

but all the Lucianic manuscripts I have named above consistently employ the appropriate form of the Græcized ^{Ἰησῴης} throughout our passage (with one exception--cf. note on v.11 below.) In this practice they stand practically alone, an interesting fact, in view of the New Testament usage.

also so in Josephus!

v.4. The reading $\kappa\alpha\tau\grave{\alpha}$ πεντήκοντα in B, A, and two cursives, $\alpha\nu\alpha$ π. in N and the remaining cursives, including the Lucianic, quinquagenos et quinquagenos in the Vulgate, $\mu\epsilon\delta\upsilon$ $\mu\epsilon\delta\upsilon$ in Peshitto, and $\aleph\aleph\aleph$ $\zeta\psi\psi\pi$ $\zeta\psi\psi\pi$ in the Targum seem to presuppose the distributive $\sigma\prime\psi\psi\pi$ $\sigma\prime\psi\psi\pi$ though it may be that the Hebrew with its "fifty in (perhaps better in Eng. "to") the cave" is expressing the same idea in a different way. It is interesting that the singular $\sigma\pi\eta\lambda\alpha\acute{\iota}\omega$ is found only in BAV $\textcircled{A}\textcircled{P}\textcircled{S}$: N and practically all the remaining cursives read $\delta\upsilon\sigma\sigma\pi\eta\lambda\alpha\acute{\iota}\omega\iota\varsigma$.

$\sigma\pi\eta\lambda\alpha\acute{\iota}\omega$ is collective!
feminine

v.5. Heb. "all the fountains of water and unto all the brooks". All the Greek mss. omit the first "all". The other "all" is included in all the Greek mss. except B (followed by the Ethiopic) and three of the Lucianic mss. (82, 93, 127), which is adduced with other similar instances by Rahlfs to show the superiority of the group 82, 93 to the group 19, 108.

many Greek MSS. in B!

At the end of the verse B is $\sigma\omega\lambda\iota\varsigma$ in rendering Heb. $\pi\eta\grave{\rho}\eta\grave{\iota}\grave{\iota}\grave{\iota}$ $\pi\eta\grave{\iota}\grave{\iota}$ by $\textcircled{A}\textcircled{P}\textcircled{S}$ $\kappa\tau\eta\nu\omega\nu$. instead of $\kappa\tau\eta\nu\omega\nu$. The four Lucianic Mss. depart from all the other Greek witnesses, changing the construction around, to read $\kappa\alpha\acute{\iota}$ $\omicron\upsilon\kappa$ $\xi\sigma\lambda\omicron\theta\rho\epsilon\upsilon\theta\eta\sigma\epsilon\tau\alpha\iota$ $\alpha\phi\prime$ $\eta\mu\omega\nu$ $\kappa\tau\eta\nu\eta$, a very good conjecture, but certainly not the original from which our present Hebrew has been derived.

v.6. All the Greek mss. render $\gamma\gamma\kappa$ by $\delta\delta\acute{\omicron}\nu$. It is probably a corruption from the latter part of the verse. The Hebrew makes better sense.

Some of the Greek translators seem to have thought it unseemly