπ'] ἐπ' G

NonGr: Syh 

Notes: Origen has obelized the entire phrase οὐ μενοῦσιν, ὅτι ἀνήρ ἀνένευσεν ἀπ’ αὐτῆς. The first part of the obelized phrase — οὐ μενοῦσιν — is part of an indirect statement that the woman’s vows and obligations “will not remain.” Another asterisk, covered above, follows the Hebrew in saying this more directly and replaces οὐ μενοῦσιν. The rest of the obelized phrase — ὅτι ἀνήρ ἀνένευσεν ἀπ’ αὐτῆς — is explanatory and is not reflected in the underlying Hebrew. This is the last of seven Origenic changes for this verse.

Many manuscripts have replaced ἀπ’ αὐτῆς in NUM with ἐπ’ αὐτῆς including G, which has ἐπ’ αὐτῆς as part of its obelized text.

Num 30:10

HT (אָשָׁר) כָּל
LXX (ὅσα ἄν)

Sub ※ pr πάντα

Wit 2: O Syh

Attr: ※ G Syh] > rell

NonGr: Syh חַסְמָה

Notes: NUM omits an equivalent to the Hebrew כָּל and Origen adds the equivalent πάντα under the asterisk.

Num 30:11

HT אָשָׁר אֶתְּרָה אֶתְּרָה
LXX ἢ ὁ ὀρισμός

Sub ※ ἢ ※ ὄν ὠρίσατο ὀρισμόν↙

Wit 2: lemma ↓O | ἢν ὠρίσατο ἢ ὁ ὀρισμός 15

Attr: ※ G] > rell

Var: ὠρίσατο] ὀρίσατο 376

Notes: Verse 11 is the protasis to the first of several conditional statements that summarize the laws about women’s vows. HT uses two finite verbs (תְּרָה and אֶתְּרָה), the second of which is in a cognate pair: אָשָׁר אֶתְּרָה (“bind a binding [obligation]”).

The verse reads: “If (in) the house of her husband she vows or binds a binding obligation on her soul with an oath...” NUM treats the feminine singular verbs as if they are nouns with feminine singular pronominal suffixes (these noun/suffix forms appear in verses 5 and 8), and thus to make sense, the verse must be taken as a nominal sentence: “If her vow (is) in her husband’s house, or the oath on her soul (is) with an oath...” By taking **הַסְּרָה** as a noun, the NUM translator was left with the issue of the cognate direct object — **אֶסֶר** — that follows **הַסְּרָה**, and he solved the problem by simply ignoring the word.

Origen does not address the NUM rendering of the first verb (**הַסְּרָה**) as a noun. But he has attempted to accommodate the o’ text to the verb/noun pair (**אֶסֶר הַסְּרָה**) probably because the noun **אֶסֶר** is omitted by NUM. He modifies \acute{o} \acute{o} ρισμός to read \acute{o} ν \acute{o} ρίσατο \acute{o} ρισμόν, thus (1) adding the relative pronoun \acute{o} ν, (2) using the verb \acute{o} ρίσατο, and thus treating **הַסְּרָה** as a verb; and (3) using \acute{o} ρισμόν to account for the direct object **אֶסֶר** which NUM overlooked. The entire phrase \acute{o} ν \acute{o} ρίσατο \acute{o} ρισμόν is placed under the asterisk (the G asterisk also includes the preceding $\acute{\eta}$, which is probably incorrect). This Origenic modification is witnessed by the entire O-group, and manuscript 15, from the oI-group, has been partially affected.

Origen’s added phrase \acute{o} ν \acute{o} ρίσατο \acute{o} ρισμόν has an accusative relative particle (\acute{o} ν) which has no equivalent **אֲשֶׁר** in the Hebrew and which seems unnecessary. The Hebrew is literally, “she binds a binding” but the Origenic reading is, “a binding which she binds.” It may be that Origen was attempting to accommodate his reading to the existing nominal sentence structure in NUM: “But if her vow (is) in her husband’s house, or *the binding which she binds* upon her soul (is) with an oath.” It is also possible that even though **אֲשֶׁר** does not precede **הַסְּרָה** in the present verse, Origen is conscious of the many times in HT of this passage where **אֲשֶׁר** does precede **הַסְּרָה** and where NUM accounts for the antecedent(s) using the accusative relative pronoun \acute{o} υς (verses 5, 6, 7, 8, 9, 12). In any case, this asterisk is well-attested and probably reflects the o’ text.

Num 30:12

HT	(אֶסֶר)
LXX	(οἱ ὀρισμοὶ) αὐτῆς

Sub ÷

Wit 2: G

>

Wit 2: A F 15'-58-618*(c pr m)-707 C'' 125 53'-56 s⁻⁽²⁸⁾ (85^{txt}) y⁻³⁹² z⁻⁴⁰⁷ 55 59
416 624 646 ^{Lat}Aug Num 59. 2^{te} = MT Tar^O

Notes: NUM adds a feminine possessive after οἱ ὀρισμοί which is not in the underlying Hebrew, and Origen places it under the obelus. This omission is reflected in many other manuscripts.

HT (יְקַוֶּה)
LXX (στήσονται) κατ' αὐτῆς

Sub ÷

Wit 2: G Syh = MT

NonGr: Syh ܡܠܚ

Notes: NUM states that the woman's oaths shall stand "against her" (κατ' αὐτῆς), and this is not reflected in the underlying Hebrew. Origen placed κατ' αὐτῆς under the obelus.

Num 30:13

HT אִם־יִפְרֹץ־אִישׁ־אֶת־אִשׁוֹ
LXX ἐὰν δὲ περιελῶν περιέλη ὁ ἀνὴρ αὐτῆς

α' καὶ ἐὰν ἀκυρῶν ἀκυρώση
αὐτὰς ἀνὴρ αὐτῆς

Wit 1: ↓85'-↓321'-344

Wit 2: ὁ] > 624

Var: καί] > 85'-321

σ' ἐὰν δὲ διαλύσει διαλύση αὐτὰς
ὁ ἀνὴρ αὐτῆς

Wit 1: 344

θ' καὶ ἐὰν διασκεδάζων διασκεδάση αὐτὰ ὁ ἀνὴρ αὐτῆς

Wit 1: 344

Notes: HT for verse 13 begins with **וְאִם־הִפְּרָ יִפְּרֶה** (“if he indeed annuls”). It uses a cognate pair consisting of an infinite absolute and an imperfect in the Hiphil of the root **פּרר**. NUM renders these verbs using the cognate pair *περιελών περιέλη*. The Greek refers to removing or stripping off something, and figuratively it can mean to cancel an account or agreement.

A 344 note attributed to α' uses the cognate pair *ἀκυρῶν ἀκυρώση* for **וְהִפְּרָ יִפְּרֶה**. Aquila uses *ἀκυρόω* to render the Hiphil of **פּרר** (or the related **פּוּר**) in Deuteronomy 31:20, Job 5:12a, and Isaiah 24:5. For clause-initial *waw* in HT, the α' note substitutes an opening *καί* for postpositive *δέ* in NUM, and this is a characteristic of Aquila. The note also renders **אֲתָא**, which NUM omits, using the feminine plural *αὐτάς*, perhaps referring back to *αἱ εὐχαί*. Unlike the two readings attributed to σ' and θ', this reading does not include a definite article before *ἀνὴρ αὐτῆς* and this matches HT which has no definite article. Aquila tends to follow the Hebrew in including or omitting the definite article (see REI-Pro 25-26; for another example, see HEXNUM1 under the Aquila reading at 1:19). In general, Aquila prefers a quantitative correspondence between Hebrew and Greek words (see Burkitt 12-13). In conclusion, the translation style fits Aquila. Note that the index for this reading is at verse 9 in 85' and 321'. Manuscript 624 is listed as a witness to the lack of the article in the phrase *ἀνὴρ αὐτῆς*; this differentiates Aquila from NUM and the other translators. For 624, however, this may be an inner-Greek correction and independent of the influence of Aquila.

The note attributed to Symmachus uses the cognate pair *διαλύσει διαλύση* for **וְהִפְּרָ יִפְּרֶה**. Symmachus uses *διαλύω* for the Hiphil of **פּרר** a few verses later in Numbers 30:16, as well as in Job 5:12 and Jeremiah 11:10. The use of the postpositive *δέ* matches Symmachus, who frequently (although not universally) avoids *καί* for clause-initial *waw* (SITP 220-22). Like Aquila, Symmachus here renders **אֲתָא** using *αὐτάς*, and accounting for this Hebrew word would be reasonable for him. Thus, this attribution is suitable for Symmachus.

The third note, attributed to Theodotion, uses the cognate pair *διασκεδάζων διασκεδάση* to render **וְהִפְּרָ יִפְּרֶה**. Theodotion uses *διασκεδάζω* (or *διασκεδαννυμι*) for the Hiphil of **פּרר** in Deuteronomy 31:20 and Job 5:12. He follows the Hebrew initial *καί* conjunction of Aquila rather than the postpositive *δέ* of Symmachus and NUM, but this is not unusual for him. He renders the direct object **אֲתָא** using the neuter *αὐτά* rather than the feminine *αὐτάς* of Aquila and Symmachus, perhaps referring not just to *αἱ εὐχαί* but to the obligations of the woman in general. Overall, the style of translation is consistent with Theodotion. In addition, for the asterisk covered below, Origen echoes

Theodotion and uses αὐτά for אֲתָּא. Since Origen often follows Theodotion, this lends support to the Theodotonic source of this reading.

HT הַפֶּר יִפֶּר
LXX περιελὼν περιέλη

ο' περιαιρῶν περιέλη

Wit 1: ↓130-↓321'-344

Wit 2: F 963 29-72-426-707*(vid)-oI^{15c} ↓56' ↓127 509 121 z^{-126 407} 59 416 646

Attr: ο'] > 130-321'

Var: περιαιρῶν] περιερῶν 246 127

Notes: The *s*-group agrees with NUM in having περιελὼν περιέλη, and 344 (supported by three other *s*-group manuscripts) notes that the ο' text uses the present participle of περιαιρέω rather than the aorist participle in NUM. The ο' reading is supported by manuscript 426 from the *O*-group, and many manuscripts, including F and 963, reflect this change. It is possible that Origen incorporated a reading that was available to him in one of his exemplars. The difference in meaning is not significant.

HT אֲתָּא (הַפֶּר יִפֶּר)
LXX (περιελὼν περιέλη)

Sub ※ αὐτά

Wit 2: G-426-oI Syh = Ald

Attr: ※ G] > rell

NonGr: Syh ܐܘܬܐ

Notes: NUM has no equivalent for אֲתָּא, the direct object of יִפֶּר, and Origen adds αὐτά (matching Theodotion) under the asterisk.

HT (לֹא יִקְוּם)
LXX (οὐ μενεῖ) αὐτῆ

Sub ÷

Wit 2: G

>

Wit 2: ^{Lat}cod 100 (sed hab Aug *Loc in hept* IV 99 Num LIX 2) = MT

Notes: NUM inserts the *ad sensum* gloss αὐτῆ after οὐ μενεῖ (“it shall not remain *with her*”) that has no equivalent in the Hebrew, and Origen places it under the obelus. G has placed the obelus around the entire phrase οὐ μενεῖ αὐτῆ which is clearly incorrect, since οὐ μενεῖ matches אֵלֶּיִךָ קָוִים exactly.

HT	ם(הַפֶּר)
LXX	(περιεῖλεν)

Sub ※ αὐτά

Wit 2: G-426-*oI* Syh = Ald

Attr: ※ G Syh] > rell

NonGr: Syh ✓ אַתָּם

Notes: HT includes a plural pronominal suffix as a direct object to הַפֶּר and NUM has no equivalent. Origen adds the neuter plural αὐτά under the asterisk, similar to the other asterisk for this verse (covered above). Syh has a metobelus after the word, but no asterisk before, so the original asterisk was probably lost.

Num 30:14

HT	שְׁבַעַת אֶסֶר
LXX	ὄρκος δεσμοῦ

{Sub ※} ὄρκος δεσμοῦ

Wit 2: Syh

NonGr: Syh ✓ אֶסֶר שְׁבַעַת אֶסֶר ※ אֶסֶר שְׁבַעַת אֶסֶר ※

Notes: Syh has marked the equivalent of ὄρκος δεσμοῦ with the asterisk, but this is not original to the *o'* text, because the Hebrew and Greek match exactly at this

point, and no textual evidence indicates that any of the Greek manuscripts are missing the text. As sometimes happens, Syh^T has an extra asterisk placed between the initial asterisk and the metobelus.

HT נִּבְרָא (יְקַיְמֵ)
LXX (στήσει) αὐτῆ

⟨ο'⟩ αὐτήν

Wit 2: F 72-376 C⁻⁽⁴¹⁷⁾ 19 d⁻¹⁰⁶ 53'-129 30'-130^c-343 134*-370* x^{-509 (527)} 318
 126-407 624 (sed hab Compl) = MT

Notes: The Hebrew נִּבְרָא with pronominal suffix means “he will confirm it.” NUM follows στήσει with the dative αὐτῆ, which gives the sense, “he will confirm (it) for her,” with the direct object implied. Many manuscripts, including 376 from the O-group, change αὐτῆ to the accusative αὐτήν, perhaps referring back to the feminine εὐχή. This corresponds to the Hebrew pronominal suffix. This change may represent Origen’s work, although it may also have been an earlier inner-Greek correction that was available to Origen in an exemplar.

Num 30:15

HT אִשָּׁהּ (יְקַיְמֵ לָהּ)
LXX (παρασιωπήσῃ αὐτῆ)

Sub ※ + ὁ ἀνὴρ αὐτῆς

Wit 2: O⁽⁻⁵⁸⁾-15 d t Bo Syh = MT

Attr: ※ G] > rell

NonGr: Syh אִשָּׁהּ לָהּ

Notes: HT gives the explicit subject אִשָּׁהּ (“her husband”) for the first clause, but NUM has no equivalent, assuming it from context. Origen adds the equivalent ὁ ἀνὴρ αὐτῆς under the asterisk.

HT (הַקָּרִים)
LXX (στήσει) αὐτῆ

Sub ÷

Wit 2: G^c

>

Wit 2: 72 246^{Lat}cod 100 = MT

Attr: ÷] * G*

Notes: Mirroring the phrase in verse 14, NUM says that the husband στήσει αὐτῆν (“confirms to her”) his wife’s vows and obligations. HT does not have the equivalent of αὐτῆν, and Origen places it under the obelus.

HT	כֹּל- (אֲסֻרֵיהֶן)
LXX	(τοὺς ὀρισμούς)

Sub * pr πάντας

Wit 2: O⁽⁻⁵⁸⁾-15 Bo Syh = MT

Attr: * G] > rell

NonGr: Syh חלם

Notes: In HT, two equivalent items appear in a list, each preceded by כֹּל — נְדָרֵיהֶן and אֲסֻרֵיהֶן. In its rendering, NUM uses πάντας before τὰς εὐχάς but not before τοὺς ὀρισμούς, thus using πάντας distributively across the two lexemes. Origen adds the equivalent of the second כֹּל under the asterisk.

HT	אֲסֻרֵיהֶן
LXX	(ὀρισμούς)

<Sub * > + αὐτῆς

Wit 2: A 426 d 127-458 730 t Arm^{ap} Sa = MT

Attr: *] > omnes

Notes: NUM adds αὐτῆς after εὐχάς to match the pronominal suffix on נְדָרֵיהֶן, but it does not match the pronominal suffix on אֲסֻרֵיהֶן. A number of manuscripts, including the uncial A and 426 from the O-group add αὐτῆς after ὀρισμούς, and this

change possibly represents Origen's work. If the addition reflects the o' text, then it may originally have been under the asterisk.

Num 30:16

HT ׀ִאֲרֵי־יִפְרֹאֲרֵי־אֵת
LXX ἐὰν δὲ περιελὼν περιέλη αὐτῆς

α' καὶ ἐὰν ἀκυρῶν ἀκυρώση
αὐτὰς ἀνήρ αὐτῆς

Wit 1: ↓321'-344-346

Attr: α'] nom absc 321

Var: καί] > 321' | αὐτὰς ἀνήρ αὐτῆς] > 321'

σ' ἐὰν δὲ διαλύσει διαλύση αὐτὰς
ὁ ἀνήρ αὐτῆς

Wit 1: 344

Wit 2: ὁ ἀνήρ αὐτῆς F^a 29-58-376-οI 106 t 59 416 ^{Lat}Aug Num 59.2^{ap} Arm =
Ald Sixt

NonGr: ^{Lat}Aug Num 59.2^{ap} uir

θ' καὶ ἐὰν διασκεδάζων
διασκεδάση αὐτὰ ὁ ἀνήρ αὐτῆς

Wit 1: 344

Wit 2: ὁ ἀνήρ αὐτῆς F^a 29-58-376-οI 106 t 59 416 ^{Lat}Aug Num 59.2^{ap} Arm =
Ald Sixt

NonGr: ^{Lat}Aug Num 59.2^{ap} uir

Notes: Verse 16 of HT begins very much like verse 13, except that while verse 13 includes אִשָּׁה, verse 16 omits it since it is understood in context (for a discussion of the full readings, see under verse 13). NUM follows HT in both verses regarding אִשָּׁה: it includes the equivalent ὁ ἀνήρ αὐτῆς in verse 13 and omits it in verse 16. For verse 13, notes attributed to the Three render the Hebrew using (ὁ) ἀνήρ αὐτῆς. In the present verse, all of the Three retain (ὁ) ἀνήρ αὐτῆς and this has influenced a number of manuscripts. Except for the added (ὁ) ἀνήρ αὐτῆς, the attributions make sense for their respective translators, as they did in verse 13. Aquila is unlikely to have added ἀνήρ αὐτῆς with no Hebrew support, and this suggests the possibility that he had a different parent text which contained אִשָּׁה. The other two translators may also have had a different parent text, or may have been influenced by verse 13. A number of manuscripts reflect the addition of ὁ ἀνήρ αὐτῆς. Note that the indexes for the Aquila reading are found at verse 6 in manuscripts 321 and 346.

HT	הָפַר הָפַר
LXX	περιελῶν περιέλη

ο' περιαιρῶν περιέλη

Wit 1: ↓130-↓321'-344

Wit 2: A F 963 29-426-*oI*^{-15s} 56' 127 121 *z*^{-126 407} 416 624 646 (sed hab Compl)

Attr: ο'] > 130-321'

Notes: This note is identical to the one found for ο' in verse 13 and applies to the identical text in NUM. An ο' note substitutes the present participle for the aorist in NUM, with little difference in meaning. The list of witnesses that agree with the present reading is mostly the same as for verse 13. The reading is probably correct (see the discussion under verse 13).

Num 30:17

HT	י(בת)
LXX	(θυγατρός)

Sub ※ + αὐτοῦ

Wit 2: O⁻⁵⁸-15-72 54-75 Arm Bo^A Syh = MT

Attr: ※ G] > rell

NonGr: Syh ܫܠܘܐ

Notes: HT has four pronominal suffixes in verse 17, and NUM renders the first (γυναικὸς αὐτοῦ for אִשְׁתּוֹ) but it omits the following three. Of these latter three, Origen added at least the first two under the asterisk, and probably the third as well. The first asterisk is for the suffix on בְּתוֹ — Origen adds the equivalent αὐτοῦ. Syh has the added text but does not have the asterisk.

HT	הַ(נְעָרֵי)
LXX	(νεότητι)

Sub * + αὐτῆς

Wit 2: O-82 Co Syh = MT

Attr: * G] > rell

NonGr: Syh ܫܠܘܐ

Notes: As discussed above, NUM has no equivalents for the final three suffixes in verse 17 in HT. The second suffix is on הַנְעָרֵי and Origen adds the equivalent αὐτῆς under the asterisk. Syh has the added text but does not have the asterisk.

HT	הַ(אֲבִי)
LXX	(πατρός)

<Sub * > + αὐτῆς

Wit 2: 426 b 44-107' n⁻⁷⁵ t⁻¹³⁴ Arm Co Syh = MT

Attr: *] > omnes

NonGr: Syh ܫܠܘܐ

Notes: As noted above, NUM has no equivalents for the final three suffixes in verse 17 in HT. The third suffix is on אֲבִי. Several manuscripts, including 426 from the O-group and Syh (and the n-group which sometimes includes hexaplaric readings), add the equivalent αὐτῆς. This is possibly Origen's work and may have been under the asterisk.

Numbers 31

Num 31:3

HT לְצַבָּא יִהְיוּ עַל־מִדְיָן
LXX (παρατάξασθαι) ἔναντι κυρίου ἐπὶ Μαδιάν

α' θ' ἵνα δύνωνται καὶ ἔσονται
(ἔσωνται cod) ἐπὶ Μαδιάμ

Wit I: 108

α' θ' καὶ ἔσονται ἐπὶ Μαδιάν

Wit I: ↓130-↓321' Syh

Attr: α' θ'] > 130-321'

Var: καί] > 130-321' | Μαδιάν] Μαδιάμ 130-321'

NonGr: Syh חַל מִדְיָן אֲרַמְּסֵם

σ' ἵνα δύνωνται ἐπὶ Μαδιάν

Wit I: ↓130-↓321' Syh

Attr: σ'] > 130

Var: δύνωνται] -νονται 130 | Μαδιάν] Μαδιάμ 130-321'

NonGr: Syh חַל מִדְיָן אֲרַמְּסֵם

Notes: In HT, Moses directs the people to equip themselves (“for service, that they may be against Midian” (לְצַבָּא יִהְיוּ עַל־מִדְיָן)). First, the NUM translator read the consonantal text לְצַבָּא as an infinitive construct of the verb צַבָּא, as opposed to the Masoretes who pointed it as a preposition and noun. Thus NUM translates with παρατάξασθαι. NUM treats לְצַבָּא as an infinitive also in 31:4, but in verses 6 and 27, it treats it as a noun. Second, the NUM translator seems to have misread יִהְיוּ (from יָהָה) as יָהָה and then inserted ἔναντι (probably to make sense out of the text) giving ἔναντι κυρίου. The confusion is understandable if לְצַבָּא is taken as a verb — this makes יִהְיוּ

somewhat redundant (see NGTN 505 for a discussion of the translation issues). Thus, NUM reads “to draw up for battle before the Lord against Midian.”

In a note in *b*-group manuscript 108, α' and θ' also treat לַצְבָּא as an infinitive, taking the *lamedh* to indicate purpose, and they render it with ἵνα followed by the subjunctive δύνωνται. The meaning is something like, “in order to be capable/sufficient.” They then translate וַיִּהְיוּ accurately as καὶ ἔσονται and finally match ἐπὶ Μαδιάμ from NUM. The complete α' θ' reading is: ἵνα δύνωνται καὶ ἔσονται ἐπὶ Μαδιάμ. Notes from the *s*-group and Syh echo 108 by attributing the second part of the phrase (καὶ ἔσονται ἐπὶ Μαδιάμ) to α' and θ'. Aquila translates *lamedh* plus infinitive as a ἵνα clause in Ezekiel 17:6, and the literalness of the rest of the rendering fits him. The literal rendering also fits Theodotion.

A related note attributed to Symmachus is found in three *s*-group manuscripts and Syh. It uses the same introductory ἵνα clause as Aquila and Symmachus, but avoids the potential redundancy of וַיִּהְיוּ by not rendering it. Thus, Symmachus simplifies the passage to convey the overall meaning, translating as ἵνα δύνωνται ἐπὶ Μαδιάμ (“in order to be capable [equipped] against Midian”). This fits Symmachus' tendency to express the Hebrew accurately but without aiming for pedantic literalness.

HT	(נְקִמַת־יְהוָה)
LXX	(ἐκδίκησιν) παρὰ (τοῦ κυρίου)

Sub ÷

Wit 2: G

>

Wit 2: 52 127 Cyr I 324 = MT

Notes: The NUM translator apparently read the construct phrase נְקִמַת־יְהוָה (“vengeance of the Lord”) as a type of subjective genitive (NGTN 505). Thus NUM renders the phrase as ἐκδίκησιν παρὰ τοῦ κυρίου, signifying vengeance “from” the Lord. Although παρὰ does capture the sense of the Hebrew well, Origen placed it under the obelus since technically it is not matched by a word in the Hebrew.

Num 31:6

HT	—
LXX	χιλίους ἐκ φυλῆς 2 ^ο

Sub ÷

Wit 2: G

>

Wit 2: C⁽⁻¹⁶⁾-414'-417 730 68'-120' 319 624 Arm Bo = MT

Notes: For some reason, NUM repeats the phrase χιλίους ἐκ φυλῆς twice in succession even though HT has **לְמִטָּה אֶלְהֵךָ** only once. It is likely that the obelus in G is original, even though no other hexaplaric manuscripts witness negatively to this deletion. A number of other manuscripts, however, do omit the phrase.

HT	(אֶלְהֵךָ)
LXX	(Ἐλεαζάρ) υἱοῦ Ἀαρών

Sub ÷

Wit 2: G = MT

Notes: NUM adds the phrase υἱοῦ Ἀαρών after the name Ἐλεαζάρ, and this is not in the underlying Hebrew. Although only manuscript G shows evidence of the obelus, the obelus represents a plus in the Greek and is probably correct.

HT	לְצִבָּא (לְהַכִּיחַ)
LXX	(τοῦ ἱερέως)

Sub ※ + εἰς παράταξιν

Wit 2: V O⁻⁵⁸-15 Syh = MT

Attr: ※ G] > rell

NonGr: Syh **לְצִבָּא** **לְהַכִּיחַ**

Notes: Phineas the priest is commanded to go “to the war” (**לְצִבָּא**) with the army. NUM does not render **לְצִבָּא** and Origen adds the equivalent εἰς παράταξιν under the asterisk (following the NUM rendering of **לְצִבָּא** as a noun in verse 27 and not as an infinitive in verse 3).

Num 31:8

HT אֶת־אֲוִי
LXX καὶ τὸν Εὐίβ

οὐ οἱ λ' καὶ τὸν Εὐεί

Wit 1: 344

Wit 2: G-426 Syh

NonGr: Syh ,אכ

Notes: HT proceeds to give a list of the five Midianite kings who were killed by the Israelites. The first is אֲוִי, which NUM renders Εὐίβ. Although the *-in* ending could be an accusative inflection, Wevers argues that NUM only occasionally adds case endings to proper names, and when it does, it is only for better-known names (NGTN 507-508). Also, none of the other four names have case endings.

The *s*-group uniformly agrees with NUM, but 344 from the *s*-group has a note that attributes the alternate spelling Εὐεί to Origen. This spelling matches the Hebrew better, and also agrees with *O*-group manuscripts G and 426 and with Syh, and thus this attribution is probably correct. The note also attributes Εὐεί to οἱ λ', and since it matches the Hebrew, the attribution makes sense. Note that here Syh matches P, and Syh is sometimes influenced by P for proper names.

HT אֶת־רֹקֶם וְאֶת־צֹר
LXX καὶ τὸν Σοῦρ καὶ τὸν Ροκομ

non tr καὶ τὸν Ροκομ καὶ τὸν Σοῦρ

Wit 2: A F O⁸² C¹²⁹ s⁽⁻²⁸⁾ 527 y z⁻⁴⁰⁷ 55 59 424 624 646 799 Cyr I 324 Syh
= Sixt MT

NonGr: Syh אכאבא אכאבא

Notes: Two of the names in the list of five kings are transposed in NUM compared to the Hebrew. The almost uniform witness of the hexaplaric groups indicates that Origen transposed the NUM order to match the Hebrew. Many other manuscripts, including A and F, match the οὐ text.

HT אֶת־רֹבֹעַ
LXX τὸν Ῥόβοκ

ο' α' τὸν Ῥόβο

Wit 1: 344

Wit 2: 426 Syh

NonGr: Syh 𐤓𐤁

ο' σ' θ' τὸν Ῥόβαι

Wit 1: 344

Wit 2: Syh

NonGr: Syh 𐤓𐤁

Notes: NUM translates the Hebrew proper name רבוע using Ῥόβοκ. The final 'ayin is represented with *kappa*, which is unusual, as normally 'ayin is represented either (1) by zero or a vowel change or (2) by *gamma* (e.g., Γάι for עֵי at 33:44; see Blau 9-16). A *kappa* normally represents the Hebrew *qoph* (see NGTN 508). Wevers believes that NUM may have had a different parent text.

A note in *s*-group manuscript 344 indicates that Origen and Aquila used the alternate τὸν Ῥόβο which matches the Hebrew more closely. Regarding ο', the attribution is possibly correct. The witness of Syh is weakened because it matches P's 𐤓𐤁, and Syh sometimes is influenced by P regarding proper names. As for the α' attribution, that Aquila matched the Hebrew makes sense, and so this attribution is probably correct.

A second 344 note with τὸν Ῥόβαι is attributed to σ', θ', and ο'. Why 344 has two different readings for ο' is not clear. The readings differ only in the final vowel, and Origen could have been the source of either. Syh, with 𐤓𐤁, supports either reading equally. Origen's tendency to follow Theodotion might indicate that Ῥόβαι is original, but the corroboration of 426 suggests that the Ῥόβο is the ο' text reading. In any case, what the witness of 344, 426, and Syh indicates is that the ο' text dropped the final *kappa* in Ῥόβοκ. That Symmachus and Theodotion use τὸν Ῥόβαι to approximate the Hebrew better than NUM makes sense.

HT —
LXX σὺν τοῖς τραυματίαις αὐτῶν

Sub ÷

Wit 2: G

>

Wit 2: 58-426 *d*¹⁰⁶ 527 Arab = MT

Notes: NUM ends verse 8 with the phrase σὺν τοῖς τραυματίαις αὐτῶν, which is an echo of the phrase τοῖς τραυματίαις αὐτῶν earlier in the verse, but which has no support in the Hebrew. Origen correctly placed it under the obelus.

Num 31:9

HT בְּנֵי־יִשְׂרָאֵל (יִשְׁבֹּן)
LXX (ἐπρονόμεισαν)

Sub ※ + οἱ υἱοὶ Ἰσραήλ

Wit 2: ↓O 767 Arab Syh = MT

Attr: ※ G Syh] > rell

Var: οἱ] > 58-376'

NonGr: Syh ܩܬܠܘ ܘܢܫܐܝܡܘܢܐ

Notes: HT says that “the sons of Israel” (בְּנֵי־יִשְׂרָאֵל) captured women and children from Moab, but NUM has no equivalent, and Origen adds the equivalent οἱ υἱοὶ Ἰσραήλ under the asterisk.

HT כָּל־ (חַיִּל) (ם)
LXX (τὴν δύναμιν)

Sub ※ pr πᾶσαν

Wit 2: O 125 767 Syh = MT

Attr: ※ G Syh] > rell

NonGr: Syh ܩܬܠܘ ܘܢܫܐܝܡܘܢܐ

Notes: HT includes the modifier כל before each of three items that the Israelites plundered: “all their cattle and all their livestock and all their property.” NUM includes πάντα only after the second item. Origen added the equivalent πᾶσαν under the asterisk before the last item, δύναμιν. Why he did not do so for the first item is not clear.

HT כָּזְזָו
LXX ἐπρονόμευσαν

⟨οἱ λ'⟩ διήρπασαν

Wit 1: 130-321'

Notes: HT uses two different verbs for capturing people and property and both are found in 31:9: (1) יִשְׁבּוּ (from שָׁבָה) for the deporting of women and children and (2) כָּזְזָו for the plundering of livestock and goods. NUM renders both of these using ἐπρονόμευσαν. An unattributed *s*-group note has the alternate διήρπασαν for כָּזְזָו. Aquila and Theodotion employ διαρπάζω for כָּזְזָו (α': Deut 3:7, Isa 33:23, Jer 20:5; θ': Jer 20:5). Symmachus uses διαρπάζω for כָּזְזָו, which he possibly considered a by-form of כָּזְזָו, in Isaiah 18:7, and for שָׁסַס, a synonym of כָּזְזָו in Jeremiah 37[30]:16. Thus, any of the Three might have used διαρπάζω for כָּזְזָו in the present verse. Note that the index for this reading is mistakenly placed at the first instance of ἐπρονόμευσαν in this verse rather than the second.

Num 31:10

HT כָּל- (טִירָתָם)
LXX (τὰς ἐπαύλεις αὐτῶν)

Sub ※ πρ πάσας

Wit 2: O Syh = MT

Attr: ※ G] > rell

NonGr: Syh ܠܠܫܘܬܐ

Notes: HT says that the Israelites burned “all their cities where they lived and all their encampments” (כָּל-עִירֵיהֶם בְּמוֹשְׁבֹתָם וְאֵת כָּל-טִירָתָם). NUM translates literally, but does not render the second instance of כל, and Origen adds the equivalent under the asterisk.

Num 31:11

HT (תְּרִמָּה)
LXX (τὰ σκῦλα) αὐτῶν

Sub ÷

Wit 2: G

>

Wit 2: 29-58 527 18 = MT

Notes: HT says that the Israelites brought “all the plunder and all the spoil (תְּרִמָּה)” and NUM renders this literally except that it adds the possessive αὐτῶν to the second item. Origen placed αὐτῶν under the obelus.

Num 31:12

HT תְּרִמָּה
LXX τὰ σκῦλα

οἱ γ' τὴν λῆψις

Wit 1: Syh

NonGr: Syh لالسا

Notes: The Hebrew תְּרִמָּה is used in the OT to refer to the spoils of war (five times in this chapter and twice in Isaiah 49:24-25). NUM always renders תְּרִמָּה using σκῦλον, except in 31:32 where NUM has no equivalent (there Origen adds τὰ σκῦλα under the asterisk).

A note attributed to the Three in Syh has لالسا, a noun which means “taking possession” as well as “receipts/income.” The meaning seems to be related to the root of the Hebrew תְּרִמָּה, which is לקח, and this implies that the original Greek rendering was etymological (i.e., based on or influenced by לקח). The retroversion τὴν λῆψις is proposed along these lines (see NGTN 510). The word can refer to “seizing” or “catching” as well as to the more generic “receiving/accepting.” Aquila employs λῆψις to render the Hebrew noun לקח, which means “instruction” or “learning” in Isaiah 29:24, but Aquila may have been influenced there by the usual meaning of the root לקח. Symmachus uses λῆψις in Isaiah 49:24 and 25 to render תְּרִמָּה in a context of taking

spoil. Theodotion uses λῆψις to render the Qal passive of לקח in Genesis 2:23 where it denotes a non-specific sense of “taking.” Thus, the retroversion λῆψις is speculative, but any of the Three are potential candidates for the reading.

The attribution to οἱ γ’ comes from added text before the note: אלוהם אלו (“those of the third [three]...”). Note that Syh has notes for two words, σκυλα and προνομήν, but the indices for the two are reversed (see below for a discussion of the indices for this verse).

HT	לָשׁוּב (הַתְּשׁוּבָה)
LXX	(καὶ τὴν) προνομήν

α’ καὶ τὴν λάφυρα

Wit 1: ↓108 Syh

Attr: α’] + σ’ 108

NonGr: Syh אלוהם

α’ σ’ θ’ λάφυρα

Wit 1: 130-321’

Notes: In verse 12, HT lists three things the army captured: יְשׁוּבֵי (‘‘captives’’), תְּשׁוּבָה (‘‘things taken’’ or ‘‘spoils’’), and לָשׁוּב (‘‘booty/plunder’’). As it did in verse 11, NUM renders לָשׁוּב, using προνομήν. Marginal notes from several manuscripts substitute λάφυρα for προνομήν and attribute this reading to Aquila or to all of the Three.

The indices for the first two readings in this verse are confused in some manuscripts. Syh has the present α’ reading (καὶ τὴν λάφυρα) associated with σκυλα in the text, and the οἱ γ’ note (see above) associated with προνομήν. Also, manuscript 108 agrees with Syh and has the index for its α’ reading (καὶ τὴν λάφυρα) associated with σκυλα in its text. By contrast, the *s*-group manuscripts 130, 321, and 346 have the index for their λάφυρα reading (attributed to α’ σ’ θ’) associated with προνομήν.

The issue is whether the reading λάφυρα should be associated with σκυλα and its underlying תְּשׁוּבָה (as in Syh and 108) or with προνομήν and its underlying לָשׁוּב (as in the *s*-group). To answer this, one needs to examine the translation tendencies of the Three, particularly of Aquila. Aquila never uses λάφυρα to render תְּשׁוּבָה (in fact we have no record of how Aquila treats תְּשׁוּבָה) but he does use λάφυρα to render לָשׁוּב (Gen 49:27, Deut 20:14, Isa 33:23, 53:12). Thus, the *s*-group association of λάφυρα with לָשׁוּב for Aquila appears to be correct. As for Symmachus, he uses λάφυρα for לָשׁוּב

in Psalm 67[68]:13, and this supports the *s*-group attribution. In conclusion, the *s*-group indices are probably accurate, and 108 and Syh have misplaced theirs (for a discussion of the consistent agreement of 108 and Syh in Numbers, see the {οἱ γ'} entry under 10:12 in HEXNUM1). For Theodotion this is the only example of his using λάφυρα, but the attribution is possibly accurate.

HT אֶל-עֲרַבְתָּ מוֹאָב
LXX εἰς Ἀραβῶθ Μωάβ

α' πρὸς ὀμαλὰ Μωάβ

Wit 1: Eus III 1.12

σ' ἐπὶ τὴν πεδιάδα τῆς Μωάβ

Wit 1: Eus III 1.12

Notes: In HT, the place to which the Midianites' plunder was taken was “the steppe of Jordan” (אֶל-עֲרַבְתָּ מוֹאָב) which NUM renders as εἰς Ἀραβῶθ Μωάβ, treating עֲרַבְתָּ as a proper name. NUM characteristically translates מוֹאָב מוֹאָב in two ways. First, as in this verse, as a proper name (26:3, 63, 31:12), and second, more contextually, using δυσμῆ which signifies the west (22:1, 33:48, 49, 50, 35:1, 36:13). The reasons for the variant renderings, which appear in similar contexts, are not clear.

A note attributed to α' renders אֶל-עֲרַבְתָּ מוֹאָב as πρὸς ὀμαλὰ Μωάβ. The word ὀμαλός means “level ground,” and is used elsewhere by Aquila for עֲרַבָה in Deuteronomy 1:1, 7, Isaiah 35:6, 40:3, 41:19, 51:3, and Amos 6:14. The Masoretes pointed עֲרַבְתָּ as plural, but Aquila took it to be singular construct, which is also consistent with the unpointed text. Thus, this attribution fits Aquila. In a similar α' note in 26:3, the retroversion from the Syriac has ἐν τοῖς ὀμαλόταις for בְּעֲרַבְתָּ based on the present verse.

The σ' note reads ἐπὶ τὴν πεδιάδα (πεδιάς means “a flat” or “on/of the plain”). Symmachus uses the same word for עֲרַבָה in 26:3 (and elsewhere in Deut 1:7, 4:49, Jer 46[39]:5, and Amos 6:14). Symmachus has a tendency to translate place names (REI-Pro 20), as seen in 21:1, 8, 11, 19, and 33:44. Thus the translation technique fits Symmachus. Like Aquila, Symmachus takes עֲרַבְתָּ to be singular construct.

HT עֲרַבְתָּ
LXX Ἀραβῶθ

⟨σ'⟩ πεδῖον

Wit 1: ↓130-321'

Var: πεδίων] παιδ. 130

Notes: As discussed above, for עֲרֵבָת in the present verse NUM has Ἀραβώθ, and a reading attributed to Symmachus in Eusebius has πεδιάς. An unattributed note in three *s*-group manuscripts has the reading πεδίων for עֲרֵבָת. Like πεδιάς, πεδίων means “plain.” Thus, the present reading is possibly derived from the original Symmachus reading.

Num 31:16

HT עֲלֵד־בְּרֶפְעוֹר
LXX ἔνεκεν Φογώρ

τὸ σαμ' διὰ λόγου Φογώρ

Wit 1: C^{comm} = Sixt

Notes: For the Hebrew עֲלֵד־בְּרֶפְעוֹר, NUM approximates by using ἔνεκεν Φογώρ, which captures the sense. A Catena commentary note attributed to τὸ σαμ' translates the phrase as διὰ λόγου Φογώρ. This is a quantitatively precise rendering of Sam (which matches HT) and it is thus consistent with the Samaritikon.

Num 31:17

HT בְּטָרָה
LXX ἐν πάσῃ τῇ ἀπαρτίᾳ

α' σ' ἐν τοῖς νηπίοις

Wit 1: 108 344 Syh

NonGr: Syh כִּבְיָהוּ

θ' ἐν τῷ ὄχλῳ

Wit 1: 108 ↓130-↓321'-344 ↓128 Syh

Attr: θ'] > 130-321' 128

NonGr: Syh כַּחֲסֵי

Notes: Moses orders the people to kill every male “among the children” (בְּטָרְיָא). NUM modifies this slightly and specifies every male “among all the spoil” (ἐν πάσῃ τῇ ἀπαρτίᾳ). A note attributed to α' and σ' gives the alternate reading ἐν τοῖς νηπίοις. First the reading drops the redundant πάσῃ (which is obelized by Origen), and then provides a closer approximation for בְּטָרְיָא. Aquila employs νήπιος for בְּטָרְיָא elsewhere (α': Gen 43:8, Exod 10:10, 12:37, Deut 20:14). Thus, the attribution to Aquila is suitable.

Symmachus possibly uses νήπιος for בְּטָרְיָא in Genesis 43:8. In Numbers 31:18, the same s-group manuscripts attribute the reading ὄχλον for בְּטָרְיָא to Symmachus, and Symmachus usually renders this way (see under 31:18). But it is possible that Symmachus renders both ways, even in successive verses, due to contextual reasons. For example, in verse 17, בְּטָרְיָא is referring to boys and in verse 18 it is referring to girls (cf. also Aquila who may use ὄχλος for בְּטָרְיָא in Gen 47:12 and Jer 48[41]:16)

A note attributed to θ' omits the redundant πάσῃ in NUM and then renders בְּטָרְיָא using the more generic ἐν τῷ ὄχλῳ. Theodotion employs ὄχλος for בְּטָרְיָא elsewhere in the next verse and in Jeremiah 47[40]:7 and thus this attribution makes sense for him. When ὄχλος is used by the translators they may be considering בְּטָרְיָא in its wider sense of all who are unable due to weakness from marching.

HT	בְּטָרְיָא
LXX	(ἐν) πάσῃ (τῇ ἀπαρτίᾳ)

Sub ÷

Wit 2: G

>

Wit 2: 58 Aeth = MT

Notes: NUM renders the phrase בְּטָרְיָא as ἐν πάσῃ τῇ ἀπαρτίᾳ, and πάσῃ is not matched in the Hebrew. Origen placed it under the obelus.

HT	(יְדַעַת) אִישׁ לְ(מִשְׁכָּב)
LXX	(ἔγνωκεν κοίτην)

Sub ※ ἔγνωκεν ※ ἄνδρα εἰς κοίτην

Wit 2: O⁻⁵⁸ f⁻¹²⁹ Syh = MT

Attr: * Syh] > rell

NonGr: Syh כִּבְּרָהּ בְּכֹחַ מַעֲבָרָהּ *

Notes: NUM renders יִדְעַת אִישׁ לְמִשְׁכָּב with ἔγνωκεν κοίτην, thus having no equivalent for לְ אִישׁ (noun plus preposition) in the middle of the phrase. The translator may have been harmonizing with the next verse, which abbreviates with the negative restatement οὐκ οἶδεν κοίτην. For the present verse, Origen adds the equivalent ἄνδρα εἰς under the asterisk. Syh^T has correctly placed the metobelus over the *beth* preposition in בְּכֹחַ.

Num 31:18

HT (כל)י
LXX (πᾶσαν)

⟨ο'⟩ + δέ

Wit 2: O⁻³⁷⁶ ↓f⁻¹²⁹ Syh

Var: πᾶσαν δέ] pr καίf⁻¹²⁹

NonGr: Syh בְּ

Notes: Wevers argues that the original NUM text for verse 18 was asyndetic, as witnessed by manuscript B (NGTN 512-13). HT has an initial *waw* conjunction, and many manuscripts include an initial καί. The ο' text apparently added a postpositive δέ, as witnessed by the O-group (minus 376) and Syh. This matches the adversative sense of the beginning of verse 18, “But all the girls...” The f-group has both καί and δέ; it is listed as a witness to the ο' text because of its added δέ.

HT כל הַטָּרָה
LXX πᾶσαν τὴν ἀπαρτίαν

α' πᾶν νήπιον

Wit 1: ↓130-↓321'

Attr: α'] > 130-346

{θ'} νήπια

Wit I: ↓130-321-↓346

Attr: θ'] > 130-346

Notes: This attribution for Aquila is similar to that for verse 17. The *s*-group note uses νήπιος for ἤψ there as well as here, and the attributions makes sense (see the discussion under 31:17). A 321 note attributes the reading νήπια to Theodotion, while the other witnesses have the reading without an attribution. Examining the manuscript evidence first, the readings by manuscript are as follows:

130 (*s*-group) — πᾶν νήπιον νήπια σ' θ' ὄχλον

321 (*s*-group) — α' πᾶν νήπιον θ' νήπια ὄχλον

346 (*s*-group) — πᾶν νήπιον νήπια σ' θ' ὄχλον

128 (*z*-group) — σαμ' πᾶν νήπιον· νήπια σ' θ' ὄχλον

Manuscripts 130 and 346 from the *s*-group, and manuscript 128 from the *z*-group attribute the reading ὄχλον to σ' and θ'. Only 321 possibly associates νήπια with θ', but manuscript damage for the double reading νήπια ὄχλον makes the precise attributions uncertain. The preponderance of the manuscript evidence suggests that the readings of 130, 346, and 128, which attribute ὄχλον to Theodotion, are probably accurate.

Regarding translation technique, if νήπια is the Theodotion reading, this would be the only known instance where Theodotion renders ἤψ using νήπιος (in the preceding verse he uses ὄχλος — see the discussion there). Thus, manuscript evidence and translation technique indicate that Theodotion used ὄχλον for ἤψ here.

σ' θ' ὄχλον

Wit I: 130-↓321' 128

Attr: θ'] nom absc 321

Notes: For Theodotion, this reading is similar to that for verse 17 and the attribution makes sense (see verse 17). For Symmachus, this is a different rendering of ἤψ than for verse 17 where he used νήπιος, perhaps for contextual reasons (also see verse 17). Elsewhere, Symmachus uses ὄχλος for ἤψ (Exod 10:10, 12:37, Jer 48[41]:16). Thus, this attribution is probably accurate.

σαμ' πᾶν νήπιον· νήπια

Wit I: 128

Notes: A 128 note attributes the reading πᾶν νήπιον to σαμ' and it includes the added reading νήπια. The Hebrew in the Samaritan Pentateuch is identical to HT here (הַרְג), and so the σαμ' rendering is reasonable, and may represent the Samaritikon. Field surmises that the second reading belongs to Aquila, although he did not have the α' reading πᾶν νήπιον available to him (see above). The second reading could be derived from the πᾶν νήπιον Aquila reading, however.

Num 31:19

HT (הַרְג) נִפְשׁ
LXX (ἀνελῶν)

⟨Sub ※⟩ + ψυκῆν

Wit 2: M' V O' d f⁻¹²⁹ n t 799^{Lat} codd 100 104 Arab Bo Syh = Ald Compl MT

Attr: ※] > omnes

NonGr: La *animam* | Syh 𐤀𐤍𐤌𐤌

Notes: HT reads הַרְג נִפְשׁ but NUM translates simply as ἀνελῶν with no equivalent for נִפְשׁ. Many manuscripts, including the entire O-group, other hexaplaric witnesses, and the uncials M and V include the equivalent ψυκῆν. This was probably originally in the o' text, and may have been under the asterisk.

HT כל (נִגְע)
LXX (ὁ ἀπτόμενος)

⟨Sub ※⟩ pr πᾶς

Wit 2: O f⁻¹²⁹ Syh = Compl MT

Attr: ※] > omnes

NonGr: Syh 𐤀𐤍

Notes: HT says that “all” (כל) who kill a person and “all” (כל) who touch a slain person must purify themselves. NUM has no equivalent for the second כל, which is acceptable Greek, but Origen adds the equivalent πᾶς as witnessed by the O-group and Syh. This addition may originally have been under the asterisk.

HT בַּיּוֹם הַשְּׁלִישִׁי

LXX (τῆ ἡμέρᾳ τῆ τρίτῃ)

⟨Sub ※⟩ pr ἐν

Wit 2: O⁻³⁷⁶ 53'-56 = Compl MT

Attr: ※] > omnes

Notes: NUM renders the Hebrew בַּיּוֹם two ways: (1) by ἐν τῆ ἡμέρᾳ, and (2) by τῆ ἡμέρᾳ. For the phrase הַשְּׁלִישִׁי בַּיּוֹם in the present verse, NUM has τῆ ἡμέρᾳ τῆ τρίτῃ and apparently Origen added ἐν to match the Hebrew, as witnessed by the O-group (minus 376). Apart from the present verse, NUM renders the expression הַשְּׁלִישִׁי בַּיּוֹם as τῆ ἡμέρᾳ τῆ τρίτῃ in 7:24, 19:12(2x) and 29:20. But in 19:19, NUM adds ἐν and has ἐν τῆ ἡμέρᾳ τῆ τρίτῃ. In the verses where NUM does not employ ἐν, Origen adds ἐν only for the present verse, and he may have included here it under the asterisk.

A few manuscripts also precede the next phrase, τῆ ἡμέρᾳ τῆ ἑβδόμῃ, with ἐν, including O-group manuscript 58. The other O-group manuscripts do not have this, however, and since 58 regularly deviates from the rest of the O-group, this second addition of ἐν is probably not Origen's work (see THGN 55, and cf. THGN 53 for 19:12).

Num 31:20

HT בְּגֶד
LXX περίβλημα

⟨οἱ λ'⟩ ἱμάτιον

Wit 1: 128

Notes: NUM normally uses ἱμάτιον for בְּגֶד (e.g., four verses later in 31:24), and only here does it use περίβλημα (in fact this is the only occurrence of this word in the LXX). An unattributed marginal reading in z-group manuscript 128 gives the more usual ἱμάτιον (although the index is incorrectly placed with the word δερμάτινον). All of the Three employ ἱμάτιον for בְּגֶד (α': Gen 27:15, Job 37:17a, Isa 36:22, 52:1; σ': 4 Kgdms 9:13, Job 37:17a, Isa 36:22; θ': Prov 20:16, Isa 36:22). Thus, any of the Three could have been the source of this reading, or it could be a scribal explanatory note.

HT fin
LXX fin

Sam^{sec}

+ καὶ εἶπεν Μωυσεῖς πρὸς
 Ἐλεαζάρ τὸν ἱερέα, Εἶπον
 πρὸς τοὺς ἄνδρας τῆς
 δυνάμεως τοὺς ἐρχομένους ἐκ
 τοῦ πολέμου· Τοῦτο τὸ
 δικαίωμα τοῦ νόμου ὃ
 συνέταξεν κύριος (κς) πλὴν τοῦ
 χρυσίου καὶ τοῦ ἀργυρίου καὶ
 τοῦ χαλκοῦ καὶ σιδήρου καὶ
 κασσιτέρου καὶ μολίβου
 (-δου*), πᾶν πρᾶγμα ὃ
 διελεύσεται ἐν πυρί, διάξετε ἐν
 πυρὶ καὶ καθαρισθήσεται, ἄλλ'
 ἢ τῷ ὕδατι τοῦ ἀγνισμοῦ
 ἀγνισθήσεται. καὶ πάντα ὅσα
 ἂν μὴ διαπορεύηται διὰ πυρὸς
 διελεύσεται δι' ὕδατος. καὶ
 πλυνεῖτε τὰ ἱμάτια ὑμῶν τῇ
 ἡμέρᾳ τῇ ἐβδόμῃ, καὶ
 καθαρισθήσεσθε, καὶ μετὰ

The Syh note follows 31:21a of Sam except for one place where it follows the “official” text of 31:21b-24: the words **משה אמר**, in the phrase “the Lord commanded *Moses*” is omitted from Sam of 31:21a, but Syh includes the equivalent **אמר** from 31:21b. Manuscript 344, which has many hexaplaric readings but few Aristarchian signs, has an asterisk preceding the entire reading that does not appear to be functioning as a regular Aristarchian sign.

Num 31:21

HT (לְמַלְחָמָה)
LXX (ἐκ) τῆς παρατάξεως (τοῦ πολέμου)

Sub ÷

Wit 2: ↓G(mend)

>

Wit 2: 58 126 ^{Lat}codd 100 104 = MT

Var: τῆς παρατάξεως] γῆς παρατάξεως G

Notes: In HT, Eleazar is addressing all the men who went “to the war/fighting” (לְמַלְחָמָה) but NUM precedes the equivalent τοῦ πολέμου with τῆς παρατάξεως. The latter is not reflected in the Hebrew, and Origen placed it under the obelus. Manuscript G has γῆς παρατάξεως instead of τῆς παρατάξεως, and this is probably a scribal error.

Num 31:22

HT תְּחִתָּהֶם לִי וְעֵצֶם
LXX μολίβου καὶ κασσιτέρου

non tr κασσιτέρου καὶ μολίβου

Wit 2: G-376 Syh = MT

NonGr: Syh אֲרָזִים וְעֵצִים

Notes: The final two metals listed that could withstand fire are “tin” and “lead” in HT, but NUM reverses them. The o’ text, as witnessed by O-group manuscripts G and 376 and by Syh, transposes the two words to match the Hebrew.

Num 31:23

HT תַּעֲבִירוּ בְּאֵשׁ (בְּאֵשׁ)
LXX (ἐν πυρί)

Sub * + διάξετε ἐν πυρί

Wit 1: ↓106 ↓246

Wit 2: ↓O⁻⁵⁸-↓15 ↓f⁻¹²⁹ Lat^{Ruf Num XXV 6 Arab Syh = Compl MT}

Attr: * G Syh] > rell

Var: διάξετε ἐν πυρί] * καὶ (sup ras) πυρί διέξεται √ G; διελεύσετε ἐν πύρῳ 106^{mg}; pr οὐ 53'; pr οὐ καθαρισθήσεται 246^{mg} | διάξετε] -ται 376 246-664; διαδέξεται 53; παρενέγκατε 15

NonGr: Lat^{Ruf Num XXV 6 traducite per ignem} | Syh √ רִאֵם * ,מֵאֲחֻזֵּי * *

Notes: NUM has no equivalent for the phrase תַּעֲבִירוּ בְּאֵשׁ in HT. It is possible that the translator skipped from the first instance of בְּאֵשׁ to the second through parablepsis (see NGTN 515). Origen added the equivalent διάξετε ἐν πυρί under the asterisk. Manuscript G — the only O-group manuscript with Aristarchian signs — rearranges the order to καὶ πυρί διέξεται, dropping the redundant pronoun ἐν and adding καί. Because the conjunction is not present in the Hebrew, the reading in G is probably a corruption of the original ο' text. The original is witnessed by other O-group witnesses 376 and 426, by Syh, and by the f-group. Syh adds an extra extraneous asterisk between the correct one and the metobelus.

Manuscript 106 has the marginal reading διελεύσετε ἐν πύρῳ, which perhaps indicates Origenic influence because it reflects the underlying Hebrew, although διάξετε has been changed to διελεύσετε and thus conforms to the earlier διελεύσεται in the verse, and πύρῳ is probably a copying error. A 246 note precedes διάξετε ἐν πυρί with οὐ καθαρισθήσεται which is redundant, because καὶ καθαρισθήσεται appears immediately after ἐν πυρί in NUM. The added οὐ καθαρισθήσεται is probably a scribal error, but the rest of the 246 note does reflect the ο' text.

Num 31:24

HT בְּגִדֵי כָּהֵן
LXX (τὰ ἱμάτια)

Sub ※ + ὑμῶν

Wit 2: O⁻⁵⁸ f⁻¹²⁹ Cyr I 329^{Lat} cod 100^{Lat} Ruf Num XXV 6 Arab Sa Syh = Compl MT

Attr: ※ G] > rell

NonGr: La vestra | Syh لاهت

Notes: The Hebrew pronominal suffix on בְּגִדֵיכֶם has no equivalent in NUM, and Origen added ὑμῶν under the asterisk.

HT וְכַבְּדֵם
LXX καὶ πλυνεῖσθε

ο' α' θ' καὶ πλυνεῖτε

Wit 1: 344

Wit 2: F ↓V ↓O-72 b⁻¹⁹ f⁻¹²⁹ ↓127 730 ↓z^{-126 407} 59 Cyr I 329 (sed hab Ald)

Var: πλυνεῖτε] -νιτε V G; -ται 127 18; πλην. 68

{α'} <σ'> καὶ πλυνάμενοι

Wit 1: ↓344

Attr: <σ'>] α' 344

Notes: The text of *s*-group manuscript 344 matches the middle voice πλυνεῖσθε in NUM for the Piel of כִּבֵּס in HT. A marginal note in 344 indicates that the ο' text had the active πλυνεῖτε and this is witnessed by the *O*-group and reflected in many other manuscripts. NUM normally translates the Piel of כִּבֵּס using the active of πλύνω (8:7, 19:7, 8, 10, 19, 11) except in 8:21 where כִּבֵּס is paired with the Hithpael טָהַר (‘‘purify oneself’’) and the translator uses the middle voice, perhaps to continue the reflexive sense. In the present verse, no obvious reason exists for the middle voice, except perhaps that only in this verse is second person used for πλύνω in Numbers. As it is the more difficult reading it is probably original. One of Origen’s exemplars may have had the active voice. He may also have been influenced by NUM usage elsewhere, or he possibly copied Theodotion.

The use of πλύνω is uncommon among the Three. Theodotion employs it for פָּיַד in Ezekiel 40:38. Field cites an instance of οἱ λ' employing πλύνω for פָּיַד in Leviticus 15:12 with some manuscript support, although this reading is not included in Wevers' critical text. The Three, however, may have been content to copy NUM here.

Aquila and Theodotion apparently saw no reason not to use the active voice, and the attribution of πλυνεῖτε to them makes sense. The reading καὶ πλυνόμενοι suits Symmachus, as he often adapts the normal Hebrew paratactic structure (parallel finite verbs joined by copulae) to Greek hypotactic structure (e.g., participle plus finite verb; see F-Pro 62). The 344 attribution of καὶ πλυνόμενοι to α' is a mistake, first because another reading that fits Aquila exists (see above), and second because Aquila typically conforms closely to Hebrew paratactic structure.

Num 31:26

HT	שׂאֵר תֶּאֱשׂ
LXX	λαβὲ τὸ κεφάλαιον

τὸ σαμ' λάβε τὸ τέλος

Wit 1: C^{cat} = Sixt

Notes: In the context of verse 26, the Hebrew שׂאֵר תֶּאֱשׂ refers to counting the total value of the spoils that were taken. Moses and Eleazar were told to derive this value so that a tax could be assessed on it. The same Hebrew verbs are used together in 1:2, 49, 4:2, 22, 26:2, and 31:40 in regards to counting people in a census. A reading attributed to τὸ σαμ' from the catena section of the Catena group has τέλος instead of κεφάλαιον, which is an acceptable alternative translation (in this chapter, NUM uses τέλος to refer to the levy assessed on the people and not the number of people, e.g., in 31:28, 37, 38, 39, 40, 41). Because this τὸ σαμ' rendering is consistent with Sam (and HT), it is probably from the Samaritikon.

HT	חִקְלָמָה שׂאֵר
LXX	τὸ κεφάλαιον τῶν σκύλων

⟨τὸ σαμ'⟩ τὸ τέλος τῆς ἄρσεως

Wit 1: 130-321'

Notes: An unattributed note begins with τὸ τέλος, which matches the τὸ σαμ' note covered above, and then goes on to render חִקְלָמָה by ἄρσεως (“raising,” “removal”) instead of σκύλων in NUM. Because of the identical beginning with the previous τὸ σαμ' note, Field as well as Hatch and Redpath attribute the present note to τὸ

σαμ'. Although ἄρσις provides a less specific rendering than σκύλον, ἄρσις is consistent with תְּקִימָה in a more generic sense of “thing taken” (related to the root תקל). Thus the source of this reading is probably the Samaritikon.

Num 31:27

HT (תְּקִימָה)תְּ
LXX (συναγωγῆς)

⟨Sub ※⟩ pr τῆς

Wit 2: A O⁻⁴²⁶-381' 414 106^(mg) 129 ↓n t⁽⁻³⁷⁰⁾ 527 Cyr I 333bis = Compl MT

Attr: ※] > omnes

Notes: The article on תְּקִימָה has no equivalent in NUM, and the O-group (minus 426) indicates that the o' text adds τῆς. Origen only occasionally adds articles under the asterisk when NUM has no equivalent for articles in HT (e.g., see the discussion of τῶ κυρίῳ under 25:4). The addition of τῆς may originally have been under the asterisk.

HT אָבָה
LXX παράταξις

⟨οἱ λ'⟩ δύναμιν

Wit 1: 130

Notes: An unattributed marginal note in s-group manuscript 130 has δύναμιν for אָבָה instead of παράταξις in NUM. All of the Three use δύναμις for אָבָה frequently (e.g., α': Jer 8:2, 3, 10:16, 11:20, 19:3, 15; σ': Isa 22:14, Jer 10:16, 11:20, 19:3; θ': Isa 22:14, 34:4, Jer 10:16, 11:20, 19:15). Thus, the note could come from any of the Three. Since δύναμις is also a common rendering for אָבָה in NUM, however, this could be a scribal gloss.

Num 31:28

HT אָבָה
LXX παράταξις

⟨οἱ λ'⟩ δύναμιν

Wit 1: 321'

Notes: This note is identical to that for verse 27, except that it is found in *s*-group manuscripts 321 and 346. The note has δύναμιν for אֲבָצָא instead of παράταξις in NUM. All of the Three use δύναμις for אֲבָצָא frequently (see the references under 31:27). Thus, the note could come from any of the Three. Since δύναμις is also a common rendering for אֲבָצָא in NUM, however, this could be a scribal gloss.

HT מִן־הַבְּקָר וּמִן־הַחֲמֹרִים וּמִן־הַצֹּאן
LXX ἀπὸ τῶν κτηνῶν καὶ ἀπὸ τῶν βοῶν καὶ ἀπὸ τῶν προβάτων
καὶ ἀπὸ τῶν ὄνων

⟨ο'⟩ ἀπὸ τῶν βοῶν καὶ ἀπὸ τῶν
κτηνῶν καὶ ἀπὸ τῶν
προβάτων

Wit 2: O⁻⁵⁸ ↓Syh

Var: lemma] + καὶ ἀπὸ τῶν ὄνων Syh

NonGr: Syh אֲבָצָא אֲבָצָא אֲבָצָא אֲבָצָא אֲבָצָא אֲבָצָא

Notes: The Hebrew says that a tax of one in five hundred will be taken for the persons, and for each of three classes of animals: מִן־הַבְּקָר וּמִן־הַחֲמֹרִים וּמִן־הַצֹּאן (“from the cattle and from the donkeys and from the flocks/sheep”). NUM modifies this, adding one class at the beginning (κτηνῶν) and reversing the order of donkeys and sheep. Wevers argues that NUM had a different parent text (NGTN 517). The ο' text makes a partial correction towards the Hebrew in that it has three classes of animals and places τῶν βοῶν at the beginning of the list to match the Hebrew. However, it retains κτηνῶν, placing it second, and drops ὄνων. Finally, it correctly places προβάτων at the end to match the Hebrew. If Origen derived his second word (κτηνῶν) from the Hebrew, this would require him to read החמורים as הבהמה. These are so dissimilar that Wevers postulates yet another parent text from which Origen was working. Origen's final product, as witnessed by the *O*-group (minus 58) is: ἀπὸ τῶν βοῶν καὶ ἀπὸ τῶν κτηνῶν καὶ ἀπὸ τῶν προβάτων. Syh retains ὄνων as a fourth item at the end of the list, which matches NUM, although the order of the first three items in Syh matches the ο' text.

Num 31:29

HT (ממחציתם)

LXX (ἀπὸ) τοῦ (ἡμίσιους αὐτῶν)

ο' οί λ' τοῦ

Wit 1: 344

Wit 2: A B F M' O^{58 72} ↓C⁵² b d f n 30' t x y³⁹² z 55 319 424 624 646 799

Var: τοῦ] πρ τῶν 313-615

Notes: NUM renders the singular מִמִּצִּיִּתָּהּ in HT as ἀπὸ τοῦ ἡμίσιους αὐτῶν, and a majority of manuscripts match the genitive singular article in NUM. A few, including V and most of the *s*-group have the plural τῶν ἡμίσιων. This may be a scribal error resulting from the large number of similar phrases just prior in verse 28 of the form ἀπὸ τῶν plus plural noun (ἀπὸ τῶν ἀνθρώπων καὶ ἀπὸ τῶν κτηνῶν καὶ ἀπὸ τῶν βοῶν καὶ ἀπὸ τῶν προβάτων καὶ ἀπὸ τῶν αἰγῶν).

Manuscript 344, from the *s*-group, has an ο' note that indicates that the ο' text matches NUM with τοῦ in contrast to τῶν from the *s*-group. The ο' reading is supported by most of the hexaplaric witnesses. The genitive singular article is also attributed to οί λ'. The standard NUM rendering for מִמִּצִּיִּתָּהּ uses ἀπὸ τοῦ plus a form of ἡμισυς (31:29, 30) or the related ἡμίσευμα (31:42, 47). Thus the Three may have been content to follow standard NUM usage, although it is not a quantitatively exact rendering which one might expect for Aquila. The singular also makes sense for the translators since the underlying word מִצִּיִּתָּהּ is singular.

Num 31:30

HT (וּמִמִּצִּיִּתָּהּ בְּנֵי־יִשְׂרָאֵל)
LXX (καὶ ἀπὸ τοῦ ἡμίσιους) τοῦ (τῶν υἱῶν Ἰσραήλ)

⟨Sub ÷⟩

>

Wit 2: F^b O⁵⁸ C⁵² d 54-75' 28-85-730 t 527 318 55 Aeth Arm Syh = MT

Notes: The Hebrew begins verse 30 with, “And from half of the sons of Israel...” NUM adds the relative τοῦ, giving: “And from the half *which is* of the sons of Israel...” The ο' text omitted τοῦ to match the Hebrew, as witnessed negatively by the *O*-group (minus 58) and many other manuscripts. This may originally have been under the obelus.

NonGr: ^{Lat}codd 100 *asinus, et ouibus*; 104 *asinis et ouib.* | Syh כַּסְבֵּי אֲשֶׁר חָבְרוּ

Notes: NUM joins all of the four items listed in this verse with conjunctions which are not present in HT until the fourth item, but the o' text does not note these. In HT the last two groups are listed as: וּמִן־הַצֹּאן וּמִן־הַמֶּרִים (“from the donkeys and from the sheep”). NUM reverses their order, and Origen transposes them to match the Hebrew.

Num 31:32

HT (וַיְהִי) הַמְּלָקוֹחַ (יְהָר)
 LXX (καὶ ἐγενήθη τὸ πλεόνασμα)

Sub ※ καὶ ἐγενήθη ※ τὰ σκυῖλα τὸ πλεόνασμα

Wit 2: O⁻⁵⁸ ↓53'-56' Syh = Compl MT

Attr: ※ G] > rell

Var: τὰ] > 53'

NonGr: Syh כַּסְבֵּי

Notes: In verse 32, the enumeration of the plunder commences. HT begins, “And it was that the booty (הַמְּלָקוֹחַ), the remainder (יְהָר) from the spoil...” but NUM has no equivalent for הַמְּלָקוֹחַ. Instead, it treats יְהָר as the subject of the sentence. Origen added τὰ σκυῖλα, the normal NUM equivalent for הַמְּלָקוֹחַ, under the asterisk.

HT וַיְהִי הַמְּלָקוֹחַ
 LXX ἐγενήθη

⟨τὸ σαμ'⟩ + ἡ ἄρσις· τὰ σκυῖλα

Wit 1: ↓130-↓321'

Var: τὰ σκυῖλα] absc 321; pr τασκῦ 130-346

Notes: A marginal note in some *s*-group manuscripts gives the alternate reading ἡ ἄρσις for הַמְּלָקוֹחַ. This is followed by the normal NUM rendering τὰ σκυῖλα (the latter possibly added to indicate the normal NUM pattern). In 31:26, what appears to be a

reading from τὸ σαμ' renders תִּקְלָמ as τῆς ἄρσεως instead of τῶν σκυλῶν. Thus, the present reading could also be from τὸ σαμ'.

Manuscripts 130-346 have the notation τασκῦ for τὰ σκυῖλα. The symbol κῦ is normally used for κυρίου so although τασκῦ may possibly represent shorthand for τὰ σκυῖλα, it could also be a scribal error.

HT תִּקְלָמ (תִּקְלָמ)
LXX (ἑβδομήκοντα)

Sub ※ + χιλιάδες

Wit 2: 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 = Compl MT

Attr: ※ G] > rell

Var: χιλιάδες] χειλ. G; -δων 630

NonGr: Syh 𐤒𐤓𐤕𐤌

Notes: The total number HT reports is 675,000. HT repeats the explicit number “thousand” (תִּקְלָמ) or “thousands” (תִּקְלָמִים) after each of three numbers (600, 70, and 5), but NUM omits the equivalent after the middle number (70), as it is understood clearly from the context. Origen adds the equivalent χιλιάδες under the asterisk to match the Hebrew, as witnessed by G and 426 from the *O*-group, and many other manuscripts reflect this addition.

Num 31:35

HT תִּקְלָמִים
LXX πᾶσαι ψυχαί

ο' σ' πᾶσαι ψυχαί

Wit 1: 344

Wit 2: B ↓V *O*-82 ↓52' ↓b f ↓n ↓t x^{-71 619} 126-407 ↓319 424 646 ↓799

Var: ψυχαί] pr αί V 52' b n t 319 799 (sed hab Compl)

α' θ' πᾶσα ψυχή

Wit 1: 344^{txt}

Wit 2: A F M' oI⁻⁸² ↓C^{''-52'} s y z^{-126 407} 55 59 624

Var: ψυχῆ] -χαί 313*

Notes: NUM understands the singular כָּל־נַפְשׁ as being collective, and translates with the plural πᾶσαι ψυχαί. This is a pattern it follows in other places (e.g., βόες for בָּקָר in verse 33). The singular πᾶσα ψυχή is attributed to Aquila and Theodotion by *s*-group manuscript 344, and a number of manuscripts, including the uncials A, F, and M, reflect this reading. That Aquila and Theodotion match the literal singular makes sense. Another 344 note indicates that o' and σ' match πᾶσαι ψυχαί in NUM. Because the *s*-group has the singular, 344 is reporting that the o' text has the plural, and this attribution is supported by the *O*-group. That Symmachus understood the Hebrew collectively and followed NUM is reasonable for him.

Num 31:36

HT (שְׁלֹש־מֵאוֹת) אֶלֶף
LXX (τριακόσια)

Sub ※ + χιλιάδες

Wit 2: A F M' ↓O^{''-376 72 82} 56-246 y⁻³¹⁸ z^{-126 407} 55 ↓59 424 624 646 799 Syh =
Compl MT

Attr: ※ G] > rell

Var: χιλιάδες] χειλ. G; -δαις 59 |

NonGr: Syh ٤٢٤

Notes: HT repeats the specific number אֶלֶף or אֶלְפִים after each of three numbers (300, 30, and 7), but NUM includes the equivalent only after the middle number, as the others are understood from the context. Origen adds the equivalent χιλιάδες under the asterisk to match the first אֶלֶף (although he does not address the untranslated אֶלְפִים after שְׁבַע later in the verse). Many manuscripts reflect this addition.

HT שְׁבַעַת אֶלְפִים וַחֲמֵשׁ מֵאוֹת
LXX ἑπτακισχίλια καὶ πεντακόσια

ο' οί λ' ἑπτακισχίλια καὶ πεντακόσιοι

Wit 1: 344

Wit 2: ἑπτακισχίλια B^c x (sed hab Sixt) | πεντακόσιοι 376'-618 528' 19' 527 59^c 799

Notes: In verse 32, the total number of sheep taken as spoil is given as 675,000. The number that HT expresses in the present verse is the half-portion: שְׁבַע אֲלָפִים מֵאָה וְשָׁמֹנֶה עָשָׂר (337,500). NUM renders this as τριακόσια καὶ τριάκοντα χιλιάδες καὶ ἑπτακισχίλια καὶ πεντακόσια, using two neuter plurals for the final two compound numbers. For these final two numbers, a 344 note attributes the reading ἑπτακισχίλια καὶ πεντακόσιοι — a feminine plural and masculine plural — to ο' and οί λ'. One normally expects compound numbers that can be declined to match the substantive they modify in number and gender. Hence in Numbers chapters 2-4, every example is of the form -χίλιοι since every count was of men. For compound words with -κοσι- the same holds in NUM. Thus, throughout chapters 1-4, every occurrence of a compound “hundreds” number matches its antecedent in number and gender (most are masculine plural). This is the general rule throughout Numbers, for example in 16:17, where like the present verse, a compound number agrees with a neuter plural noun: διακόσια πυρεῖα.

In the present verse and in 31:43, the half-portion refers to τῶν προβάτων which is neuter plural, and NUM matches using the neuter plurals ἑπτακισχίλια and πεντακόσια. Here, for the first number some manuscripts (B^c and the x-group) substitute the feminine plural ἑπτακισχίλια. As for the second number, some manuscripts (376'-618 528' 19' 527 59^c 799) have the masculine plural πεντακόσιοι. No manuscripts match the 344 reading for both numbers, however.

Regardless of possible explanations for the alternate forms of the numbers, the first question is whether the 344 reading makes sense for the ο' text from a text-critical standpoint. The *O*-group witness is mixed, as follows:

G: ἑπτακισχίλιοι καὶ πεντακόσια (masculine, neuter)

58: ἑπτακισχίλια καὶ πεντακόσια (neuter, neuter → matches NUM)

376: ἑπτὰ καὶ πεντακόσιοι (indeclinable [wrong number], masculine)

426: ἑπτὰ καὶ πεντακόσιοι (indeclinable [wrong number], masculine)

It can be seen from the above that no *O*-group (and indeed no hexaplaric) manuscripts match ἑπτακισχίλια, and thus it is doubtful as being the original ο' text. The second number, πεντακόσιοι, is matched by 376 and 426 (with 618 from the *oI*-group) and so this form possibly reflects the ο' text.

344 also attributes ἑπτακισχίλια καὶ πεντακόσιοι to οί λ'. Considering ἑπτακισχίλια first, several reasons might be adduced as to why one of the Three might have used it. One possibility is influence from the Hebrew. In one rare LXX example, 1 Kingdoms 25:2 uses the feminine form of χίλιοι for a masculine noun: χίλια αἶγες (“a

thousand goats”). The underlying Hebrew word **אַלְפִּי** is feminine, and the LXX translator may have been influenced by the Hebrew to use a feminine form of the numeral. In the present verse, the Hebrew underlying **προβάτων** is **אַלְפִּי**, a word which in the collective is sometimes construed as feminine plural (Gen 30:43, Jer 50:6). Thus, one of the translators may have been influenced by a feminine **אַלְפִּי** to use the feminine **ἑπτακισχίλια** to refer to **προβάτων**. A second possibility is that one of the translators was mindful of the entire LXX phrase **τὸ ἡμίσευμα ἢ μερὶς τῶν ἐκπεπορευμένων εἰς τὸν πόλεμον ἐκ τοῦ ἀριθμοῦ τῶν προβάτων**. That is, that “the half, the portion” (**קֶלֶךְ מִצֹּאֵן**) was to come “out of the number of sheep” (**מִצֹּפֶר הַצֹּאֵן**). Since the total number of sheep was given in verse 32 as 675,000, the translator may have seen the number in verse 36 as referring to the “half” (feminine **מִצֹּאֵן**) rather than to the sheep. A third possibility is that one of the translators, under the influence of the feminine **τριακόσια καὶ τριάκοντα χιλιάδες** just prior in the verse, may have used the feminine **ἑπτακισχίλια** for a second expression of “thousands.”

Similar conjectures can be put forward for the masculine singular **πεντακόσιοι**. For example, it could be related back to the “portion” (**קֶלֶךְ**) which is masculine. Examining each number separately still leads to the issue of why the two numbers have different gender, and perhaps the simplest explanation is scribal error in copying one of the numbers.

In summary, it seems likely that some error has been introduced into the tradition that 344 represents. No manuscripts support the complete 344 reading: **ἑπτακισχίλια καὶ πεντακόσιοι**. The *o'* text likely did not have **ἑπτακισχίλια**, although it might have had **πεντακόσιοι**. It also seems likely that this 344 reading does not reflect *oi λ'* for both numbers, although one of the two numbers may be correct.

Num 31:37

HT **שְׁמֹנֶה עָשָׂר וְשֵׁשׁ אֲלָפִים**
LXX **ἑβδομήκοντα πέντε**

non tr **πέντε καὶ ἑβδομήκοντα**

Wit 2: 426 Syh = MT

NonGr: Syh **שְׁמֹנֶה עָשָׂר**

Notes: Two hexaplaric manuscripts, 426 and Syh, transpose the order of **ἑβδομήκοντα πέντε** in NUM to match the Hebrew, and this may be evidence of Origen’s work. In general, Syh is inconsistent in its ordering of numbers when rendering from NUM. For example, for the same number, **ἑβδομήκοντα πέντε**, Syh translates **שְׁמֹנֶה עָשָׂר** in Genesis 46:27 and Exodus 39:2 (as part of 1,775). However, in Exodus 39:5 for the same number as three verses before, it reverses the numbers and has **שְׁמֹנֶה**

ⲉⲃⲉⲛⲉ. Thus, Syh may alter the order of numbers for stylistic purposes, and the reversed order for the present verse may not be a witness to an Origenic transposition.

Num 31:38

HT ⲙⲉⲛⲉⲛⲉ
LXX (τέλος)

Sub ※ + αὐτῶν

Wit 1: 246

Wit 2: O⁻⁵⁸-15 53'-56 Syh = Compl MT

Attr: ※ G] > rell

NonGr: Syh ⲉⲃⲉⲛⲉ

Notes: HT says that from the cattle, “their levy to the Lord” (ⲙⲉⲛⲉⲛⲉ ⲗⲓⲛⲉⲛⲉ) equaled 72. NUM translates ⲙⲉⲛⲉⲛⲉ ⲗⲓⲛⲉⲛⲉ with τέλος κυρίῳ, which (1) omits the pronominal suffix, and (2) accounts for the *lamedh* preposition using the dative. Origen adds two asterisks. The first inserts αὐτῶν to equal the Hebrew suffix. The second asterisk, covered below, adds τῶ to account for *lamedh* preposition.

HT ⲗⲓⲛⲉⲛⲉ
LXX (κυρίῳ)

Sub ※ pr τῶ

Wit 1: 246

Wit 2: O-15 53'-56 Syh = Compl

Attr: ※ G Syh] > rell

NonGr: Syh ⲉⲃⲉⲛⲉ

Notes: Although the dative κυρίῳ in NUM is an acceptable translation of ⲗⲓⲛⲉⲛⲉ, Origen attempts to account for the *lamedh* preposition using the definite article τῶ. Origen is inconsistent in how he treats ⲗⲓⲛⲉⲛⲉ, sometimes adding τῶ under the asterisk when NUM omits it and sometimes doing nothing (for details, see under 25:4).

ο' τὸ ἔν

Wit 1: ↓85-↓321'-344

Wit 2: ↓B F O' b d f⁻²⁴⁶ n 28-30-730 t 59 646

Attr: ο'] > 85-321'

Var: τό] > B^c

Notes: The ο' text matches NUM with τὸ ἔν but also inserts κρατούμενον under the asterisk (see below). Many manuscripts, including some *s*-group texts (85-130-321'-343-344) omit τό. A 344 marginal note attributed to ο' indicates that the ο' text had the article, and this is supported by the *O*-group. 344 seems to be unaware, however, of the asterisk tradition that inserts κρατούμενον between τό and ἔν.

HT	ⲧⲡⲛⲥ ⲓⲛⲁⲩⲧⲏⲧⲏⲥ
LXX	τὸ ἔν

Sub * + τὸ * κρατούμενον ⚡ ἔν

Wit 2: O 56* Syh = MT

Attr: * G] > rell

NonGr: Syh ⲛⲁⲩⲧⲏⲧⲏⲥ

Notes: In defining the tax, the same principle is used as in verse 30: “one out of fifty.” In verse 30, the first part of this formula is ⲓⲛⲁⲩ ⲧⲡⲛⲥ, and NUM renders the phrase as ἕνα (masculine), thus not accounting for ⲓⲛⲁⲩ. There, Origen makes two adjustments: first he changes ἕνα to the neuter ἔν, and second he adds τὸ κρατούμενον under the asterisk to equal ⲓⲛⲁⲩ. This results in the phrase ἔν τὸ κρατούμενον. In the present verse, the corresponding phrase is ⲧⲡⲛⲥ ⲓⲛⲁⲩⲧⲏⲧⲏⲥ which NUM renders (again omitting ⲓⲛⲁⲩ) as a definite article and a neuter: τὸ ἔν. Thus, with the definite article present and ἔν already being neuter, Origen adds κρατούμενον under the asterisk, which yields the phrase τὸ κρατούμενον ἔν. This addition is witnessed by the *O*-group and Syh.

Num 31:48

HT (הַפְּקָדִים)
LXX πάντες (οἱ καθεσταμένοι)

Sub ÷

Wit 2: G = MT

Notes: NUM uses the word πάντες to modify οἱ καθεσταμένοι, but πάντες has no equivalent in the underlying Hebrew. *O*-group manuscript G has an obelus for πάντες, but no other manuscripts witness to the obelus nor do any delete this word. The evidence is limited, but the obelus correctly marks added text in the Greek, and G is an old and normally reliable witness. Thus, the obelus is probably genuine.

Num 31:50

HT (עַל-נַפְשֵׁתֵינוּ)
LXX (περὶ ἡμῶν)

Sub ※ pr ψυχῶν

Wit 1: 246

Wit 2: O⁻⁵⁸-15 ↓767 128-630'-↓669^c Arab Syh = MT

Attr: ※ G] > rell

Var: ἡμῶν] > 767 | ψυχῶν] pr τῶν 669^c

NonGr: Syh ⲛⲧⲁⲛ

Notes: In HT, the officers report all the types of articles that their men brought as an offering, “to make atonement for our souls (עַל-נַפְשֵׁתֵינוּ).” NUM has no equivalent for נַפְשֵׁת, and Origen adds ψυχῶν under the asterisk.

Num 31:53

HT בָּזְזוּ
LXX ἐπρονόμευσαν

⟨οἱ λ'⟩ διάρπασαν

Wit 1: 130-321'

Notes: This unattributed *s*-group marginal note is identical to one found at 31:9. There, HT uses two different verbs for taking people and property: (1) יִשְׁבֹּר (from שָׁבַר) for the deporting of women and children and (2) בָּזַז for the plundering of livestock and goods. NUM renders both of these as ἐπρονόμεισαν. For the present verse, an unattributed *s*-group note has the alternate διήρπασαν for בָּזַז. Aquila and Theodotion employ διαρπάζω for בָּזַז (α': Deut 3:7, Isa 33:23, Jer 20:5; θ': Jer 20:5). Symmachus uses διαρπάζω for בָּזַז, which he possibly considered a by-form of בָּזַז, in Isaiah 18:7, and for שָׁסַב, a synonym of בָּזַז, in Jeremiah 37[30]:16. Thus, this reading could come from any of the Three.

Numbers 32

Num 32:1

HT	עֲצוֹם מְאֹד
LXX	πλήθος σφόδρα

ο' οί λ' πλήθος σφόδρα

Wit 1: 344

Wit 2: B V 963 O⁻⁵⁸ 129 x 407 319 Arm Co Syh

NonGr: Syh אַרְבָּעִים אַרְבָּעִים

Notes: HT says, “To the Reubenites and Gadites was a multitude of livestock, very great (עֲצוֹם מְאֹד).” NUM uses the noun πλήθος to render the adjective עֲצוֹם which is unusual (the only other time in the LXX where πλήθος is used for עֲצוֹם is Deut 26:5, and there it is textually questionable). The NUM translator may have construed עֲצוֹם as the passive participle of עָצַע. Also unusual is the pairing of a noun with the adverb σφόδρα. Wevers accounts for this by asserting that the NUM translator was not a good Greek grammarian (NGTN 526). Most Greek manuscripts, including A, F, and M have added the adjective πολύ, giving πλήθος πολύ σφόδρα, to normalize the Greek grammar. The *s*-group also adds πολύ, and 344 from the *s*-group has a note that indicates that the ο' text has the original πλήθος σφόδρα, and this is supported by the O-group (minus 58). Origen perhaps accepted the NUM reading because although awkward, it is a quantitative rendering of the Hebrew.

The 344 note also attributes the NUM reading to οί λ'. All of the Three use πλήθος (e.g., α': Job 23:6a, Isa 24:22 for רָב, Jer 29[47]:3, Ezek 23:42 for הַמִּוֶּן; σ': Isa 31:4, Jer 10:13 for הַמִּוֶּן, Isa 40:26, 63:1 for רָב; θ': Isa 31:4, Ezek 7:12, 13, 14 for הַמִּוֶּן, Isa 40:26

ἡμίσει τῆς φυλῆς Μανασσή, and similarly for verses 2, 25, 29, and 31, τὸ σαμ' matches Sam with καὶ τὸ ἥμισυ τῆς φυλῆς Μανασσή (for verse 1, no τὸ σαμ' reading exists).

The attribution is explained in a Catena note for verse 33: ἐν τοῖς προειρημένοις οὐ μνημονεύσας, ἐν δὲ τῷ Σαμαρειτικῷ μνημονεύεται (“in the ones formerly spoken [i.e., verses 2, 6, 25, 29, 31] — not mentioned; but in the Samaritikon they are declared”). This attribution indicates an understanding among the Catena tradition that τὸ σαμ' reflects the Samaritikon.

Num 32:3

HT תִּרְטָוּ
LXX Ἀταρώθ

ο' οἱ λ' Ἀταρώθ

Wit 1: 344

Wit 2: B F M' O^{58 72} b f n^{54 75' 127} x 318 z^{669*} 55 59 424 624 646 799 Syh

NonGr: Syh אִי־אֵ

Notes: NUM renders the name תִּרְטָוּ using Ἀταρώθ, and as often happens with proper names, some variations were introduced into the Greek manuscripts. The uncial A along with the *s*-group has Ἀταρών, and *s*-group manuscript 344 notes that the ο' text and οἱ λ' have Ἀταρώθ. The *O*-group (minus 58) and most of the other hexaplaric witnesses have Ἀταρώθ which supports the attribution to ο'. And since the reading agrees with the Hebrew, the attribution to οἱ λ' makes sense.

HT נַמְרָא
LXX Ναμβρά

ο' οἱ λ' Ναμβρά

Wit 1: 344

Wit 2: F 29-72-↓426 74^c-76 59 Cyr I 404 Syh = Ald Sixt

Var: Ναμβρά] Νεμβρά 426

NonGr: Syh נַמְרָא

Notes: NUM renders the Hebrew נִמְרָה with Ναμβρά. A number of manuscripts drop the β so that the rendering conforms more closely to the Hebrew. The *s*-group matches NUM and *s*-group manuscript 344 notes that the *o'* text and *oi λ'* omit β and have Ναμπρά. The attribution to *o'* is possibly correct as it is supported by four hexaplaric witnesses including 426 and Syh. Syh agrees with P here, and so Syh might have been influenced by P rather than the *o'* text. This reading is also attributed to *oi λ'*, and since it agrees with the Hebrew, the attribution is suitable.

HT	נִמְרָה
LXX	Σεβράμα

⟨*o'*⟩ Σεβάμα

Wit 2: 426 = MT

Notes: The Hebrew city name נִמְרָה is rendered by NUM as Σεβράμα. *O*-group manuscript 426 modifies this to Σεβάμα, and this may be evidence of Origen's work. As sometimes happens, 426 is the only witness to the Hebrew.

Num 32:4

HT	—
LXX	ὑπάρχει

Sub ÷

Wit 2: G = MT

Notes: While HT employs a nominal sentence, NUM translates using the explicit verb ὑπάρχει. *O*-group manuscript G has an obelus for ὑπάρχει, but no other manuscripts witness to the obelus nor do any delete this text. This is similar to the obelus in 31:48 where G is the only witness. The evidence is limited, but the obelus correctly marks added text in the Greek, and G is an old and normally reliable witness. Thus, the obelus is probably genuine.

Num 32:5

HT	וַיֹּאמְרוּ
LXX	καὶ ἔλεγον

Samaritikon equivalents are explained in a Catena note for verse 33 (see under 32:2 for a full discussion).

Num 32:7

HT נתן להם יהוה
LXX κύριος δίδωσιν αὐτοῖς

non tr δίδωσιν αὐτοῖς κύριος

Wit 2: O⁻⁵⁸ 799 Aeth Syh = MT

NonGr: Syh ܠܘܘܢ ܕܝܗܘܐ

Notes: For the phrase יהוה להם נתן in HT, NUM has κύριος δίδωσιν αὐτοῖς, thus displacing κύριος from the end to the beginning of the phrase. Origen moves κύριος to the end of the phrase to match the Hebrew order, and this is attested by the O-group (minus 58).

Num 32:9

HT (וַיַּעֲלֶה) עַד-נַחַל
LXX (καὶ ἀνέβησαν) Φάραγγα

⟨Sub ※⟩ pr εἰς

Wit 1: F^b

Wit 2: M' 58-426 ↓oI f⁻¹²⁹ n Aeth Arm Bo Syh = Compl

Attr: ※] > omnes

Var: εἰς] ἕως oI = Ald MT

NonGr: Syh ܠܘܘܢ

Notes: HT says that the spies went up “to the valley of Eschol” (וַיַּעֲלֶה אֶשְׁכּוֹל). NUM does not explicitly render עד although the accusative Φάραγγα is a suitable rendering following the verb ἀναβαίνω. Two O-group manuscripts, along with M and some others, add εἰς before Φάραγγα. This may be the o' text reading and εἰς

may originally have been under the asterisk. The *oI*-group has ἕως instead of εἰς which may also witness to this addition.

Syh has the preposition *lamadh* as part of its equivalent of Φάραγγα (لسله), and here it most likely matches εἰς rather than being the sign of the accusative because the verb that precedes is اءل (‘ascend’) which often is followed by *lamadh* functioning as a preposition.

HT הָהוּא לְהֵם (נָתַן)
LXX (ἔδωκεν) κύριος αὐτοῖς

non tr αὐτοῖς κύριος

Wit 2: A F M' O^{82 381'} C⁴¹⁴ b^{19'} f¹²⁹ s y³¹⁸ z⁴⁰⁷ 55 59 319 424 624 646
799 Syh = Compl MT

Var: αὐτοῖς κύριος] + ὁ θεός 53' | αὐτοῖς] αὐτούς 120

NonGr: ^{Lat}codd 100 104 *illis Dominus* (104 *DMS*) | Syh 𐤀𐤁𐤁 𐤀𐤁𐤁

Notes: HT places the indirect object (הֵם) after the verb (נָתַן) and before the subject (הָהוּא), but NUM places the indirect object after the subject, giving κύριος αὐτοῖς. The *o'* text transposed these words to match the Hebrew order, as witnessed by most of the hexaplaric manuscripts. This is reflected in the majority of Greek manuscripts.

Num 32:11

HT —
LXX οὗτοι

⟨*o'*⟩ ἐκεῖνοι

Wit 2: ↓*O*

Var: ἐκεῖνοι] ἐκῆνοι 376

Notes: The *o'* text substitutes ἐκεῖνοι for οὗτοι in NUM although neither word has a basis in the Hebrew. Since the reading ἐκεῖνοι exists only in the *O*-group, Origen may have introduced this change, although his reasons for doing so are not clear, or he may have had it available to him in his received text. In any case, he placed the word under the obelus (see below).

HT —
LXX οὔτοι

Sub ÷ ÷ ἐκεῖνοι ✓

Wit 2: G

>

Wit 2: 53' Arm = MT

Notes: As noted above, the o' text changes οὔτοι in NUM to ἐκεῖνοι. Then, because neither word has a basis in the Hebrew, it places ἐκεῖνοι under the obelus.

HT —
LXX οἱ ἐπιστάμενοι τὸ κακὸν καὶ τὸ ἀγαθόν

Sub ÷

Wit 2: G

>

Wit 2: 58 Aeth^C Arab = MT

Notes: HT describes those who came up from Egypt as being “from twenty years old and upward,” and NUM adds to that description οἱ ἐπιστάμενοι τὸ κακὸν καὶ τὸ ἀγαθόν. Origen correctly placed this addition under the obelus.

Num 32:12

HT יִיָּקַח
LXX ὁ διακεχωρισμένος

τὸ σαμ' ὁ Κενεζαῖος

Wit 1: ↓M' C''^{cat} ↓130-↓321' ↓128 = Sixt

Attr: τὸ σαμ'] σ' 321; οἱ λ' M'; > 130-346

Var: ὁ] > 130-321' 128

σ' θ' Ναζιραῖος

Wit 1: ↓130-↓321' 128

Attr: σ'] > 321

Var: Ναζιραῖος] καιζ. 130; Ναζηρ. 321'

Notes: The Hebrew says that Caleb was “the son of Jephunneh the Kenizzite.” The Kenizzites were an Edomite tribe, and apparently it was seen as a problem for Caleb to be associated with a non-Israelite heritage. NUM renders יִקְנִי as ὁ διακεχωρισμένος (“the separated one”). A note attributed by the Catena group to τὸ σαμ' renders יִקְנִי as Κεβεζαῖος. The attributions are somewhat mixed for this reading, with M' giving the source of this reading as οἱ λ' and s-group manuscript 321 attributing it to Symmachus. The evidence, however, points τὸ σαμ' as the source of the note. First, two s-group manuscripts (130-346) and 128 from the z-group attribute the alternate reading Ναζιραῖος to Symmachus and Theodotion, which casts doubt on the M' attribution of Κεβεζαῖος to οἱ λ' (unless M' is using οἱ λ' to refer simply to “another” tradition that could encompass τὸ σαμ'). This attribution of Ναζιραῖος to σ' θ' also raises doubts about the 321 attribution of Κεβεζαῖος to σ', since (1) Ναζιραῖος is more suitable for Symmachus (see the next paragraph); and (2) in addition to Κεβεζαῖος, 321 has the reading Ναζιραῖος but attributes it to θ' only; this indicates that the 321 sign tradition may have become confused. The second reason that τὸ σαμ' is the more likely source of Κεβεζαῖος is that the Samaritikon would likely transliterate יִקְנִי rather than using a circumlocution. For these reasons, τὸ σαμ' seems the more likely source for Κεβεζαῖος.

As just mentioned, the reading Ναζιραῖος is attributed to σ' and θ' by two s-group manuscripts and 128 (with a third s-group manuscript, 321, attributing it to θ' alone). Unless Symmachus and Theodotion were dealing with a different parent text, it seems unlikely that they could read יִקְנִי as נַזִּיר, particularly since Symmachus renders הַנַּזִּיר as Ναζιραῖος in Numbers 6:18 and 19 (see SITP 120; for the ways that Symmachus renders the related word נַזִּיר see SITP 114). In general, Symmachus is more likely to translate than to transliterate (REI-Pro 20, 77). The idea behind the rendering Ναζιραῖος might be derived from ὁ διακεχωρισμένος in NUM — that is, Nazirites were separated to God (for more details and references, see NGTN 533). Thus, the attributions are probably correct.

Num 32:13

HT ׀ׁׂ׃(ׁ)
LXX (καί) κατερρέμβευσεν

ο' θ' κατερρέμβευσεν

Wit 1: 344^{txt}

Wit 2: A ↓B F M' V ↓O'' 77-cI⁻⁴⁶ b d f n^{-54*vid} s t x y z^{-669*} 55 59 319 424 624
646 799

Var: κατερρέμβευσεν] κατερόμβευσεν (-σαν G*) B G

Notes: HT has the Hiphil of ׀ׁׂ׃, which describes the Lord's action toward the Israelites in the desert: he "caused them to move around." NUM renders this verb using κατερρέμβευσεν, a rare word that appears only here in the LXX. It is related to ῥεμβεύω (or ῥεμβομαι) which means "roam about" and which occurs in the LXX only in Isaiah 23:16. Normally, the *s*-group reports ο' readings when their text(s) differs from the ο' text, but here 344 notes that ο' has the same reading as the 344 text, and this is supported by all the hexaplaric witnesses. Wevers speculates that the B and G^c variant κατερόμβευσεν is the result of a spelling error (NGTN 534).

Theodotion is also credited with κατερρέμβευσεν here. None of the Three use καταρρεμβεύω elsewhere, although Aquila and Symmachus use the simplex ῥεμβεύω (α': Jer 30[49]:4 and 38[31]:22 for ׀ׁׂ׃; σ': Ps 58[59]:16 for ׀ׁׂ׃, 1 Kgdms 23:13 for the Hithpael of ׀ׁׂ׃. Here, however, Theodotion could be following NUM, since κατερρέμβευσεν is an adequate rendering.

α' ἑσάλευσεν

Wit 1: 130-↓321'-↓344 ↓Syh

Attr: α'] σ' 321

Var: ἑσάλευσεν] -λευεν 344 | pr και Syh

NonGr: Syh 𐤀𐤃𐤋𐤁

Notes: Several manuscripts attribute the reading ἑσάλευσεν to Aquila for the Hiphil of ׀ׁׂ׃. Aquila uses σαλεύω for ׀ׁׂ׃ (the Qal in Exod 20:18, Isa 6:4, 7:2, Ps 58[59]:16). Therefore, this attribution makes sense for Aquila. Manuscript 321 attributes this reading to Symmachus, which is conceivable, except that 344 and Syh have a credible alternate reading for Symmachus (see below).

σ' περιήγαγεν

Wit 1: 344 ↓Syh

Var: περιήγαγεν] pr και Syh

NonGr: Syh 𐤒𐤓𐤁𐤀

Notes: Symmachus employs ῥεμβεύω for נרע in Psalm 58[59]:16, but no examples exist of his using περιάγω for נרע. He does use περιάγω for the Polel of שרב in Psalm 59[60]:3 which has some overlap in meaning with נרע, and for the Hiphil of עבר in 2 Kgdms 2:8 in a somewhat related sense to the current verse. Thus, this attribution is possibly correct.

τὸ σαμ' ἐπέχεεν

Wit 1: ↓130-↓321'-344

Attr: τὸ σαμ'] α' 321; > 130-346

Notes: Manuscript 344 attributes to τὸ σαμ' the reading ἐπέχεεν for the Hiphil of נרע. The word ἐπιχέω means “pour out/over” or “throw over.” The translation is unusual, since נרע in the Hiphil denotes “cause to move about,” “disturb,” or “shake.” Perhaps the τὸ σαμ' translator used ἐπιχέω in a figurative way, as in “he poured them out in the wilderness.” Only 344 has the attribution to τὸ σαμ', but 344 is normally reliable. Thus, this attribution is possibly accurate.

Another *s*-group manuscript, 321, attributes the reading to Aquila. Aquila does not use ἐπιχέω, although he uses the related noun ἐπίκουσις in Deuteronomy 28:53 for קוצו ("hardship"). But a credible alternative reading for Aquila is given in three other *s*-group manuscripts (see above), and so this attribution to α' is probably incorrect.

HT םת(-דע)
LXX (ἕως) ἐξαναλώθη

σ' ἐξαναλώθη

Wit 1: 344

Wit 2: B F M' V O''-G 707 C''-422(vid) 616* b d f⁻¹²⁹ n⁻⁷⁶⁷ 30' t 509 392 18-128-628-630-669 55 59 319 424 624 646

α' τελειωθῆ

Wit 1: 344

θ' ἐξέλιπεν

Wit 1: 344

σ' ἐξαναλωθῆ

Wit 1: 344^{txt}

Wit 2: A F^b 963 G 422(vid) 129 767 s^{-30'} x⁻⁵⁰⁹ y⁻³⁹² 68'-120' 799 (sed hab Ald)

Notes: Normally, when NUM employs ἕως with verbs, the particle ἄν is added and the subjunctive is used (6:5, 11:20, 14:33, 20:17, 32:17, 18, 21, 35:12, 25, 28, 32), although in three cases ἕως without ἄν is followed by the subjunctive (10:21, 21:22, 23:24). Only in two places is an indicative verb used after ἕως (without ἄν) — in 12:15 and the present verse. Here, NUM translates מַתְּ (from מַמַּת) with the indicative ἐξαναλώθη. Many manuscripts, including A and 963, have the subjunctive ἐξαναλωθῆ, possibly through the influence of Symmachus. The s-group also has the subjunctive, and s-group manuscript 344 notes that the o' text has the indicative. The o' reading is also supported by almost all the Greek hexaplaric witnesses except G.

Manuscript 344 also attributes the subjunctive τελειωθῆ to Aquila. Aquila employs τελειόω for מַמַּת (Deut 2:14, 1 Kgdms 16:11). More significantly, Aquila uses the subjunctive of τελειόω for מַמַּת in Numbers 14:33 in a context similar to the present verse. Since Aquila is noted for consistency in his translations, the attribution here makes good sense for him.

Theodotion is credited by 344 with the rendering ἐξέλιπεν. In Numbers 14:33, where NUM has the subjunctive ἀναλωθῆ for מַמַּת, Theodotion uses the subjunctive ἐξαναλωθῆ. In the present verse, NUM has the indicative ἐξαναλώθη and the θ' reading is also indicative, perhaps following NUM. Theodotion uses ἐκλείπω in Ezekiel 24:10 for מַמַּת (also in Num 20:29 for גִּרַע). Although Theodotion renders differently than in 14:33, the vocabulary still fits him, and the attribution is probably correct.

A 344 note also attributes the subjunctive ἐξαναλωθῆ to Symmachus. Although Symmachus does not employ ἐξαναλίσκω anywhere else, he does use the simplex ἀναλίσκω (e.g., for כָּלַב in Job 7:6b, 9a, Isa 10:18, 27:10), including for מַמַּת in Psalm 72[73]:19, Ezekiel 24:10 and 11. For the present verse, he may have been influenced by NUM to use ἐξαναλίσκω. In Numbers 14:33, in a similar context, Symmachus uses the συντελέσθη (subjunctive of συντελέω) for מַמַּת, but Symmachus is less tied to consistent rendering than the other translators. Both 14:33 and the present verse have the

phrase עַד־הֵם and Symmachus uses the subjunctive in 14:33, perhaps rendering עַד with ἕως or ἕως ἄν. If he translated similarly here, then the subjunctive makes sense. Thus, both vocabulary and usage are consistent with Symmachus. As noted above, many manuscripts reflect the subjunctive, possibly through the influence of Symmachus, but also possibly because of the subjunctive in NUM for 14:33.

Num 32:14

HT תְּרִבּוֹת
LXX σύστρεμμα

⟨οἱ λ'⟩ θόρυβον

Wit 1: F^b

Notes: The Hebrew תְּרִבּוֹת is found only here in the OT. It appears to refer to a group of men. NUM renders it as σύστρεμμα which literally signifies something twisted together, but also can refer to a group of men or a crowd. An unattributed note in F^b gives the alternate rendering θόρυβον, which refers to noise, particular the noise of a crowd, and can also refer to tumult or confusion. All of the Three use θόρυβος — Aquila in Psalm 64[65]:8 for שֹׁאֵן (“noise/roar”); Symmachus in Ecclesiastes 2:2 for מְדוּלָּל (participle of הִלֵּל, meaning “senseless/madness”) and in Ecclesiastes 10:13 for the related word הוֹלְלוּת (“foolishness/blindness”); Theodotion in Isaiah 52:12 for הִפְזִיזָה (“haste”), and in Jeremiah 30[49]:2 for תְּרוּעָה (“war cry,” “alarm,” “shout”). Symmachus also uses the related verb θορυβέω in Jeremiah 26[46]:9 for הִלֵּל (Hithpol. meaning “act madly”), in Job 21:6a for בָּהֵל (“be disturbed”), and in Psalm 41[42]:6 and 42[43]:5 for הִמָּה (“roar,” “be tumultuous”). Thus, any of the Three could have been the source of this reading.

Num 32:16

HT לְמִקְנֵנוּ פָּה
LXX ὧδε τοῖς κτήνεσιν ἡμῶν

non tr τοῖς κτήνεσιν ἡμῶν ὧδε

Wit 2: O⁻⁵⁸ Syh = MT

NonGr: Syh לְבַחֵנוּ אֵלֵינוּ

Notes: HT has פֶּה after לְמִקְנֵינֶוּ, but NUM places ὧδε before τοῖς κτήνεσιν ἡμῶν. Origen transposed ὧδε after τοῖς κτήνεσιν ἡμῶν to match the Hebrew, as witnessed by the *O*-group (minus 58).

Num 32:17

HT םִקְוֹמֶ
LXX ἐαυτῶν τόπον

non tr τόπον ἐαυτῶν

Wit 2: O^{-58} -↓381' ↓799 ^{Lat}cod 100 Syh = MT

Var: τόπον ἐαυτῶν] τόπον τὸν ἐαυτῶν 381'; τόπον αὐτῶν αὐτούς 799

NonGr: ^{Lat}cod 100 *locum suum* | Syh ܠܘܥܡܢܐ ܠܥܘܠܡܐ

Notes: The Hebrew ׀ִקְוֹמֶ (noun plus suffix) is reversed by NUM and rendered ἐαυτῶν τόπον. Origen transposed the words as witnessed by the *O*-group (minus 58), and a few manuscripts outside the *O*-group may have followed the *o'* text.

Num 32:23

HT תִּמְצֵא אֶתְכֶם
LXX ὑμᾶς καταλάβη

non tr καταλάβη ὑμᾶς

Wit 2: O^{-58} Syh = MT

NonGr: Syh ܠܥܘܠܡܐ ܠܥܘܠܡܐ

Notes: HT has תִּמְצֵא אֶתְכֶם (“will find you”) at the end of the verse, and NUM reverses the order of the words with ὑμᾶς καταλάβη. Origen transposed the order to match the Hebrew, as witnessed by the *O*-group (minus 58) and Syh.

HT (תִּמְצֵא אֶתְכֶם)
LXX (ὑμᾶς καταλάβη) τὰ κακά

Sub ÷

Wit 2: G = MT

Notes: NUM adds τὰ κακά after ὑμᾶς καταλάβη and this has no equivalent in the underlying Hebrew. Manuscript G places this under the obelus, but no other manuscripts witness to the obelus nor do any delete this text. This is similar to the obeli in 31:48 and 32:4 where G is the only witness. The evidence is limited, but the obelus correctly marks added text in the Greek and G is an old and normally reliable witness. Thus, the obelus is probably genuine.

Num 32:24

HT בְּנוֹ-לְכֶם
LXX οἰκοδομήσετε ὑμῖν

{Sub ÷}

Wit 2: G

Notes: O-group manuscript G has an obelus for ὑμῖν, but the Hebrew has an exact equivalent with בְּנוֹ-לְכֶם. Therefore, this obelus probably does not represent the o' text, unless Origen had a different Hebrew text.

Num 32:25

HT בְּנֵי-גָד וּבְנֵי רְאוּבֵן
LXX οἱ υἱοὶ Ῥουβήν καὶ οἱ υἱοὶ Γάδ

non tr οἱ υἱοὶ Γάδ καὶ οἱ υἱοὶ Ῥουβήν

Wit 2: ↓O⁻⁵⁸ ↓Syh = MT Tar

Var: Ῥουβήν] -βιν 426; -βειμ 376; *rūbīl* Syh

NonGr: Syh ⲛⲓⲃⲏⲛ ⲛⲓⲃⲏⲛ ⲛⲓⲃⲏⲛ ⲛⲓⲃⲏⲛ

Notes: HT lists the tribes who speak to Moses as “the sons of Gad and the sons of Reuben.” NUM reverses the order, possibly because the tribe of Reuben is often listed first, and the o' text transposes the names to match the Hebrew. NUM likewise reverses these names in verses 2, 29, and 31, and in each case the o' text transposes the names back to the Hebrew order.

HT
LXX

אֶל־מֹשֶׁה
πρὸς Μωυσῆν

τὸ σαμ' pr καὶ τὸ ἥμισυ τῆς φυλῆς
Μανασσή

Wit 1: C^{cat}

Notes: Sam adds the phrase **וְהַצִּי שְׁבֵט הַמְּנַשֶּׁה** (“and the half-tribe of Manasseh”) although it is not in HT, and the Samaritikon has the equivalent καὶ τὸ ἥμισυ τῆς φυλῆς Μανασσή. Sam has similar additions in verses 1, 2, 6, 25, 29, and 31 and there are Samaritikon equivalents in all but verse 1. The Sam additions and Samaritikon equivalents are explained in a Catena note for verse 33 (see under 32:2 for a full discussion).

Num 32:26

HT
LXX

מִקְנֵינוּ
—

Sub ※ + καὶ αἱ κτήσεις ἡμῶν

Wit 2: ↓V ↓O-15 ↓f¹²⁹ ↓767 Arab Syh = Compl MT

Var: αἱ] ἡ 376 767 | κτήσεις] κτισ. V 56'; -σις G 767

Attr: ※ G] > rell

NonGr: Syh ܩܬܝܫܝܢ ܗܡܘܢ

Notes: HT lists four groups/items that the two and a half tribes planned to keep in their fortified cities: **וְטַבַּחֵינוּ נְשִׁינוּ מִקְנֵינוּ וְכָל־בְּהֵמָתֵינוּ**. Only the third and fourth items are connected by a conjunction. NUM has no equivalent for the third item (מִקְנֵינוּ) and connects the other three with conjunctions: ἡ ἀποσκευὴ ἡμῶν καὶ αἱ γυναῖκες ἡμῶν καὶ πάντα τὰ κτήνη ἡμῶν. Origen inserted αἱ κτήσεις ἡμῶν under the asterisk for the omitted מִקְנֵינוּ. He also added καὶ under the same asterisk, although it is not matched in the Hebrew, to conform to the NUM format.

HT
LXX

יְהִיוּ־שָׁם בְּעָרֵי
ἔσονται ἐν ταῖς πόλεσιν

ο' οί λ' ἔσονται ἐκεῖ ἐν ταῖς πόλεσιν

Wit 1: 344

Wit 2: *O*^{f-129} Syh = Compl MT

NonGr: Syh 𐤌𐤁

Notes: HT says that their families and goods, “will be there (𐤒𐤑)” in the cities. NUM has no equivalent for 𐤒𐤑 and according to a 344 note, the ο' text has the equivalent ἐκεῖ, as witnessed by the *O*-group and Syh; this was possibly originally under the asterisk. The 344 note also attributes the addition of ἐκεῖ to οί λ', and since it matches the Hebrew, this makes sense.

Num 32:27

HT 𐤍𐤑𐤏
LXX καὶ ἐκτεταγμένοι

ο' καὶ ἐκτεταμένοι

Wit 1: 344

Wit 2: G-72-426-618 53'-56 x 120

Notes: NUM translates the phrase 𐤍𐤑𐤏 𐤒𐤒𐤏 as ἐνωπλισμένοι καὶ ἐκτεταγμένοι (“armed and battle-ready”). Manuscript 344 attributes to ο' the reading ἐκτεταμένοι (from ἐκτείνω) instead of ἐκτεταγμένοι (from ἐκτάσσω). Although ἐκτείνω can be used in military connotations, usually it is not. The reading is supported by some hexaplaric witnesses, including G and 426 from the *O*-group, and may reflect Origen's work. The modification seems to be the result of a spelling error, considering that the perfect participles of the two verbs differ in only one letter, and the two would have been pronounced similarly. Thus, the ο' text possibly has ἐκτεταμένοι as indicated by 344 but this is not a correction based on the Hebrew text.

HT 𐤍(𐤑𐤏)
LXX (κύριος)

⟨Sub ※⟩ + μου

Wit 2: *O*⁻⁵⁸ 128-630' = MT

Attr: ※] > omnes

Notes: HT has אֲדֹנָי, but NUM omits the pronoun. The *O*-group (minus 58) includes the equivalent μου and this may have originally been under the asterisk. Manuscript 58 and Syh have the plural ἡμῶν, but μου is probably original, first because μου matches the singular Hebrew suffix, and second because 58 often deviates from the rest of the *O*-group.

Num 32:28

HT המטות לבני ישראל
LXX τῶν φυλῶν Ἰσραηλ

ο' οί λ' τῶν φυλῶν υἰῶν Ἰσραήλ
(ιηλ)

Wit 1: 344

Wit 2: 376'-618-↓707 ↓106 ↓n⁻⁷⁶⁷ ↓t ↓527 799 Arab Bo Syh = Compl MT

Var: τῶν] > 707 106 127 t 527

NonGr: Syh ⲛⲉⲧⲏⲧⲏⲛ ⲛⲓⲛⲏⲛ ⲛⲓⲣⲁⲏⲗ

Notes: HT reads אֲדֹנָי לְבָנֵי יִשְׂרָאֵל, but NUM does not translate לְבָנֵי. Manuscript 344 has a note attributed to ο' and to οί λ' that adds the equivalent υἰῶν to match the Hebrew. The attribution to ο' is probably correct since this reading is witnessed by two *O*-group manuscripts and Syh, and υἰῶν was possibly originally under the asterisk. That the Three also included υἰῶν to match the Hebrew makes sense. The addition is reflected in a number of manuscripts possibly through the influence of Origen or the Three.

Num 32:29

HT (וַיֹּאמֶר) מֹשֶׁה אֲלֵהֶם
LXX (καὶ εἶπεν) πρὸς αὐτοὺς Μωυσῆς

non tr Μωυσῆς πρὸς αὐτοὺς

Wit 2: G-426 30 Sa¹ Syh = MT

NonGr: Syh ⲓⲟⲩⲟⲩ Ⲓⲁⲃ ⲓⲟⲩⲟⲩ Ⲡⲟⲩⲃⲏⲛ

Notes: HT places מִשֵּׁה before the indirect object אֲלֵהֶם, but NUM places Μωσῆς after the indirect object πρὸς αὐτούς. Origen transposed the order to match the Hebrew.

HT בְּנֵי־גַד וּבְנֵי רְאוּבֵן
LXX οἱ υἱοὶ Ῥουβήν καὶ οἱ υἱοὶ Γάδ

non tr οἱ υἱοὶ Γάδ καὶ οἱ υἱοὶ Ῥουβήν

Wit 2: ↓O⁻⁵⁸ ↓Syh = MT Tar

Var: Ῥουβήν] -βιν 426; -βειμ 376; *rūbīl* Syh

NonGr: Syh ⲓⲟⲩⲟⲩ Ⲓⲁⲃ ⲓⲟⲩⲟⲩ Ⲡⲟⲩⲃⲏⲛ

Notes: HT lists the tribes to whom Moses speaks as “the sons of Gad and the sons of Reuben.” NUM reverses the order, possibly because the tribe of Reuben is often listed first, and the o’ text transposes the names to match the Hebrew. NUM likewise reverses these names in verses 2, 25, and 31, and in each case the o’ text transposes the names back to the Hebrew order.

HT ⲁⲩⲏⲁⲙⲏⲥ
LXX μεθ’ ὑμῶν

τὸ σαμ’ pr καὶ τὸ ἥμισυ τῆς φυλῆς
Μανασσή

Wit 1: C^{cat}

Notes: Sam adds the phrase וְחֶצְיִ שְׁבֵט הַמְּנַשֶּׁה (“and the half-tribe of Manasseh”) although it is not in HT, and the Samaritikon has the equivalent καὶ τὸ ἥμισυ τῆς φυλῆς Μανασσή. Sam has similar additions in verses 1, 2, 6, 25, 29, and 31 and there are Samaritikon equivalents in all but verse 1. The Sam additions and Samaritikon equivalents are explained in a Catena note for verse 33 (see under 32:2 for a full discussion).

Num 32:30

LXX λέγοντες

τὸ σαμ' pr καὶ τὸ ἥμισυ τῆς φυλῆς
Μανασσή

Wit 1: C^{cat}

Notes: Sam adds the phrase **וְחֶצְרֵי שְׁבֵט מְנַשֶּׁשֶׁה** (“and the half-tribe of Manasseh”) although it is not in HT, and the Samaritikon has the equivalent καὶ τὸ ἥμισυ τῆς φυλῆς Μανασσή. Sam has similar additions in verses 1, 2, 6, 25, 29, and 31 and there are Samaritikon equivalents in all but verse 1. The Sam additions and Samaritikon equivalents are explained in a Catena note for verse 33 (see under 32:2 for a full discussion).

HT דְּבַר יְהוָה
LXX ὁ κύριος λέγει

non tr λέγει ὁ κύριος

Wit 2: O⁻⁵⁸ Lat^{cod 100} Arm Syh = MTNonGr: Lat^{cod 100} *dicit Dominus* | Syh **דַּבַּר יְהוָה**

Notes: HT places subject **יהוה** after the verb **דבר**, but NUM puts the subject (ὁ κύριος) first. Origen transposed the words to match the Hebrew, as witnessed by the O-group (minus 58).

HT **עֲבַדְיָי**
LXX (θεράπουσιν) αὐτοῦ

ο' οί λ' σου

Wit 1: 344

Wit 2: O⁻⁵⁸ 343 Bo^B SyhNonGr: Syh **עֲבַדְיָי**

Notes: In HT, the two tribes say, “What the Lord has spoken to your servants, so we will do.” NUM translates **עֲבַדְיָי** as **θεράπουσιν αὐτοῦ**, changing the possessive

from second to third person. Three *s*-group texts (30-344-730) delete αὐτοῦ, and another (343) has σου. A 344 note indicates that ο' and οὐ λ' have σου to match the Hebrew. The ο' attribution is supported by the *O*-group (minus 58) plus Syh. The οὐ λ' attribution makes sense since the reading matches HT.

Num 32:32

HT וְאִתָּנוּ נִחְזְתָהּ (וְאִתָּנוּ)
LXX (καὶ δώσετε) τὴν κατάσχεσιν

Sub ※ + τῆς κληρονομίας

Wit 2: *O*⁻⁵⁸ Syh = MT

Attr: ※ G Syh] > rell

NonGr: Syh אִתָּנוּ

Notes: For the HT phrase וְאִתָּנוּ נִחְזְתָהּ (“and with us [will be] the possession of our inheritance”), NUM has καὶ δώσετε τὴν κατάσχεσιν ἡμῖν, which (1) replaces the nominal structure “with us (will be)...” with the future δώσετε, (2) does not render נִחְזְתָהּ, and (3) uses the dative ἡμῖν with δώσετε to replace the suffix on וְאִתָּנוּ. Origen addressed the second of these differences by adding τῆς κληρονομίας under the asterisk to match the missing נִחְזְתָהּ.

Num 32:33

HT לְאָמֵר
LXX λέγοντες

τὸ σαμ' ἐν τοῖς προειρημένοις οὐ
 μνημονεύσας, ἐν δὲ τῷ
 Σαμαρειτικῷ μνημονεύεται

Wit 1: *C*^{cat}

Notes: This marginal note in *C*^{cat} explains the additions noted by τὸ σαμ' in verses 2, 6, 25, 29, and 31. In the present verse, HT has the phrase לְאָמֵר וְלִבְנֵי רְאוּבֵן וְלִבְנֵי גָד מִנְשֵׁה and Sam matches it except for reversing the order of Reuben and Gad. In verses 1, 2, 6, 25, 29, and 31, HT lists the tribes of Reuben and Gad only,

and for each of those verses, Sam adds the half-tribe of Manasseh. In verses 2, 6, 25, 29, and 31 the Samaritikon includes Greek equivalents (see under 32:2 for a full discussion).

For the present verse, the marginal note explains these previous “half-tribe of Manasseh” readings as coming from the Samaritikon and based on text in Sam from the present verse. The note reads: ἐν τοῖς προειρημένοις οὐ μνημονεύσας, ἐν δὲ τῷ Σαμαρειτικῷ μνημονεύεται (“in the ones formerly spoken [i.e., verses 2, 6, 25, 29, 31] — not mentioned; but in the Samaritikon they are declared”). The note explicitly identifies the τὸ σαμ’ attribution in those verses with the Samaritikon.

HT (לְעָרֵי) הַבְּגְבֻלָּה
LXX (πόλεις) σὺν τοῖς ὁρίοις / αὐτῆς

non tr αὐτῆς σὺν τοῖς ὁρίοις

Wit 2: 376' 52' Syh = MT

NonGr: Syh למחנותיהם ואלה עריהם

Notes: HT is somewhat obscure, stating that from the kingdoms of Sihon and Og, Moses gave to the two and a half tribes “the land for its cities with the borders of the cities of the land surrounding” (הָאָרֶץ לְעָרֵי הַבְּגְבֻלָּה עָרֵי הָאָרֶץ סְבִיב). NUM has attempted to make sense of this by rendering it τὴν γῆν καὶ τὰς πόλεις σὺν τοῖς ὁρίοις αὐτῆς, πόλεις τῆς γῆς κύκλῳ. NUM associates the possessive αὐτῆς with ὁρίοις (“its [the land’s] borders”) where the Hebrew has the possessive with “cities” (לְעָרֵי). To match the Hebrew, Origen transposed αὐτῆς from after ὁρίοις to after πόλεις.

Num 32:35

HT עֲטָרֶת (שׁוֹפָן)
LXX (Σωφάρ)

Sub ※ + Ἀταρώθ

Wit 2: O⁻⁵⁸ Arab Syh = MT Tar

Attr: ※ G] > rell

NonGr: Syh לחיפה

Notes: For the Hebrew name עֲטָרֶת שׁוֹפָן, NUM renders only the second part: Σωφάρ. Origen added the equivalent of the first part, Ἀταρώθ, under the asterisk.

HT עֲטָרַת שׁוֹפָן
LXX Σωφάρ

⟨ο'⟩ Σωφάν

Wit 2: Σωφάν F 15-29-426 s^{-28 85} y⁻³⁹² Aeth Syh = MT Tar | Σοφάν C^o 19 28-85 68'-120 59 | Ὠφάν 82 | Ζοφάν 624 | Σεφάν 72

NonGr: Syh ܣܘܦܢܐ

Notes: Manuscript 426 from the *O*-group and Syh match the Hebrew name שׁוֹפָן with Σωφάν rather than Σωφάρ in NUM. Syh matches the ο' text, but it also matches P, and Syh is sometimes influenced by P for proper names. Many other manuscripts reflect Σωφάν as well, some with variations. In conclusion, Σωφάν is probably the reading of the ο' text.

HT וַיִּגְבְּהָהּ
LXX καὶ ὑψωσαν αὐτάς

α' θ' ἰαγεβύχα

Wit 1: Syh

NonGr: Syh ܝܥܒܥܘܚܐ

σ' ἰακβαχά

Wit 1: Syh

NonGr: Syh ܝܥܩܒܥܗܐ

Notes: HT lists the names of eight cities in verses 34-36. All of them except for the third name in verse 35 (וַיִּגְבְּהָהּ) are preceded with the direct object marker אֵת. Perhaps because of the lack of אֵת, NUM translates וַיִּגְבְּהָהּ (rather than transliterating) apparently construing it as an imperfect of גָּבַהּ (“to be/make high”) with a third feminine singular suffix. Thus NUM has ὑψωσαν αὐτάς, describing the activity of the sons of Gad — that is, they “raised it [them] up,” referring to the cities listed in verses 34-36.

Syh has two notes with attributed readings. The alternate name in each note has a *lamedh* preposition which is most likely functioning as a direct object marker. The name attributed to Aquila and Theodotion is ܝܥܩܒܥܗܐ which compared with the Hebrew has the *beth* and *gamal* transposed. Aquila in particular was normally accurate in transcribing,

and so unless the translators had a different parent text, copyists may have corrupted the spelling from an original כַּמְבַּב (this is Wevers' opinion, NGTN 545, note 34). This is plausible, first because errors could easily be introduced by scribes who did not have the original Hebrew and to whom the Greek transcriptions would have been meaningless. Second, P confirms exactly this type of confusion because it has variants in its tradition between כַּמְבַּב and כַּמְבַּב . Transposing the letters to match the Hebrew would yield a retroversion something like ἰαγεβύχα . Similarly, Symmachus is credited by Syh with the reading כַּמְבַּב . Assuming a similar copyist transposition between *beth* and *qoph* as for the α' θ' note (one transposition could have influenced the other), this could be retroverted into something like ἰακβαχά .

Num 32:36

HT בֵּית נִמְרָה
LXX Ναμβράν

⟨ο'⟩ βηθνάμρα

Wit 2: lemma 426 Arab Syh = MT | βηθηαμράμ 58 | βιθιαμραμ 56 | βιθιαμάρμ 53'

NonGr: Syh כַּמְבַּב

Notes: The name of the second to last city built by the sons of Gad is בֵּית נִמְרָה but NUM renders only the second part, giving Ναμβράν . Origen corrected the name to βηθνάμρα , as witnessed by 426, Arab, and Syh. For this name, Syh is identical to P and Syh is sometimes influenced by P for proper names. The reading has affected a few other manuscripts.

Num 32:37

HT אֶלְעָלִי
LXX Ἐλεαλίη

Sub ✱ + τῆν

Wit 2: O^{-426} 422 $b f^{-129}$ n 799 Syh = MT

Attr: ✱ G Syh] > rell

NonGr: Syh אֶלְעָלִי ✱

Notes: As with the sons of Gad, the cities built by the sons of Reuben are listed in HT, and each city name is preceded by the direct object marker תָּא. In verse 37, NUM precedes the first city with a definite article but omits it for the second and third cities, Ἐλεαλή and Καριαθάιμ. Origen adds τῆν under the asterisk for both of these cities (the second asterisk is covered below). As noted under 26:59, Origen sometimes approximated the direct object marker with a definite article.

The Syh translator rendered τῆν using the preposition *lamadh* as a direct object marker. The placement of the asterisk is ambiguous, and appears to be above the *waw* before the *lamadh* preposition, even though it properly belongs above the *lamadh*. The height of the *lamadh*, however, might make it difficult to place the symbol directly over that letter. The metobelus is situated correctly.

HT (קַרְיֹתַיִם)־תָּא
LXX (Καριαθάιμ)

Sub ✱ + τῆν

Wit 2: O⁻⁴²⁶ 53^c-56'-664 343 18 799 Syh = Compl MT

Attr: ✱ G Syh] > rell

NonGr: Syh 𐤒𐤁𐤓𐤁𐤀𐤃𐤁𐤃𐤁 ✱

Notes: In verse 37, NUM precedes the first city with a definite article but omits it for the second and third cities, Ἐλεαλή and Καριαθάιμ. Origen adds τῆν under the asterisk for the second and third cities (the first of these asterisks is covered above and the second here).

As noted under 26:59, Origen sometimes approximated the direct object marker with a definite article. The Syh translator seems to have construed the asterisked article this way, because for an equivalent, Syh has a *lamedh* functioning as a direct object marker that appears to be marked with an asterisk. The asterisk appears in the margin before the *waw*, even though the following *lamadh* is the correct location. The metobelus is placed correctly.

Num 32:38

HT (אֶת־נָבוֹ) וְאֶת־בְּעֹלָם
LXX καὶ (τὴν Βεελμεών)

⟨ו'⟩ pr καὶ τὴν Ναβώ

Wit 2: ↓A F M' ↓V ↓O''^{-82 707*} ↓C'' ↓d ↓f⁻¹²⁹ ↓s ↓t ↓y ↓z 55 ↓59 424 624 646
Syh

of סבב. He may have been influenced by Tar^N which has מקפן שורין רמין (“surrounded by high walls”). Thus the attribution to Symmachus makes sense. Three manuscripts (54 75 458) have καὶ τετειχισμένας (the simplex form of περιτειχίζω) after περικεκυκλωμένας. Wevers calls this a gloss (NGTN 547), but it was possibly influenced by Symmachus.

HT מוֹסְבַּת (שׁם)
LXX (περικεκυκλωμένας)

Sub ※ + ὀνομάτι

Wit 2: O Syh = MT

Attr: ※ G Syh] > rell

NonGr: Syh סבב

Notes: As discussed above, the phrase מוֹסְבַּת שׁם is hard to decipher in the context of verse 38. NUM and Symmachus seem to ignore שׁם, or perhaps read it (in accord with תמן in SamJ) as שׁם (“there”) rather than שׁם. Origen added ὀνομάτι under the asterisk to match שׁם, although what περικεκυκλωμένας ὀνομάτι means is unclear.

Num 32:39

HT הַגְּלָעָדָה
LXX εἰς (Γαλαάδ)

{Sub ※} εἰς

Wit 2: A F M' V O⁷⁰⁷ C'' b d f n s t y z 55 59 319 424 624 646 799 Syh

Attr: ※ G] > rell

NonGr: ^{Lat}cod 100 104 in *Galaad* (*Galad* 104) | Syh لجلاد

Notes: HT reads הַגְּלָעָדָה, with directional ה, and this is perfectly matched in NUM with εἰς Γαλαάδ. The vast majority of Greek manuscripts have εἰς (it is omitted in B and the *x*-group). Manuscript G from the *O*-group has εἰς marked with the asterisk. This probably does not reflect the original o' text, unless Origen had an exemplar missing εἰς which for some reason he took to be the original LXX.

HT (אֲשֶׁר־בְּהָ)
 LXX κατοικοῦντα (ἐν αὐτῇ)

Sub ÷

Wit 2: G Syh = MT Sam Tar^O

NonGr: Syh בְּנֵי אֲשֶׁר־בְּהָ ÷ אֲשֶׁר־בְּהָ ÷

Notes: HT says of the land of Gilead, “you shall dispossess the Amorite who is in it.” NUM adds the word κατοικοῦντα, which is implied by the Hebrew but not explicitly stated. The obelus is indicated by G and Syh, and although no other texts witness negatively to this omission, the obelus is probably genuine.

Syh^T uses a participle and an explicit copula to render the participle κατοικοῦντα. This may have led to confusion about the placement of the obelus, with the result that two obeli appear, one before the participle and an extra one before the copula. The metobelus is in the correct place.

Numbers 33

Num 33:2

HT (תֵּת־מוֹצְאֵי־הָ)
 LXX (τάς) ἀπάρσεις

α' σ' θ' τὰς ἐξόδους

Wit 1: ↓108 130-↓321'-↓344 ↓Syh

Attr: α' σ' θ'] οἱ λ' 108 344 Syh; nom absc 321

Var: τὰς] > 108 344

NonGr: Syh אֲשֶׁר־בְּהָ

Notes: Aquila, Symmachus, Theodotion employ ἔξοδος elsewhere for מוֹצְאֵי in Isaiah 58:11. Thus the attributions to α', σ', and θ' here are suitable.

ο' ἀπάρσεις

Wit 1: 344^{txt}

Wit 2: B F^c M' O[']-29 72 376 707 C[']-414 417 551 b f⁻⁵³ n^{-458 767} s^{-30'} ↓x⁻⁵⁰⁹ y⁻³¹⁸ z^{-18 68'}
120 55^c 424 646

Var: ἀπάρσεις] -σιας x⁻⁵⁰⁹

Notes: The *s*-group, along with uncials A and V, have the alternate reading ἐπάρσεις (“lifting up”) instead of ἀπάρσεις (“departure”) in NUM. Manuscript 344 from the *s*-group indicates that the *o*' text has ἀπάρσεις, and this is supported by the *O*-group (minus 376) and many other hexaplaric witnesses.

HT (וְאֵלֶּה מְסַעֲיָהֶם לְמוֹצָאֵיהֶם)
LXX (καὶ οὗτοι σταθμοὶ τῆς πορείας αὐτῶν)

Sub ※ καὶ οὗτοι σταθμοὶ ※ αὐτῶν
καὶ τῆς πορείας αὐτῶν

Wit 2: O⁻⁵⁸-15-82-707 Arab Syh = MT

Attr: ※ G] > rell

NonGr: Syh אַלְמַס הַלְמַס אֶלְמַס הַלְמַס אֶלְמַס הַלְמַס

Notes: HT reads וְאֵלֶּה מְסַעֲיָהֶם לְמוֹצָאֵיהֶם (“And these are their journeys for their departures”). NUM renders this as καὶ οὗτοι σταθμοὶ τῆς πορείας αὐτῶν and the *o*' text inserts αὐτῶν καί under the asterisk to match two Hebrew morphemes omitted by NUM: (1) αὐτῶν for the pronominal suffix on מְסַעֲיָהֶם, and (2) καί for the *lamedh* preposition that follows. This results in incorrect Greek as it forces the genitive τῆς πορείας to occupy the place of a predicate nominative in parallel with σταθμοί. The result, however, corresponds quantitatively to HT.

Num 33:3

HT וַיִּסְעוּ מִרְעַמְסֵס
LXX ἀπήρσαν ἐκ Ῥαμεσσή

ο' οὐ λ' καὶ ἀπήρσαν ἐκ Ῥαμεσσή

Wit 1: 344

Wit 2: καί A O' y⁻³¹⁸ 18'-126-628-630' 55 319 799 Aeth Sa Syh | 'Ραμεσσής
426 | 'Ραμεσής 82 | r'msys Syh

NonGr: Syh ܡܫܫܝܝܢ ܕܥܡܝܢܝܢܐ

Notes: NUM begins the account of the journeys without a conjunction, but HT has the standard *wayyiqtol* form. For the name ܡܫܫܝܝܢ, NUM has 'Ραμεσσή. The *s*-group follows NUM both in its lack of an initial conjunction and in the spelling of 'Ραμεσσή (some *s*-group manuscripts have 'Ραμεσή). Manuscript 344 from the *s*-group notes that the *o'* text makes two changes: (1) it adds καί to match the Hebrew conjunction, and (2) it changes the spelling of 'Ραμεσσή to 'Ραμεσής which conforms more closely to the Hebrew. The entire *O*-group and many other manuscripts witness to the addition of καί, and this may originally have been under the asterisk. As for the name change from 'Ραμεσσή to 'Ραμεσής, *O*-group manuscript 426, hexaplaric manuscript 82, and Syh are witnesses. Here, Syh matches P, and for proper names Syh can be influenced by P rather than the *o'* text. In verse 5, *O*-group manuscripts G and 426 have the identical name change, which lends support to the present reading being Origen's work. Syh has ܡܫܫܝܝܢ which corresponds to the *o'* text if one accounts for the final vowel (*yod*) being an itacistic equivalent.

344 also attributes the same reading — καὶ ἀπῆραν ἐκ 'Ραμεσσής — to οἱ λ'. The use of ἀπαίρω for ܥܦܪܐ fits any of the Three, who mainly use αἶρω and its complex forms for ܥܦܪܐ (αἶρω — *α'*: Gen 11:2, Jer 38[31]:24; *σ'*: Ps 77[78]:26; ἀπαίρω — *α'*: Gen 33:12, Num 2:17; *σ'*: Gen 11:2, Num 2:17; οἱ λ': Num 21:12, 33:3, Deut 1:40; ἐπαίρω — *α'* *σ'*: Deut 1:40; ἐξαίρω — *θ'*: Num 2:17; συνεξαίρω — *σ'*: Job 4:21a). Thus the use of ἀπαίρω here fits any of the Three, and since both the added conjunction and the spelling change to 'Ραμεσής match the Hebrew, this attribution makes sense.

Num 33:4

HT אֵת אֲשֶׁר הָבִיָּהּ הַיְהוָה בְּהַם
LXX ἐξ αὐτῶν τοὺς τεθνηκότας πάντας, οὓς ἐπάταξεν κύριος

non tr οὓς ἐπάταξεν κύριος ἐξ αὐτῶν
÷ τοὺς τεθνηκότας πάντας ✓

Wit 2: ↓O⁻⁵⁸ Syh = MT

Var: τοὺς τεθνηκότας πάντας] > 426

NonGr: Syh ܡܫܫܝܝܢ ,ܡܫܫܝܝܢ ܕܥܡܝܢܝܢܐ

Notes: Verse 33:4a in HT reads: **מִמְצָרִים מִקְבָּרִים אֵת אֲשֶׁר הִכָּה יְהוָה בְּהָם כָּל־בְּכוֹר**. NUM translates this as **καὶ οἱ Αἰγύπτιοι ἔθαπτον ἕξ αὐτῶν τοὺς τεθνηκότας πάντας, οὓς ἐπάταξεν κύριος, πᾶν πρωτότοκον ἐν γῆ Αἰγύπτῳ**. NUM departs from HT in three ways. First, HT uses **מִמְצָרִים** to describe the people the Lord struck “among them” (i.e., the Egyptians). NUM has the equivalent **ἕξ αὐτῶν** but associates it with the ones the Egyptians buried. This is a logical translation, since they buried those whom the Lord killed, but Origen transposes **ἕξ αὐτῶν** (plus **τοὺς τεθνηκότας πάντας** under the obelus) after **οὓς ἐπάταξεν κύριος** to match the Hebrew order. Second, Origen places the phrase **τοὺς τεθνηκότας πάντας** under the obelus since it has nothing corresponding to it in the underlying Hebrew. Third, Origen obelizes the phrase **ἐν γῆ Αἰγύπτῳ**, as it also has no equivalent in HT. The two obeli are covered below.

The changes can be visualized by reproducing manuscript G with its Aristarchian obeli and the transposition in place. The section with the transposition is marked with tildes at the ends and with a slash between the transposed portions.

καὶ οἱ Αἰγύπτιοι ἔθαπτον, ~οὓς ἐπάταξεν κύριος / ἕξ αὐτῶν ÷ τοὺς τεθνηκότας πάντας / ~, πᾶν πρωτότοκον ÷ ἐν γῆ Αἰγύπτῳ / .

With all the Origenic changes accounted for, the reading indicated by the o' text is **καὶ οἱ Αἰγύπτιοι ἔθαπτον, οὓς ἐπάταξεν κύριος ἕξ αὐτῶν πᾶν πρωτότοκον**, which corresponds precisely to the Hebrew.

HT —
LXX τοὺς τεθνηκότας πάντας

Sub ÷

Wit 2: G Syh

>

Wit 2: 426 = MT

NonGr: Syh ⚭ ⚭ ÷ ⚭ ⚭ ⚭ ⚭ ÷

Notes: The NUM phrase **τοὺς τεθνηκότας πάντας** is obelized since it has nothing corresponding to it in the Hebrew. This is the second of three Origenic changes for this verse (see above under the “non tr” entry for a summary). As sometimes happens, Syh^T places a second spurious obelus between the correct one and the metobelus.

⟨ο'⟩ Οὐθαμ

Wit 2: ↓82-426 54-75 ↓799 Syh

Var: Οὐθαμ] Ὁθαμ 799; Ὁθομ 82

NonGr: Syh 𐤒𐤁𐤓

Notes: The Hebrew name 𐤒𐤁𐤓 has a *beth* preposition prepended, and the NUM translator (1) included the preposition as part of his transliteration, and (2) changed the final nasal *m* to *n*. This resulted in Βουθάμ. Several manuscripts, including 426 from the *O*-group, change the name to Οὐθαμ (or a similar variant), and this may be evidence of Origen's work. Syh matches P for this proper name, and Syh may sometimes be influenced by P for proper names.

HT 𐤒𐤁𐤓
LXX τι (τῆς ἐρήμου)

⟨Sub ÷⟩

>

Wit 2: *O*⁻⁵⁸-29-82 739* *d*⁻¹⁰⁶ *f*⁻¹²⁹ 54-75' 84 527 18'-126-630' ^{Lat}PsAmbr *Mans* 3
Co Syh = Compl MT

Notes: NUM translates the Hebrew phrase 𐤒𐤁𐤓 𐤁𐤓 𐤒𐤁𐤓 relatively straightforwardly as ὁ ἐστὶν μέρος τι τῆς ἐρήμου. The word τι has no exact counterpart in the Hebrew, and many manuscripts, including the *O*-group (minus 58) and Syh omit it. This may reflect an original Origenic obelus.

Num 33:7

HT 𐤒𐤁𐤓
LXX ἐκ Βουθάμ

⟨ο'⟩ ἐξ Οὐθαμ

Wit 2: ↓82-426 54 ↓799

Var: Οὐθαμ] Ὁθαμ 799; Ὁθομ 82

Notes: In verse 6, the Hebrew name **בְּתוֹךְ** has a *beth* preposition prepended and NUM translates the preposition as part of the name, giving Βουθάβ. In this verse, the preposition is **בְּ** but NUM is consistent with verse 6, and still renders **בְּתוֹךְ** as Βουθάβ. Almost all of the same manuscripts as for verse 6, including 426 from the *O*-group, change the name to Οὐθαβ (or a similar variant), and this may be evidence of Origen's work. Interestingly, Syh matches the *o'* text (and P) in verse 6 with **בְּתוֹךְ**, but here in verse 7 it matches NUM with **בְּתוֹךְ** (*contra* P which again has **בְּתוֹךְ**).

Num 33:9

HT —
LXX παρὰ τὸ ὕδωρ

Sub ÷

Wit 2: G Syh

>

Wit 2: Arab = MT

NonGr: Syh **בְּתוֹךְ** [o]Δ

Notes: NUM adds the phrase παρὰ τὸ ὕδωρ which has no equivalent in HT. Here, NUM is echoing the account in Exodus 15:27, where the LXX says the people camped παρὰ τὸ ὕδατα. Origen placed the phrase under the obelus.

Num 33:14

HT **פַּרְדִּים**
LXX ῥαφιδίμ

<ο'> ῥαφιδίμ

Wit 2: 426 ↓761 *d t* Syh = MT

Var: ῥαφιδίμ] -δειμ 761

NonGr: Syh **פַּרְדִּים**

Notes: The Hebrew םַּפִּיִּדִּי is transliterated by NUM but given a Greek final consonant, resulting in Ῥαφιδίν. *O*-group manuscript 426 (which sometimes matches the Hebrew independently from the rest of the *O*-group) and Syh both have Ῥαφιδίμ which matches the final consonant in the Hebrew. Here Syh does not match P, and so it is a solid witness to the o' text. The *d*-group and *t*-group agreement with Ῥαφιδίμ may be recensional (so Wevers, NGTN 555), but these manuscripts may have been influenced by the o' text.

HT שֶׁם מִיָּם לְעַם לְשִׁתּוֹת
LXX ὕδωρ τῶ λαῶ πιεῖν ἐκεῖ

non tr ἐκεῖ ὕδωρ τῶ λαῶ πιεῖν

Wit 2: lemma A F O' C'' b f^{-129 246} s⁻³⁰ y⁻³¹⁸ 18-68-122 55 59 424 624 646 Syh
= MT | ὕδωρ τῶ λαῶ πιεῖν oI^{15'} n 30 527 318 120 319 799

NonGr: Syh ܠܥܡܢ ܠܫܬܘܬܐ

Notes: HT places שֶׁם at the beginning of the phrase שֶׁם מִיָּם לְעַם לְשִׁתּוֹת, but in the NUM rendering, ἐκεῖ is at the end of the equivalent phrase. Many manuscripts, including the uncials A and F, as well as the *O*-group and other hexaplaric manuscripts, transpose ἐκεῖ from the end to the beginning of the phrase to match the Hebrew order. This transposition is probably the o' text reading. Another group of manuscripts, including 381-618 from the *oI*-group and the *n*-group, deletes the final ἐκεῖ, but does not include it earlier. This is possibly due to the influence of the o' text.

Num 33:15

HT םַּפִּיִּדִּי
LXX Ῥαφιδίν

⟨o'⟩ Ῥαφιδίμ

Wit 2: 426 ↓761 d t Arm^{te} Syh = MT

Var: Ῥαφιδίμ] -δειμ 761

NonGr: Syh ܠܥܡܢ

Notes: This is a repeat of the name from verse 14 with most of the same witnesses (see the discussion there). The change from Ῥαφιδίμ in NUM to Ῥαφιδίμ may indicate Origen's work.

HT סיני
LXX Σινά

⟨ο'⟩ Σινάϊ

Wit 1: M

Wit 2: 426 54'-↓75-458 416 Syh = MT

Var: Σινάϊ] Σινάι 75

NonGr: Syh سين

Notes: The Hebrew סיני is rendered by NUM as Σινά, and this is reflected in the vast majority of the Greek manuscripts. A few manuscripts, including 426 from the *O*-group, have Σινάϊ, and this is possibly a result of Origen's work. This alternate spelling occurs at 3:4, 14, 9:1, 5, 10:12, 26:64, 28:6, 33:15, 16. For this name, Syh matches P and so Syh may have been influenced by P rather than by the *o'* text.

Num 33:16

HT סיני
LXX Σινά

⟨ο'⟩ Σινάϊ

Wit 1: M

Wit 2: 426 n⁻⁷⁶⁷ 416 Syh = MT

NonGr: Syh سين

Notes: The Hebrew סיני is rendered by NUM as Σινά. A few manuscripts, including 426 from the *O*-group, have Σινάϊ, and this is possibly a result of Origen's work (see the discussion under 33:15). For this name, Syh matches P and so Syh may be influenced by P rather than the *o'* text.

Num 33:21

HT הַצָּר
LXX Δεσσά

⟨ο'⟩ Ῥεσσά

Wit 2: A F ↓O'-29-707 ↓C'' f⁻¹²⁹ s^{-344c} y⁻¹²¹ 68'-120 Lat^{Ruf Num XXVII 12} Syh

Var: Ῥεσσά] Ῥεσά 77-414-417*-528; Ῥασσά 376 313-615*; Ῥεσσάν oI⁻¹⁵
= Ald Sixt

NonGr: Lat^{Ruf Num XXVII 12} Ressa | Syh Ϡωι

Notes: The Hebrew הַצָּר is rendered as Δεσσά by NUM, but many manuscripts have corrected the first letter towards the Hebrew, including the O-group. The reading Ῥεσσά is witnessed by the entire O-group and was probably in the ο' text. The reading is also reflected in many other manuscripts. Here Syh matches P and Syh is sometimes influenced by P rather than the ο' text.

Num 33:22

HT הַצָּר
LXX Δεσσά

⟨ο'⟩ Ῥεσσά

Wit 2: A F ↓O'-29 ↓C'' ↓f⁻¹²⁹ s^{-344c} y⁻¹²¹ 68'-120 Syh

Var: Ῥεσσά] Ῥεσά 77-414-528; Ῥασσά G-376 664; Ῥεσσάν oI = Ald Sixt

NonGr: Syh Ϡωι

Notes: This is the same name as for verse 21 (see the discussion there). The change from Δεσσά in NUM to Ῥεσσά is probably evidence of Origen's work.

Num 33:23

HT (הַרְרָה)־הַצָּר
LXX (Σάφαρ)

Sub ※ ὄρος

Wit 2: O 767 Arab Syh = MT

Attr: ※ G] > rell

NonGr: Syh ܘܥܘܪܘܢܐ

Notes: The phrase בְּהַר־שֹׁפָר in HT is rendered by NUM as Σάφαρ, without accounting for הַר . Origen added the equivalent ὄρος under the asterisk. Manuscript 58 has Ἄφαρ instead of Σάφαρ, but it does bear witness to ὄρος.

HT	בְּהַר־שֹׁפָר
LXX	εἰς Σάφαρ

{ο' } ἐν ὄρει Σάφαρ

Wit 1: 344

Wit 2: ἐν A F oI f⁻¹²⁹ s^{-28 85} y z⁻⁴⁰⁷ 59 = Compl

Notes: An Origenic asterisk adds ὄρος to account for הַר in the phrase בְּהַר־שֹׁפָר (see the asterisk above). The entire Greek phrase would then be: εἰς ὄρος Σάφαρ. The *s*-group either matches NUM with εἰς Σάφαρ or has the variant ἐν Σάφαρ. A note from *s*-group manuscript 344 has an ο' text reading of ἐν ὄρει Σάφαρ. Technically, the preposition ἐν is a more exact match for the Hebrew בְּ , and the reading is consistent with Origen, but four reasons make it difficult to attribute this reading to Origen. First, manuscript support for this 344 reading is weak: no text actually has ἐν ὄρει Σάφαρ. Second, the entire *O*-group supports the alternate reading implied by the asterisk, εἰς ὄρος Σάφαρ, which casts doubt on the 344 reading. Third, the “literalness” of ἐν for בְּ is not a strong argument for this reading, as the semantic range of εἰς intersects that of בְּ . This is demonstrated by the NUM translator’s use of both ἐν and εἰς throughout chapter 33 in identical contexts. Thus, in this chapter, HT prepends בְּ to place names 34 times after the verb הִנֵּה (as in the present context) and NUM uses εἰς 24 times and ἐν 10 times. This implies that the witnesses for ἐν listed above, including the hexaplaric groups *oI* and *oII*, do not necessarily support the 344 reading, as the use of ἐν could be an inner-Greek correction or stylistic, and not a result of the influence of the ο' text. Syh has ܘܥܘܪܘܢܐ but the *beth* preposition is not a unique witness to ἐν because Syh uses *beth* for both εἰς and ἐν in all the “camping” verses in this chapter. Fourth, manuscript M and several *s*-group manuscripts attribute the reading ὄρος Σάφαρ to οἱ λ' (see below) which implies that the Three likely have εἰς ὄρος Σάφαρ (the Three

occasionally employ εἰς for the *beth* preposition, e.g., α' σ': Jer 21:7; α' θ': Gen 2:7). Origen would have been more likely to follow the Three, particularly Theodotion, than to depart from them arbitrarily, especially since their reading conforms acceptably to the Hebrew. Thus, the reading indicated by the *O*-group — εἰς ὄρος Σάφαρ — is more likely to be the original o' text than the present 344 reading.

HT הַר־שָׁפָר
LXX Σάφαρ

οἱ λ' ὄρος Σάφαρ

Wit 1: ↓M' ↓85'-321'

Wit 2: ↓O 767 Arab Syh = MT

Var: Σάφαρ] Ἐαφαρ M; Ἄφαρ 58 130

NonGr: Syh ܘܨܦܪ ܪܝܠܐ

Notes: Manuscript M and four *s*-group manuscripts have the reading ὄρος Σάφαρ attributed to οἱ λ'. The accusative ὄρος is consistent with the rendering εἰς for the *beth* preposition before הַר. All of the Three use εἰς for the *beth* preposition elsewhere (e.g., α' σ': Jer 21:7; α' θ': Gen 2:7). Since this reading matches the Hebrew הַר for which NUM has no equivalent, it makes good sense for all of the Three.

Num 33:24

HT מִן־הַר־שָׁפָר
LXX ἐκ (Σάφαρ)

⟨ο'⟩ ἐξ

Wit 2: O'-29 C'' 44 56-129 54 s y⁻¹²¹ z^{-407 669*} 55 319 424 624 646 799

Notes: For מִן־הַר־שָׁפָר in HT, NUM has no equivalent for הַר and renders the phrase ἐκ Σάφαρ. The ο' text renders the Hebrew quantitatively as ἐξ ὄρους Σάφαρ. Origen placed ὄρους under the asterisk (see below), but since ὄρους begins with a vowel, he also changed ἐκ to ἐξ. Besides the *O*-group and 68'-120, many other manuscripts also have ἐξ, not because they include ὄρους, but mainly because they have variants of Σάφαρ that begin with a vowel.

HT הַרְר־שָׁפָר)
LXX (Σάφαρ)

Sub ※ ὄρους

Wit 2: ↓O 68'-120 Syh = MT

Attr: ※ G] > rell

Var: ὄρους] ὄρος 426

NonGr: Syh ܘܚܘܪܝܫܘܢ

Notes: In verse 23, **בְּהַרְר־שָׁפָר** is rendered by NUM as εἰς Σάφαρ, with no equivalent for **הַרְר**, and Origen adds ὄρος under the asterisk. Similarly, in the present verse, HT has **מִהַרְר־שָׁפָר** and NUM renders this as ἐκ Σαφαρ. Here, Origen adds the equivalent ὄρους under the asterisk. Manuscripts 58 and 68-120 have ὄρους but variants on Σάφαρ (58 has ὄρους Ἄφαρ and 68-120 have ὄρους Ἄρσαφαρ).

HT הַרְר־שָׁפָר
LXX Σάφαρ

οἱ λ' ὄρος Σάφαρ

Wit 1: 344

Wit 2: 426 Syh = MT

NonGr: Syh ܘܚܘܪܝܫܘܢ

Notes: The phrase **מִהַרְר־שָׁפָר** (with the preposition **מִן**) is rendered by NUM as ἐκ Σάφαρ. Origen added the genitive ὄρους under the asterisk (see above) and rendered **מִהַרְר־שָׁפָר** as ἐξ ὄρους Σάφαρ.

A 344 note attributes the reading ὄρος Σάφαρ to οἱ λ'. The accusative ὄρος would imply that the translators used a different preposition than ἐκ to render the preposition **מִן**, perhaps ἀπό which in later Greek sometimes took the accusative. This reading makes sense for any of the Three.

HT הַרְרָדָה
LXX Χαραδάθ

⟨ο'⟩ Χαράδά

Wit 2: 82-426-707 53'-56 68'-120 ^{Lat}cod 104 Syh (sed hab Ald)

NonGr: ^{Lat}cod 104 *carada* | Syh ܠܪܝܕܐ

Notes: NUM renders 𐤇𐤒𐤒𐤒 in HT with Χαράδάθ. A number of manuscripts, including 426 from the *O*-group and Syh, drop the final consonant to conform more closely to the Hebrew and this may indicate Origen's work. Syh is a solid witness to the ο' text for this name since it differs from P (which has ܠܪܝܕܐ).

Num 33:25

HT	𐤇𐤒𐤒𐤒
LXX	Χαράδάθ

⟨ο'⟩ Χαράδά

Wit 2: 82-426-707 53'-56 68'-120 ^{Lat}cod 104 Syh (sed hab Ald)

NonGr: ^{Lat}cod 104 *carada* | Syh ܠܪܝܕܐ

Notes: This is the same name that appeared in verse 24. with the identical witnesses (see the discussion there). The change from Χαράδάθ in NUM Χαράδά may indicate Origen's work.

Num 33:26

HT	𐤇𐤒𐤒
LXX	Κατάαθ

⟨ο'⟩ Θάαθ

Wit 2: 58-426 767 ↓Syh

Var: Θάαθ] *tht* Syh = MT

NonGr: Syh ܠܘܐܐ

Notes: NUM renders 𐤇𐤒𐤒 in HT as Κατάαθ, and a number of manuscripts, including 58-426 from the *O*-group, have Θάαθ which conforms more closely to the

Hebrew. This probably indicates Origen's work. Syh is listed as a witness although it matches P, and Syh is sometimes influenced by P for proper names.

Num 33:27

HT תַּחַת
LXX Κατάαθ

⟨ο'⟩ Θάαθ

Wit 2: 58-426 767 ↓Syh

Var: Θάαθ] *tht* Syh = MT

NonGr: Syh אַאא

Notes: This is the same name as in verse 26 and the witnesses are identical (see the discussion there). The change from Κατάαθ in NUM to Θάαθ probably represents Origen's work.

HT תַּרַח
LXX Τάραθ

⟨ο'⟩ Θάρα

Wit 2: ↓82-426 344^c ↓Syh

Var: Θάρα] Τάρα 82; *trh* Syh = MT

NonGr: Syh אַאא

Notes: NUM renders תַּרַח in HT as Τάραθ, and a number of manuscripts, including 426 from the *O*-group, translate with Θάρα which conforms more closely to the Hebrew. This may indicate Origen's work. Syh matches P, and Syh is sometimes influenced by P for proper names.

Num 33:28

HT תַּרַח
LXX Τάραθ

⟨ο'⟩ Θάρα

Wit 2: ↓82-426 344^c ↓Syh

Var: θάρα] Τάρα 82; *trh* Syh = MT

NonGr: Syh אִי־א

Notes: This is the same name as in verse 27 and the witnesses are identical (see the discussion there). The change from Τάραθ in NUM to Θάρα may indicate Origen's work.

Num 33:29

HT	הַמְּשִׁיחַ
LXX	Ἀσελμωνά

⟨ο'⟩ Ἀσεμωνά

Wit 2: O⁻³⁷⁶-↓707 ↓53'-↓56 68'-120 Syh

Var: Ἀσεμωνά] Ασσεμ. 707 56 = Compl; Ἀσεμονά 53'

NonGr: Syh אִי־אִי־א

Notes: NUM renders הַמְּשִׁיחַ in HT as Ἀσελμωνά, and a number of manuscripts, including the O-group (minus 376), translate with Ἀσεμωνά (or variants thereof) which conforms more closely to the Hebrew. This probably indicates Origen's work. Syh matches P, and Syh is sometimes influenced by P for proper names.

Num 33:30

HT	הַמְּשִׁיחַ
LXX	Ἀσελμωνά

⟨ο'⟩ Ἀσεμωνά

Wit 2: O-↓707 ↓53-56 68' Syh

Var: Ἀσεμωνά] Ασεμμ. 707; Ἀσεμονά 53

Var: Ἰετεβάθα] Ἰετα. G-376 318 416 | Ἰετεβάθαν] Ἰετεβάθαμ 18

NonGr: Syh ܐܬܒܐܬܐ

Notes: NUM renders יהתבֿתֿ in HT with Ἰετεβάθα, and the o' text probably added an *iota* to conform to the Hebrew *yodh*, giving Ἰετεβάθα. This is evidenced by the entire *O*-group and Syh and it has influenced a large number of manuscripts most of which have Ἰετεβάθαν. Syh is a solid witness to the o' text because it differs from P here.

Num 33:34

HT יהתבֿתֿ
LXX Ἰετεβάθα

⟨ο'⟩ Ἰετεβάθα

Wit 2: Ἰετεβάθα ↓M' ↓O ↓318 Syh | Ἰετεβάθαν A oI ↓C'' b^{-118'537} s ↓y⁻³¹⁸ ↓z^{-68'120'} 55 319 424 624 646 799

Var: Ἰετεβάθα] Ἰετα. G-376 318 416 | Ἰετεβάθαν] Ἰετεβάθαμ 18;
Ἰετεβέθαν 550'; Ἰαταβάθαν 422

NonGr: Syh ܐܬܒܐܬܐ

Notes: This is the same name as in verse 33 with most of the same witnesses and variants (see the discussion there). The change from Ἰετεβάθα in NUM to Ἰετεβάθα probably indicates Origen's work.

Num 33:36

HT —
LXX καὶ ἀπῆραν ἐκ τῆς ἐρήμου Σιν καὶ παρενέβαλον εἰς τὴν ἔρημον Φαράν (αὕτη ἐστὶν Καδῆς)

Sub ÷

Wit 2: G

>

Wit 2: 426 Arab = MT

Notes: In HT, verse 36 has one stage: the people journey from “Etsion-geber” (עֲצִיּוֹן גְּבֵר) and camp at “the wilderness of Sin, that is Kadesh” (מִדְּבַר-סִין הַזֶּה הַיְּדֵשׁ). Apparently, the NUM translator compared this account with 13:26 and perceived disharmony. In 13:26, NUM, following HT, describes Kadesh as being εἰς τὴν ἔρημον Φαράν (פְּאָרָן) which clearly differs from “Sin” (סִין) here. To harmonize these accounts in the present verse, NUM adds an intermediate stage: καὶ ἀπῆραν ἐκ τῆς ἐρήμου Σιν καὶ παρενέβαλον εἰς τὴν ἔρημον Φαράν. This is followed by the equivalent of הַיְּדֵשׁ — αὕτη ἐστὶν Καδής. This added stage, from Sin to Paran, allows Paran to be identified with Kadesh instead of Sin, in harmony with chapter 13. Origen placed the entire addition under the obelus.

Num 33:37

HT אָרִי
LXX γῆς

{Sub ~}

Wit 2: Syh

NonGr: Syh ⚡ ~

Notes: Syh has a lemnisk-like sign (a lemnisk without the dots) and a metobelus to mark the word γῆς. At 21:5, a similar sign with corresponding metobelus is used where an obelus is clearly warranted, but here, no obvious minus exists — אָרִי in HT is matched by γῆς in NUM. These marks in Syh^T do not appear to represent any original Aristarchian signs in the o' text.

Num 33:38

HT אֶל-הַר הָהָר (הַכְּהֹן)
LXX (ὁ ἱερεὺς)

Sub ※ εἰς Ὠρ τὸ ὄρος

Wit 2: εἰς (ἐπί 799) Ὠρ τὸ ὄρος O⁻⁵⁸ 767 799^{Lat} cod 104 Arab Syh = MT | εἰς τὸ ὄρος 56'-664 84 Arm = Compl | ἐπὶ τὸ ὄρος (τοῦ ὄρους pro τὸ ὄρος 458) 29-82 d n⁻⁷⁶⁷ t⁻⁸⁴ Bo = Ald

Attr: * G Syh] > rell

NonGr: ^{Lat}cod 104 *in or montem* | Syh ܠܘܠܐ ܝܘܡܐ

Notes: HT says that Aaron went up “to Hor, the mountain” (אֶל-הַר הָהוֹר). NUM omits the destination, saying simply that he went up, and Origen adds the equivalent text — εἰς Ὠρ τὸ ὄρος — under the asterisk. Many manuscripts reflect this addition, some with variations.

HT בְּשָׁנַת הָאַרְבָּעִים
LXX (ἐν) τῷ τεσσαρακοστῷ ἔτει

non tr (ἐν) τῷ ἔτει τῷ τεσσαρακοστῷ

Wit 2: 426 = MT

Notes: HT dates the death of Aaron as בְּשָׁנַת הָאַרְבָּעִים. NUM renders this accurately but reverses the words “year” and “fortieth,” giving ἐν τῷ τεσσαρακοστῷ ἔτει. *O*-group manuscript 426 transposes these words and adds an obligatory τῷ to yield the phrase: ἐν τῷ ἔτει τῷ τεσσαρακοστῷ. This possibly indicates Origen’s work. As sometimes happens, 426 reflects the Hebrew apart from the rest of the *O*-group.

Syh is not listed as a witness, even though the order in Syh — ܠܘܠܐ ܝܘܡܐ — matches 426 (and HT). This is because the normal Syh form in Numbers for dates with cardinal numbers has the time increment (i.e., “day/month/year”) before the number (except when expressing the number of a day followed by the word “month,” when the order is reversed). For example in 1:18, NUM gives the date τοῦ δευτέρου ἔτους and Syh renders this ܠܘܠܐ ܝܘܡܐ ܠܘܠܐ ܝܘܡܐ (“year” / “two”). Thus, the order in Syh is probably determined by Syriac translation technique independent of the order in the underlying Greek.

Num 33:40

HT ܝܫܡܥܝܠ ܩܝܡܥܝܢ
LXX καὶ ἀκούσας ὁ Χανανίς

α' θ' καὶ ἤκουσεν ὁ Χαναναῖος

Wit 1: Syh

Wit 2: ἤκουσεν 381^c-426-618 Aeth Arm Syh | Χαναναῖος 82 *d* 129 ↓*n t*⁻¹³⁴
Aeth Syh

Var: Χαναανᾶϊος] -veος 458

NonGr: Syh^{mg} ܡܫܝܒܐ ܒܢܝܢܐ | Syh^{txt} ܡܫܝܒܐ ܒܢܝܢܐ

Notes: HT uses a *wayyiqtol* (וַיִּשְׁמַע) followed by the subject (הַכְּנַעֲנִי: “the Canaanite”). NUM renders וַיִּשְׁמַע as a participle, which makes this verse somewhat fragmentary (see NGTN 563) — in effect a participial phrase. Syh has a note attributed to Aquila and Theodotion that renders the verb with the aorist (retroverted from the Syriac perfect). The note also uses the gentilic ὁ Χαναανᾶϊος rather than the proper name ὁ Χαναανίς. This is consistent with a note from οἱ λ' at 21:1, where for הַכְּנַעֲנִי, NUM has ὁ Χαναανίς while οἱ λ' has ὁ Χαναανᾶϊος. None of the Three employs Χαναανίς or its variant Χαναανείς anywhere, but Aquila does use Χαναανᾶϊος to translate כְּנַעֲנִי in Job 40:30 (for a discussion of the use of Χαναανίς and Χαναανᾶϊος, see under 21:1). The literal rendering of the *wayyiqtol*, which makes the sentence less awkward, fits both Aquila and Theodotion. Only Aquila has a known use of Χαναανᾶϊος, but no reason exists to doubt the attribution to Theodotion.

A few hexaplaric manuscripts follow Aquila and Theodotion and have aorist here, including 426 from the *O*-group (Syh matches this with the perfect). 426 often conforms to the Hebrew independent of the rest of the *O*-group (see the discussion in Chapter 5).

HT יָשַׁב בְּנֶגֶב בְּאֶרֶץ כְּנָעַן
LXX κατώκει ἐν γῆ Χανάαν

Sub ※ κατώκει ※ ἐν τῷ νότῳ ← ἐν γῆ
 Χανάαν

Wit 2: ↓*O*⁻⁵⁸-15 ↓767 ^{Lat}Hi Ep LXXVIII 36 Arab Syh = MT

Attr: ※ G Syh] > rell

Var: ἐν τῷ νότῳ] post Χανάαν 767; om ἐν 376 | τῷ νότῳ] τὸ νότο 376*

NonGr: ^{Lat}Hi Ep LXXVIII 36 *ad Austrum* | Syh ܡܫܝܒܐ

Notes: HT says that the Canaanites lived “in the Negev” (בְּנֶגֶב) in the land of Canaan. NUM has no equivalent for בְּנֶגֶב and Origen adds ἐν τῷ νότῳ under the asterisk to account for it. Manuscript 767, from the *n*-group, has also added ἐν τῷ νότῳ a few words later, after ἐν γῆ Χανάαν, probably through the influence of the *o'* text.

Num 33:42

HT פִּינֵן

LXX Φινώ

〈ο'〉 Φινών

Wit 2: F ↓O-29-↓72 ↓C'' ↓n ↓s ↓392 126-128-630' 59 ↓799 Syh

Var: Φινών] Φινόν 75; Φινάν 72; Φεινών G C''^{-52 414 529} 127-767 s 392;
Φηνών 414 799

NonGr: Syh ܦܝܢܘܿ

Notes: NUM renders פִּינֹן in HT as Φινώ, and the ο' text probably adds a *nu* to conform to the Hebrew, giving Φινών. Origen did not address the use in the first syllable of an *iota* for an o/u class vowel in פִּינֹן. The final *nu* is witnessed by the *O*-group and reflected in many other manuscripts (with variants). Syh is listed as a witness although it matches P, and Syh is sometimes influenced by P for proper names.

Num 33:43

HT פִּינֹן
LXX Φινώ

〈ο'〉 Φινών

Wit 2: F ↓O-29-↓72 ↓C'' 53' ↓n ↓s ↓392 126-128-630' 59 ↓799 Syh

Var: Φινών] Φινόν 75; Φινάν 72; Φεινών G C''^{-46 52 414 529} 127-767 s⁻³²¹ 392
799*; Φηνών 46-414 799^c

NonGr: Syh ܦܝܢܘܿ

Notes: This is the same name as in verse 42 with most of the same witnesses and variants (see the discussion there). The change from Φινώ in NUM to Φινών probably indicates Origen's work.

Num 33:44

HT בְּעֵי (הַעֲבָרִים)
LXX ἐν Γαί (ἐν τῷ πέραν)

σ' ἐν τοῖς ὑψηλοῖς

Wit 1: J M' J85'-J321'-344

Attr: σ'] > 85'; ind ad Mωάβ 130-321'

Var: ἐν] pr ὁ 321; > M'

Notes: In 21:11, HT has the same phrase: **בְּעֵי הַעֲבָרִים**. There NUM renders the name, with *beth* preposition, as ἐν Ἀχελγαὶ ἐκ τοῦ πέραν. For the present verse, NUM drops the partial name Ἀχελ and uses Γαί (for a discussion of the rendering Ἀχελγαί see under 21:11).

Also at 21:11, according to a note from Eusebius, Symmachus renders **עֵי** as ἐν τοῖς βουνοῖς. For the present verse, M' and the *s*-group attribute the reading ἐν τοῖς ὑψηλοῖς to Symmachus. As discussed under 21:11, The Hebrew **עַי** (with its plural forms **עַיִם** and **עַיִן**) means “heap of ruins” (Ps 78[79]:1; Mi 1:6, 3:12; Jer 33[26]:18). In 33:47, Symmachus renders **הַעֲבָרִים** with τῶν διαβασέων (“passage” or “crossing over” — retroverted from the Syriac). Thus, Symmachus could have read the combined phrase **בְּעֵי הַעֲבָרִים** as “ruins/desolation of passage.” As just mentioned, Symmachus’ approximation for **בְּעֵי** in 21:11 was ἐν τοῖς βουνοῖς, which would give the sense of “in the hills of passage” for the combined phrase **בְּעֵי הַעֲבָרִים** in that verse. For the present verse, the rendering ἐν τοῖς ὑψηλοῖς for **בְּעֵי** would give the sense “in the heights of passage” for **בְּעֵי הַעֲבָרִים**. This contextual translation fits Symmachus and is consistent with 21:11.

Num 33:47

HT **בְּהַרֵי הַעֲבָרִים**
LXX (τὰ ὄρη) τὰ Ἀβαρίμ

σ' τῶν διαβασέων

Wit 1: Syh

Wit 2: J58

Var: τὰ Ἀβαρίμ] pr τῶν διαβασέων 58

NonGr: Syh ܩܚܘܬܐ

Notes: In 21:11 NUM translates **הַעֲבָרִים** as ἐκ τοῦ πέραν and in 33:44 similarly as ἐν τῷ πέραν. Here HT has the phrase **בְּהַרֵי הַעֲבָרִים**, and NUM renders this as ἐπὶ τὰ ὄρη τὰ Ἀβαρίμ, thus transliterating rather than translating **עֲבָרִים**.

In a note attributed to σ', **הַעֲבָרִים** is translated as τῶν διαβασέων (“passage” or “crossing over” — retroverted from the Syriac). In 21:11 and 33:44, Symmachus translates **עֵי** in the phrase **הַעֲבָרִים עֵי**, and so it makes sense that he would also translate **הַעֲבָרִים** (see the discussion under those verses). Symmachus employs διαβάσις in Deuteronomy 32:49 to render **הַעֲבָרִים** in a similar phrase describing the same location: **אֶל־הַר הַעֲבָרִים**. Thus, the present retroversion is reasonable for him. *O*-group manuscript 58 inserts the phrase τῶν διαβασέων between τὰ ὄρη and τὰ Ἀβαρίμ possibly under the influence of Symmachus.

Num 33:49

HT **בֵּית הַיְשָׁמָה**
LXX (ἀνὰ μέσον) Αἰσιμῶθ

σ' **τῆς ἀοικήτου**

Wit 1: 85'-321'-344

Notes: The Hebrew name **בֵּית הַיְשָׁמָה** is rendered by the LXX as Βαῖθασιμῶθ in Joshua 13:20 (although Joshua 12:3 has κατὰ Ασιμῶθ). Apparently, for the present verse, NUM read **בֵּית** as **בֵּין** and rendered the phrase as ἀνὰ μέσον Αἰσιμῶθ. An *s*-group note attributed to Symmachus has the alternate rendering τῆς ἀοικήτου, which means “not inhabited.” The Hebrew **ישמה** may be related to the root **שמ** from which the words **ישימון** (“desert,” e.g., Deut 32:10) and **ישימורת** (“devastation,” Ps 54[55]:16) are derived. Thus, Symmachus may have read the phrase **בֵּית הַיְשָׁמָה** as “house of the desert” or “house of devastation” and given the contextual rendering “uninhabited.”

HT **אֶבֶל הַשָּׁטִים**
LXX Βελσαττίμ

⟨ο'⟩ **Ἀβελσαττίμ**

Wit 2: ↓58-↓82-426-↓707 ↓b ↓d ↓f⁻¹²⁹ ↓n⁻⁷⁵ t ↓68'-↓120 Syh = MT

Var: Ἀβελσαττίμ] Ἀβελσαττείμ 707 b 54 68'-120; Ἀβελσατείμ (Ἀβεσσ. 56*) 106 56' 458; Ἀβελσαττίμ d⁻¹⁰⁶ = Compl; Ἀβελσατμείμ 767; Ἀβελσατθήμ 58; Ἀβελσατείν 82; Ἀβελσσαττείμ (-λσασαττ 53) 53'; Ἀβερσαττείμ 127

NonGr: Syh **ܐܒܠܫܬܝܡ**

Notes: The Hebrew name אֲבֵל־הַשִּׁטִּים is rendered by NUM as Βελσαττίμ. O-group manuscripts 58 and 426, and Syh correct the name to Ἀβελσαττίμ or a close variant. This probably represents Origen's work, and many other manuscripts may have been influenced by it. Syh differs slightly from P here (P has אֲבֵל־הַשִּׁטִּים) and this strengthens the witness of Syh to the □□ text.

Num 33:50

HT (אֲבֵל־הַשִּׁטִּים)
LXX παρά (τὸν Ἰορδάνην)

ο' παρά

Wit 1: 344

Wit 2: B F M' V O³⁷⁶ b d f n⁷⁶⁷ t x y z 55 59 319 624 646

Notes: The vast majority of the Greek manuscripts, including all the hexaplaric groups (minus 376), read παρά τὸν Ἰορδάνην for אֲבֵל־הַשִּׁטִּים in HT. A few manuscripts, including A and the s-group read either ἐπὶ τοῦ Ἰορδάνου or ἐπὶ τὸν Ἰορδάνην, perhaps from the example of verse 48. Manuscript 344, from the s-group, notes that the ο' text has παρά, and this is probably correct.

Num 33:51

HT כִּי (אֲתֵם)
LXX (ὑμεῖς)

Sub ※ pr ὅτι

Wit 2: O Syh = MT

Attr: ※ G Syh] > rell

NonGr: Syh אֲתֵם אֲתֵם ※

Notes: The Lord commands Moses to speak to the sons of Israel and HT uses כִּי as a marker of direct discourse. The equivalent recitative ὅτι is not required in Greek, and NUM omits it, but Origen adds ὅτι under the asterisk to represent כִּי.

Num 33:52

HT מִפְּנֵי (כֹּחַ)
LXX πρὸ προσώπου (ὑμῶν)

{Sub ~}

Wit 2: Syh

NonGr: Syh ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ ~

Notes: Syh has a sign like a lemnisk without dots (~) together with a metobelus indicating the Syriac word ܘܢܘܢ. At 21:5, a similar lemnisk-like sign with metobelus is used for an obelus. For the present verse, it appears to be intended as an asterisk or perhaps as a substitution. The Hebrew מִפְּנֵי is rendered by NUM only in this verse as πρὸ προσώπου — elsewhere in NUM πρὸ προσώπου is used for לְפָנָי (14:42 and 27:12[2x]). The expression מִפְּנֵי is perhaps more exactly rendered by ἀπὸ προσώπου, as in 20:6 and 22:3, but in the present verse’s context of “destroying the inhabitants of the land *before you*,” πρὸ προσώπου is an apt translation.

Syh translates πρὸ προσώπου using three words: ܘܢܘܢ ܘܢܘܢ ܘܢܘܢ (“from before the face”) and then it places the modified lemnisk and metobelus around ܘܢܘܢ. It is unlikely, however, that Origen added the equivalent of the Hebrew מִן under the asterisk because no other textual evidence indicates that Origen added a word, such as ἀπὸ, or substituted a word for πρό. In addition, πρὸ προσώπου renders the Hebrew מִפְּנֵי quantitatively, and so Origen had no reason to add a word under the asterisk (see 32:1 for an example of Origen not altering even an awkward NUM translation that is word-for-word). Thus, the modified lemnisk and metobelus appear to be artifacts of the unusual Syriac translation, and probably do not reflect any Aristarchian signs from the fifth column.

HT כָּל־ (מִשְׁכִּיָּתָם)
LXX (τὰς σκοπιὰς αὐτῶν)

Sub ※ pr πάσας

Wit 2: ↓O-15 Syh = MT

Attr: ※ G Syh] > rell

Var: πάσας] πάντας 376

NonGr: Syh ܘܢܘܢ ܘܢܘܢ

Notes: In this verse, HT uses the word כָּל four times as God lists all the people and things that the people of Israel are to drive out or destroy. NUM matches three of

these but leaves out one before τὰς σκοπιάς, and Origen adds the equivalent πάσας under the asterisk. *O*-group manuscript 376 has mistakenly copied the masculine πάντας rather than the feminine πάσας to modify σκοπιάς possibly because the preceding and succeeding nouns are masculine and are modified by πάντας.

HT (תִּאַבְדוּ)
 LXX (ἀπολεῖτε) αὐτά

Sub ÷

Wit 2: G Syh

>

Wit 2: 72-381' d 664 55 799^{Lat} cod 104 Spec 44 Aeth Arm = MT

NonGr: Syh ܐܘܪܐ

Notes: HT places the direct object before the verb when speaking of destroying the molten images: וְאַתְּ כָּל־צַלְמֵי מִסְכָּתָם תִּאַבְדוּ. NUM follows this order, but then adds αὐτά at the end (“you shall destroy *them*”) which is a good translation. Origen, however, placed this addition under the obelus as technically it has no equivalent in the Hebrew.

Num 33:53

HT (אַתְּ־הָאָרֶץ)
 LXX τοὺς κατοικοῦντας (τὴν γῆν)

Sub ÷

Wit 2: G Syh

>

Wit 2: 664 = MT Sam

NonGr: Syh ܐܘܪܐ ܕܥܘܪܐ ܕܥܘܪܐ

Notes: HT says, “you will dispossess (הוֹרֵשְׁתֶּם) the land.” NUM renders הוֹרֵשְׁתֶּם with ἀπολεῖτε, and since one does not “destroy” a land but its people, it adds

τοὺς κατοικοῦντας before τὴν γῆν, perhaps through the influence of verse 52. Origen correctly placed τοὺς κατοικοῦντας under the obelus.

Manuscript 664 is listed as a witness to the obelus, although it deletes the entire phrase τοὺς κατοικοῦντας τὴν γῆν rather than just the obelized τοὺς κατοικοῦντας and so its omission may not be due to Origenic influence. Syh^T has placed the metobelus incorrectly, after “in the land.”

HT אֶתְּךָ לְרִשְׁתָּ (אֶתְּךָ)
LXX (τὴν γῆν) αὐτῶν ἐν κλήρῳ

non tr ἐν κλήρῳ αὐτῶν

Wit 2: G-426

Notes: HT has אֶתְּךָ לְרִשְׁתָּ אֶתְּךָ אֶתְּךָ לְרִשְׁתָּ. NUM modifies this in two ways. First it renders the infinitive לְרִשְׁתָּ as the prepositional phrase ἐν κλήρῳ. Second, it omits the direct object אֶתְּךָ, since the verb is gone, and adds αὐτῶν before ἐν κλήρῳ. Origen matches the Hebrew order by transposing αὐτῶν after ἐν κλήρῳ but he makes no other corrections. The association of a genitive pronoun with ἐν κλήρῳ is quite unusual for the LXX, occurring only one other time, in Judges 1:3 (see NGTN 568).

Num 33:54

HT (אֶתְּךָ)
LXX (τὴν γῆν) αὐτῶν

Sub ÷

Wit 2: G Syh

>

Wit 2: A B F oII C'' b 53-56^{txt}-246 s y 55 59 424 624 646 = MT

NonGr: Syh אַתְּךָ

Notes: NUM adds the possessive αὐτῶν after τὴν γῆν, perhaps through the influence of verse 53, and this is not matched in the Hebrew. Origen placed this under the obelus, and many manuscripts witness negatively to this.

HT אֶתְּךָ בְּגוֹרָל
LXX τὴν γῆν αὐτῶν ἐν κλήρῳ

ο' οί λ' τήν γῆν αὐτῶν ἐν κλήρω

Wit 1: 344

Wit 2: τήν γῆν αὐτῶν B^(mg) M' V 963(vid) O' 56^{mg}-129-664 n t⁽⁻⁸⁴⁾ 509-527 z
319^{Lat} cod 100 Bo Sa¹ | ἐν κλήρω B M' V 963 O-15 df^{-56txt} n t 509-527 z⁻
18⁶²⁸ 319 424 624 646 799

NonGr: ^{Lat}cod 100 *terram illorum*

Notes: The NUM phrase τήν γῆν αὐτῶν ἐν κλήρω is shared by many Greek manuscripts, including all of the *O*-group (although G has placed αὐτῶν under the obelus — see above). Many *s*-group manuscripts read κληρωτί, and *s*-group manuscript 344 notes that the ο' text has ἐν κλήρω. This is witnessed by the *O*-group and is probably correct. The 344 note also attributes this reading to οί λ'. Aquila is unlikely to have matched αὐτῶν in NUM since it is not reflected in the underlying Hebrew. Symmachus or Theodotion may have followed NUM with αὐτῶν, since it makes sense in context. All of the Three employ κληρος, although only Aquila and Symmachus for לָרֶגֶל (α': Josh 21:20; σ': Lev 16:8, Josh 21:20). Theodotion uses κληρος, for example, for a form of שָׂרֵי in Deuteronomy 19:14. Thus the attribution to οί λ' is probably correct, with some doubt about the inclusion of αὐτῶν by Aquila.

HT רָשָׁע לְרָשָׁע
LXX εἰς ὃ ἄν

ο' εἰς ὃ ἄν

Wit 1: 344

Wit 2: A B^c F M' O''^{-72 82} b df⁻¹²⁹ 75 t x y⁻³⁹² z 55 319 424 624 646 799

σ' ὅπου ἄν

Wit 1: 344

θ' οὗ ἔάν

Wit 1: 344

Wit 2: $\acute{\epsilon}\acute{\alpha}\nu$ B* n^{-75}

Notes: HT reads $\text{לְאִשְׁרָיִצָּא לֹו שְׁמָהּ הַגִּזְרָל לֹו יְהִיָּה}$ (“to whom goes out to him thither (i.e., the lot), to him the allotment shall be.” NUM renders the beginning לְאִשְׁרָיִצָּא somewhat literally as $\epsilon\acute{\iota}\varsigma\ \acute{\omicron}\ \acute{\alpha}\nu$. The *s*-group has $\epsilon\acute{\iota}\varsigma\ \acute{\omicron}\nu\ \acute{\alpha}\nu$ and 344 from the *s*-group notes that the *o*' text matches NUM. This is supported by virtually all the hexaplaric witnesses.

344 also attributes the rendering $\acute{\omicron}\pi\omicron\upsilon\ \acute{\alpha}\nu$ to Symmachus, and the similar rendering $\omicron\upsilon\ \acute{\epsilon}\acute{\alpha}\nu$ to Theodotion. Both of these readings mean “wherever” and are appropriate in the context of apportioning land. Thus, they make sense for both of these translators.

HT $(\text{לְאִשְׁרָיִצָּא לֹו שְׁמָהּ})$ (לֹו יְהִיָּה)
 LXX $(\epsilon\acute{\iota}\varsigma\ \acute{\omicron}\ \acute{\alpha}\nu\ \acute{\epsilon}\xi\acute{\epsilon}\lambda\theta\eta\ \tau\acute{\omicron}\ \acute{\omicron}\nu\omicron\mu\alpha\ \acute{\alpha}\upsilon\tau\omicron\upsilon\ \acute{\epsilon}\kappa\acute{\epsilon}\iota,\ \acute{\alpha}\upsilon\tau\omicron\upsilon\ \acute{\epsilon}\sigma\tau\alpha\iota)$

{Sub ÷} $\acute{\omicron}$ κληῆρος

Wit 1: 85'-321'-344

Wit 2: M' $\downarrow d\ n^{-54}\downarrow t$ $\downarrow 799$ Syh = MT

Var: $\acute{\omicron}] > d\ t\ |\ \kappa\lambda\eta\acute{\iota}\rho\omicron\varsigma]$ + $\acute{\alpha}\upsilon\tau\omicron\upsilon\ 799$

NonGr: Syh \checkmark $\text{כְּשֵׁם הַשְּׂמָהּ הַגִּזְרָל לֹו יְהִיָּה} \div \text{כְּשֵׁם הַשְּׂמָהּ הַגִּזְרָל לֹו יְהִיָּה}$

Notes: In the context of describing inheritance by families, HT reads $\text{לְאִשְׁרָיִצָּא לֹו שְׁמָהּ הַגִּזְרָל לֹו יְהִיָּה}$ (“to whom the lot goes out there, it will be his”). NUM translates this as $\epsilon\acute{\iota}\varsigma\ \acute{\omicron}\ \acute{\alpha}\nu\ \acute{\epsilon}\xi\acute{\epsilon}\lambda\theta\eta\ \tau\acute{\omicron}\ \acute{\omicron}\nu\omicron\mu\alpha\ \acute{\alpha}\upsilon\tau\omicron\upsilon\ \acute{\epsilon}\kappa\acute{\epsilon}\iota,\ \acute{\alpha}\upsilon\tau\omicron\upsilon\ \acute{\epsilon}\sigma\tau\alpha\iota$ (“to what his name goes out there, it will be his”). NUM gives a fairly quantitative rendering although it substitutes $\tau\acute{\omicron}\ \acute{\omicron}\nu\omicron\mu\alpha\ \acute{\alpha}\upsilon\tau\omicron\upsilon$ for the normal equivalent for לֹו יְהִיָּה which is $\kappa\lambda\eta\acute{\iota}\rho\omicron\varsigma$ (Wevers speculates that $\tau\acute{\omicron}\ \acute{\omicron}\nu\omicron\mu\alpha\ \acute{\alpha}\upsilon\tau\omicron\upsilon\ \acute{\epsilon}\kappa\acute{\epsilon}\iota$ comes from a double translation of שְׁמָהּ , first as a form of שֵׁם and then as the adverb שְׁמָהּ — NGTN 569). One tradition, reflected in some non-hexaplaric groups and in an unattributed *s*-group note, has added $\acute{\omicron}$ $\kappa\lambda\eta\acute{\iota}\rho\omicron\varsigma$, which technically matches the word NUM bypassed (הַגִּזְרָל). Whether this addition is influenced by the Hebrew (e.g., through one of the Three) or is instead an *ad sensum* gloss is not clear. No hexaplaric witnesses have this addition in any form, except that Syh regards it as an addition and has placed it under the obelus. Most Greek manuscripts do not have this reading, but they cannot be considered negative witnesses to the obelus, as they simply match NUM. It is not likely that the obelus in Syh represents an original obelus in the *o*' text.

HT (לְמִטְוֵת) (אֲבֹתֵי (כָּם))
 LXX $(\kappa\alpha\tau\grave{\alpha}\ \phi\upsilon\lambda\grave{\alpha}\varsigma)\ \pi\alpha\tau\rho\iota\omega\acute{\nu}\ (\acute{\upsilon}\mu\omega\acute{\nu})$

ο' οί λ' πατριῶν

Wit 1: ↓130-344-↓346

Wit 2: A B F^a M' V O^{'-707} 414-422-550'* *b d n* 321 *t x y*⁻³¹⁸ *z*^{-68' 120} 59 319 424
624 646 799

Attr: ο' οί λ'] > 130-346

Notes: NUM renders אֲבֹתֵיכֶם לְמַטּוֹת in HT literally with κατὰ φυλὰς πατριῶν ὑμῶν. Most of the *s*-group has the singular πατριᾶς for πατριῶν in NUM. A marginal note in *s*-group manuscript 344 indicates that the ο' text matches NUM and this is confirmed by virtually all the hexaplaric witnesses. The 344 note also attributes πατριῶν to οί λ'. Because πατριῶν matches the plural אֲבֹת, the attribution is suitable for the Three.

Num 33:55

HT יְשָׁבֵי הָאָרֶץ
LXX ἐπὶ τῆς γῆς

⟨ο'⟩ τὴν γῆν

Wit 1: ἐπὶ τὴν γῆν ↓344

Wit 2: τὴν γῆν G-72-82-376 414 19 76 55 Arab (sed hab Compl) = MT | ἐπὶ τὴν γῆν 58 30' 509 799 |

Notes: HT says that if the people do not drive out “the inhabitants of the land” (יְשָׁבֵי הָאָרֶץ) then the remaining Canaanites would become a problem. For יְשָׁבֵי הָאָרֶץ NUM has κατοικοῦντας ἐπὶ τῆς γῆς, thus adding the word ἐπί. A few manuscripts, including G and 376 from the *O*-group, have τὴν γῆν instead of ἐπὶ τῆς γῆς, which is possibly an Origenic change to conform more closely to HT. Some other manuscripts (58 30' 509 799) have ἐπὶ τὴν γῆν and thus possibly show hexaplaric influence. In addition, an unattributed note in 344 has ἐπὶ τὴν γῆν which possibly was a 344 ο' attribution.

HT אָתְּכֶם (צָרָרְוּ)
LXX (ἐχθρεύουσιν)

⟨Sub ※⟩ + ὑμῖν

Wit 2: A F M' V ↓O'' C'' b d f⁻¹²⁹ ↓n⁽⁻⁷⁶⁷⁾ s t y ↓z⁻⁴⁰⁷ 55 59 424 624 646 799

Attr: ※] > omnes

Var: ὑμῖν] ὑμῶν 707* 458 18

Notes: HT says that the peoples who remain will “trouble you” (צָרְרוּ אֶתְכֶם). NUM has no equivalent for אֶתְכֶם. The vast majority of Greek manuscripts, including all the hexaplaric witnesses, match the Hebrew by adding ὑμῖν after ἐχθρεύουσιν (ἐχθρεύω takes objects in the dative in the two other places it appears in the LXX: Exod 23:22, 2 Macc 10:26). This addition was in the o' text and possibly under the asterisk. The insertion is widespread, and may have been introduced as an *ad sensum* gloss earlier than Origen.

HT	אֲשֶׁר (עַל־הָאָרֶץ)
LXX	(ἐπὶ τῆς γῆς ἐφ') ἦν

o'	ἦς
----	----

Wit 1: 344

Wit 2: V O^{-58 707} 414 d^{-610*vid} n⁽⁻⁷⁶⁷⁾ t 55* 319

Notes: HT reads אֲשֶׁר אֶתְכֶם יֹשְׁבֵימָהּ בָּהּ, which translated literally is: “upon the land which you are living in it.” NUM renders this adequately with: ἐπὶ τῆς γῆς, ἐφ' ἦν ὑμεῖς κατοικήσετε. The *s*-group matches NUM with ἦν, and a note from 344 of the *s*-group indicates that the o' text has ἦς instead. This attribution is probably correct since it is supported by the *O*-group (minus 58). The difference in meaning in this context between ἐπὶ with the accusative and with the genitive is not significant.

Num 33:56

HT	לְ(עֲשׂוֹת)
LXX	(ποιῆσαι)

Sub ※	pr τοῦ
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Wit 2: G-376 = MT

Attr: ※ G] > rell

Notes: HT uses a standard *lamedh* preposition before the infinitive, and NUM renders this reasonably with ποιῆσαι. Two *O*-group witnesses indicate that Origen added τοῦ under the asterisk to match the preposition.

Numbers 34

Num 34:2

HT (וְאָמַרְתָּ אֲלֵהֶם)
LXX (καὶ ἐρεῖς πρὸς αὐτούς)

⟨ο'⟩ + λέγων

Wit 2: O⁻⁵⁸ Syh

NonGr: Syh וְאָמַרְתָּ

Notes: In HT, the Lord says to Moses: צוֹ אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם. NUM corresponds to this quantitatively, but Origen's exemplar apparently had an added λέγων, as all of the *O*-group (minus 58) and Syh include it. Since it is not present in the Hebrew, G and Syh place it under the obelus (see below).

HT (וְאָמַרְתָּ אֲלֵהֶם)
LXX (καὶ ἐρεῖς πρὸς αὐτούς)

Sub ÷ καὶ ἐρεῖς πρὸς αὐτούς ÷
λέγων ✓

Wit 2: G Syh

>

Wit 2: A B F M' V 963 58-ol' C'' b d f n⁽⁻⁷⁶⁷⁾ s t x y z⁻¹²⁶ 55 59 424 624 646 799
= MT

NonGr: Syh ✓ אָמַרְתָּ וְאָמַרְתָּ

Notes: As discussed above, Origen's LXX exemplar had an added λέγων not contained in the original text of NUM. Because it is not matched in the underlying Hebrew, Origen placed it under the obelus. The vast majority of Greek manuscripts do not have this text, but this minus does not mean that they are negative witnesses to the obelus since NUM originally did not have λέγων. That is, they are simply reflecting NUM and not the obelus. Syh has the asterisk correctly placed, but the metobelus appears one word after its proper location.

HT כִּי־ (אֲתֶם)
LXX (ὁμείζ)

Sub ※ pr ὅτι

Wit 2: O⁻⁵⁸ Syh = MT

Attr: ※ G Syh] > rell

NonGr: Syh אֲתֶם אֲנִי ※

Notes: This is similar to the situation in 33:51. The Lord commands Moses to speak to the sons of Israel and HT uses כִּי as a marker of direct discourse. The equivalent recitative ὅτι is not required in Greek, and NUM omits it, but Origen adds ὅτι under the asterisk to represent כִּי.

HT הָאָרֶץ אֲשֶׁר
LXX —

Sub ※ ※ ἡ γῆ ἥτις ↙

Wit 1: ↓85

Wit 2: ↓M' ↓O-82 d n^{-75 (767)} 30'-130-321'-343' t 392 ↓799^{Lat}cod 100 Arab ↓Syh
= MT

Attr: ※ G 85-344] > rell

Var: ἥτις] ἡ G; > M' 58-426 799 Syh

NonGr: ^{Lat}cod 100 terra quae | Syh אֲרֶץ

Notes: HT reads, "This is the land which (הָאָרֶץ אֲשֶׁר) will fall to you for an inheritance." NUM has no equivalent for הָאָרֶץ אֲשֶׁר and Origen adds the equivalent ἡ

γῆ ἥτις under the asterisk. The asterisk tradition is somewhat confused. G has *ἡ γῆ ἥτις, 344 has ἡ γῆ *ἥτις, but 85 has the entire phrase under the asterisk, which is probably correct.

Num 34:3

HT נָגַב 1°
LXX πρὸς λίβα 1°

οἱ λ' πρὸς νότον

Wit 1: ↓85'-↓321' 344

Var: πρὸς] > 85'-321'

Notes: NUM renders the word נָגַב three ways: (1) ἔρημος: 13:17, 22, 21:1; (2) νότος: 13:29; (3) λίψ: 34:3(2x), 4(2x), 5. For the present verse, several *s*-group manuscripts indicate that rather than λίβα in NUM, οἱ λ' render נָגַב using νότον, a word that normally means “south” or “southwest,” although it can also be used for other directions (e.g., in 34:15, it translates קָדָם and means “eastward”; see the discussion under 2:3 in HEXNUM1).

The Three all use νότος (or the related νότονδε) for נָגַב (e.g., α': Jer 13:19, 17:26, Ezek 20:46; σ': Gen 13:3; α' σ': Gen 12:9, 13:1, Jer 39[32]44; θ': Dan 8:4, 9). Thus this attribution is suitable for any of the Three. Another similar οἱ λ' reading occurs for the second instance of נָגַב in this verse, and this is covered below.

Num 34:4

HT עֲקֶרְבַּיִם
LXX Ἀκραβίμ

⟨ο'⟩ Ἀκραββίμ

Wit 2: Ἀκραββίμ ↓29*-↓381-426 ↓16-↓46-↓528 ↓54 Syh = MT | Ἀκραβείμ
29*-381 16-46-528 54

NonGr: Syh חַמְבֵּי

Notes: For the place name עֲקֶרְבַּיִם in HT, NUM transliterates but also conforms to Greek usage by ending the word with *nun* rather than *mu*, giving Ἀκραβίμ. A few hexaplaric manuscripts, including 426 and Syh, correct the final consonant to *mu* which is closer to the Hebrew. This change is reflected in some other manuscripts as well, and

is possibly the o' text reading. Syh is a solid witness to Ἀκραββίμ since it differs from P (which has 𐤀𐤊𐤁𐤁).

HT 𐤀𐤊𐤁
LXX Σέννα

ο' οί λ' Σέννα

Wit 1: 344

Wit 2: ↓O⁻⁵⁸-82 ↓Bo^A ↓Bo^B Syh

Var: Σέννα] Σίννα 376; *sena* Bo^A; *sina* Bo^B

NonGr: Syh 𐤀𐤊

Notes: The Hebrew 𐤀𐤊𐤁 (“Tsin” plus directional *he*) is rendered as Σέννα by NUM. The majority of manuscripts have variants, including the *s*-group which has variants of Σέννακ (Σέννακ, Σεέννακ, Σεέννακ, Σεέννακ). 344 from the *s*-group reports that the o' text has Σέννα, and this is supported by the *O*-group (minus 58) and Syh. Syh is a solid witness to the o' text for this name since it differs from P (which has 𐤀𐤊).

344 also indicates that Σέννα is the reading of the Three. In verses 4, 8, and 10, HT has names that end with *he* where the *he* could be seen as directional, but in each case, οί λ' (and NUM) construe the *he* as part of the name. Thus, this attribution is probably correct.

Num 34:5

HT 𐤁(𐤏𐤊𐤁𐤁)
LXX (διέξοδος)

⟨Sub ※⟩ + αὐτοῦ

Wit 2: O d 129-246 n⁽⁻⁷⁶⁷⁾ t 628 Arm Sa¹ Syh = MT

Attr: ※] > omnes

NonGr: Syh 𐤀𐤊

Notes: NUM aptly renders 𐤁(𐤏𐤊𐤁𐤁) as διέξοδος but omits the pronominal suffix. The o' text probably added the equivalent αὐτοῦ, possibly originally under the asterisk,

as witnessed by the *O*-group. This is also reflected by other manuscript traditions, including *n*, *t*, and the Byzantine *d*-group.

Num 34:7

HT לְכֶם גְּבוּל
LXX τὰ ὅρια ὑμῶν

non tr ὑμῶν τὰ ὅρια

Wit 2: A F M' V ↓O'' C'' b f n⁽⁻⁷⁶⁷⁾ s^{-53'} 84 71-619 y z^{-126 407} 55 59 424 624 646
 ↓799

Var: τὰ] > 82 799

Notes: NUM translates לְכֶם גְּבוּל in HT accurately, but reverses the word order, giving τὰ ὅρια ὑμῶν. The *o'* text transposes ὑμῶν, and the majority of the Greek manuscripts also reflect this change.

Num 34:8

HT (תִּתְּאוּ)
LXX (καταμετρήσετε) αὐτοῖς

Sub ÷ ÷ αὐτάς ✓

Wit 2: G = MT

Notes: HT has תִּתְּאוּ and NUM supplies the object (αὐτοῖς) unexpressed in HT, probably referring to the people. Manuscript G from the *O*-group has αὐτάς, a unique reading whose feminine plural referent is unclear, and G places it under the obelus. This may indicate an original Origenic obelus, probably with αὐτοῖς and not αὐτάς, as the other Greek witnesses uniformly support either αὐτοῖς or ἑαυτοῖς.

HT הַדָּדָה
LXX Σαραδά

ο' οἱ λ' Σαδαδά

Wit 1: 344

Wit 2: ↓376 53'-56 68'-120 Syh

Var: Σαδαδά] Σαδαδ 376

NonGr: Syh סא־דָּ

Notes: The Hebrew סַדְדָּ is rendered as Σαραδά by NUM, perhaps through the influence of Sam, which has סַדְדָּ. The *s*-group has the readings Σαρδακ, Σαδδακ, and Σαδακ, and manuscript 344, from the *s*-group, indicates that the *o'* text has Σαδαδά, which matches the Hebrew. The *O*-group evidence is mixed, however, with G and 426 — which are often aligned with the Hebrew — matching NUM and reading Σαραδά. The rest of the *O*-group matches the Hebrew better, but not exactly: 376 has Σαδαδ, and 58 reads Σαδαδακ. Syh reads *šdd*, but this matches P and Syh is sometimes influenced by proper names in P. In conclusion, the attribution of Σαδαδά to the *o'* text is possibly correct.

344 also attributes Σαδαδά to οἱ λ'. The replacement of ρ by δ makes sense for any of the Three since it aligns with HT. As discussed under verse 4, verses 4, 8, and 10 have names whose *he* endings could be perceived as directional markers, but in each case, οἱ λ' (and NUM) construe the *he* as part of the name. Thus, this attribution is probably correct.

Num 34:10

HT	סַדְדָּ
LXX	Σεπφάμα

ο' οἱ λ' Σεφάμα

Wit 1: 344

Wit 2: G-426 68'-120 799 Syh

NonGr: Syh סא־דָּ

Notes: The Hebrew סַדְדָּ includes the name סַדְדָּ and the directional *he*. That the *he* is directional is made clear by the repeat of the name סַדְדָּ in the next verse with a preposition: מִסַדְדָּ. Here NUM construed the final *he* to be part of the name as indicated by its rendering Σεπφάμα. The *s*-group has Σεπφάμαρ and *s*-group manuscript 344 attributes the reading Σεφάμα, which better approximates the Hebrew, to *o'* and οἱ λ'. The attribution to the *o'* text is supported by *O*-group manuscripts G and 426. It is also supported by Syh, which differs here from סא־דָּ in P. As with verses 4 and 8, οἱ λ' renders the name as if the final *he* is part of the name. In this case in particular, the *he* is unambiguously a directional marker, both because of the repetition of the name without *he* in verse 11, and because of the semantics of the phrase מִסַדְדָּ עֵינָן (‘‘from

Hatsar-enan to Shapham”). Unlike NUM, the Three may have included a preposition (e.g., εἰς) before Σεφάμα. In any case, the οἱ λ' attribution is probably correct.

Num 34:11

HT	הַתְּמָרָה (לְהַבְּרָה)
LXX	(τὰ ὄρια) Βηλά

Sub ÷

Wit 2: G

>

Wit 2: 58-82^{Lat} cod 100 Arab = MT

Notes: HT reads, “the border will go down and meet (הַתְּמָרָה) at the shoulder of the Sea of Chinnereth, eastward.” Rather than seeing הַתְּמָרָה as a verb, NUM renders it and the preceding conjunction as the proper name Βηλά. The o' text makes two changes to this verse. First, it places Βηλά under the obelus. Second, it adds καὶ συγκρούσει under the asterisk to equal הַתְּמָרָה (see below).

HT	הַתְּמָרָה
LXX	Βηλά

Sub ※ + καὶ συγκρούσει

Wit 2: ↓O^{-58^{txt}}-15-707 b ↓f⁻¹²⁹ 68'-120 Arab Syh = MT

Attr: ※ G Syh] > rell

Var: καὶ συγκρούσει] + Βηλά 426 | συγκρούσει] συνκρούει 376;
συγκρούση 56'-664

NonGr: Syh ⤵ αϛααα

Notes: NUM construes the verb הַתְּמָרָה in HT as a proper name and renders it and the preceding conjunction as Βηλά. The o' text replaces Βηλά with a translation of הַתְּמָרָה, first by obelizing Βηλά (covered above) and then by adding καὶ συγκρούσει (“and strike together”) under the asterisk.

Num 34:12

HT תִּזְצַחֲתִירוּם
LXX ἡ διέξοδος θάλασσα

ο' οί λ' ἡ διέξοδος αὐτοῦ θάλασσα

Wit 1: 344

Wit 2: O ↓75 Arm Syh

Var: αὐτοῦ] αὐτῶν 75

NonGr: Syh כַּחַסְדֵּי מַלְאָכָיִם

Notes: For תִּזְצַחֲתִירוּם in HT, NUM has no equivalent for the pronominal suffix, and *s*-group manuscript 344 indicates that the ο' text has an added αὐτοῦ. This is supported by the *O*-group and Syh and the addition may originally have been under the asterisk. 344 also indicates that οί λ' match the Hebrew suffix with αὐτοῦ and this makes sense. Each of the Three employ διέξοδος for תִּזְצַחֲתִירוּם in Ezekiel 48:30. Thus, this attribution is suitable for any of the translators.

Num 34:13

HT (לָתֵת)
LXX (δοῦναι) αὐτήν

Sub ÷

Wit 2: G^c

>

Wit 2: 57(l) 129 Aeth = MT

Notes: The Hebrew uses two וְצַחֲתִירוּם clauses to describe the land, and the second says that it is the land “which the Lord commanded to give” (וְצַחֲתִירוּם יְהוָה לָתֵת). NUM renders the second וְצַחֲתִירוּם clause using an ὃν τρόπον clause (Wevers suggests that the parent text of NUM may have had כְּצַחֲתִירוּם — NGTN 577). The use of ὃν τρόπον makes natural the addition of the direct object αὐτήν after δοῦναι to refer to ἡ γῆ (“as the Lord commanded to give it”), but αὐτήν has no basis in the Hebrew. Origen placed αὐτήν under the obelus.

HT —
LXX Μανασσή

Sub ÷

Wit 2: G Syh

>

Wit 2: 82 = MT

NonGr: Syh מנאססה

Notes: The Hebrew says that the Lord is giving the land to “the nine-and-a-half tribes.” NUM makes this explicit by, “the nine tribes and the half-tribe of Manasseh,” Origen places the added word Μανασσή under the obelus.

Num 34:14

HT לְבֵית אֲבֹתָם
LXX —

Sub ※ κατ' οἴκους πατριῶν αὐτῶν

Wit 1: ↓85'-↓321'

Wit 2: O⁻⁵⁸-82 b⁻³¹⁴ ↓246 54' t⁻⁸⁴ 799^{Lat} codd 100 104(vid) Arab Syh = MT

Attr: ※ G] > rell

Var: κατ' οἴκους] κατὰ κλήρους 85'-321' | αὐτῶν] > 246

NonGr: *La per domos pagorum suorum* | Syh אבתי אבותיהם אבתי אבותיהם

Notes: After each of the names of Reuben and Gad, HT appends the phrase לְבֵית אֲבֹתָם, but NUM has the equivalent only after Gad. Origen added the equivalent κατ' οἴκους πατριῶν αὐτῶν under the asterisk after Ρουβήν. Some unattributed s-group marginal notes substitute κλήρους for οἴκους, but οἴκους is probably the original o' text reading since it is supported by the O-group (minus 58).

Num 34:18

HT נְשִׂיאַ אֲקָדָד (נְשִׂיאַ אֲקָדָד)
LXX (καὶ ἄρχοντα ἓνα)

Sub ※ + ἄρχοντα ἓνα

Wit 1: 130-321'

Wit 2: ↓G-426 Syh = MT

Attr: ※ G] > rell

Var: ἄρχοντα] ἄρχον G

NonGr: Syh נגה נגה נגה נגה נגה נגה

Notes: HT repeats the phrase נְשִׂיאַ אֲקָדָד to express the distributive sense (see GKC §134q; WOC 7.2.3), but NUM renders the phrase only once. Origen adds the equivalent of the repeated phrase, ἄρχοντα ἓνα, under the asterisk. *O*-group manuscript G has ἄρχον (from ἄρχος) which is a synonym of ἄρχων, but this is probably a scribal error.

HT (לְנַחֵל)
LXX (κατακληρονομήσαι) ὑμῖν

Sub ÷

Wit 2: ↓G Syh

>

Wit 2: V(l) 552 = MT

Attr: ÷] ※ G*

NonGr: Syh لحم

Notes: In verse 17, HT identifies the men who will “apportion to you the land” (נְשִׂיאַ אֲקָדָד לְכֶם (יְנַחֵלוּ לְכֶם)). NUM renders יְנַחֵלוּ לְכֶם as κληρονομήσουσιν ὑμῖν. In verse 18, HT has לְנַחֵל without the pronoun as indirect object, but NUM echoes the

pronoun from verse 17 with κατακληρονομήσαι ὑμῖν. Origen placed ὑμῖν under the obelus.

Num 34:20

HT בְּנֵי שִׁמְעוֹן
LXX Συμεών

ο' οί λ' pr υῖων

Wit 1: 344

Wit 2: O⁻⁵⁸ Syh

NonGr: Syh ܩܬܢܐ ܘܫܡܥܘܢ

Notes: For the Hebrew בְּנֵי שִׁמְעוֹן, NUM has no equivalent for בְּנֵי, and the *s*-group follows NUM. Manuscript 344 from the *s*-group has a note that indicates that the ο' text adds υῖων to account for the Hebrew, and this is supported by the *O*-group (minus 58) and Syh. This addition may originally have been under the asterisk. 344 also attributes υῖων to οί λ', and this makes sense for any of the Three since it conforms to the Hebrew.

HT שִׁמְעוֹן
LXX Σαλαμιήλ

α' σ' Σαμουήλ

Wit 1: 108 ↓321-↓346(vid)

Wit 2: O⁻⁵⁸

Attr: α' σ'] > 321-346

Var: Σαμουήλ] Σαμήλ 321

Notes: The Simeonite name given by HT as שִׁמְעוֹן is rendered Σαλαμιήλ by NUM, perhaps through the influence of the name Σαλαμιήλ, the leader from the Simeonites mentioned in 1:6 (NGTN 580). Aquila and Symmachus have the reading Σαμουήλ attributed to them, and since this conforms more closely to the Hebrew the attribution is suitable for them.

HT עֲמִיהוּד
LXX Ἐμιούδ

ο' οἱ λ' Ἀμιούδ

Wit 1: 344

Wit 2: 616 Syh

NonGr: Syh ܐܡܝܘܕ

Notes: For the Hebrew name עֲמִיהוּד, NUM has Ἐμιούδ as does the *s*-group. A 344 (*s*-group) note attributes the alternate rendering Ἀμιούδ to ο' and οἱ λ'. The attribution to ο' has no support from the *O*-group. Manuscripts 376 and 426 differ from 344 (and HT) — 376 with Σεμιούδ and 426 with Ἐμιούλ. Manuscript 58 agrees with NUM (Ἐμιούδ), while G has Ἰεμιούδ. Syh agrees with the 344 reading and also matches the Hebrew, but Syh also agrees with P, and Syh is sometimes influenced by P for proper names. Thus, it is uncertain whether the ο' text has the reading Ἀμιούδ. 344 also attributes the reading Ἀμιούδ to οἱ λ', and this is probably correct.

Num 34:22

HT בְּנֵי־דָן
LXX Δάν

ο' οἱ λ' pr υἱῶν

Wit 1: 344

Wit 2: 426 *d*⁻¹²⁵ 246 *n*⁽⁻⁷⁶⁷⁾ *t* Syh

NonGr: Syh ܕܢܐ

Notes: Similar to verse 20, for בְּנֵי־דָן in HT, NUM has no equivalent for בְּנֵי, and the *s*-group follows NUM. Manuscript 344 from the *s*-group has a note that indicates that the ο' text adds υἱῶν to account for the Hebrew. Since this is supported by *O*-group manuscript 426 and Syh it probably reflects Origen's work, and the addition may originally have been under the asterisk. 344 also attributes υἱῶν to οἱ λ', and this makes sense as it matches the Hebrew.

HT הַגִּלִּי
LXX Ἐγλί

ο' Ἰογλή (cod Ἰογαή)

Wit 1: 344

Wit 2: Ἰεγλί 18'-126-628-630' | Ἰαιγλή 106 | Ἰεγλή 376 407 | Ἰογαί 426 | *ygly*
 Syh = MT | Ἰοηλί 53' | Ἰεκλεί M^{txt} G b 318 | Ἰοκλί 707 56 = Compl |
 Ἰωκλί 68'-120' | Ἰεκαί F 59 | Ἰεκλί *oI*^{-82 707} *C'*⁻⁽⁴²²⁾ *s*^{-30'} 121 55 424 624
 646 799

NonGr: Syh ܝܘܓܠܝ

Notes: The Hebrew name יְגִלִּי is rendered Ἰεγλί by NUM. The *s*-group has either Ἰεκλί or ἐκλί. A 344 (*s*-group) note attributes the alternate spelling Ἰογλή to ο'. No Greek hexaplaric witnesses have this exact spelling, but three of four *O*-group manuscripts have the initial *iota* (G has Ἰεκλεί, 376 has Ἰεγλή, and 426 has Ἰογαί). Syh matches the Hebrew well, although it also matches P, and Syh sometimes is influenced by P for proper names. The evidence indicates that the ο' reading in 344 is correct as to the initial *iota*, but the original Origenic spelling of the rest of the name is not clear. Since Origen's goal was to approximate the Hebrew, perhaps Ἰεγλή in 376 is the original ο' text reading. Many other manuscripts may have been affected by the addition of initial *iota*.

Num 34:24

HT	יַזְבָּז
LXX	Σαβαθά

⟨ο'⟩ Σαφτάν

Wit 2: Σαφτάν M' G-15'-426-707* *f*⁻¹²⁹ 121 *z*⁻⁴⁰⁷ = Compl | *šbtm* Syh

NonGr: Syh ܣܦܬܢ

Notes: NUM renders the Hebrew name יַזְבָּז as Σαβαθά. Many manuscripts are closer to the Hebrew, including *O*-group manuscripts G and 426 which have Σαφτάν, and Syh with ܣܦܬܢ. In this case, the witness of Syh is solid because it differs from P (which has ܣܦܬܢ). Σαφτάν is probably the ο' text reading, and it is reflected in other manuscripts, including the *f*-group and *z*-group.

Num 34:25

HT בְּנֵי־זְבוּלֹן
LXX (Zαβουλών)

⟨Sub ※⟩ pr υῖῶν

Wit 2: O Aeth Syh = MT

Attr: ※] > omnes

NonGr: Syh ܨܢܐ ܙܘܒܘܠܘܢ

Notes: As in 34:20 and 22, HT here precedes a name with בְּנֵי and NUM has no equivalent. In verses 20 and 22, notes attributed to o' match the Hebrew with υῖῶν and these additions may have been marked with asterisks in the o' text. For the present verse, the O-group and Syh indicate that the o' text added υῖῶν before Ζαβουλών to match the Hebrew, and this may have been under the asterisk.

Num 34:28

HT בְּנֵי־נֶפְתָּלִי
LXX (Nεφθαλί)

⟨Sub ※⟩ pr υῖῶν

Wit 2: O C" 106 s 392 319 Aeth Sa Syh = MT

Attr: ※] > omnes

NonGr: Syh ܨܢܐ ܢܦܬܘܠܝ

Notes: As in 34:20, 22, and 25, HT precedes a name with בְּנֵי and NUM has no equivalent. In verses 20 and 22, notes attributed to o' match the Hebrew with υῖῶν and these additions may have been under asterisks. For the present verse, the O-group and Syh indicate that the o' text added υῖῶν before Νεφθαλί and this may have been under the asterisk. This influenced some other manuscripts, including the catena groups.

HT בֶּן־עַמִּיהוּד
LXX (υῖος) Βεναμιούδ

⟨o'⟩ Ἄμιούδ

Wit 2: A F ↓M^{txt} ↓V ↓O^{'-82} ↓C'' ↓b ↓f ↓s ↓y ↓z 55 59 424 624 646 799 Syh =
Ald MT

Var: Ἀμιούδ] Ἰαμιούδ M^{txt} 707 C^{'-73'} 529 552 615* 616* 118-537 56' s^{-30'} 321* y 68'
= Sixt; Ἰαμειούδ 129; Ἐμιούδ 29; Ἐμειούδ V; Ἀβιούδ 18; Ἰαβιούδ
53'; Σαμιού 376;

NonGr: Syh אַמִּיּוּד

Notes: HT ends verse 28 with בְּיָמֵינוּ. NUM apparently double-rendered
בְּ resulting in υἱὸς Βεναμιούδ. The majority of Greek manuscripts have been corrected
toward the Hebrew in various ways, including the uncials A, F, M, and V as well as most
of the hexaplaric witnesses. The ο' text probably had Ἀμιούδ (the O-group minus 376
has this reading), although this shift toward the Hebrew may have been introduced prior to
Origen through the influence of other instances in NUM that have υἱὸς (or υἱοῦ) Ἐμιούδ
(1:10, 2:18, 7:48, 53, 10:22, 34:20). For this name, Syh agrees with P which sometimes
influences Syh for proper names.

Num 34:29

HT (אֲשֶׁר (בְּנֵהוּ יְהוָה)
LXX οἷς (ἐνετείλατο κύριος)

ο' α' θ' οἷς

Wit 1: 344

Wit 2: A F M' V O^{'-29 72 376*} 57-528 f n⁽⁻⁷⁶⁷⁾ t^{-74*(vid) 370} x y⁻¹²¹ 128-407-628 59
424 624 646 799

σ' οὔς

Wit 1: 344^{txt}

Wit 2: 29-72-376* C^{'-57 528} b d s 74*(vid)-370 121 18-68'-120-630' 55 319 (sed
hab Ald Compl)

Notes: HT summarizes the previous list in chapter 34 as the leaders “whom the
Lord commanded” (οἷς ἐνετείλατο κύριος). In NUM, the verb ἐντέλλομαι routinely
takes its direct object in the dative for persons (e.g., 34:2, 13), although twice it takes a
neuter accusative direct object (in 9:8 and 36:13). A 344 (s-group) note has οἷς attributed
to ο', α', and θ'. The s-group (along with some other manuscripts) has οὔς, and the 344

attribution to o' indicates that the o' text differs with οἷς; this is supported by most of the hexaplaric witnesses. That α' and θ' also have οἷς is reasonable given the way ἐντέλλομαι is commonly used. 344^{txt} indicates that Symmachus has οὖς which is allowable for ἐντέλλομαι, although we do not know what verb Symmachus used here. No reason exists to doubt this attribution. Symmachus' reading is reflected by a number of Greek witnesses, and he may have influenced some of them, particularly if he did use ἐντέλλομαι.

Numbers 35

Num 35:3

HT םִהְיִם םִיָּעֲרִיָּה
LXX αὐτοῖς αἰ πόλεις

non tr αἰ πόλεις αὐτοῖς

Wit 2: A F M' ↓O'' C''-(57) 529 ↓f⁻¹²⁹ s ↓y ↓z^{-120'} 55 59 424 624 646 799

Var: αὐτοῖς] αὐταῖς 29; αὐτῶν 72 53' 121 68'-128-669

Notes: NUM renders םִהְיִם םִיָּעֲרִיָּה straightforwardly, but it places the equivalent of םִהְיִם (αὐτοῖς) at the beginning. All of the hexaplaric groups transpose αὐτοῖς to the end to match the Hebrew order, and this is likely due to Origen's work. The transposition is also reflected in a number of other manuscripts.

HT םִיָּעֲרִיָּה וְשִׁבְעִיָּה
LXX καὶ τὰ ἀφορίσματα αὐτῶν

{θ'} καὶ τὰ ἀποβλήματα αὐτῶν

Wit 1: lemma 108 Syh | ἀποβλήματα 130-↓321'

Attr: θ'] nom absc 321

Var: ἀποβλήματα] προβλήματα 346; [...]βλήματα 321

NonGr: Syh 𐤀𐤓𐤁𐤏𐤁𐤏 𐤀𐤓𐤁𐤏𐤁𐤏

Notes: A note attributed to Theodotion by 108, 130-321', and Syh has the alternate rendering ἀποβλήματα (or προβλήματα) for שִׁבְעִיָּה rather than ἀφορίσματα

in NUM. The word מְגֵרָה is used to denote the land surrounding a city. Theodotion renders מְגֵרָה using ἀφορίσμα (retroverted from Syh in Ezek 48:17 and from Jerome in Ezek 45:2), matching the NUM rendering in the present verse. By contrast, ἀποβλήμα refers to something cast away. The word is not used elsewhere by the Three, although the related word ἀποβλήτος is used by Aquila for פְּגוּלָה (“unclean meat”) in Leviticus 7:8 and 19:7, and for דַּמַּשְׁק (“Damascus”) in Song of Solomon 7:4. Symmachus employs ἀποβλήτος for טְמֵאָה (referring to unclean food) in Hosea 9:3. Theodotion does not use ἀποβλήτος. Conceivably, Theodotion intended ἀποβλήμα in the sense of “areas cast away” to be a substitute for ἀφορίσμα, but this would be an unusual use of ἀποβλήμα. His use of ἀφορίσμα (or a close synonym) elsewhere for מְגֵרָה, however, and the likelihood that he would be satisfied with ἀφορίσμα in NUM here, make it unlikely that this attribution to Theodotion is correct.

HT וְלִרְכָשָׁם
LXX —

Sub ※ καὶ τῆ ὑπάρξει αὐτῶν

Wit 2: O Syh

Attr: ※ G] > rell

NonGr: Syh ܘܠܪܚܫܘܬܗܘܢ

Notes: HT says that the pasturelands will be for three things: “for their cattle and for their possessions (וְלִרְכָשָׁם) and for all their animals.” NUM has no equivalent for the second item, and Origen matches וְלִרְכָשָׁם with καὶ τῆ ὑπάρξει αὐτῶν under the asterisk.

Num 35:4

HT וְחֵצְיֵי הָאָרֶץ
LXX καὶ ἔξω δισχιλίους πήχεις

ο' οί λ' καὶ ἔξω χιλίους πήχεις

Wit 1: 344

Wit 2: ↓O⁻⁵⁸ 500 Syh

Var: χιλίους] χειλ. G

NonGr: Syh ܠܚܘܢ ܠܘܟܘܢ ܠܘܟܘܢ

Notes: In HT, verse 4 gives a measurement of 1,000 cubits from the wall for the Levites' pasturelands, but verse 5 mentions 2,000 cubits from each side of the city. NUM attempts to harmonize these verses by rendering ܠܘܟܘܢ in verse 4 with δισχιλίους. The *s*-group text matches NUM, and manuscript 344 from the *s*-group notes that ο' has χιλίους which matches HT. This attribution is supported by the *O*-group (minus 58) and Syh. 344 also attributes χιλίους to οὐ λ' which makes good sense since it conforms to the Hebrew.

Num 35:5

HT (פֶּאֶת־קַדְמָה אֶלְפִיִּים) בְּ(אַמָּה)
LXX (τὸ κλίτος τὸ πρὸς ἀνατολὰς δισχιλίους πήχεις)

Sub ※ τὸ κλίτος τὸ πρὸς ἀνατολὰς
※ ἐπί ↙ δισχιλίους πήχεις

Wit 2: G-376 Syh

Attr: ※ G] > rell

NonGr: Syh ܠܘܟܘܢ ܠܘܟܘܢ ܠܘܟܘܢ ܠܘܟܘܢ ܠܘܟܘܢ ܠܘܟܘܢ ܠܘܟܘܢ

Notes: In HT, God commands the Israelites to measure outside the city, “the side to the eastward a thousand cubits” (פֶּאֶת־קַדְמָה אֶלְפִיִּים בְּ(אַמָּה)). NUM renders this as τὸ κλίτος τὸ πρὸς ἀνατολὰς δισχιλίους πήχεις. This is a quantitative rendering (the directional *he* in קַדְמָה is rendered by πρὸς) except for the *beth* preposition on אֶלְפִיִּים. According to *O*-group manuscript G, Origen included ἐπί under the asterisk before δισχιλίους, possibly to represent the *beth*, although this is not clear, first because אֶלְפִיִּים is used three other times with numbers in this verse and Origen does nothing in those instances. Second, אֶלְפִיִּים is fairly standard when expressing numbers of cubits (e.g., Exo 26:2, 8, 27:9, 18, *in passim*), and in no place where אֶלְפִיִּים is preceded by a number in Exodus or Numbers does Origen add anything to compensate for *beth*. Third, the *O*-group witness is mixed — G and 376 have ἐπί while 58 and 426 do not. In summary, the asterisk in G is possibly correct.

Num 35:6

HT (וְאֵת הָעָרִים) אֲשֶׁר
LXX (καὶ τὰς πόλεις) ἅς

Sub ※ + ᾰς

Wit 2: A F M' O^{'-82} C^{'(-57)} d n⁽⁻⁷⁶⁷⁾ s t y z⁻⁴⁰⁷ 55 59 424 624 646 799 Syh

Attr: ※ G Syh] > rell

NonGr: Syh ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ※

Notes: The beginning of verse 6 presents an ambiguity in HT. It has a direct object marked by אֶת הָעָרִים (אֶת הָעָרִים) but the verb is not evident. HT reads אֶת הָעָרִים אֲשֶׁר תִּתְּנוּ לְלוֹוִים אֶת שְׁשֶׁעָרֵי הַמִּקְלָט אֲשֶׁר תִּתְּנוּ לָנֶס שָׁמָּה הָרֹצֵחַ (“And the cities which you shall give to the Levites, six cities of refuge which you shall give the manslayer to flee to there”). NUM renders both instances of אֲשֶׁר literally using ᾰς, but some early manuscripts dropped the instance of ᾰς in the phrase τὰς πόλεις ᾰς δώσετε (including B V 963), and this allowed the sentence to read more coherently (with τὰς πόλεις as the direct object of δώσετε). Apparently Origen had a version of NUM that omitted the first ᾰς, and so he added it under the asterisk to match אֲשֶׁר. Although the asterisk is in the o' text, and Origen was correct to add the asterisk based on his parent text, because NUM originally had ᾰς, the asterisked addition does not represent a minus in NUM.

The asterisk tradition is somewhat confused for this verse. G* has the asterisk around καὶ τὰς in the phrase καὶ τὰς πόλεις which precedes ᾰς, and Syh has the asterisk around καὶ τὰς πόλεις. G^c, however, has the asterisk placed correctly.

HT	(אֲרֶבְעִים) תִּתְּנוּ
LXX	(τεσσαράκοντα)

Sub ※ pr δώσετε

Wit 2: O Aeth Syh = MT

Attr: ※ G] > rell

NonGr: Syh ⲛⲓⲛⲁⲓ

Notes: HT repeats the verb תִּתְּנוּ three times in verse 6, the third time in the phrase תִּתְּנוּ אֲרֶבְעִים וּשְׁתַּיִם עִיר. NUM has no equivalent for the third instance of the verb, omitting it through an ellipsis. Origen added a third δώσετε under the asterisk to match the Hebrew.

Num 35:8

Wit 1: 130-321'

Notes: HT begins verse 11 with the Hiphil of קָרָה which in the Qal means “encounter/meet.” The hiphil is used elsewhere only in Genesis 24:12 and 27:20 in contexts where it means “cause to happen” or “succeed.” In the present verse, the idea is clearly of selecting (i.e., cities of refuge) and NUM translates contextually with διαστελεῖτε (“divide/set apart”). An unattributed note in three *s*-group manuscripts gives the alternate rendering ἀφορίσατε (“mark off,” “separate,” or “set apart”).

We have little data to indicate how the Three might render the Hiphil of קָרָה. For the Qal, Symmachus and Theodotion employ ἀπαντάω (“meet/encounter”, σ’: Eccl 2:14; θ’: Dan 10:14). For the Niphal, Symmachus uses φαίνω in Numbers 23:11 where the sense is God making something to happen. As for the verb ἀφορίζω from the present reading, all of the Three use it, although not for קָרָה. Aquila uses a participial form in Numbers 6:18 to refer to the Nazirite (נָזִיר) who has been separated to God, as do both Aquila and Symmachus in Judges 13:5. Aquila employs ἀφορίζω (retroverted from Syriac) for נָזַר in its sense of separating oneself or abstaining in Zechariah 7:3. Symmachus uses the verb for נָדַח in the sense of “separating” in Amos 6:3, and Theodotion does similarly for בָּדַל in Isaiah 56:3. Thus, the ways that the Three use ἀφορίζω are possibly consistent with the use of קָרָה in the present verse in the sense of selecting. It is possible that any of the Three is the source of this reading, but the data is scanty.

HT	עָרִי (עָרִים)
LXX	(πόλεις)

Sub ※ + πόλεις

Wit 2: O⁻⁵⁸ Syh = MT

Attr: ※ G Syh] > rell

NonGr: Syh ✓ כְּעָרִים כְּעָרִים ※ כְּעָרִים

Notes: In HT, God commands the people through Moses to select “cities *as* cities of refuge (עָרִים עָרִי מְקַלָּט). NUM translates this aptly with πόλεις φυγαδευτήρια, where φυγαδευτήρια renders עָרִי מְקַלָּט. Origen added a second πόλεις under the asterisk in a somewhat mechanical attempt to keep a quantitative correspondence with the Hebrew, although he does not change φυγαδευτήρια to the genitive which its relationship with the added πόλεις would seem to demand (NGTN 589).

HT	(מְבָה)
LXX	πᾶς (ὁ πατάξας)

Sub ÷

Wit 2: G Syh = MT Sam Tar^O

NonGr: Syh 𐤃 ÷

Notes: NUM says of the cities: “places of refuge they will be to you (for) the manslayer to flee there, everyone (πᾶς) who has killed a soul unintentionally.” HT does not have an equivalent for πᾶς and Origen placed it under the obelus. Syh has the obelus correctly placed but is missing a metobelus.

Num 35:12

HT	לְכֶם הָעָרִים
LXX	αἱ πόλεις ὑμῶν

non tr ὑμῶν αἱ πόλεις

Wit 2: ↓O n⁽⁻⁷⁶⁷⁾ Arm Bo Syh = MT

Var: ὑμῶν] ὑμῶν G

NonGr: Syh 𐤀𐤃𐤁𐤁 𐤃

Notes: This is the opposite of the situation in verse 3. There the phrase in HT is לְכֶם הָעָרִים, and NUM transposes αὐτοῖς before αἱ πόλεις. For the present verse, HT has reversed the order with הָעָרִים לְכֶם, but NUM transposes these by placing ὑμῶν after αἱ πόλεις. The O-group and Syh transpose ὑμῶν to before αἱ πόλεις to match the Hebrew order, and this is likely due to Origen's work. It is reflected in several other manuscripts.

HT	(ἀγία)
LXX	τὸ αἷμα (ἀγχιστεύοντος)

Sub ÷

Wit 2: G Syh

>

Wit 2: 72 = MT

NonGr: Syh ܫܘܠܐ

Notes: The Hebrew refers to the kinsman who might take vengeance as the גֹּאֵל. NUM renders this with the phrase ἀγχιστεύοντος τὸ αἶμα, perhaps through the influence of 35:19 and 25 where HT has the fuller expression גֹּאֵל הַדָּם and NUM renders דָּם הַדָּם with τὸ αἶμα. In the present verse, τὸ αἶμα has no equivalent in the Hebrew, and Origen places it under the obelus.

Num 35:15[14]

HT (עָרֵי מִקְלָט)
 LXX (φυγάδιον)

Sub ※ πρ πόλεις

Wit 2: ↓O⁻⁵⁸ Arab Syh = MT

Attr: ※ G] > rell

Var: πόλεις] πόλις G

NonGr: Syh ܫܘܠܐܘܬܐ

Notes: The last three words in verse 14 in HT (עָרֵי מִקְלָט תְּהִינָה) appear in NUM as the first two words of verse 15. Similar to verses 6, 11, 12, and 13, NUM renders the phrase עָרֵי מִקְלָט with a single word — here φυγάδιον (in the other verses it is φυγαδευτήρια; Wevers thinks the variation is intentional, see NGTN 590-91). Similar to verse 11, Origen (1) adds πόλεις under the asterisk to maintain quantitative correspondence with the Hebrew, and (2) does not change φυγάδιον to genitive, which its new position after πόλεις would dictate.

HT (עָרֵי מִקְלָט) תְּהִינָה
 LXX (φυγάδιον) ἔσται

ο' οί λ' ἔσονται

Wit 1: 344

Wit 2: ↓O⁻⁵⁸ 413 Arab Bo

Var: ἔσονται] -τε 376

Notes: The last three words in verse 14 in HT (עָרֵי מְקֻלָּט תְּהִינָה) correspond to the first two words of verse 15 in NUM. For עָרֵי מְקֻלָּט תְּהִינָה, NUM has φυγάδιον ἔσται (“it will be a refuge”), and most Greek manuscripts, including the *s*-group, agree with the singular ἔσται in NUM. Manuscript 344 from the *s*-group notes that the *o*' text has the plural ἔσονται which agrees with the plural תְּהִינָה, and this is confirmed by the *O*-group (minus 58). 344 also attributes ἔσονται to οἱ λ', and this makes sense since it agrees with the Hebrew.

Num 35:15

HT (הָעָרִים) -שֵׁשׁ
LXX (πόλεις)

⟨Sub ※⟩ pr ἕξ

Wit 2: V O 767 126-128-630' Syh = MT

Attr: ※] > omnes

NonGr: Syh ⲁⲗ

Notes: HT says that these six (שֵׁשׁ) cities are for refuge. NUM does not render שֵׁשׁ and Origen added the equivalent ἕξ, perhaps under the asterisk. This is witnessed by the *O*-group and Syh and is reflected in several other manuscripts.

Num 35:18

HT מוֹת בּוֹ הַקָּהָר
LXX ἀποθανείται ἐν αὐτῷ πατάξῃ

ο' α' θ' ἀποθανείται ἐν αὐτῷ πατάξῃ

Wit 1: 344

Wit 2: ἐν αὐτῷ A^c B V ↓O d 767 t ↓x 121 122-407 Sa Syh

Var: ἐν] ἐπ' 509 | αὐτῷ] αὐτή G*

NonGr: Syh ⲙⲁ

Notes: Although NUM matches the Hebrew יָבַח with ἐν αὐτῷ in the phrase ἀποθανεῖται ἐν αὐτῷ πατάξει, a majority of the Greek manuscripts, including M and the *s*-group, omit it. A 344 (*s*-group) note indicates that the *o*' text included ἐν αὐτῷ and this is supported by the *O*-group and Syh, and is reflected in a number of other manuscripts. 344 also attributes ἀποθανεῖται ἐν αὐτῷ πατάξει to *α*' and *θ*'. Aquila and Symmachus use ἀποθνήσκω for מוֹת (e.g., Isa 65:20) and they both render the Hiphil of נָכַח using forms of πατάσσω (e.g., *α*': Gen 36:35, Ezek 32:15; *θ*': Jer 48[41]:16). Since ἐν αὐτῷ matches the Hebrew, the attributions make good sense.

HT	יוֹמָת
LXX	θανατούσθω

ο' οί λ' θανατούσθω

Wit 1: 344

Wit 2: B V O^{-15'58}-82 46 b 106 n 343 t x 18-126-407 55 59 319 424 624 646 799

Notes: NUM renders יוֹמָת (Hophal of מוֹת) in HT as a form of θανατούσθω, which is the common NUM rendering in chapter 35 (e.g., verses 16, 17, 21, 31; also 15:35). Elsewhere, however, NUM uses a form of ἀποθνήσκω for יוֹמָת (1:51, 3:10, 38, 18:7). For the present verse, a large number of manuscripts have the alternate ἀποθανεῖται, including M and the *s*-group. Manuscript 344 (*s*-group) indicates that the *o*' text matches NUM with θανατούσθω and this is supported by the *O*-group (minus 58) and other hexaplaric manuscripts. 344 also attributes the reading to οί λ'. This makes sense, since Aquila and Symmachus use θανατόω for the Hophal of מוֹת in Numbers 3:38 and all three translators use it for the Hiphil (e.g., *α*': Num 16:41[17:6], 3 Kgdms 13:26; *σ*': Jer 48[41]:8; *θ*': Num 16:41[17:6], 1 Kgdms 17:50, 3 Kgdms 13:26).

As with NUM, Aquila and Symmachus vary their renderings of the Hophal of מוֹת, using both θανατόω and ἀποθνήσκω. For example, in Numbers 3:10, they render יוֹמָת as ἀποθανέτω, but in 3:38 they render it as θανατωθήσεται. This may be a stylistic choice.

Num 35:20

HT	—
LXX	πᾶν σκεῦος

⟨Sub ÷⟩

>

Wit 2: B^c G-426 x 407 319 (sed hab Sixt) = MT

Notes: HT begins a conditional clause with, “if a man throws at him with his hand and he dies,” with the implication that the man throws some kind of object. NUM makes this explicit by adding πᾶν σκεῦος, and several manuscripts, including G and 426 from the *O*-group, omit this text and match the Hebrew. This is possibly evidence of Origen’s work, and the omission may originally have been under the obelus.

Num 35:21

HT	י(בְּיָד)
LXX	(τῆ χειρὶ)

⟨Sub ※⟩ + αὐτοῦ

Wit 2: O⁻⁵⁸ 767 Arm Co Syh = MT

Attr: ※] > omnes

NonGr: Syh ܡܠܐ

Notes: The Hebrew יבְּיָד is rendered by NUM as τῆ χειρὶ, with nothing corresponding to the pronominal suffix. The *O*-group (minus 58) adds the equivalent αὐτοῦ and this is also witnessed by Syh. This addition is probably Origen’s work, and it may originally have been under the asterisk.

HT	—
LXX	θανάτῳ θανατούσθω ὁ φονεύων

Sub ÷

Wit 2: G

>

Wit 2: V 58-72-381'-426 b 53' 120 = MT

Notes: The Hebrew says that when a man strikes another and kills him “the striker shall surely die” (מֹתֵי יוֹרֵמֶת הַמִּכֶּה). NUM renders the infinitive absolute and

finite verb pair literally: θανάτω θανατούσθω ὁ πατάξας. HT and NUM then both say that the man is a murderer, but NUM adds the phrase θανάτω θανατούσθω ὁ φονεύων, which is a copy of the previous phrase except that the subject is ὁ φονεύων. This addition is not in the underlying Hebrew, and Origen correctly places it under the obelus. Several manuscripts witness negatively to the obelus, including the uncial V.

Num 35:22

HT עֲתָבָה
LXX ἐξάπινα

ο' α' θ' ἐξάπινα

Wit 1: 344

Wit 2: ἐξάπινα B M' V O⁻⁵⁸-82 d 129 n⁻¹²⁷ t ↓x 319 Cyr VII 625 | ἐξαπίνης (c var) A F K 58-oP⁻⁸² C^{'(-57)} b f⁻¹²⁹ s y z 55 59 319 424 624 646 799 Cyr I 581

Var: ἐξάπινα] -πεινα 527;

σ' ἀνεπιτηδεύτως

Wit 1: 344

Notes: In verse 22, HT begins a list of conditions regarding accidental deaths, and the first concerns a man who pushes another “suddenly” (עֲתָבָה). NUM renders this ἐξάπινα, and every Greek manuscript (with minor variants) agrees with this or with its variant ἐξαπίνης. The O-group (minus 58) and many other manuscripts (including the uncials B M V) have ἐξάπινα. The s-group has ἐξαπίνης, and s-group manuscript 344 indicates that the ο' text has ἐξάπινα, which is supported by the O-group. 344 also attributes ἐξάπινα to Aquila and Theodotion. Other than this verse, neither Aquila nor Theodotion are known to use ἐξάπινα (or ἐξαπίνης or another by-form, ἐξάφνης). But they may be copying NUM, and no other reason exists to doubt this attribution.

344 also has the reading ἀνεπιτηδεύτως (“without care/design”) attributed to Symmachus. Symmachus employs ἐξάφνης for the related word עֲתָבָה (e.g., Job 22:10, Isa 29:5) and might be expected to use ἐξάφνης or a synonym here for עֲתָבָה. Possibly, however, Symmachus is rendering contextually with the sense of “unintentionally” rather than suddenly. Such a contextual rendering is consistent with Symmachus, but this is the only place where ἀνεπιτηδεύτως is attributed to Symmachus (it is also not used by the LXX or by either of the other translators). Although the evidence is scanty, the attribution to Symmachus is possibly correct.

Num 35:23

HT או בקל-אבן
LXX ἢ παντὶ λίθῳ

ο' οί λ' ἢ ἐν παντὶ λίθῳ

Wit 1: 344

Wit 2: O⁻⁵⁸ b 407-630 Cyr VII 625 (sed hab I 581 Compl)

Notes: The phrase **או בקל-אבן** in HT is rendered by NUM using the instrumental dative **παντὶ λίθῳ**, which adequately represents the *beth* preposition. The *O*-group (minus 58) indicates that Origen added **ἐν** to correspond to the *beth* preposition. The *s*-group agrees with NUM, and manuscript 344 from the *s*-group attributes the addition of **ἐν** to the **ο'** text which is probably correct. The 344 note also attributes the added **ἐν** to **οί**. This makes sense for Aquila and Theodotion, and although Symmachus is not as bound to quantitative renderings as Aquila, nothing would prevent him from using **ἐν** here.

HT או בקל-אבן
LXX κακοποιῆσαι

ο' κακοποιῆσαι

Wit 1: ↓85'-↓321'-344

Wit 2: A B F M' V O'' b d f n t x y z 55 59 319 424 624 646 799

Attr: ο'] > 85'-321'

Notes: A number of witnesses, including the *s*-group, have the variant **κακῶσαι** instead of **κακοποιῆσαι** in NUM. A marginal note in three *s*-group manuscripts indicates that the **ο'** text matches NUM with **κακοποιῆσαι**, and this is supported by all of the hexaplaric witnesses.

Num 35:25

HT ד (גאל הדם)
LXX (τοῦ ἀγχιστεύοντος τὸ αἷμα)

Sub ※ pr χειρός

Wit 2: O⁻⁵⁸ 767 Syh = MT

Attr: ※ G Syh] > rell

NonGr: Syh ܠܘܠܐ

Notes: HT says that the congregation will deliver the manslayer from “the hand of the avenger of blood” (מִיַּד הַגֹּאֲלֵי דַם) and NUM renders the phrase as τοῦ ἀγγιστεύοντος τὸ αἷμα, thus ignoring דַם. Origen adds the equivalentt χειρός under the asterisk as witnessed by the O-group (minus 58).

HT	שָׁמָּה (ס)
LXX	(κατέφυγεν)

Sub ※ + ἐκεῖ

Wit 2: O⁻⁵⁸ Syh = MT

Attr: ※ G Syh] > rell

NonGr: Syh ܘܠܘܠܐ ܘܠܘܠܐ

Notes: HT says that the manslayer will be restored to the city “which he fled to there,” or “to which he fled” (שָׁמָּה אֲשֶׁר-נָס). NUM does not render שָׁמָּה and Origen adds ἐκεῖ under the asterisk. In verse 26, HT has a similar phrase and there NUM renders שָׁמָּה with ἐκεῖ.

The asterisk sign in Syh is mostly obliterated, but the remaining marks are consistent with an asterisk and it appears in the right place. Also, a metobelus follows in the correct place.

Num 35:26

HT	מִקְלָטוֹ (עיר)
LXX	(πόλεως)

Sub ※ + φυγαδευτήριου αὐτοῦ

Wit 2: O⁻⁵⁸-15 Aeth^M Arab Syh = MT

Attr: ※ G Syh] > rell

NonGr: Syh ܡܠܟܐ ܕܡܪܝܚܐ

Notes: HT describes the city to which the manslayer has fled as עִיר מְקַלְטוֹ. NUM has no equivalent for מְקַלְטוֹ, perhaps assuming that since the man has fled there, it is understood to be a city of refuge. Origen added the equivalent φυγαδευτήριου αὐτοῦ under the asterisk.

Num 35:27

HT לֹא יָדָם (אֵין)
LXX (οὐκ) ἔνοχος ἔστιν

non tr ἔστιν ἔνοχος

Wit 2: O⁻⁵⁸ Syh

NonGr: Syh ܡܠܟܐ ܕܡܪܝܚܐ

Notes: At the end of verse 27, HT has לֹא יָדָם אֵין (literally “there is not to him blood [guilt]”). NUM renders this aptly with οὐκ ἔνοχος ἔστιν. Origen attempted to match the Hebrew order by transposing ἔνοχος to the end of the phrase.

Num 35:28

HT י(מְקַלְטוֹ)
LXX (καταφυγής)

⟨Sub ※⟩ + αὐτοῦ

Wit 2: A F K M' O⁸² C⁸²⁽⁻⁵⁷⁾ b d¹⁰⁶ f¹²⁹ 75 s y z^{407 630} 55 59 424 624 646 799
Syh = MT

Attr: ※] > omnes

NonGr: Syh ܡܠܟܐ

Notes: HT says that the manslayer should have stayed in the city of “his refuge” (י(מְקַלְטוֹ)). NUM fails to render the pronominal suffix, and the o' text adds αὐτοῦ, perhaps originally under the asterisk. A majority of Greek manuscripts also have αὐτοῦ, which may have been added prior to Origen under the influence of verse 27 (NGTN 596-

97). Thus it is not clear if Origen introduced this change or if it was already available to him in one of his exemplars. This same situation occurs again in verse 32.

Num 35:30

HT פִּי (עֵדִים)
LXX (μαρτύρων)

Sub ※ πρ στόματος

Wit 1: 130-321'

Wit 2: O⁻⁵⁸-15 Arab Syh = MT

Attr: ※ G Syh] > rell

NonGr: Syh פִּי עֵדִים לְפִי ※

Notes: HT has פִּי עֵדִים לְפִי to describe a prerequisite for putting a man to death. NUM renders this phrase as διὰ μαρτύρων and Origen inserts στόματος under the asterisk to match the Hebrew that NUM omits. This is witnessed by the O-group (minus 58) and Syh. Syh^T places the lemnisk over the *dalath* particle that begins the next word (“witnesses”). This may be because μαρτύρων, although technically still genitive, is now functioning as a possessive in its new position after στόματος, and the *dalath* particle expresses this newly added possessive sense.

HT לְפִי עֵדִים יִרְצֶה אֶת־הָרָצֹחַ
LXX διὰ μαρτύρων φονεύσεις τὸν φονεύσαντα

⟨σ' θ'⟩ ἐπὶ ῥήματι μαρτύρων φονευθήσεται ὁ φονεύσας

Wit 1: 130-321'

Notes: Regarding someone who kills another person, the Hebrew says, “by the mouth of witnesses he shall put him to death.” It is not clear who the singular subject of יִרְצֶה is (i.e., the one who will perform the execution). NUM renders יִרְצֶה using the second person φονεύσεις which introduces the problem of the identity of the singular “you.” An unattributed note from s-group manuscripts 130-321' makes two stylistic changes to the NUM rendering. First, it supplies ῥήματι as an equivalent to פִּי which NUM omits. This is a more contextual rendering than Origen’s literal στόματα added

under the asterisk (see above). Second, it uses indirection to avoid the issue of who actually performs the judicial killing by changing the verb to passive and making the murderer the subject — θονευθήσεται ὁ φονεύσας (“the murderer will be killed”).

Aquila is not a likely candidate for this reading for at least three reasons. First, he consistently renders פָּה using στόμα. Thus, one would expect him to render פָּה in this verse as Origen did, with στόματα. Secondly, Aquila is consistent in using ῥῆμα for דָּבַר. Finally, Aquila is not likely to have rendered an active verb with a passive equivalent (Aquila’s normal pattern is active for active, although there are occasional exceptions: see REI-Pro 40-42).

Symmachus and Theodotion are not known in Greek sources to have used φονεύω, although Symmachus possibly used the related noun φονεύς (or φονευτής) in Hosea 5:13 as a translation of the proper name ’Ιαρίμ. Either one of these translators, however, could have copied the NUM use of φονεύω here. Symmachus is probably the most likely candidate for this rendering, since it accounts for the Hebrew better than NUM but takes some translation liberties based on the context. But Theodotion is also conceivably the source.

Num 35:31

HT הוּא רָשָׁע
LXX ἐνόχου ὄντος

non tr ὄντος ἐνόχου

Wit 2: O⁻⁵⁸ Syh

NonGr: Syh הוּא רָשָׁע, מוֹתוֹ מֵהַמָּוֶת

Notes: The Hebrew phrase אֲשֶׁר־הוּא רָשָׁע לְמוֹתָאֵם may be translated, “who is guilty (enough) to die,” and this is how NUM takes it, rendering the phrase τοῦ ἐνόχου ὄντος ἀναίρεθῆναι. Origen transposed ὄντος before ἐνόχου to match the Hebrew order, as evidenced by the O-group (minus 58) and Syh.

Num 35:32

HT (וְ)לֹא
LXX (οὐ)

Sub ※ pr καί

Wit 1: 130-321'

Wit 2: O⁴²⁶ 739 b 75' Aeth Arm Bo Syh = MT

Attr: * G Syh] > rell

NonGr: Syh אֲדָוָה *

Notes: Although Origen does not usually correct mismatches between conjunctions in HT and LXX, occasionally he will use an obelus to mark a καί not matched in HT (e.g., 19:14), or add καί when NUM has no equivalent for a Hebrew *waw* (e.g., 23:3, 28:12, 33:3). For the present verse, HT opens with a standard *we-x-qatal* form, but NUM begins the sentence asyndetically. Origen adds καί under the asterisk to match the Hebrew conjunction.

HT	י(מִקְלָט)
LXX	(τῶν φυγαδευτηρίων)

⟨Sub *⟩ + αὐτοῦ

Wit 2: O Syh = MT

Attr: *] > omnes

NonGr: Syh אֲדָוָה

Notes: This is similar to the situation in verse 28, where the Hebrew *ימִקְלָט* is rendered by NUM without a possessive. Similarly, NUM uses *φυγαδευτηρίων* here without a possessive. Here also, as in verse 28, Origen adds the equivalent αὐτοῦ to match the Hebrew, as witnessed by the *O*-group. This may originally have been under the asterisk.

HT	(יְהוָה)
LXX	(ὁ ἱερεὺς) ὁ μέγας

Sub ÷

Wit 2: G

>

Wit 2: 58 = MT Tar^O

Notes: The manslayer who has fled to a city of refuge must live there until the death of “the priest,” who is understood in light of verses 25 and 28 to be “the high priest” (הַכֹּהֵן הַגָּדֹל). In the present verse, הַכֹּהֵן appears without הַגָּדֹל but NUM renders as it did in verses 25 and 28: ὁ ἱερεὺς ὁ μέγας. Origen correctly places ὁ μέγας under the obelus since it has nothing corresponding to it in the Hebrew. Sam has הַכֹּהֵן לַהַגָּדֹל for the present verse, and this may have influenced NUM.

Num 35:33

HT אֲשֶׁר אֲתֵם בָּהּ
LXX εἰς ἣν ὑμεῖς κατοικεῖτε

⟨Sub ※⟩ ἐπ’ αὐτῆς

Wit 2: A F M’ ↓O’^{-G 381’ 426 C’^{’(-57)} b d f⁻¹²⁹ n s t y z^{-407 630} 55 59 424 624 646 799}

Attr: ※] > omnes

Var: ἐπ’ αὐτῆς] ἐπ’ αὐτή 72; ἐν αὐτή 376

Notes: HT says that the people are not to pollute the land “into which they are entering” (אֲשֶׁר אֲתֵם בָּהּ). NUM renders here in harmony with verse 34 and 33:55 where HT has אֲשֶׁר אֲתֵם יֹשְׁבֵי בָּהּ, and thus NUM has εἰς ἣν ὑμεῖς κατοικεῖτε. A majority of Greek manuscripts, including 58 and 376 from the *O*-group, add ἐπ’ αὐτῆς. This may be evidence of an Origenic addition to account for הַכֹּהֵן (so Wevers, NGTN 599) and if so, it may originally have been under the asterisk. Arguing for this being Origen’s work is first, the witness of *O*-group manuscripts 58 and 376. Second, ἐπ’ αὐτῆς matches הַכֹּהֵן quantitatively, which is often a concern for Origen (see e.g., 32:1 and 35:32). Three factors argue against the presence of ἐπ’ αὐτῆς in the *o*’ text. First, the Hebrew אֲשֶׁר אֲתֵם בָּהּ is adequately rendered by εἰς ἣν ὑμεῖς without the added κατοικεῖτε (an obelus would be more appropriate for κατοικεῖτε). Second, *O*-group manuscripts G and 426 do not have the addition nor does Syh. Third, this addition could be a result of the influence of verse 34, where NUM has the very similar phrase: ἐφ’ ἧς κατοικεῖτε ἐπ’ αὐτῆς. In conclusion, the witness of 58 and 376 indicates the possibility that ἐπ’ αὐτῆς is original to the *o*’ text, but some doubt remains.

HT לְאֶרֶץ לְאֶזְרָחָהּ
LXX οὐκ ἐξίλασθήσεται ἡ γῆ

non tr ἡ γῆ οὐκ ἐξίλασθήσεται

Wit 2: O⁻⁵⁸ Syh = MT

NonGr: Syh ܠܐܝܢܐ ܠܐܝܢܐ

Notes: HT reads, לְאַרְץ לֹא־יִכָּפֵר (“the land will not be atoned [for]”) and NUM renders this literally as οὐκ ἐξιλασθήσεται ἡ γῆ. Origen transposed οὐκ ἐξιλασθήσεται after ἡ γῆ to match the Hebrew word order, as witnessed by the *O*-group (minus 58) and Syh.

HT ׀ִלְּ
LXX ἀπὸ τοῦ αἵματος

ο’ ὑπό

Wit 1: 344

Wit 2: G-426

σ’ περί

Wit 1: ↓130-↓321’-344

Wit 2: F F^b 58-376-*oII*⁸² 56* 59^{Lat}cod 100

Attr: σ’] > 130-321’

NonGr: ^{Lat}cod 100 *pro*

Notes: HT says that expiation cannot be made “for the blood (׀ִלְּ)” which is shed, and NUM renders ׀ִלְּ as ἀπὸ τοῦ αἵματος which in conjunction with the verb ἐξιλάσκομαι (“propitiate”) gives the accurate idea of the land being propitiated “from” (ἀπό) the blood. In NUM, other than this verse, περί is always used with ἐξιλάσκομαι in the sense of atonement being made “for” a person or group (5:8, 6:11, 8:12, 19, 21, 15:25, 15:28[2x], 17:11, 12, 25:13, 28:22, 30, 29:5, 11, 31:50). But the idea of being propitiated “from” something is found with ἐξιλάσκομαι in Leviticus 16:16, where ἀπό is also used (although the default with ἐξιλάσκομαι in Leviticus is also περί).

The *s*-group text has ἀπό and *s*-group manuscript 344 notes that the ο’ text has ὑπό. This is witnessed by two *O*-group manuscripts, G and 426. This is possibly an indication of Origen’s work, although ὑπό is unusual with ἐξιλάσκομαι. Another *s*-group note attributes the reading περί to Symmachus, and since περί is commonly used with ἐξιλάσκομαι this is reasonable.

HT
LXX

יְשַׁכְּרֵם בְּדַם מְשַׁכְּרֵם
ἀλλ' ἐπὶ τοῦ αἵματος τοῦ ἐκχέοντος

〈οἱ λ'〉 πλὴν ἐν αἵματι τοῦ ἐκχύσαντος
αὐτο

Wit 1: 130-↓321'

Wit 2: αὐτο *O*^{Lat}cod 100 Syh

Var: ἐκχύσαντος] ἐκχεοντι. 321*; ἐκχεσοντι. 321^c | αὐτο] αὐτοῦ 321'

NonGr: ^{Lat}cod 100 *eum* | Syh σλ

Notes: In HT, the Lord explains that no atonement can be made for the blood shed on the land “except by the blood of the one who shed it” (יְשַׁכְּרֵם בְּדַם מְשַׁכְּרֵם). NUM renders this as ἀλλ' ἐπὶ τοῦ αἵματος τοῦ ἐκχέοντος. The *beth* preposition in מְשַׁכְּרֵם is instrumental, and the NUM rendering as ἐπί plus the genitive is unusual for an instrumental sense (e.g., in Lev 14:52, the instrumental use of מְשַׁכְּרֵם is rendered ἐν τῷ αἵματι; cf. Lam 4:14, and see NGTN 599), although NUM uses ἐπί with the dative for instrumental *beth* in 13:23. In addition, NUM does not render the pronominal suffix in יְשַׁכְּרֵם (Origen adds the equivalent — see below).

An unattributed note in three *s*-group manuscripts has the alternate rendering πλὴν ἐν αἵματι τοῦ ἐκχύσαντος αὐτο which uses the more expected ἐν αἵματι for instrumental מְשַׁכְּרֵם and adds αὐτο to account for the pronoun that NUM omits. Aquila would be a likely candidate to make both of these corrections toward the Hebrew, first because he tends to render the *beth* preposition consistently with ἐν, and because he would translate the final pronominal suffix. Nothing in this reading precludes the other translators, however. All of the Three employ ἐκχέω for שַׁכַּח (e.g., all three at Isa 37:33).

HT
LXX

י(שַׁכַּח)
(ἐκχέοντος)

〈Sub ※〉 + αὐτό

Wit 2: *O*^{Lat}cod 100 Syh

Attr: ※] > omnes

NonGr: ^{Lat}cod 100 *eum* | Syh σλ

Notes: As mentioned above, NUM has no equivalent for the pronominal suffix on שְׂפָכוֹ. Origen added the equivalent αὐτό, as witnessed by the *O*-group and Syh, and this possibly was originally under the asterisk.

Num 35:34

HT (יְשָׁבִים) אָתֶם
LXX (κατοικεῖτε)

⟨Sub ※⟩ pr ὑμεῖς

Wit 2: O 121 ^{Lat}cod 100 Syh = MT

Attr: ※] > omnes

NonGr: ^{Lat}cod 100 uos | Syh ܘܘܫܘܒܝܡ

Notes: Because HT uses the participle יְשָׁבִים it also has the explicit pronoun אָתֶם accompanying it. NUM uses the finite verb κατοικεῖτε and does not have the pronoun, but Origen adds the equivalent ὑμεῖς to match the Hebrew quantitatively. This change may originally have been under the asterisk.

Numbers 36

Num 36:1

HT (רְאִישֵׁי הַאֲבוֹת) (ראשי)
LXX (οἱ ἄρχοντες)

⟨Sub ※⟩ + τῶν πατριῶν

Wit 2: O = MT

Attr: ※] > omnes

Notes: HT reads, “the heads of the fathers (רְאִישֵׁי הַאֲבוֹת) for the tribes of the sons of Gilead gathered” which NUM renders without accounting for הַאֲבוֹת (although later in the verse in the same Hebrew phrase, NUM does render הַאֲבוֹת). Origen added the equivalent τῶν πατριῶν, as witnessed by the *O*-group, and this may originally have been under the asterisk. Interestingly, Syh does not have this addition.

HT —
LXX καὶ ἔναντι Ελεαζαρ τοῦ ἱερέως

Sub ÷

Wit 2: G Syh

>

Wit 2: 426 = MT

NonGr: Syh אֲרָמָה ÷ יִשְׂרָאֵל ÷ רָאִיָּה ÷

Notes: HT says the heads of fathers' households came and spoke "before Moses and before the leaders, the heads of the fathers for the sons of Gilead." Thus, two parties are mentioned. NUM adds a third: καὶ ἔναντι Ελεαζαρ τοῦ ἱερέως. This was probably taken from 27:2, where the daughters of Zelophehad (who are the subject of the present passage) come before Moses, Eleazar, and the leaders of the congregation. Origen placed the added text under the obelus.

As sometimes happens, Syh added an extra obelus symbol. The first obelus is placed correctly; a second obelus is in the margin, which is customary when an obelized phrase continues on another line; and a third spurious obelus appears before the final word in the phrase. The metobelus is correctly placed.

Num 36:2

HT אֲדָנִי
LXX (κυρίῳ 2^o)

⟨Sub ※⟩ + μου

Wit 2: O⁽⁻³⁷⁶⁾ 246 126-128-669 Syh = MT

Attr: ※] > omnes

NonGr: Syh אֲדָנִי

Notes: The first instance of אֲדָנִי in verse 2 is rendered by NUM as κυρίῳ ἡμῶν. For the second, NUM does not include a pronoun, and Origen adds the equivalent μου which may originally have been under the asterisk.

Num 36:3

HT (מְבִנֵי שְׁבֵטֵי)
LXX (τῶν φυλῶν)

Sub * pr τῶν υἱῶν

Wit 2: G 426 = MT

Attr: * G] > rell

Notes: HT reads, וְהָיוּ לְאֶחָד מִבְּנֵי שְׁבֵטֵי בְנֵי־יִשְׂרָאֵל לְנָשִׁים (“And [if] they are to one from the sons of the tribes of the sons of Israel for a wife...” NUM renders מְבִנֵי שְׁבֵטֵי as ἐνὶ τῶν φυλῶν, thus omitting the first בְּנֵי in the phrase, probably since “one from the tribe” is clearly understood to be “one from the sons of the tribe.” Origen added τῶν υἱῶν under the asterisk to match the Hebrew. The resulting o’ text equivalent for לְאֶחָד מִבְּנֵי שְׁבֵטֵי בְנֵי־יִשְׂרָאֵל is thus ἐνὶ τῶν υἱῶν τῶν φυλῶν υἱῶν Ἰσραήλ.

HT (מְבִנֵי שְׁבֵטֵי) בְּנֵי־יִשְׂרָאֵל
LXX (τῶν φυλῶν) υἱῶν Ἰσραήλ

{Sub *} pr τῶν

Wit 2: 29-82-376 551 44-125'-610° 54' r^{-76*} 55 319 799 Syh = Ald

Attr: * Syh] > rell

NonGr: Syh * ܐܠܘܢ * ܐܠܘܢ *

Notes: HT has a four-member construct phrase: מְבִנֵי שְׁבֵטֵי בְנֵי־יִשְׂרָאֵל, which NUM renders τῶν φυλῶν υἱῶν Ἰσραήλ. As discussed above, Origen added τῶν υἱῶν under the asterisk to account for the first instance of בְּנֵי, which is lacking in NUM. Syh does not have the equivalent of Origen’s added τῶν υἱῶν before τῶν φυλῶν but it does have an asterisk surrounding the particle *daleth* before υἱῶν Ἰσραήλ. Wevers’ first apparatus construes this as meaning that Syh is reflecting an added Origenic τῶν before υἱῶν Ἰσραήλ. Together with the asterisked addition of τῶν υἱῶν at the beginning of the phrase, this implies that the o’ text has: τῶν υἱῶν τῶν φυλῶν τῶν υἱῶν Ἰσραήλ.

This asterisk is probably not original to the o’ text. First, the asterisk in Syh marks a *dalath* preposition before the word “sons” (ܐܠܘܢ*). But Syh routinely adds a *dalath* when translating words in the genitive without the article (see e.g., the o’ entry under

32:28, where *dalath* is used for $\tau\acute{\iota}\omega\nu$ Ἰσραήλ with no article, and the *o'* entry at 34:20). So the *daleth* does not necessarily reflect an instance of $\tau\acute{\omega}\nu$ in the Greek. Second, three of four *O*-group manuscripts — including G and 426 which reflect the asterisk a few words before — do not witness to the added $\tau\acute{\omega}\nu$ (although some other manuscripts do). The reasons that Syh added an asterisk here and that it is missing the previous Origenic addition are not clear.

Num 36:4

HT $\eta\iota\beta\lambda$
LXX $\eta\acute{\alpha}\phi\epsilon\sigma\iota\varsigma$

$o' \theta'$ $\eta\acute{\alpha}\phi\epsilon\sigma\iota\varsigma$

Wit 1: 344

Wit 2: B O^{-58} 552^c 129-246 x^{-509} 126-128-669 319 Arm Bo Syh

NonGr: Syh $\eta\iota\beta\lambda$

α' \acute{o} παραφέρων

Wit 1: 108 Syh

NonGr: Syh $\alpha\phi\epsilon\sigma\iota\varsigma$

σ' \acute{o} Ἰωβήλ

Wit 1: 108 Syh

NonGr: Syh $\eta\iota\beta\lambda$

Notes: For $\eta\iota\beta\lambda$ in HT, NUM has $\eta\acute{\alpha}\phi\epsilon\sigma\iota\varsigma$. This is the only place where $\eta\iota\beta\lambda$ appears in Numbers, but here, as for 20 times in Leviticus, the word refers to the jubilee year and is rendered as $\acute{\alpha}\phi\epsilon\sigma\iota\varsigma$. For the present verse, many manuscripts, including the *s*-group, have the alternate $\acute{\alpha}\phi\alpha\acute{\iota}\rho\epsilon\sigma\iota\varsigma$ (perhaps through the influence of the verb $\acute{\alpha}\phi\alpha\acute{\rho}\epsilon\omega$ later in the verse). Manuscript 344 from the *s*-group indicates that the *o'* text agrees with NUM and has $\acute{\alpha}\phi\epsilon\sigma\iota\varsigma$. This is witnessed by the *O*-group (minus 58). The note also attributes $\acute{\alpha}\phi\epsilon\sigma\iota\varsigma$ to Theodotion, who uses the word, but not for $\eta\iota\beta\lambda$ (he uses it for $\alpha\phi\iota\kappa$ in Isa 8:7, Ezek 34:13). For $\eta\iota\beta\lambda$, Theodotion employs the transliteration

ἰωβήλ in Leviticus 25:13, but Theodotion may have chosen to follow the LXX here, and so the attribution is probably correct.

A note from 108 attributed to Aquila has ὁ παραφέρων for הַיִּבֵּל. This makes sense, as Aquila also renders יוֹבֵל with the participle of παραφέρω in Leviticus 25:10 in an identical context. Manuscript 108 and Syh indicate that Symmachus has transliterated הַיִּבֵּל to give ὁ Ἰωβήλ (Syh also has a marginal reading in Greek — Οἰωβηλ — that confirms 108). This attribution makes sense, as Symmachus does transliterate names sometimes, although Aquila and Theodotion do so more often (REI-Pro 20, 77). Salvesen speculates that if יוֹבֵל was still in use in its Hebrew or Aramaic form in Symmachus' time, Symmachus would not see a need to translate (SITP 120-21).

Num 36:6

HT מַטֵּה (לְמִשְׁפַּחַת)
LXX ἐκ τοῦ δήμου

Sub ※ + τῆς φυλῆς

Wit 2: O 246 126-128-669 Syh = MT

Attr: ※ G Syh] > rell

NonGr: Syh ← אֶל־בֵּית

Notes: HT says that the daughters of Zelophehad must marry within “the family of the tribe (מַטֵּה) of their father.” NUM has no equivalent for מַטֵּה and Origen adds the equivalent τῆς φυλῆς under the asterisk.

Num 36:8

HT מִמַּטֵּה
LXX ἐκ (τῶν φυλῶν)

ο' θ' ἐκ τῶν

Wit 1: 344

Wit 2: B F V O' b d f^{-53*} n t x z^{-18' 68' 628 669} 59 319 424 799

α' ἀπὸ ράβδου

Wit 1: 344

σ' ἀπό

Wit 1: 344

Notes: NUM renders תַּיִטְמָמַי straightforwardly as ἐκ τῶν φυλῶν. A few manuscripts, including the *s*-group, omit ἐκ τῶν, and *s*-group manuscript 344 notes that the ο' text and Theodotion match NUM and include it. This is supported by most hexaplaric witnesses including the *O*-group. The reading makes sense for Theodotion since the preposition ἐκ adequately translates יָמָ and Theodotion renders יָמָ this way elsewhere (e.g., Exod 7:24).

344 notes that Aquila and Symmachus use ἀπό instead of ἐκ. Although both Aquila and Symmachus use ἐκ for יָמָ (e.g., Exod 7:24), they also use ἀπό (e.g., Num 16:13, 18:9), and so this attribution is suitable for both of them. Aquila also has the reading ῥάβδου for תַּיִטְמָמַי attributed to him. Although φυλή is a more appropriate choice for תַּיִטְמָמַי in this context, Aquila consistently uses ῥάβδος for תַּיִטְמָמַי both when תַּיִטְמָמַי denotes “staff” (as in 17:2[17]) and when it denotes “tribe” (as in 1:21, 47, 2:5, 18:2). Thus, this reading fits Aquila. This is an example of Aquila’s tendency to use the same Greek word to render a Hebrew word across its range of meaning (see F-Pro 46). One other significant feature is that Aquila uses the singular ῥάβδου for the plural תַּיִטְמָמַי. Wevers suggests that Aquila may have had a Hebrew text with the singular תַּיִטְמָמַי (NGTN 605).

HT (תַּיִטְמָמַי) תַּיִטְמָמַי
LXX (τοῦ πατρός αὐτῆς)

Sub ※ ※ τῆς φυλῆς ἄ τοῦ πατρὸς
 αὐτῆς

Wit 2: O⁻⁵⁸ Syh = MT

Attr: ※ G Syh] > rell

NonGr: Syh ἄ תַּיִטְמָמַי תַּיִטְמָמַי תַּיִטְמָמַי ※

Notes: This is almost identical to the asterisk in verse 6. Here HT says a daughter who receives an inheritance must marry a man from “the family of the tribe (תַּיִטְמָמַי) of her father.” NUM does not render תַּיִטְמָמַי and Origen adds the equivalent τῆς φυλῆς under the asterisk.

Both G and Syh have the metobelus placed incorrectly, after τοῦ πατρὸς αὐτῆς and not after φυλῆς. But both HT and NUM are well matched except for the one word **מִטְּמָה**, and so the metobelus clearly belongs after φυλῆς.

Num 36:9

HT (בְּנֵי יִשְׂרָאֵל) מִטְּמָה
LXX (οἱ υἱοὶ Ἰσραήλ)

Sub ※ ※ αἱ φύλαι ◀ υἱῶν Ἰσραήλ

Wit 1: ↓85-↓344

Wit 2: ↓O-↓82 ↓C^{''(-57)} ↓d ↓n ↓30' ↓t ↓392 ↓646 ↓799 ↓^{Lat}codd 100 ↓104 Syh

Attr: ※ G^c 344 Syh] ÷ G*; > rell

Var: αἱ φύλαι υἱῶν] pr καὶ 44 ^{Lat}cod 100 104; τῆς αὐτοῦ φυλῆς αἱ φύλαι υἱῶν 82; τῆ ἑαυτοῦ φυλῆς (+καὶ 44) αἱ φύλαι (+τῶν 44) υἱῶν 44-106-107'-125 n t 799 | υἱῶν] pr τῶν C^{''(-57)} 44 30'-85^{mg}-344^{mg} 392 646

NonGr: ^{Lat}cod 100 *et tribui filiorum Istrahel* | ^{Lat}cod 104 *et trib. filiorum Israel* | Syh ◀ **מִטְּמָה** **וְהָיוּ** **לְבָנֵיהֶם** **וְהָיוּ** **לְבָנֵיהֶם** ※

Notes: HT says, “the tribes (**מִטְּמָה**) of the sons of Israel will hold on to their own inheritance.” As with verse 8, NUM elects not to render **מִטְּמָה**, and Origen places the equivalent αἱ φύλαι under the asterisk. In addition, Origen changes the case of υἱοὶ to the genitive υἱῶν, although he is not always this careful about grammar (see e.g., the asterisk under 33:2). This addition has influenced many manuscripts, both hexaplaric and non-hexaplaric. Syh and 344 have the asterisk around the entire phrase αἱ φύλαι οἱ υἱοὶ Ἰσραήλ, which is incorrect. G has the asterisk placed correctly (G* has an obelus instead of an asterisk, and G^c corrects it).

Num 36:10

HT כְּאִשְׁרָאֵל צִנְהָה יְהוָה אֶת־מִשְׁפַּחַת
LXX τρόπον συνέταξεν κύριος Μωυσεῖ

ο' οἱ λ' τρόπον ἐνετείλατο κυρίος (κς)
τῷ Μωσεῖ

Wit 1: 344

Wit 2: τῷ Μωσεῖ 72-426 | τῷ Μωυση̃ 58-82-376 b d 53' t⁻³⁷⁰ x⁻⁵²⁷ 392 407-630 799 Syh | τῷ Μου^σ 126 | τῷ Μωσή G n

NonGr: Syh ܡܘܨܝܐ

Notes: For verse 10, NUM renders הָיָה as συνέταξεν. In general, NUM renders הָיָה two ways; the first is συντάσσω (e.g., 36:2, 6, 10), and the second is ἐντέλλομαι (e.g., 36:2, 5, 13). The difference seems to be stylistic, as both words are used in the same contexts, and sometimes in consecutive sentences (e.g., in 36:2). For the present verse, the text of manuscript 344 from the *s*-group matches NUM except for having πρὸς Μωσεῖ instead of Μωυση̃. 344 has a marginal reading attributed to ο' and to οὐ λ' that differs from NUM and the *s*-group text in two ways. First, rather than συνέταξεν the 344 note has ἐνετείλατο. Second, instead of Μωυση̃ in NUM and πρὸς Μωσεῖ in the text of the *s*-group, the 344 note has τῷ Μωσεῖ. Regarding the attribution to ο', the first change — substituting ἐνετείλατο for συνέταξεν — is not witnessed by any Greek manuscripts. Although the use of ἐνετείλατο is not unreasonable for Origen based on NUM usage, it has no additional textual support, and thus this part of the ο' attribution is suspect. The second change — from Μωσεῖ to τῷ Μωσεῖ — is supported by the *O*-group and may reflect Origen's work. This would be consistent with Origen's occasional tendency to render the direct object marker אֶת with a definite article (see under 26:59 for two examples).

The attribution of τρόπον ἐνετείλατο κυρίως τῷ Μωσεῖ to οὐ λ' is reasonable. First, all of the Three use ἐντέλλομαι for הָיָה (e.g., Isa 13:3). Second, Aquila in particular would be expected to provide some equivalent (e.g., τῷ) for the direct object marker preceding הַיָּמִים , and the other two translators could have done so as well. Either Origen or the Three may have influenced the Greek manuscripts that add the article τῷ.

Num 36:11

HT

LXX

הַיָּמִים הַלְּבָנִים וְהַיָּמִים הַחֲדָשִׁים

Θερσὰ καὶ Ἐγλὰ καὶ Μελχὰ καὶ Νουὰ καὶ Μααλά

non tr

Μααλά καὶ Θερσὰ καὶ Ἐγλὰ
καὶ Μελχὰ καὶ Νουὰ

Wit 2: ↓A F ↓O⁻⁸² C^{'(-57)} ↓f⁻¹²⁹ ↓s x⁻⁵⁰⁹ ↓y 68'-↓120 55 59 424 ↓624 646 Syh

Var: Μααλά] Μααρά 246; Μαλαά A 392 120 624; Μαλά 72* 130*

NonGr: Syh ܡܫܠܚܐ ܡܫܠܚܐ ܡܫܠܚܐ ܡܫܠܚܐ ܡܫܠܚܐ

Notes: In verse 11, HT lists the names of the five daughters of Zelophehad, but in translating these, NUM transposes Μααλά, the equivalent of the first name (מִחֻלָּה), to the end of the list. Origen transposed this to the beginning to match the Hebrew, as evidenced by the *O*-group, and this is reflected in many other manuscripts. The witnesses listed above match the Hebrew in regards to Μααλά appearing first in the list, thus showing possible influence from the *o'* text. Some of them, however, have variants elsewhere in the list of names, for example, manuscript 55 matches the Hebrew for the first name, but also transposes Θερσά and Ἐγλά.

HT (לְבָנֵי דִדְיָהוֹן) לְנָשִׁים
LXX (ἀνεψιοῖς αὐτῶν)

Sub * + εἰς γυναῖκας

Wit 2: V O Arm Syh

Attr: * Syh] > rell

NonGr: Syh ܡܫܠܚܐ

Notes: HT says that the five daughters listed “will be to the sons of their uncles for wives (לְנָשִׁים),” but NUM has nothing to correspond with לְנָשִׁים. Origen added a literal equivalent εἰς γυναῖκας under the asterisk as witnessed by the *O*-group and an *s*-group note (see below).

Num 36:11-12

HT (דִּדְיָהוֹן לְנָשִׁים¹² מִמְשֻׁפָּחֹת בְּנֵי־מְנַשֶּׁה בֶן־יוֹסֵף
LXX (αὐτῶν)¹² ἐκ τοῦ δήμου τοῦ Μανασσή (υἰῶν Ἰωσήφ)

ο' αὐτῶν εἰς γυναῖκας ἐκ τοῦ
δήμου υἰῶν Μανασσή υἱοῦ
Ἰωσήφ

Wit 1: †85-344

Wit 2: εἰς γυναῖκας V O Arm Syh | υἰῶν Μανασσή G-426 †407-†630 Aeth
Syh | υἱοῦ Ἰωσήφ G-426 767 Arab Bo Syh

Var: υἰῶν] pr τῶν 407-630

NonGr: Syh ܘܝܘܢ ܡܢ ܬܘܒܐ ܕܡܢܐܘܪܐ ܕܡܢܐܘܪܐ ܕܡܢܐܘܪܐ

θ' εἰς γυναῖκας καὶ ἐκ τῆς συγγενείας υἰῶν Μανασσή

Wit 1: 344

Wit 2: εἰς γυναῖκας V O Arm Syh I υἰῶν Μανασσή G-426 ↓407-↓630 Aeth Syh

Var: υἰῶν] pr τῶν 407-630

NonGr: Syh ܘܝܘܢ ܡܢ ܬܘܒܐ ܕܡܢܐܘܪܐ ܕܡܢܐܘܪܐ ܕܡܢܐܘܪܐ

Notes: In addition to the ο' reading, manuscript 344 also has readings attributed to each of the Three. An α' reading has αὐτῶν εἰς γυναῖκας εἰς συγγενείας υἰῶν Μανασσή. Aquila, like Origen, adds εἰς γυναῖκας to match לְנָשִׁים which NUM omits, and this fits him. Aquila commonly uses συγγένεια to render מִשְׁפָּחָה (e.g., Num 3:23, Deut 29:18, Ezek 20:32). And matching the Hebrew בְּנֵי with υἰῶν would be expected from him. Thus, this reading makes good sense for Aquila.

Symmachus is credited with: εἰς γυναῖκας ἀπὸ δῆμου υἰῶν Μανασσή. That Symmachus matches לְנָשִׁים with εἰς γυναῖκας is reasonable. Symmachus sometimes renders מִשְׁפָּחָה as συγγένεια (Ps 21[22]28, 106[107]:41, Ezek 20:32), but he uses δῆμος in Numbers 3:23 and 26:31[47]. Finally, matching בְּנֵי with υἰῶν makes sense for Symmachus. Thus this attribution is suitable.

Manuscript 344 attributes the reading εἰς γυναῖκας καὶ ἐκ τῆς συγγενείας υἰῶν Μανασσή to Theodotion. As with the other two translators, Theodotion would be expected to render לְנָשִׁים and εἰς γυναῖκας makes sense for him. Theodotion uses συγγένεια for מִשְׁפָּחָה elsewhere (e.g., Num 3:23, 1 Kgdms 20:29). That Theodotion matches the Hebrew בְּנֵי with υἰῶν is reasonable. Theodotion adds καί, which has no equivalent in the Hebrew at the beginning of verse 12. He possibly added it for emphasis: “for the sons of their uncles for wives, *even* from the families of the sons of Manasseh.” The entire reading makes sense for Theodotion.

Num 36:12

HT

וַתְּהִי

LXX

καὶ ἐγένετο

ο' α' καὶ ἐγένετο

Wit 1: 344

Wit 2: B V 963 O b 129 x⁻⁵⁰⁹ 407 319

σ' καὶ περιεγένετο

Wit 1: 344

θ' καὶ ἐγενήθη

Wit 1: 344^{txt}

Wit 2: A F M' oI⁻⁸² C^{,-46' (57) 417* 528} d f⁻¹²⁹ n⁻⁷⁶⁷ s t y z^{-407 630} 55 59 424 624 646
799

Notes: HT finishes this section on the inheritance regulations for women with the summary statement “And their inheritance was (וְהָיָה לָהֶן כְּאֵת הַבְּתוּלָה) with the tribe of the family of their father.” NUM translates וְהָיָה with καὶ ἐγένετο and this is attested by B and 963 along with the *O*-group. Many manuscripts, however, have changed ἐγένετο to ἐγενήθη including the *s*-group. Manuscript 344 from the *s*-group notes that the ο' text and Aquila follow NUM with καὶ ἐγένετο. In NUM, when וְהָיָה is used in the indicative mood (as opposed to the jussive), it is rendered either with καὶ ἐγένετο (24:2, 31:16, 43, 36:12) or with καὶ ἐγενήθη (31:36). The contexts of 31:36 (καὶ ἐγενήθη) and 43 (καὶ ἐγένετο) are almost identical, and so the difference in usage appears to be stylistic. That Origen and Aquila match NUM here is reasonable.

Symmachus is credited by 344 with the reading καὶ περιεγένετο. The main meanings of περιγίνομαι are “to overcome,” “escape,” or “remain.” He uses περιγίνομαι in 1 Kingdoms 17:9 for יָבִיל meaning to prevail over someone, and the sense in the present verse may be of the inheritance remaining under the control of the clan. But perhaps closer to the present verse is the rendering of Symmachus in Ecclesiastes 2:22, where HT has הָיָה for the idiomatic expression, “something is to someone” in the sense of obtaining. There the LXX employs γίνομαι but Symmachus uses περιγίνομαι and this seems analogous to the idea in the present verse of possession. Thus, the attribution to Symmachus is probably accurate.

Manuscript 344 also attributes καὶ ἐγενήθη to Theodotion. The reading is standard Greek and is compatible with Theodotion. It is echoed by a majority of the Greek manuscripts and some may reflect Theodotion, but they may also represent an inner Greek correction.

Num 36:13

HT (הַמְצֻוֹת וְהַמְשָׁפְטִים)
LXX (αἱ ἐντολαὶ) καὶ τὰ δικαιώματα (καὶ τὰ κρίματα)

Sub ÷

Wit 2: G Syh

>

Wit 2: 58 458 = MT

NonGr: Syh אֶל־בְּנֵי יִשְׂרָאֵל ÷ אֶל־בְּנֵי יִשְׂרָאֵל

Notes: HT lists two types of utterances of the Lord: “commands and judgments” (הַמְצֻוֹת וְהַמְשָׁפְטִים). NUM renders this phrase with three items: αἱ ἐντολαὶ καὶ τὰ δικαιώματα καὶ τὰ κρίματα. Origen considered the second, καὶ τὰ δικαιώματα, to be extra and placed it under the obelus. Which phrase NUM added without Hebrew support, however, is not clear, as both κρίματα and δικαιώματα are possible renderings for מְשָׁפְטִים. NUM renders (מְשָׁפְטִים) using κρίμα(τα) in 35:24 and 35:29. And although δικαιώμα is usually used to render הַקְּהָה (27:11, 30:17, 31:21, 35:29), it is also used for מְשָׁפְטִים in 15:16. This implies that either καὶ τὰ κρίματα or καὶ τὰ δικαιώματα is a NUM addition. In any event, Origen chose καὶ τὰ δικαιώματα to be under the obelus.

HT אֶל־בְּנֵי יִשְׂרָאֵל
LXX —

Sub ※ πρὸς τοὺς υἱοὺς Ἰσραήλ

Wit 2: O 767 Syh = MT

Attr: ※ G Syh] > rell

NonGr: Syh אֶל־בְּנֵי יִשְׂרָאֵל ※ אֶל־בְּנֵי יִשְׂרָאֵל

Notes: HT says that the commandments and ordinances were given by the hand of Moses “to the sons of Israel” (אֶל־בְּנֵי יִשְׂרָאֵל). NUM does not render אֶל־בְּנֵי יִשְׂרָאֵל and Origen adds the equivalent πρὸς τοὺς υἱοὺς Ἰσραήλ under the asterisk. As it often does, Syh adds an extraneous asterisk, this time between the correct first one and the metobelus.

CHAPTER 4

READINGS OF DOUBTFUL HEXAPLARIC SIGNIFICANCE

Num 19:6

HT עץ אֲרֵז וְאִזּוֹב
LXX κέδρινον καὶ ὕσσωπον

⟨?⟩ κυπαρίσσινον καὶ ὀρίγανον

Wit 1: ↓130-↓321' 128

Var: κυπαρίσσινον] κυπαρίσινον 130-321'

Notes: NUM renders עץ אֲרֵז וְאִזּוֹב in HT as κέδρινον καὶ ὕσσωπον (“of cedar and hyssop”). Four *s*-group manuscripts have the unattributed reading κυπαρίσσινον καὶ ὀρίγανον (“of cypress and a bitter herb”). In the LXX, both κέδρινος and κέδρος normally render Hebrew אֲרֵז (e.g., Num 19:6, 24:6, Lev 14:4, 6, 49, 51, 52). Aquila, Symmachus and Theodotion also use the word κέδρινος in 3 Kingdoms 6:20 to render אֲרֵז, and all three use the related word κέδρος in multiple places to render אֲרֵז. None of the Three, however, use κυπαρίσσινος. Thus, we have little reason to ascribe κυπαρίσσινον to any of the Three.

As for the second word, ὀρίγανος, it is not used by either the LXX or the Three. Thus, one cannot determine the source of this note. It is possible that it represents a later scribal clarification for the LXX terms, the second of which (ὕσσωπον) is a transcription that is not common in Greek literature.

Num 21:5

HT הַקִּלְקֵל
LXX τῷ διακένῳ

⟨?⟩ τῷ οὐδαμίνῳ

Wit 1: 58

Notes: HT has קִלְקַל, whose meaning is disputed, but in context seems to refer to something wretched or worthless. NUM renders קִלְקַל as τῶ διακένω (“empty”). An unattributed note in manuscript 58 has the alternate τῶ οὐδαμίνω which means “worthless.” The Three do not use οὐδαμίνος, nor does the LXX. In addition, manuscript 58 has two notes for קִלְקַל, and the other is attributed by 58 and other witnesses to οἱ λ’ (see Chapter 3). Thus, the present reading is likely a scholiast’s note.

⟨?⟩ ματαίω· ξηρῶ

Wit 1: M’

Notes: This unattributed note in M’ has two readings associated with קִלְקַל: ματαίω (“worthless”) and ξηρῶ (“dry”). Symmachus and Theodotion use ματαίος (e.g., for תִּדְהוּ in Isa 59:4, and for אֶשׁ in Ezek 12:24), and Aquila uses the related word ματαιότης (for הַבֵּל in Job 7:16b). So the reading could conceivably be from the Three. But this note appears in M’ in addition to a previous M’ note for קִלְקַל attributed to οἱ λ’ (see Chapter 3). Field believes the note came from a scholiast, and he is probably right.

Num 21:8

HT	עַל־נֹס
LXX	ἐπὶ σημείου

⟨?⟩ ἐπὶ σκοπιᾶς

Wit 1: 128

Notes: For עַל־נֹס in HT, NUM has ἐπὶ σημείου. Manuscript 128 has a note with σκοπιᾶς, which means “height,” “lookout place,” or “hilltop.” σκοπιᾶ is used little by the Three, and none of them uses it to render נֹס. The only possibly reference to any of the Three using σκοπιᾶ is an unattributed note in 1 Kingdoms 22:3 where it used for מִצְפָּה (“watchtower”). Montfaucon has an Aquila reading for σκοπιᾶ in Psalm 72[73]:7 to render מְשַׁכֵּית (“image” or “imagination”) but according to Field he incorrectly assigns this to Eusebius. Symmachus has another credible attributed reading for נֹס for the present verse, and Theodotion has a possible alternate reading there as well (see Chapter 3). The note could also be the work of a later scholiast. In conclusion, not enough evidence exists to determine its source.

Num 22:3

HT יִקְרָא(וּ)
LXX (καὶ) προσώχθισεν

⟨?⟩ καὶ ἐδειλίασεν (ἐδιλείασεν cod)
καὶ ἐμίσασεν (ἐμήσεισεν cod)

Wit 1: ↓127

Notes: In the current context, HT uses the verb יִקְרָא which refers to the fear the Moabites feel towards Israel. Instead of καὶ προσώχθισεν in NUM for יִקְרָא in HT, a note in *n*-group manuscript 127 has καὶ ἐδειλίασεν καὶ ἐμίσασεν. The two verbs cover each of the lexical meanings of יִקְרָא: to fear and to detest. None of the Three use δειλιάινω, although Aquila and Symmachus use the related noun δειλία (“cowardice”; Jer 48[31]:39). The verb μισέω is a common word, used frequently by the Three although not for יִקְרָא.

For יִקְרָא in its sense of disgust, Aquila uses σικχαίνω (“loathe/dislike”) and Symmachus uses ἐγκακέω (“lose heart” or “be afraid”) in Numbers 21:5. In contexts where יִקְרָא denotes “fear,” Aquila and Symmachus use the same equivalents (א’ — σικχαίνω: Exod 1:12, Isa 7:16; σ’ — ἐγκακέω: Isa 7:16), while Theodotion uses βδελύσσομαι (“abhor/detest”: Isa 7:16). Thus, Aquila and Symmachus use the same renderings in contexts that cover both meanings of יִקְרָא, and though the data is scant for Theodotion, he appears to construe יִקְרָא as meaning “loathe” even where the context suggests fear. Thus, nothing suggests strongly that any of the Three would use δειλιάινω in the present context. As for μισέω, each of the Three has alternate renderings for יִקְרָא in its sense of disgust as just noted.

More to the point, the expanded translation (i.e., two words for one) is uncharacteristic of Aquila who adheres to a quantitatively exact translation technique. Nor is it likely from Theodotion, who has a similar tendency. Symmachus is known to add extra words to give a fuller sense to a Hebrew expression (see F-Pro 66), but this is to clarify the meaning in context and not to introduce lexical possibilities from outside the context. In conclusion, the source of the reading cannot be determined. It may be a later scholiast’s note.

Num 22:22

HT לִי לְשׁוֹן
LXX ἐνδιαβάλλειν αὐτόν

⟨?⟩ κατάγνωστον αὐτὸν ποιῆσαι

Wit 1: 130-321'

Notes: For לְשַׁטֵּן in HT, NUM has ἐνδιαβάλλειν αὐτόν. An unattributed *s*-group note has the alternate reading κατάγνωστον αὐτὸν ποιῆσαι (“to make a judgment [against] him”). Aquila and Theodotion have other, credibly attributed readings for לְשַׁטֵּן in the present verse. And in 22:32, in the sequel to the current passage, Symmachus uses ἐναντιοῦσθαι for לְשַׁטֵּן in an identical context, and so he is not a good candidate for this reading (see Chapter 3 for the א' ס' ת' readings). None of the Three use the noun κατάγνωστον (although Symmachus uses the verb καταγινώσκω in Job 42:6 and Ezek 16:61). In summary, the source of this note cannot be determined; it may be from a scholiast.

Num 22:29

HT	הֲרַגְתִּיךָ
LXX	ἐξεκέντησά σε

⟨?⟩ ἐφόνευσά σε

Wit 1: 130-321'

Notes: For הֲרַגְתִּיךָ in HT, NUM has ἐξεκέντησά σε. An unattributed note in three *s*-group manuscripts substitutes the common verb φονεύω for εκκεντέω. Of the Three, only Aquila uses φονεύω for הֲרַג (once in Ezek 37:9). But all of the Three already have another credible reading for this verse in which they use ἀποκτείνω for הֲרַג (see Chapter 3). Thus, the source of the present note cannot be determined.

Num 22:35

HT	אֵתוֹ תִּבְרַךְ
LXX	τοῦτο φυλάξῃ λαλήσαι

⟨?⟩ τοῦτο ποιήσεις

Wit 1: M' ↓85'-↓321'-↓344

Wit 2: 319 ↓^{Lat}cod 100

Var: τοῦτο] αὐτό 85'-321'-344^{Lat} cod 100

NonGr: ^{Lat}cod 100 *id facies*

Notes: In HT, the angel of the Lord says to Balaam: “the word I speak to you, you shall speak it (אֱתוֹ תְדַבֵּר)” NUM embellishes this contextually with, “This you shall be careful to speak.” This follows Sam which has אֱתוֹ תִשְׁמַר לְדַבֵּר. An unattributed marginal note, appearing in many of the same manuscripts as the unattributed note for verse 34, substitutes τοῦτο ποιήσεις for τοῦτο φυλάξῃ λαλήσαι in NUM. This reading is more like the Hebrew in that it does not include φυλάξῃ, but the use of ποιέω is unusual for דַּבֵּר. Aquila’s normal equivalent is λαλέω. Even Symmachus with his *Tendenz* toward functional equivalency would probably be unlikely to depart from the plain sense of HT in this way. This note may reflect 22:20, where in a similar context, NUM uses τοῦτο ποιήσεις to render part of God’s command, “The word which I speak to you, you shall do it (אֱתוֹ תַעֲשֶׂה)” The note may be a gloss influenced by verse 20, but its source cannot be determined.

Num 22:39

HT קְרִיַת הַצִּוֹת
LXX (πόλεις) ἐπαύλεων

⟨?⟩ ἐμβολῶν

Wit 1: F^b

Notes: The city named קְרִיַת הַצִּוֹת was not familiar to the NUM translator, who attempted to render the words individually as πόλεις ἐπαύλεων (“cities of the folds/dwellings”). The word קְרִיַת is problematic. It is the plural of קְרִיַת which means “outside” or “street.” Wevers speculates that the parent text of NUM had קְרִיַת, which can mean “settlement” or “unwalled area” (NGTN 382). For קְרִיַת, an F^b marginal note has ἐμβολῶν, a genitive taken from one of two Greek words. The first is ἐμβολή (“a putting/forcing in”) which appears in the LXX only in 3 Maccabees 4:7 with the meaning “attack.” This word is not used by any of the Three, although Aquila uses a related verb ἐμβολεύω, which means “load a ship.” The second possible Greek word is ἐμβολός, one meaning of which is “portico,” but this word is not attested by the Three either. No other manuscripts support this reading, and the evidence is insufficient to determine its origin.

⟨?⟩ μυστηρίων αὐτοῦ

Wit 1: 344

Notes: This 344 marginal note gives a second unattributed rendering for תצות instead of ἐπαύλεων in NUM — the phrase μυστηρίων αὐτοῦ. The connection between this and the Hebrew חִיָּה or חֲצִר is not clear. With no other evidence, the source of this note cannot be determined.

Num 22:41

HT בְּמֹת בַּעַל
LXX ἐπὶ τὴν στήλην (τοῦ Βαάλ)

⟨?⟩ ἐπὶ τὸ ὕψος τοῦ εἰδώλου

Wit 1: F^b ↓106

Var: τοῦ εἰδώλου] > 106

Notes: For בְּמֹת בַּעַל in HT, NUM has ἐπὶ τὴν στήλην. An unattributed note offers the alternate reading ἐπὶ τὸ ὕψος τοῦ εἰδώλου. Symmachus' uses ὕψος to translate בְּמֹת in 21:19, but none of the Three use εἶδωλον to translate בַּעַל or the plural בְּעֵלִים, instead using Βαάλ or Βααλίμ (e.g., α' σ': Jer 9:13[Eng 14]; α' σ' θ': 4 Kgdms 23:4). Thus, insufficient evidence exists to propose a source for this note.

Num 23:10

HT מָנָה
LXX ἐξηκριβάσατο

⟨?⟩ ἐμέτρησεν

Wit 1: F^b

Notes: An F^b note has the rendering ἐμέτρησεν (“measure”) for מָנָה in place of ἐξηκριβάσατο in NUM. As noted in Chapter 3, οἱ λ' employ ἀριθμέω for מָנָה in this verse, a rendering that fits the meaning of מָנָה more closely. In addition, none of the Three are known to use μετρέω or one of its complex forms for מָנָה. Aquila, Symmachus, and possibly Theodotion employ μετρέω (or one of its complex forms) for מָנָה (α': Isa 40:12 [καταμετρέω], Jer 38:35 [31:37]; σ': 2 Kgdms 8:2; α' σ' θ': Isa 40:12 [for implied instance of תִּכְן or מָדַד]). This note could be a later scribal gloss, but in any case, one cannot determine its source.

Num 23:19

HT ׀קקקקק
LXX ἀπειληθῆναι

⟨?⟩ καὶ μετανοεῖ

Wit 1: F^b

Notes: HT reads ׀קקקקק and NUM renders this as ἀπειληθῆναι (“threaten/warn”). An unattributed F^b note gives the reading καὶ μετανοεῖ. Only Symmachus of the Three uses μετανοέω, and another reading more characteristic of Symmachus is attributed to him for ׀קקקקק in this verse (see Chapter 3). The source of this note cannot be determined.

Num 23:22

HT כַּתְּעֵפֶת
LXX (ὡς) δόξα

⟨?⟩ πέτασμα

Wit 1: F^b

Notes: The Hebrew כַּתְּעֵפֶת is not easy to translate. In Psalm 94[95]:4 it refers to the highest parts of mountains. In Numbers (23:22 and 24:8) it refers in context to the highest part of an ox (i.e., the horns). Both times in NUM, the translator has rendered this word more generically as δόξα, presumably inferring that the “glory” of an ox is its horns. An unattributed marginal note in F^b has the reading πέτασμα (“something spread out”). This word occurs rarely in connection with the LXX — (1) a manuscript variant for καταπέτασμα in Leviticus 4:6; (2) a manuscript variant for πετόμενος (from πέτομαι) in Theodotion Daniel 9:21. It is not used in the LXX or by any of the Three. It could be a later scribal gloss, but its origin cannot be determined.

Num 24:1

HT פָּנָיו
LXX τὸ πρόσωπον αὐτοῦ

⟨?⟩ τὴν ὄψιν αὐτοῦ

Wit 1: 85'-321'-344

Notes: An unattributed note in five *s*-group manuscripts gives the alternate translation ὄψιν for the Hebrew פָּנָה in place of πρόσωπον in NUM. This note is probably not from Aquila, who regularly uses πρόσωπον for פָּנָה (e.g., Gen 1:2[2x], Deut 5:7, Nah 2:2) and would not likely alter his pattern. Symmachus and Theodotion also routinely use πρόσωπον for פָּנָה (σ': Zech 7:2, Mal 2:9; θ': Ezek 10:14[7x]; σ' θ': Gen 1:2, Deut 5:7, Job 13:8a).

The Three use ὄψις infrequently. Aquila employs it for the rare שִׁכְיָהּ (perhaps a loan word meaning “ship”) in Isaiah 2:16. Symmachus uses it for מַרְאֵה in Ezek 23:15, as does Theodotion in Isaiah 11:3. Theodotion has little reason to depart from NUM and his own normal pattern here. As for Symmachus, he uses πρόσωπον elsewhere when it is used for a literal “face” (e.g., Mal 2:9) and this is how פָּנָה is being used here. Thus, although Symmachus can be more flexible than the other translators, nothing else points to him as the source of this reading. In conclusion, the origin of this note cannot be determined.

Num 24:4

HT
LXX

נֶאֱמַר שָׁמַע אֱמֶרֶי-אֱלֹהִים אֲשֶׁר מִחֵזק שְׁדֵי יְהוָה
φησὶν ἀκούων λόγια θεοῦ, ὅστις ὄρασιν θεοῦ εἶδεν

⟨?⟩ λέγε ἀκούων λόγια ἰσχυροῦ ὅς
(ὥς*) ὄρασιν θεωρεῖ

Wit 1: F^b

Wit 2: ἰσχυροῦ (c var) A M' O^{-(G)} 58-72-707 C'' 44 246 s⁽⁻²⁸⁾ 619 y⁻³⁹² 18'-
126-628-630' 55 59 Eus VI 408 ^{Lat}Ruf Num XVII 3 Syh

NonGr: ^{Lat}Ruf Num XVII 3 fortis | Syh ܐܫܪܝܐܝܠܝܢ

Notes: At the beginning of verse 4, NUM reads: “the one who hears the oracles of God declares, who saw a vision of God.” A note in F^b has an alternate reading: “The one who hears the oracles of the Mighty One says, who beholds a vision.” This note does not likely come from the Three. First, the omission of the second occurrence of θεοῦ, unless it is due to later scribal error, is hard to explain as coming from the Three except possibly Symmachus. Second, θεωρέω is not known to be used for חָזַק by any of the Three in the Hebrew OT, although Theodotion Daniel uses it for Aramaic חָזַק (Dan 4:7, 7:11).

The note is not likely Origenic either. First, although ἰσχυροῦ does match the likely o' text reading for the first instance of θεοῦ (as discussed in Chapter 3 for this verse), Origen is unlikely to have omitted the second instance of θεοῦ. Second, Origen would have no compelling reason to use θεωρέω for הִזָּח, since this is an unusual rendering (occurring in the LXX only in Psalm 26[27]:4). Thus, the source of this note cannot be determined.

Num 24:24

HT	כְּתִים
LXX	Κιτιαίων

⟨?⟩ Κυπρίων

Wit 1: F^b

Notes: HT has כְּתִים, a name used originally in Genesis 10:4 for a descendant of Japheth, one of a group of descendants who settled the coastlands of the nations. Later it came to refer to Cyprus (Is 23:1) or more generally to the islands of Greece and the Eastern Mediterranean (e.g., Daniel 11:30). Two unattributed notes give alternate renderings from Κιτιαίων in NUM. The first is from *n*-group manuscript 54, and provides the spelling Χεττιέμ which is closer to HT than NUM. This has been assigned to οἱ λ' (see Chapter 3).

The second note is in F^b and gives the reading Κυπρίων. Κύπρος is the Greek designation for the OT place name כְּתִים, and the present word Κύπριος means “of Cyprus.” Neither Κύπριος nor Κύπρος is used by the Three. In conclusion, one cannot determine the source of this note, and it is probably a scribal gloss.

Num 25:4

HT	הִרְקַע אֹתָם
LXX	παραδειγμάτισον (αὐτούς)

⟨?⟩ φούρκισον

Wit 1: F^b

Notes: A marginal note in F^b gives the alternate rendering φούρκισον for הִרְקַע (“dislocate” or possibly “grow stiff/numb”) instead of παραδειγμάτισον (“expose publicly” or “disgrace”) in NUM. None of the Three use this verb. The verb φουρκίζω

and the related noun φουρκίστις are used in the 7th century and later (Sophocles 1150) , and thus this note is probably a later scholiast's gloss.

Num 25:7

HT חֲמֶר
LXX σιρομάστην

⟨?⟩ ῥομφαίαν

Wit 1: M' 128

Notes: For חֲמֶר in HT, NUM has σιρομάστην. An unattributed note in M' and 128 gives the reading ῥομφαίαν which means “sword” or “dagger.” This is not a good fit for חֲמֶר. Since well-attested notes already exist for Aquila and Symmachus for חֲמֶר in this verse (see Chapter 3), only Theodotion, of the Three, remains as a possible source for this note. Theodotion (as well as Aquila and Symmachus) uses ῥομφαίαν, but normally as an equivalent for כֶּרֶב, and none of the Three use it for the relatively dissimilar חֲמֶר (although both are weapons, a sword and a spear are substantially different). Thus, the reading cannot be determined to be from Theodotion. It may be a scribal note.

In M' (manuscripts M and 416) this reading appears as part of a compound note that has the form: ῥομφαίαν· ἀ' κοντόν· δόρυ· ῥομφαίαν· The second word, κοντόν, is attributed to ἀ' for this verse. The third word is δόρυ, and although unattributed it matches a Symmachus reading in another manuscript for this verse. The first and last word is ῥομφαίαν; the reason for the repetition is not clear.

Num 25:8

HT הַקָּהָל (לְאֹ)
LXX (εἰς τὴν) κάμινον

⟨?⟩ εἰς τὴν τένδην

Wit 1: F^b

⟨?⟩ εἰς τὴν σκηνήν

Wit 1: F^a

⟨?⟩ τένδη· σκηνή

Wit 1: F^b

Notes: HT has תַּנְדָּה for the place an Israelite took a Midianite woman and NUM renders this as κάμινον (“furnace” — see the discussion under the Aquila and Symmachus readings for this verse in Chapter 3). An F^b note contains the alternate rendering τένδην, accusative of τένδα. This is a by-form of the Byzantine Greek word τέντα (“tent”) which may come from the Latin *tentorium* (see Sophocles 1074). Thus, the word is likely not from α', σ', or θ'. That this is referring to a tent is clear from another F^b note which has the form: τένδη· σκηνή. Both words are probably glosses from a scholiast intended to explain the difficult LXX reading κάμινον. F^a has a note that reads εἰς τὴν σκηνήν and this is also probably a gloss for κάμινον.

HT	תַּנְדָּה
LXX	διὰ τῆς μήτρας αὐτῆς

⟨?⟩ ἐν ἐνύστρω (ἐνοίστρω cod)
αὐτῆς

Wit 1: 343

Notes: An unattributed note in 343 translates the Hebrew תַּנְדָּה using ἐνύστρω (from ἔνυστρον or ἥνυστρον) which technically means the fourth stomach of a ruminant animal, but is used in Deuteronomy 18:3 to refer more generally to an animal’s stomach and in Malachi 2:3 to refer to the contents of an animal’s stomach. None of the Three use the word, which is an odd rendering in the context of piercing through a human. The source of the note cannot be determined.

Num 25:17

HT	צָרַר
LXX	ἐχθραίνετε

⟨?⟩ παρακαθίσατε

Wit 1: F^b

Notes: The Hebrew infinitive absolute **צָרַר** is used here as an imperative and means “be hostile.” NUM gives a close approximation with ἐχθραίνετε. A marginal note in F^b substitutes παρακαθίσατε (from παρακαθίζω) which means “to set/sit beside” (it is used in the LXX only in Job 2:13 for **יָשַׁב**). It is not used by any of the Three, and the meaning does not seem to fit the context well. In later Greek, the word meant “to besiege” (see Sophocles 844) and so this is possibly a later scholiast’s note.

Num 29:1

HT	בְּאַחַד לַחֹדֶשׁ
LXX	μῆνας τοῦ μηνός

⟨?⟩ **νεομηνία** (νεωμηνία codd)

Wit 1: 130-321'

Notes: The Hebrew phrase **בְּאַחַד לַחֹדֶשׁ** is translated in NUM as μῆνας τοῦ μηνός (or ἐν μῆνας τοῦ μηνός) in 1:1, 1:18, 29:1, and 33:38. Both HT and NUM are referring to the first day of a month. The word νεομηνία (or the equivalent νουμηνία) is used in NUM at 10:10, 28:11, and 29:6 to render either **בְּרֵאשִׁי חֹדֶשׁ** (10:10, 28:11) or simply **חֹדֶשׁ** (“new moon”: 29:6).

For the present verse, an unattributed *s*-group note gives the alternate rendering νεομηνία instead of μῆνας τοῦ μηνός in NUM for **בְּאַחַד לַחֹדֶשׁ**. Of the Three, only Aquila is known to use νεομηνία (in Jer 2:24 and Hos 5:7 for **חֹדֶשׁ**) but not where it refers to the first of a month. On the other hand, both Aquila and Theodotion use μήν to translate **חֹדֶשׁ** in the phrase **בְּאַחַד לַחֹדֶשׁ** in Exodus 40:2 (retroverted from Syh). This suggests that they likely would not use νεομηνία to render **חֹדֶשׁ** in the same phrase here, Aquila because he normally translates consistently, and Theodotion because he would have no reason to depart either from his own pattern or the literal translation of NUM. In summary, although the note could conceivably be from Symmachus, the data is not sufficient to determine its source.

Num 29:39

HT	(מִ)נְדָרֵי(כֶּם)
LXX	(τῶν) εὐχῶν (ὑμῶν)

⟨?⟩ **ταγμάτων**

Wit 1: 130-321'

Notes: An unattributed note from the *s*-group has ταγμάτων (“command” or “rank/order”) for נִדְרֵי rather than εὐχῶν in NUM. The Hebrew נִדְרֵי signifies “a vow,” and is often used in religious contexts (particularly in Numbers chapter 30). The word τάγμα does not seem to match the Hebrew well, although the related verb τάσσω in the middle voice can refer to “taking a payment on oneself,” and in the passive can denote “fulfilling what is prescribed” (e.g., an obligation). Another *s*-group note in 30:3 uses the combination τάξεται τάγμα for נִדְרֵי נִדְרֵי, and so conceivably this wider sense of τάσσω is in view here.

Aquila employs εὐχή for נִדְרֵי in Psalm 60[61]:6, and Jeremiah 51[44]:25. At Numbers 15:3, a note that is possibly from Aquila and Theodotion uses ὄρκος for נִדְרֵי. Symmachus renders נִדְרֵי with εὐχή in Jeremiah 51[44]:25. Both εὐχή and ὄρκος are close in meaning to נִדְרֵי in the sense of an oath.

The Three use τάγμα for טִיב (“row”) in Exodus 28:17 and for דְּגִלֵּי (“division” as in the ordering of the tribes) in Numbers 2:17. These renderings fit the normal use of τάγμα as “rank” or “order.” None of the Three use τάγμα for נִדְרֵי or for anything resembling it in meaning. Thus, one cannot determine the source of this note.

Num 30:3

HT	נִדְרֵי נִדְרֵי
LXX	εὐξεται εὐχήν

⟨?⟩ τάξεται τάγμα· συντάξεται
ἀσκησιν

Wit 1: 130-321'

Notes: HT uses a common Hebrew device of following a verb with a cognate noun. In this case, if any man “vows a vow” (נִדְרֵי נִדְרֵי) to the Lord, then he is obligated to fulfill it. NUM renders this literally using a cognate pair: εὐξεται εὐχήν (NUM uses the same cognate pair in 6:2, 21, 21:2, 30:3, 4).

In 29:39, an unattributed *s*-group (130-321') marginal note gives ταγμάτων for נִדְרֵי instead of εὐχῶν. In that case, the reading did not seem to match any of the Three. For the present verse, 130 and 321' have a similar note that gives the reading τάξεται τάγμα for נִדְרֵי נִדְרֵי. The verb τάσσω normally means “to order/appoint.” In the middle voice it can refer to taking a payment on oneself, and in the passive it can refer to fulfilling what is prescribed (e.g., an obligation). As noted under 29:39, the word τάγμα alone does not seem to match נִדְרֵי well, although when coupled with τάσσω as a cognate pair, it could conceivably pick up more of the semantic range of τάσσω. The question is whether any of the Three would have used this phrase for his rendering of נִדְרֵי נִדְרֵי.

Aquila renders נדר using a form of εὐχομαι (Jer 51[44]:25), and he tends to be consistent in his renderings. Aquila also uses εὐχή for נדר (e.g., Ps 60[61]:6, Jer 51[44]:25). In Jeremiah 51[44]:25 he matches the Hebrew cognate pair from the root נדר (in the phrase אֶת־נְדָרֵינוּ אֲשֶׁר נְדַרְנוּ) with the cognates εὐχομαι and εὐχή (τὰς εὐχὰς ἡμῶν ἅς ἠὐξάμεθα). Thus, his rendering of נדר in the present verse is likely to be close to NUM (εὐξεται εὐχήν) and not to τάξεται τάγμα. Aquila does use τάσσω in Isaiah 30:33 and 40:18 for ערך in contexts where its normal sense of “ordering” is in view, but never for נדר. In any event, εὐχομαι would be a more suitable choice, and it is Aquila’s normal rendering for נדר. As for τάγμα, Aquila employs it for דָּגַל (“division” as in the ordering of the tribes) in Numbers 2:17, which fits its normal denotation. Aquila never uses τάγμα for נדר. In conclusion, this note is not likely from Aquila.

Symmachus employs the cognate pair εὐχομαι and εὐχή to match the cognate pair נדר and נדר in Jeremiah 51[44]:25. Elsewhere, he uses εὐχή to render נדר in Psalm 60[61]:9. As for the words in the present *s*-group note, Symmachus uses τάσσω frequently, for instance for שית (Ps 11[12]:6, 61[62]:11); for שתת (Ps 48[49]:15, 72[73]:9); for שים (Job 37:15a, Ezek 7:20); for נתן (Jer 12:10, 52:32, Ezek 3:17); and for the Hiphil of שוב (Ps 43[44]:11). He renders all of these Hebrew words appropriately within the normal semantic range of τάσσω as “ordering,” “appointing,” etc. Symmachus never uses τάσσω for נדר. As for τάγμα, Symmachus employs it for דָּגַל (Num 2:17) but never for נדר. Thus, although Symmachus can be less rigid in his use of Greek equivalents than Aquila, no compelling reason exists to suppose he is the source of the reading τάξεται τάγμα for the present verse.

Theodotion does not employ εὐχομαι for נדר, and regarding the noun נדר, Theodotion does not render it by εὐχή, but he possibly uses the synonym ὄρκος in Numbers 15:3. As for τάσσω, Theodotion uses it to render שים (Ezek 6:2, Dan 11:17), a Hebrew word that fits the normal meaning of τάσσω as ordering or appointing. Like the other two translators, Theodotion never uses τάσσω for the verb נדר. Theodotion uses τάγμα for רֶשֶׁת in Job 1:17b (in the sense of a “band of men”), and for דָּגַל in Numbers 2:17, but never for נדר. Thus, we have little to indicate that Theodotion is the originator of this *s*-group note. In conclusion, one cannot determine the source of this note.

The second part of the note reads συντάξεται ἄσκησιν. The word συντάσσω means “to designate,” “gather together,” or “make an appointment.” ἄσκησις denotes “exercise/training” and was used to refer to religious discipline or asceticism. The word is not used by any of the Three, and is found only once in the LXX (4 Macc 13:22). This added phrase may be some kind of explanatory note, perhaps in the sense that “vowing a vow” is connected with religious service. This second reading does not appear to be connected to the Three or to the LXX of Numbers.

Num 31:11

HT

הַשָּׂלַל

LXX τὴν προνομίην

<?> τὴν ὑπαρξιν

Wit 1: ↓130-↓321' 128

Var: τήν] > 130-321'

Notes: NUM translates לְשָׁלַל (“spoil, booty”) in HT with τὴν προνομίην both in this verse and the next. An unattributed note in one *b*-group and three *s*-group manuscripts gives the alternate rendering τὴν ὑπαρξιν. None of the Three use ὑπαρξις to render לְשָׁלַל, although Symmachus and Theodotion use ὑπαρξις for some synonyms of לְשָׁלַל: (ס' for הוּן in Ps 43[44]13 and Ezek 27:27, for שֶׁרֶב in Gen 14:21, and for קָנָה in Ezek 38:12; θ' for שֶׁרֶב in Dan 11:13, 24, 28). But according to attributed readings in a different *b*-group manuscript and the same three *s*-group manuscripts, all of the Three render לְשָׁלַל using λάφυρον in the next verse (31:12). Because the latter rendering makes sense for each of the Three (see the discussion under 31:12 in Chapter 3), the origin of the present note is uncertain.

Num 31:49

HT נָשְׂבוּ אֶת־רֹאשֵׁי אַנְשֵׁי
LXX εἰλήφασιν τὸ κεφάλαιον τῶν ἀνδρῶν

<?> ὑπεδέξαντο τὴν ψῆφον τῶν ἀνδρῶν

Wit 1: 321'

Notes: For the phrase נָשְׂבוּ אֶת־רֹאשֵׁי אַנְשֵׁי in HT, NUM has εἰλήφασιν τὸ κεφάλαιον τῶν ἀνδρῶν. HT uses the expression אֶת־רֹאשֵׁי אַנְשֵׁי or variants of it for taking a census in 1:2, 1:49, 4:2, 4:22, 26:2, and 31:49. In all these verses NUM employs λαμβάνω for נָשָׂא, and for אֶת־רֹאשֵׁי it uses κεφάλαιον in 1:2, 4:22, and 31:49 (also ἀρχή in 1:2 and 4:22, and ἀριθμός in 1:49). An unattributed *s*-group marginal note has an alternative rendering: ὑπεδέξαντο τὴν ψῆφον τῶν ἀνδρῶν.

Considering ψῆφος first, all of Three use ψῆφος in the sense of a number or value (e.g., for מִסְפָּר — α': Deut 32:8; α' σ': Isa 10:19; α' σ' θ': Isa 40:26) although not for אֶת־רֹאשֵׁי. Here, Aquila would be expected to render אֶת־רֹאשֵׁי literally, as he does frequently elsewhere (e.g., with κεφαλή in Gen 47:31, Lev 19:27, Isa 9:14, 58:5). Also, an unattributed note at Num 4:22 that has κεφάλαιον for אֶת־רֹאשֵׁי in the context of a census is

possibly from Aquila. As for Theodotion, he uses the related word κεφαλή often for שׂאָר (Lev 19:27, Isa 9:14, 58:5, Jer 14:3, Dan 1:10). So Theodotion might be expected to use κεφαλή here or to follow NUM with κεφάλαιον. The *Tendenz* of Symmachus to be more flexible raises the possibility that he could use ψῆφος here for שׂאָר as a contextual rendering.

The present reading uses ὑπεδέξαντο to render וַשִּׁאֲרוּ. The main meaning of the word ὑποδέχομαι deals with receiving, although it can have the related sense of “taking up.” None of the Three uses ὑποδέχομαι, however, and all have alternate renderings for וַשִּׁאֲרוּ in its various meanings. Symmachus in particular, as the only remaining candidate for the present reading, has the following renderings of וַשִּׁאֲרוּ in the sense of “raising”: αἶρω (Jer 30:7[49:29]); ἐπαίρω (Ps 82[83]:3, Jer 52:31); and ἀναλαμβάνω (Ps 80[81]:3). Thus Symmachus is not a likely source of ὑποδέχομαι, which he is not known to employ anywhere else, for וַשִּׁאֲרוּ here. In conclusion, the source of the note cannot be determined.

Num 32:9

HT	וַשִּׁאֲרוּ
LXX	ἀπέστησαν

<?> ὠκνήρυσαν

Wit 1: 130-321'

Notes: HT has the Hiphil of the verb וַשִּׁאֲרוּ which means “discourage” or “frustrate.” In verse 7, NUM translates the verb (the *Ketiv* is a Qal, but the *Qere* is Hiphil) using διαστρέφω. In the present verse, NUM uses ἀπέστησαν (from ἀφίστημι). An unattributed *s*-group note gives the alternate rendering ὠκνήρυσαν (from ὠκνηρεύω), which means “fill with reluctance.” This verb is not used anywhere in the LXX or by any of the Three. The related noun ὠκνηρία can mean “fear/shrinking,” and Symmachus uses it to render the word עֲצָלְתִּים (“laziness”) in Ecclesiastes 10:18. This usage does not match the context of the current verse, and thus not enough data exists to attribute this reading to any of the Three.

Num 32:13

HT	(ו) יִנְעִם
LXX	(καί) κατερρέμβευσεν

<?> κατεπλάνησεν

Wit 1: F^b

Notes: An unattributed F^b note has κατεπλάνησεν instead of κατερρέμβευσεν in NUM for the Hebrew verb נָרַע. Neither the LXX nor any of the Three ever use καταπλανάω. Although the Three use the simplex πλανάω, none use it for נָרַע. In addition, other more credible readings exist for each of the Three for נָרַע in the present verse (see Chapter 3), and so the reading is unlikely from any of them. It may be a later scholiast's gloss.

Num 32:28

HT	רַעֲזָר
LXX	Ἐλεαζάρ
<?>	Ἐλεάζαρον

Wit 1: 85'-321'

Notes: An unattributed *s*-group note replaces Ἐλεαζάρ in NUM with Ἐλεάζαρον to render the Hebrew proper name רַעֲזָר. The LXX of the Hebrew OT always uses Ἐλεαζάρ to translate רַעֲזָר — that is, without case endings. The Three are not known to have used any rendering besides Ἐλεαζάρ for רַעֲזָר, and not enough evidence exists to attribute this reading to any of them.

The full sentence in NUM is: καὶ συνέστησεν αὐτοῖς Μωϋσῆς Ἐλεαζάρ τὸν ἱερέα καὶ Ἰησοῦν υἱὸν Ναυη καὶ τοὺς ἄρχοντας πατριῶν τῶν φυλῶν Ἰσραηλ. Because the subject Μωϋσῆς is adjacent to the direct object Ἐλεαζάρ, it is possible that a copyist or later scholiast added the accusative case ending to insure that readers would understand Ἐλεαζάρ to be a direct object.

Num 33:1

HT	יָעָמ
LXX	σταθμοί
<?>	ἐπαύλεις· τόποι

Wit 1: F^b

Notes: Numbers 33:1-2 gives an introduction to the account of the journeys of the children of Israel. In these verses, NUM renders the Hebrew יָעָמ as σταθμοί (“lodgings/stations”) which is a contextual rendering that seems to relate more to the stopping points of the people than the journeys themselves. Since chapter 33 covers both journeys and camping places, the use of σταθμοί, although not an exact rendering, may

have been deemed adequate by the NUM translator for a summary. In any case, NUM renders **עָוֵן** this way only in these two verses. Elsewhere, NUM renders **עָוֵן** using **ἐξάιρω** (10:2), **ἔξαரசις** (10:6), **ἀπαρτία** (10:12), and **στρατία** (10:28), all of which pertain more to journeying. For the present verse, an unattributed F^b note gives the alternate rendering **ἐπαύλεις** (accusative of **ἔπαυλις**) which means “a dwelling.” The accusative case is puzzling, since any of the Three and Origen would have been conscious of the required nominative case for the predicate nominative construction. The change to accusative is possibly the result of a scribal error or confusion about the purpose of the note. If a scribe has no idea about the case of a word, however, one would expect him to use the nominative (e.g., for the **α'** note in 21:19) rather than the accusative.

Since **σταθμός** in NUM is not an exact rendering of **עָוֵן**, any of the Three may have perceived a need to provide an alternative. For **עָוֵן**, Aquila and Theodotion use **ἄπαρσις** and Symmachus a form of **ἀπαίρω** in Deuteronomy 10:11. The Three mainly use **αἶρω** and its complex forms for the related verb **נָסַע** (**αἶρω** — **α'**: Gen 11:2, Jer 38[31]:24; **σ'**: Ps 77[78]:26; **ἀπαίρω** — **α'**: Gen 33:12, Num 2:17; **σ'**: Gen 11:2, Num 2:17; **οὐ λ'**: Num 21:12, 33:3, Deut 1:40; **ἐπαίρω** — **α'** **σ'**: Deut 1:40; **ἐξάιρω** — **θ'**: Num 2:17; **συνεξάιρω** — **σ'**: Job 4:21a). More rarely the Three depart from their usual pattern: Symmachus employs **ἐλαύνω** (“drive,” “carry off”) in Jeremiah 38[31]:24, and for the Hiphil of **נָסַע**, Aquila uses **μετατίθημι** and Symmachus **μετεωρέω** (“raise/rise up”) in Ecclesiastes 10:9, but these are also verbs of motion. One might expect the Three to use **αἶρω** or one of its derivatives, or a similar word for **עָוֵן**. As for the word in the present F^b note, **ἔπαυλις**, the Three use it for Hebrew words that mean a dwelling of some kind, whether permanent or temporary (**α'** for **הַחֹמֶן** [“tent camp”] in Deut 3:14; **α'** **θ'** for **הַחֹמֶן** [“encampment”] in Ezek 25:4; for **σ'**, Busto-Saiz lists an occurrence in Ps 77[78]:70 for **מְכָלֶיךָ** [“paddock”], but he gives no source).

To summarize the evidence: (1) any of the Three might use a different rendering for **עָוֵן** than **σταθμός**; (2) the Three use words for **עָוֵן/נָסַע** whose semantic domains relate to journeying or movement (as does NUM outside of 33:1-2); (3) the Three use **ἔπαυλις** for words that relate to dwellings. Aquila, who strove for accuracy, is not a likely source for **ἐπαύλεις**, particularly given his use of **ἄπαρσις** elsewhere. And the Three seem content to use words related to **αἶρω** or its derivatives for **עָוֵן/נָסַע**. It is conceivable that Symmachus or Theodotion understood the introductory and summary nature of 35:1-2 and so followed the lead of NUM in using a “station” word rather than a “journey” word. But the word “journeys” seems to convey a summary of the chapter’s contents just as well as “stations,” particularly since throughout the rest of this chapter, HT mentions journeying (using **נָסַע**) just as often as it mentions camping.

In conclusion, **ἐπαύλεις** is closer to **σταθμοί** in NUM than to anything resembling the expected usage of the Three. It may be a scribal gloss to help clarify the meaning of NUM. The second word in the note, the common word **τόποι**, is more generic than **ἔπαυλις** and may also be some kind of explanatory note.

Num 33:7-8

HT

וַיִּנְחֲנוּ לְפָנֵי מִגְדֹּל׃
וַיִּסְעוּ מִפְּנֵי הַחֵירוֹת וַיַּעֲבְרוּ בְּתוֹךְ-הַיָּם׃⁸

LXX

καὶ παρενέβαλον ἀπέναντι Μαγδώλου. ⁸καὶ ἀπῆραν
ἀπέναντι Ἐἱρώθ καὶ διέβησαν μέσον τῆς θαλάσσης

⟨?⟩

τινὰ τῶν ἀντιγράφων οὕτως
ἔκει· καὶ ἀπῆραν ἀπὸ στόματος
ἐπὶ Ἐἱρώθ καὶ παρενέβαλον
ἀπέναντι Μαγδώλου καὶ
ἀπῆραν ἐκ Μαγδώλου καὶ
διέβησαν μέσον τῆς θαλάσσης

Wit 1: lemma ↓M ↓C^{cat} | καὶ ἀπῆραν ἀπὸ στόματος ἐπὶ Ἐἱρώθ 344

Wit 2: Βεελσεφών] +καὶ ἀπῆραν V; +καὶ ἀπῆραν ἀπέναντι Ἐἱρώθ (*h'ryt'* Syh; Ἐιρών 68'-120) 68'-120 Syh; καὶ ἀπῆραν ἐκ βεελσεφών 29; καὶ ἀπῆραν (ἀπειραν 458) ἀπὸ στόματος (-μα 121) ἐπὶ (> 121) Ἐἱρώθ (Ἡρώθ 44-107') 58 *d*⁽⁻¹²⁵⁾ *n t*^(-84^{xt}) 121 | καὶ παρενέβαλον (7)] > Arab | παρενέβαλον ἀπέναντι (7)] > 799 | καὶ παρενέβαλον ἀπέναντι Μαγδώλου] *tr post* (8) Ἐἱρώθ F^a | ἀπέναντι Μαγδώλου] ἐκ Μαγδώλου ἀπέναντι 129 | ἀπέναντι Ἐἱρώθ] *pr e magdolon* Bo; ἐκ Μαγδώλου (-δολ. 58; μογδ. 458) 58 *d*⁽⁻⁶¹⁰⁾ *n* 344 *t* | καὶ ἀπῆραν ἀπέναντι Ἐἱρώθ] > 610 | ἀπῆραν] > 799; *tr post* Ἐἱρώθ 71' | Ἐἱρώθ (8)] *pr* Μαγδώλου Aeth^C; Μαγδώλου 121 68'-120

Var: ἀπῆραν 1^o] *επ.* C^{o-57 417 761} | Μαγδώλου 1^o] Μαγλώλου M;

Notes: A marginal note in M and C^{cat} attempts to “correct” a perceived problem in the text of NUM. NUM translates two different Hebrew verbs in this verse with the same Greek verb, which caused confusion among later copyists. Overall, however, the NUM translation of verses 7-8a corresponds to HT, and Origen appears to have had no interest in changing or marking it. Thus, the present note has little value for the study of the Hexapla itself. The following paragraphs explain in detail why this is so.

HT for verse 7 reads, “And they journeyed from Etham and they turned back (וַיִּשָּׁב) towards Pi-Hahiroth (פִּי הַחֵירוֹת) which is before Baal-zephon, and they camped (וַיִּנְחֲנוּ) before Migdol.” Thus, in the Hebrew only one camping stop is mentioned in verse 7 —

Migdol — and the בַּשִּׁיָּר clause describes a facet of the journey to Migdol. The three place names, Pi-Hahiroth, Baal-zephon, and Migdol are all describing the same general area, and together delineate only one Israelite camp. Verse 8a then reads: “And they journeyed from before Hahiroth and passed through the midst of the sea.”

NUM made a translation decision in verse 7 that created confusion in the textual tradition. NUM normally uses παρεμβάλλω to render הִנַּח . In verse 7, NUM uses παρεμβάλλω not only for הִנַּח but also for שָׁרַב (the latter rendering being unique not only in NUM but also in the LXX). Specifically, the translator rendered בַּשִּׁיָּר using καὶ παρενέβαλον (it is not clear why שָׁרַב is in the singular in HT; Sam and Tar^J have the plural). At the end of the verse, NUM also renders יַחֲנוּ (as usual) with παρενέβαλον — its second instance for this verse — and thus, where HT describes one camping stop in verse 7, NUM appears to have two: (1) at Pi-Hahiroth whose location is before Baal-zephon ($\text{ἀπέναντι Βεελσεπφών}$); and (2) before Migdol (ἀπέναντι Μαγδώλου).

Verse 8 in HT begins with the nation journeying “from before Hahiroth” ($\text{מִפְּנֵי הַיַּרְדֵּן}$). This is logical since Hahiroth (Pi-Hahiroth in verse 7) is part of the place description of the one camping site from verse 7. But for readers of NUM this created confusion, because it seems as if the logical starting point for the next journey is Magdol, the last named camping place, and not Hahiroth, the perceived second-to-last camp. Various attempts were made to reestablish the normal pattern. The M and C^{cat} marginal note covered in this section begins with the superscription $\text{τινὰ τῶν ἀντιγράφων οὕτως ἔκει}$ (“One of the copyists thus here ...”) before the text that attempts to place the perceived extra camping place within the normal pattern of “journeying” and “camping”: $\text{καὶ ἀπῆραν ἀπὸ στόματος ἐπὶ Ἐϊρώθ καὶ παρενέβαλον ἀπέναντι Μαγδώλου καὶ ἀπῆραν ἐκ Μαγδώλου καὶ διέβησαν μέσον τῆς θαλάσσης}$ (“and they departed from the mouth of Ἐϊρώθ and camped before Μαγδώλου, and they journeyed from Μαγδώλου and passed through the midst of the sea”).

To summarize the modifications, first the phrase $\text{καὶ ἀπῆραν ἀπὸ στόματος ἐπὶ Ἐϊρώθ}$ is added to verse 7 prior to $\text{καὶ παρενέβαλον ἀπέναντι Μαγδώλου}$, in order to establish a previous departure from Ἐϊρώθ. Second, at the beginning of verse 8, the phrase $\text{καὶ ἀπῆραν ἀπέναντι Ἐϊρώθ}$ is replaced with the perceived new starting point: $\text{καὶ ἀπῆραν ἐκ Μαγδώλου}$.

As mentioned above, the original NUM translation corresponds to HT straightforwardly, except for the translation of both שָׁרַב and יַחֲנוּ by παρενέβαλον . The only hexaplaric witnesses that reflect any of the abovementioned changes are 58, which often departs from the rest of the O-group, and Syh, which adds the phrase $\text{καὶ ἀπῆραν ἀπέναντι Εἰρώθ}$ to verse 7. The rest of the O-group and the other hexaplaric groups show no influence, and the probability is that Origen did not correct these verses at all. Note that Hatch and Redpath mark the first instance of παρεμβάλλω in verse 7 as a “textual variant in the Hexapla,” but the evidence indicates that no other word besides παρεμβάλλω was ever used in any text tradition either prior to or subsequent to the Hexapla. Thus, it is not clear how παρεμβάλλω is a variant, hexaplaric or otherwise.

Num 33:54

HT לְגִבּוֹרֵי
LXX ἐν κλήρω

⟨?⟩ κληρωτί

Wit 1: M

Wit 2: A F oI⁻¹⁵-29-707 Cⁿ b 56^{txt} s^{-343 344c} y 18-628 (sed hab Compl) = Ald

Notes: For לְגִבּוֹרֵי in HT, NUM has ἐν κλήρω, and manuscript M includes a note that substitutes the adverb κληρωτί for ἐν κλήρω. This alternate reading is shared by many manuscripts, including the uncials A and F. Although κληρωτί is similar in meaning to ἐν κλήρω, its use is rare in the LXX, occurring only in Joshua 21:4, 5, 7, and 8. None of the Three use κληρωτί. According to a 344 note, ο' and οί λ' read ἐν κλήρω here for לְגִבּוֹרֵי, and as the οί λ' reading fits the normal usage of the Three it is probably correct (see the ο' οί λ' entry for this verse in Chapter 3). The present note is possibly from a scholiast who is listing (in the margin of M) another reading in the text tradition besides ἐν κλήρω, the reading that appears in the text of M. Note that in M, the index has been incorrectly placed at verse 53.

HT (לוֹ יִהְיֶה)
LXX (αὐτοῦ ἔσται)

⟨?⟩ + ὁ κληῖρος

Wit 1: 85'-321'-344

Wit 2: M' ↓d n⁻⁵⁴ ↓t ↓799 Syh

Var: ὁ] > d t; κληῖρος] + αὐτοῦ 799

NonGr: Syh ⲛⲓⲱⲁⲣ

Notes: Both HT and NUM have similar expressions for how the land will be allocated when the lot falls on a name: HT has לוֹ יִהְיֶה and NUM has αὐτοῦ ἔσται. An unattributed s-group note adds ὁ κληῖρος after αὐτοῦ ἔσται and this is supported by a number of manuscript texts, including M and Syh (which places it under the obelus), but not by any Greek hexaplaric manuscripts. Wevers argues that this addition pre-dates the Hexapla (NGTN 569). That it was contained in the ο' text is doubtful, given that other than Syh, no O-group or other hexaplaric witnesses have it. Of the Three, Symmachus

might conceivably have added ὁ κληῖρος as a contextual addition for clarification, but the evidence is insufficient to make an attribution.

Num 35:2

HT תְּלִינִי
LXX κλήρων

⟨?⟩ μερίδων· κτήσεων

Wit 1: 130-321'

Notes: For תְּלִינִי in HT, an unattributed *s*-group note gives the alternate reading μερίδων (from μερίς, “part/portion”), which is more generic than κληῖρος in NUM. NUM employs κληῖρος for תְּלִינִי to describe an inheritance of land in 16:14, 18:21, 24, 26, 26:62, 27:7, 32:19, 34:14, 15, 35:2, 36:3, 36:9. NUM also uses κληῖρος for לְרִגּוֹל to refer to a lot that was cast to make a decision (e.g., 26:55, 56, 33:54, 34:13, 36:2, 3 for dividing the land).

Aquila and Symmachus use κληῖρος for לְרִגּוֹל (α': Josh 21:20; σ': Lev 16:8, Josh 21:20), and Theodotion for a form of שֵׁרֵי in Deuteronomy 19:14. All of the Three use κληρονομία for תְּלִינִי (α' θ': Jer 10:16; σ' θ': Job 27:13b; θ': Ezek 35:15), and Aquila uses κληροδοσία for תְּלִינִי (e.g., Deut 4:20). Regarding μερίς, all of the Three use the word, but either for חֶלֶק (“portion,” e.g., α': Jer 28[51]:19; σ': Ps 16[17]:14, Eccl 5:18; θ': Isa 57:6; α' σ' θ': Isa 61:7) or for צֶדֶק (“side/edge,” α': Jer 31[48]:28). Thus, the evidence does not indicate that any of the Three would use μερίς for תְּלִינִי in the current context.

The additional reading κτήσεων accompanies μερίς. The word κτήσις refers more specifically to “possessions,” although not necessarily associated with an inheritance. In the book of Leviticus, κτήσις is used to refer to a “possession of land” (e.g., Lev 20:24, 25:10, 13, 16) whereas κληῖρος is used for a “lot” that is cast (Lev 16:9,10). As discussed above, NUM uses κληῖρος to refer either to a “lot” or an “inheritance.” All of the Three employ κτήσις, but for words that fit the semantic domain of “property” or “possession as property” (e.g., מְקַנָּה — α' σ' θ': Isa 30:23). The 130-321' note may be a scholiast's gloss that attempts to clarify the sense that κληῖρος has in the present verse (i.e., as a possession of land). Field classifies this note as from a scholiast, and he is probably correct. A similar unattributed note from the same manuscripts appears in 36:3.

HT שֵׁרֵי
LXX προάστια

⟨?⟩ πλάτη

Wit 1: 130-321'

Notes: A marginal note from 130-321' for this verse gives πλάτη as an alternate rendering for מְגֵרָשׁ (“pasture lands” or “outskirts”) rather than προάστια in NUM. All of the Three employ the word πλάτος but almost exclusively for words related to the root כּחב, and none use πλάτος for the more specialized term מְגֵרָשׁ. By contrast, all of the Three use other more exact equivalents for מְגֵרָשׁ (see the discussion under the unattributed reading εὐρύχωρα for מְגֵרָשׁ in 35:3). Not enough evidence exists to assign a possible source to this reading; it is possibly from a scholiast.

Num 35:3

HT ומְגֵרָשׁ־יְהוּם
LXX καὶ τὰ ἀφορίσματα αὐτῶν

⟨?⟩ εὐρύχωρα

Wit 1: 130-321'

Notes: Along with the reading ἀποβλήματα attributed to Theodotion (see Chapter 3), another unattributed reading has εὐρύχωρα (“wide”) as an alternate rendering for מְגֵרָשׁ. Aquila renders מְגֵרָשׁ as περισπόριον in Joshua 21:15. Since Aquila is generally consistent in his translation patterns, and because εὐρύχωρος is more generic than the term that Aquila uses elsewhere for מְגֵרָשׁ, he is not a likely candidate for this reading.

Symmachus uses προάστειον for מְגֵרָשׁ in Joshua 21:15. By contrast, he uses εὐρύχωρος for כּחב in Isaiah 33:21. Thus, although Symmachus does vary his Greek renderings, there seems to be no reason for him to use a generic term meaning “wide/roomy” for the more specialized term מְגֵרָשׁ, particularly when he uses the more precise προάστειον for מְגֵרָשׁ elsewhere. So although the reading might be perceived as from Symmachus because it appears with another reading attributed to Theodotion (although incorrectly — see Chapter 3), no other evidence supports Symmachus as the source.

Theodotion employs εὐρύχωρος for כּחב in Judges 18:10. For מְגֵרָשׁ, Theodotion uses ἀφορίσμα (retroverted from Syh in Ezek 48:17 and from Jerome in Ezek 45:2). Thus, as with Symmachus, nothing points to Theodotion using εὐρύχωρος here for מְגֵרָשׁ. In conclusion, the source of the note cannot be determined.

Num 35:4

HT ומְגֵרָשׁ־יְהוּם
LXX καὶ τὰ συγκυροῦντα

⟨?⟩ καὶ τὰ διαφέροντα·
συνεγγίζοντα

Wit 1: F^b

Notes: For συγκυροῦντα (“ones contiguous to”) in NUM, an unattributed F^b note gives the alternate rendering διαφέροντα for מְגֵרָה in HT. διαφέροντα (a participle from διαφέρω) normally refers to “things carried across” or “things that differ,” but it can denote “things appertaining to.” Of the Three, Theodotion uses the verb in the same participial form in Daniel 7:3 for Aramaic שְׁנֵה (“be different/changed”). The other two translators do not use διαφέρω. The related adjective διάφορος is used by Aquila and Theodotion for שָׁנִי (α’: Exod 25:4, 28:5, 35:23, Is 1:18; θ’: Ex 28:5), and the noun διαφορά is used by Symmachus in Ecclesiastes 6:5 (the Hebrew referent there is not clear). In the present context, it is unlikely that any of the Three would use διαφέροντα to refer to the “pasturelands” (מְגֵרָה) surrounding a village, particularly since they all have alternate words for מְגֵרָה (see the discussion under the unattributed reading εὐρύχωρα for מְגֵרָה in 35:3).

F^b also has συνεγγίζοντα as a second note. None of the Three use this word. It overlaps in meaning with the verb NUM uses here (συγκυρέω) and was perhaps a scribal gloss along with the first note. In conclusion, one cannot determine the source of either of the words in this F^b note. They may be from a later scholiast.

Num 35:20

HT	בְּצִדְהָ
LXX	ἐξ ἐνέδρου

⟨?⟩ ἐγκρυφίως

Wit 1: 130-321’

Notes: HT uses a rare word to describe someone in hiding: בְּצִדְהָ. In the OT, this word appears only in this verse and in verse 22. NUM gives a contextual translation, using ἐνέδρον (“ambush”). An unattributed s-group note has the alternate rendering ἐγκρυφίως, an adverbial form that seems to be related to the noun ἔγκρυφος (“hidden”) and the verb ἐγκρυφιάζω (“to keep oneself hidden”). None of the Three use the noun or the verb although Aquila and Theodotion use the related ἐγκρύπτω for צִפָּה in Job 20:26. As for the adverb ἐγκρυφίως, it is unattested elsewhere in classical, Hellenistic,

or Byzantine Greek. Thus, the source of the note cannot be determined. It is reminiscent of some of the F^b notes that appear to be from later scholiasts.

Num 36:3

HT	(י)תָּלַתְּ
LXX	ὁ κληῖρος

⟨?⟩ ἡ μερίς

Wit 1: 130-321'

Notes: Three *s*-group manuscripts give the alternate reading ἡ μερίς for תָּלַתְּ, which is more generic than ὁ κληῖρος in NUM. This is almost identical to a note at 35:2 from the same three manuscripts (there they substitute μερίδων for תָּלַתְּ). As discussed there, all of the Three use μερίς, but not to render תָּלַתְּ. In addition, they all have more specific words for תָּלַתְּ. For example, all of the Three use κληρονομία for תָּלַתְּ (e.g., α' θ': Jer 10:16; σ' θ': Job 27:13b; θ': Ezek 35:15), and Aquila uses κληροδοσία for תָּלַתְּ (e.g., Deut 4:20). Thus, not enough evidence exists to assign this reading to any of the Three. Field classifies the note at 35:2 as from a scholiast, and this may be true here also.

CHAPTER 5

SUMMARY

This dissertation provides a critical edition of the hexaplaric fragments of Numbers 18-36 in accordance with the criteria set forth by the board of the Hexapla Project. What follows are some summary observations about the work. The first section provides comments and statistics on the number and nature of readings for the project. The second section contains points of difference with Wevers both in overall focus on the Hexapla and in specific areas where this project has highlighted materials the hexaplaric significance of which Wevers overlooked, mainly because of the different purposes of his work. The third section examines two *O*-group manuscripts which display interesting features.

Nature of the Readings

Numbers 19-36 contains over 900 readings that are hexaplaric or that have traditionally been associated with the Hexapla. This section will consider the Three, Origen and his relation to the Three, the Aristarchian signs, and other readings.

The Three

Numbers 19-36 contains over 400 attributions to α' , σ' , θ' , $\text{oi } \lambda'$, or $\text{oi } \gamma'$.¹ Of these, four are incorrect (two have unknown origins and two have been reassigned).² Among the approximately 130 unattributed readings, 74 have been assigned to one or

¹In some cases, Wevers has two or more attributions listed in his second apparatus that have been combined into one for this project because they have been deemed to belong to the same original reading. The following statistics treat these multiply-attributed readings as a single reading.

²In 21:12, an attribution to σ' and $\text{oi } \lambda'$ has been reassigned to σ' , and at 24:17, an attribution to σ' has been reassigned to θ' .

more of the Three. A total of 114 readings are shared by all of the Three – 102 readings from οἱ λ', 7 more from οἱ γ', and five that explicitly mention α', σ', and θ' together.³ Most of the οἱ λ' readings make sense for any of the Three, although some are more likely from one or two of the translators.

Aquila has 88 readings attributed to him and 6 more that have been assigned to him in this project.⁴ Aquila agrees with ο' attributions 10 times. As for the other two translators, apart from the readings common to all of the Three mentioned above, Aquila agrees with Symmachus alone 9 times, and with Theodotion alone 22 times. This means that Aquila stands alone 51 times. His translation technique is generally very quantitative. At times, he renders a word even when Greek usage would allow it to be ignored.⁵ In addition, Aquila tends to be consistent with his renderings even when context demands a different choice of word. For example, he uses ῥαβδος (“staff”) for מַטֵּה even when the context indicates that the alternate sense, typically rendered by φυλή (“tribe”) in the LXX of Numbers, is clearly intended.⁶

Symmachus has 93 readings attributed to him, of which one has been reassigned to Theodotion.⁷ In addition, 21 attributions have been assigned to him from among the previously unattributed readings or wrongly attributed readings. He agrees with ο' attributions 9 times. Among the Three, Symmachus agrees with Aquila alone 9 times and with Theodotion alone 16 times. Thus, he stands alone 83 times, a number far higher than either Aquila or Theodotion. This is an indication of Symmachus' relative

³The comparative totals for the Three include attributed readings, reassigned readings, and unattributed readings that have been assigned to the one or more of the Three.

⁴The level of confidence varies in assigning unattributed readings to particular authors or to the Three. The factors and assessments are discussed in the apparatus for each individual case.

⁵For example, in 23:19 where the Hebrew says literally, “God is not a man *and* he should lie,” NUM substitutes an infinitive, “God is not man *to lie*.” Aquila renders the second part literally: καὶ διαψεύσεται.

⁶See 1:20-21, 47, 2:5, 18:2, 36:8.

⁷See the {σ'} entry under 24:17.

independence from the other translators. In general, Symmachus' translation, although quite true to the original Hebrew, is less rigidly literal than either Aquila or Theodotion. For example, unlike the other two translators, Symmachus does not have a standard way of rendering Hebrew infinitive absolute with cognate finite verbs and he may leave the infinitive untranslated.⁸ Another example is Symmachus' use of the postpositive $\delta\acute{\epsilon}$ instead of the literal $\kappa\alpha\acute{\iota}$ for the Hebrew *waw*.⁹ Of the Three, Symmachus is arguably the most sensitive to the demands of the target language.

Theodotion has 69 attributed readings of which two are incorrect.¹⁰ In addition, 14 readings have been assigned to him from unattributed readings. His total of attributed readings, outside of the readings attributed to the Three, is less than for either of the other translators, which may be due to his general agreement with the LXX. This can be seen, for example, in his agreement with the *o'* attributions 21 times – more often than both Aquila and Symmachus combined. He agrees with Aquila alone 22 times and with Symmachus alone 16 times, and he stands alone 38 times. He appears to have had an impact on the LXX tradition, possibly through Origenic readings that follow Theodotion, but also independently.¹¹

The Origenic Readings

Origen and the Three. Numbers has a relatively large number of *o'* readings, which allows comparisons with the readings of the Three. The total of attributed *o'* readings is 118, of which 2 are incorrect.¹² Of the 116 correct attributions to *o'*, 47 agree with *oi* λ' , 2 agree with α' alone, 4 agree with σ' alone, and 8 agree with θ'

⁸A good example of this is 21:2 (see also 16:13).

⁹For example, see 1:19, 3:32, 22:23, 30:13, 16.

¹⁰See the { θ' } entries under 31:18 and 35:3.

¹¹For example, many Greek manuscripts match θ' and *o'* at 21:20 and 25:4, but at 36:12, θ' is different from *o'*, and the majority of manuscripts follow θ' .

¹²See the {*o'*} entries under 21:27, 22:9, and 33:23.

alone. In addition, σ' agrees with α' and θ' 8 times and with σ' and θ' 5 times. Thus, σ' agrees with α' a total of 10 times, with σ' 9 times, and with θ' 21 times. The Origenic readings agree with θ' more than with α' and σ' combined, confirming the similarity of Origen with Theodotion.

Origenic readings and the *s*-group. The vast majority of the σ' readings occur in the margins of the *s*-group manuscripts, and most of those readings occur in 344. In almost every case, the *s*-group text differs from the σ' reading, indicating an awareness by the *s*-group copyist that the Origenic tradition varied from the available *s*-group lemma.¹³ In most cases, the σ' reading is validated by the agreement of hexaplaric manuscripts.

The Aristarchian Signs

Numbers 19-36 has approximately 300 Aristarchian signs, including 145 asterisks, 146 obeli, 6 lemnisks ($\dot{\sim}$), and 6 lemnisk-like signs without the dots (\sim). The two main sources of Aristarchian signs are manuscript G from the *O*-group and the Syro-Hexapla. Infrequently, a few other manuscripts also have the signs.

Asterisks. There are 152 asterisks in Numbers 19-36, 8 of which are probably incorrect. In addition, some 50 or more other instances have been identified where the Hexapla may have originally had an asterisk which was later lost. The vast majority of asterisks are used to indicate where the Hebrew has text that is not rendered by the LXX and simply to add the exact (or close) equivalent in Greek. Occasionally, an asterisk is used for a more complicated textual operation, for example when one word or phrase is substituted for another.¹⁴

¹³For an exception, see 32:13.

¹⁴For example, see 28:13.

As noted above, the vast majority of asterisks are found in *O*-group manuscript G and in Syh. In many instances Syh misplaces its asterisks,¹⁵ as does G occasionally.¹⁶ In general, however, it is usually possible to reconstruct the original hexaplaric asterisk tradition using the Hebrew text and the LXX witnesses.

Obeli. The second half of Numbers has 143 obeli, 4 of which are incorrect.¹⁷ In addition, in 10 other instances the Hexapla possibly had obeli that later were lost. As mentioned above, Syh incorrectly places some asterisks, but it misplaces many more obeli.¹⁸ In Syh^L in particular, obeli are often found one word away from their proper locations, and in rare instances farther.¹⁹

Lemnicks. Chapters 19-36 contain 6 lemnicks, all of which are used to indicate the so-called ΠΙΠΙ readings.²⁰ This Greek spelling was used for the Tetragrammaton (יהוה), which apparently was read backwards as the capital Greek letters *pi iota pi iota*. All of the lemnicks are located in Syh^L.

Lemnisk-like signs. An apparent Aristarchian marking without an official name has the appearance of a lemnisk but without dots (~). In three places, these signs have a function similar to the obelus,²¹ while in three other places they appear to be spurious.

Other readings

¹⁵See 19:8, 20:5, 11, 26, 21:13, 22:19, 25, 23:6, 26:10, 32:37.

¹⁶See 25:12, 34:2.

¹⁷This does not count the few obelus signs that were incorrectly substituted for different signs.

¹⁸See, for example, 19:18, 21:8, 25:16.

¹⁹For example, at 20:12.

²⁰These are located at 20:16 (2x), 21:3, 21:7 (3x).

²¹At 21:5, 8, and 28:7.

The Samaritikon and τὸ σαμ’. The Hebrew text of the Samaritan Pentateuch of Numbers has a total of 15 insertions not found in HT, 13 that come from Deuteronomy and 2 from Numbers.²² These added text sections provide background or explanation for the narrative events in Numbers. Some manuscripts contain marginal notes with Greek translations of these Samaritan Pentateuch insertions, presumably from a Greek version of the Samaritan Pentateuch called the Samaritikon. In addition, Syh has Syriac translations of the Greek versions of all of these insertions. Whether these Greek readings appeared in the original Hexapla is an open question. They have been traditionally associated with the Hexapla, however, and so they are included in this project.

Another group of readings are attributed to τὸ σαμ’ – 4 of them appear in Numbers 1-18 and another 12 in Numbers 19-36. In addition, another 6 unattributed readings have been assigned to τὸ σαμ’ by this project. The relationship of some of these readings with the Samaritikon is unclear. For example, in 4:25, a τὸ σαμ’ note provides added details about the curtain of the tabernacle, but the text is not reflected in the Samaritan Pentateuch. In chapter 32, however, a set of τὸ σαμ’ readings corresponds exactly with Hebrew text in the Samaritan Pentateuch which is not in HT.²³ The final τὸ σαμ’ note in chapter 32 is in verse 33, and it reads: (“in the ones formerly spoken [i.e., the previous verses with τὸ σαμ’ readings] – not mentioned; but in the Samaritikon they are declared”). Thus, these τὸ σαμ’ notes are identified with the Samaritikon. Further work is needed on the nature and purpose of the τὸ σαμ’ readings.

τὸ ἔβρ’. A set of 5 readings attributed to τὸ ἔβρ’ is located in Numbers 22. Elsewhere, in Numbers 1-18, these attributions also have the alternate names ὁ ἔβρ’ or ἔβραϊστί, and among these earlier readings are two that are transliterations of Hebrew

²²For details on these insertions, see the discussion in Chapter 3 under 20:13.

²³They are located in 32:1, 2, 6, 25, and 31.

words. In chapter 22, three of the five τὸ ἐβρ' readings match οἱ λ' and render the Tetragrammaton more exactly with κύριος rather than θεοῦ in the LXX. The other two readings match α' and are transliterations. The transliterations could be a witness to Origen's second column, but the overall purpose of these readings is not clear.

ἄλλοι. In Numbers overall, a total of five attributions to ἄλλοι appear, three of which are in Numbers 19-36.²⁴ For every case in Numbers, these attributions could simply serve as alternate names for οἱ λ' (e.g., 26:51, and 27:21 where the ἄλλοι reading matches θ'). In one case, a second, explanatory note has been added, but this could be a later explanatory gloss added to the original ἄλλοι note.

Transpositions. Origen often corrected word order to match the Hebrew without using Aristarchian markings to note the changes. When these transpositions occur in isolation they are noted with “non tr” entries, of which 59 are covered in this hexaplaric apparatus. In some cases, transpositions can be part of wider Origenic modifications that are marked with asterisks or ο' attributions.

Names. Origen often changed the LXX spelling of proper names to conform more closely to the Hebrew, and as with transpositions, he usually did this without any Aristarchian notation. In the hexaplaric apparatus for Numbers 19-36 these entries usually appear under the heading ⟨ο'⟩ – that is, unattributed readings that are assigned to Origen. A high concentration of these ⟨ο'⟩ entries for names appears in chapter 33, which contains a list of the place names for the journeys of Israel.

Unattributed readings. As mentioned above, about 125 unattributed readings appears in Numbers 19-36, 74 of which have been assigned to one or more of the translators. The main criteria for assigning a reading are typical vocabulary and

²⁴The ἄλλοι readings are at 26:51, and 27:21 (2x).

translation technique. The approximately 50 readings that are not potentially from any of the Three, or from another attributed source such as the Samaritan Pentateuch, are listed in Chapter 4 with {?} entries. Many of these notes appear to be explanatory glosses. Manuscript F^b in particular contains some possibly hexaplaric readings, but it also has many other readings that appear to be later scholiasts' notes.

Value of a Critical Edition of the Hexapla

Although Wevers assembled a critical edition for Numbers almost thirty years ago, and he also compiled many helpful exegetical insights in a companion book, *Notes on the Greek Text of Numbers*, establishing a critical edition of the hexaplaric fragments of Numbers provides at least three additional benefits. First, this project focuses on the Hexapla, and only secondarily on the LXX. Second, the database of the Three will provide a valuable research tool. And third, the sources of many unattributed readings have been clarified.

Focus on the Hexapla. As valuable as the hexaplaric materials in Wevers' first and second apparatuses are, Wevers' focus was reconstructing the Old Greek. Thus, the hexaplaric sources are presented without comment and without an evaluation of their content and probable genuineness. One goal of the Hexapla Project is to evaluate individual readings by assessing their accuracy and provenance. The format of this critical edition of the hexaplaric fragments of Number 19-36 lends itself to the kinds of data gathering and comparisons needed to make these kinds of evaluations.

Database of the Three. The existing works on readings of the Three are useful, but they are well short of complete. Hatch and Redpath, in particular, lists examples of readings of the Three but does not list the Hebrew lemmas to which the readings refer. This is particularly vexing when dealing with poetic literature where many synonyms occur, and where one cannot determine with certainty what Hebrew

word an author was translating. The works of Reider on Aquila, Salvesen on Symmachus in the Pentateuch, and Busto-Saiz on Symmachus in the Psalms are valuable, but limited in their scope. In addition, some of the older reference works are out-of-date and even incorrect in places with regards to attributions to the Three. The task of evaluating the validity of attributed readings and assigning authors for unattributed readings will be greatly aided by a comprehensive database of the Three. As the database grows it will facilitate the task of evaluating existing attributions in an iterative process, and it will allow the sources of previously unclassified readings to be determined more accurately.

New attributions. This critical edition of the hexaplaric materials for Number 19-36 has proposed approximately 75 attributions from previously unattributed materials. Some of these attributions have a higher confidence level than others. But in any case, as the Hexapla Project proceeds, these new attributions will contribute to the overall study not only of the Hexapla but of the LXX and the Hebrew OT text as well. In addition, they will help to provide further insight into Judaism during the first three centuries A.D.

Character of *O*-group Witnesses

Due to the nature of Origen's activity, one often sees the *o'* text more closely approximate the Hebrew text than NUM, for example with asterisks and obeli. Origen also regularly modifies word order and the spelling of names to conform to HT without noting these changes with Aristarchian signs. In most of these cases, Origen's work is reflected in the main Origenic group of manuscripts (the *O*-group), with manuscripts G-58-376-426. Two *O*-group manuscripts, however, show regular differences with the rest of the *O*-group. The first is manuscript 58 which often agrees with NUM against the rest of the *O*-group (and HT). Conversely, manuscript 426 sometimes conforms more closely to HT than the rest of the *O*-group.

Of all the *O*-group manuscripts, 58 diverges from the united witness of the other three more often than any of the others. For example, in many instances where the rest of the *O*-group witnesses to an *o'* text asterisk, 58 matches NUM and does not have the added text. Wevers notes that manuscript 58 omits materials under the obelus more than any other manuscript. Together with its tendency to omit asterisked materials, Wevers wonders if perhaps the copyist omitted material under hexaplaric signs without distinguishing asterisks and obeli.²⁵ As another example, in 50 cases where NUM orders words differently than HT and the *o'* text modifies the order to match the Hebrew (“non tr” entries in the apparatus), manuscript 58 diverges from the *O*-group (and HT) and agrees with NUM 33 times.

Unlike 58, manuscript 426 sometimes diverges from the rest of the *O*-group towards the Hebrew rather than away from it. In a significant number of instances, 426 is the only witness (or at least the only hexaplaric witness) that corresponds quantitatively to the Hebrew. Since one would hardly suppose that later scribes knew Hebrew or had access to a Hebrew text, what could be the mechanism for this agreement between 426 and HT? One possibility, suggested by Wevers, is that a later scribe had access to one or more of the Three.²⁶ But another plausible explanation is that 426 represents an older and more reliable witness to the *o'* text.

The degree of independence of 426 can be classified four ways. First, 426 is sometimes the only witness to a particular HT reading. For example, in Numbers 21:11, HT reads בְּעַיִי הָעֵבְרִים. NUM translates this *ἐν Ἀχελγαὶ ἐκ τοῦ πέραν*. The rendering *Ἀχελγαί* is not easy to explain, since later, in 33:44, NUM renders עַיִי in the same name as *Γαί*. Here, manuscript 426 alone reads *Ἀιή*, which is the closest approximation to HT of all the witnesses. The instances where 426 matches HT alone

²⁵John W. Wevers, *Text History of the Greek Numbers*, Philologisch-historische Klasse Dritte Folge, Nr. 125 (Göttingen: Vandenhoeck and Ruprecht, 1982), 65.

²⁶Wevers, *Text History of the Greek Numbers*, 61.

among all witnesses are: 21:11, 22:13, 26:17[21] (2x), 26:26[17], 26:44[40], 26:46[42] (2x), 26:47[43], 26:54, 26:57, 32:3, and 33:38. Because manuscript G has a large lacuna through most of Numbers 8-11 and 20-29, in some of these cases G may also be a witness along with 426 (this is discussed further below). But the number of instances where 426 appears alone is still significant.

A second degree of independence is demonstrated where 426 and Syh together witness to an alignment with HT apart from all other witnesses. One example is at 28:13, where HT has עֲלֶיךָ which is not matched by NUM, and Origen adds εἰς ὀλοκαύτωμα under the asterisk. Although this is an apt contextual rendering, the preposition εἰς does not match HT quantitatively. 426 and Syh alone omit εἰς and thus align more closely to the Hebrew. The cases where 426 and Syh agree alone with HT occur at 23:27, 26:44[40], 41[37], 60, 61, 28:13, 28:22, and 31:37.

A third classification of independence, related to the second, can be seen where 426 agrees with HT along with other non-Greek translations (possibly including Syh), but is still independent of all other Greek witnesses. This occurs at 19:1, 20:12, 22:31, 26:42[38] (2x), 27:17, and 32:36.

A fourth and final degree of independence is shown where 426 agrees and some Greek witnesses agree with HT, but the rest of the *O*-group does not. An example is 30:15 where HT reads אֶסְרִיךָ but NUM has no equivalent for the suffix. The rest of the *O*-group agrees with NUM, but 426 along with a number of other Greek witnesses outside of the *O*-group add the equivalent αὐτῆς. This type of situation occurs at 21:1, 3, 22:17, 32, 26:18[22], 26[17], 57 (2x), 59 (2x), 27:22, 28:6, 29:22, 30:15,17, 32:3, 35, 33:3, 6, 7, 14, 15 (2x), 16, 24 (2x), 25, 27, 28, 34:4 and 22.

What is the source of this Hebrew influence on manuscript 426? One explanation, mentioned above, is that a copyist had access to one or more of the Three and made corrections based on their translations. But three examples suggest that 426 at

times represents an o' text that conforms to HT more closely than the Three, thus eliminating copying from the Three as a factor. The first example is in 22:13, where 426 follows *oi λ'* in using κύριος for יהוה instead of ὁ θεός (426 alone of the *O*-group follows the Three regularly in this practice in chapters 22-24). HT has the phrase מֵאֵן לְהֵלֵךְ יְהוָה לְתַתִּי לְהֵלֵךְ (“the Lord has refused to allow me to go”). NUM translates adequately as οὐκ ἀφίησίν με ὁ θεὸς πορεύεσθαι — it simplifies by rendering the three Hebrew verbs with two (“he has not *permitted* me to go”). In addition, it transposes the first person suffix to before ὁ θεός. A few other Greek manuscripts change ὁ θεός to κύριος, but 426 alone also transposes με to after κύριος to conform more closely to the Hebrew word order — not even the Three have this transposition. Origen frequently transposed words in the o' text to correspond to the Hebrew word order, and thus 426 could be representing a better reading of the o' text here.

The second and third examples are found in 26:20, and in both 426 possibly reflects an o' text closer to HT than the Three. In 26:20, the family name שְׁמֶרָן and the related gentilic הַשְׁמֶרָנִי appear. For the family name plus preposition (לְשְׁמֶרָן) NUM, along with attributed readings for o', α', and θ' have τῷ Σαμράμ while an σ' attribution has τοῦ Σεμρώμ. Here, 426 alone reads Σαμράν which is closer to the Hebrew and could represent Origen's original correction of the name. Similarly, later in the verse the gentilic הַשְׁמֶרָנִי appears. NUM renders this ὁ Σαμραμί; attributed readings for o', α', and θ' have ὁ Σαμραμί and an σ' reading has ὁ Σεμρωνίτης. Again, 426 alone matches the Hebrew with ὁ Σαμρανεί, and this could represent the original o' text. In these two cases, assuming the attributions to the Three are accurate, Origen may have introduced the more correct form of the name through his own knowledge of Hebrew.

Another way that 426 could show the influence of the Three is indirectly, through the o' text, where Origen himself copied from one of the revisors. An example is 33:40, where HT uses the *wayyiqtol* expression וַיִּשְׁמַע הַכְּנַעֲנִי. NUM translates this as

καὶ ἀκούσας ὁ Χανανίς, using a participle, which leaves an awkward dangling participial phrase, and rendering the gentilic as a proper name. Aquila and Theodotion have the alternate rendering καὶ ἤκουσεν ὁ Χαναναῖος. They thus make two changes to conform more closely to the Hebrew: first they render the *wayyiqtol* as a finite verb, and second, they use the gentilic. For the first change, 426 alone among the *O*-group agrees with α' and θ' by having a finite verb. Rather than reflecting the direct influence of one of the Three on 426, this reading may represent the original *o'* text, and if it does, Origen may have copied the reading of Aquila or Theodotion.

In a number of cases, 426 and G are the sole witnesses to the *o'* text and HT. G is an old and reliable witness, but as mentioned above, G has some lacunae in Numbers (7:85-11:18, 20:22-25:2, and 26:3-29:12). Where G contains the text of Numbers, G and 426 together witness to the *o'* text apart from any other Greek witnesses 14 times, and additionally they witness together apart from any other members of the *O*-group 18 times. Thus, 426 aligns with G regularly in representing the *o'* text. In the sections where G is missing text, 426 agrees with the *o'* text alone among all Greek witnesses 18 times, and additionally it agrees with the *o'* text alone among the *O*-group 13 times. Thus, it seems likely that in some of these instances, G also would agree with 426. This, however, does not undermine the reliability of 426. First, that it agrees with an old and reliable witness further substantiates the accuracy of 426. Second, even in places where G has text, 426 regularly agrees with HT independent of G and the rest of the *O*-group.²⁷ Thus, it is reasonable to suggest that its degree of quantitative correspondence with HT indicates that at many points, 426 represents a very early copy of the fifth column. In some cases for the other *O*-group manuscripts, and particularly for 58, the original *o'* text readings were corrupted and increasingly conformed to NUM.

²⁷For example, at 32:3, 32:35, 33:3, 33:6, 33:7, 33:14, 33:15 (2x), 33:16, 33:24, 33:25, 33:27, 33:28, 34:4, 34:22.

As a point of caution, one cannot make sweeping generalizations about 426 readings in Numbers. An issue is that in Number 19-36, examples occur where 426 diverges from the Hebrew as compared with the rest of the *O*-group. For example, in 22:19, *O*-group manuscripts 58 and 376 witness to an asterisk in the *o'* text while 426 is missing the added text. Examples of divergence from HT occur in 21:20, 26, 22:9, 19, 24:22, 29:8, 13, 31:27, and 34:22. Thus, 426 also reflects the kinds of negative and corrupting influences that affect all manuscript traditions.

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ABSTRACT

A CRITICAL EDITION OF THE HEXAPLARIC FRAGMENTS OF NUMBERS 19-36

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This dissertation provides a critical edition of the hexaplaric fragments of Number 19-36, including (1) Aristarchan signs, (2) attributions to Aquila (α'), Symmachus (σ'), and Theodotion (θ'), and (3) other materials traditionally included among hexaplaric materials. The project includes all witnesses, references, and citations in Greek manuscripts and in such works as the Syro-Hexapla, Latin and other non-Greek sources, and patristic references. The work updates the work of Frederick Field in *Origenis Hexaplorum quae supersunt sive veterum interpretum graecorum in totum Vetus Testamentum fragmenta* from 1875. It also updates the hexaplaric apparatus of the Göttingen edition, *Numeri*, edited by John W. Wevers.

Chapter 1 provides a history of the hexapla and hexaplaric research. The chapter also provides methodological details and an introduction to interpreting the apparatus.

Chapter 2 gives an introduction to the most important hexaplaric sources used for the project. These include the Origenic group which adheres closely to the fifth column of Origen's Hexapla, the *s*-group which contains many hexaplaric notes, and the Syro-Hexapla manuscripts.

Chapter 3 is the main body of the critical edition. It provides the relevant texts from the Hebrew and the Greek Septuagint as well as the hexaplaric materials with comments following.

Chapter 4 contains those readings that do not appear to be hexaplaric, but which are found in sources that contain other valid hexaplaric materials. Many of these are included in Wevers' second apparatus.

Chapter 5 provides a summary of the results of the project. Details include aggregate number of types of readings, a comparison with Wevers' edition, and some remarks on significant Origenic manuscripts.

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