

τετροπωμενους Joshua 11 6.

MAX L. MARGOLIS

DROPSIE COLLEGE.

THE word covers the Hebrew מָלַךְ ("slain" EV., מָלַךְ Targum) and the Greek means "put to flight, routed". Query: Are we dealing with a free rendering or is the Greek faulty?

By the side of the reading *τετροπωμενους* which is found in E,¹ S-gr and in the majority of witnesses belonging to P there occurs the variant *τετρωμενους* in the Old Latin (*vulneratos*) and in the P members: F with its congener f, e, t, m, and, according to Holmes-Parsons, 16*. It is likewise found in a whence Masius took it over.² Grabe prints it, relegating the other reading to the margin which latter Drusius pronounced to be an error, the correction of a sciolist. In this verdict I acquiesced in a former publication.

¹ E = Egyptian, S = Syrian (S-gr = the Greek constituents of the recension, i. e. minus f), P = Palestinian recension, O = Origen. BFG need no explanation. a = Holmes-Parsons 15. 64, a₁ = 18, a₂ = 128, α = Aldina, b = cod. Mus. Brit. Curzon 66, c = c (= 108), ε (= Complutensian) and c (= Lagarde who used in addition codex 19), d = 58, g = 121, h = 55, m = 82, n = Athous γ. 113, f = cod. Meteoron in Thessaly; β¹ = Bohairic ed. Lagarde; ς = Coptic; Ϸ = Ethiopic; ℓ = Latin; S = Syrohexaplaria.

² Lagarde's Syriac has: ܡܡ ܩܥܘܒܝܢ . Masius tacitly identified it with *τετρωμενους*, but in all probability *τετροπωμενους* was the underlying Greek. ܩܥܘܒܝܢ usually renders *πεπτωκως*, and *τετροπωμενους* would have been ܩܥܘܒܝܢ . Nevertheless the assumption will stand that the translator read *τετροπωμενους* rather than *τετρωμενους*. The margin of Lagarde's Syriac has: ܡܡ ܩܥܘܒܝܢ . The signature σ (= σ') is apparently missing; according to Masius, Symmachus' rendering was *occisos*.

Schleusner, I find now, hits upon another emendation. "Quidni τετροπωμενους?" (Schl. means: τετροπημενους.) τροπης, recorded by Nobil. for τροπης III Kingd. 22 35 (in a doublet, Hebrew הַפָּח — פלגה in the first of the duplicate version) but not verified (see Field), led the way. It is certainly a plausible emendation there. Whatever τροπη may mean, it does not signify "a wound". τροπη might be used to render הַפָּח in the sense of *clades*, but in הַפָּח הַיָּם הַיָּבֵשׁ = και εξεπορευετο το αιμα της τροπης, הַפָּח can only mean "wound". τροπαν — פָּנֵה — *per-tundere* (Deut. Job) — נָקַב Job. 40 21 (26) Hag 1 6 and Symm. Job 40 19 (24), רָצַע Exod. 21 6 (hence with some freedom in the parallel passage Deut 15 17 where Hebrew (אֶת־הַפְּרִיעַ sc.) וְנִתְּתָהּ לְבָאֲזָנוֹ וּבְהֵלֶת). One may τροπαν a slave's ear, or a fish's lip or nose, or one may have a δεσμος τετροπημενος, a purse with a hole in it; or, if we go to Homer, one may τροπαν ship-timber with the borer (τροπανον, *terebra*); but no example is available for τετροπημενος in the sense of "wounded". From *terebra* comes the verb *terebrare* "bore, bore through, perforate"; it is used Job 16 7 (6) for τιτρωσκει, just as *compungere* covers the same Greek verb Job 36 25. But elsewhere τιτρωσκει is *vulnerare* (hence the identification in § above) and *vulneratus* can hardly be in ordinary Greek prose τετροπημενος.

If τετροπημενους is unlikely and τετρομενους too facile, let us try our hand once more at τετροπωμενους. τροπον or (the middle) τροπουσθαι is a stronger τροπειν (τροπεσθαι). In addition to the one example from Dion. Halic. cited by Liddell-Scott, Herwerden has two from the papyri. In the Bible, the verb is a good equivalent for נָגַף (passive נִגְפָה); it is also used for הִכָּה and even for הִכָּיָה (just as τροπεσθαι passive is נִכְנַע). τροπεσθαι (middle) renders הִכָּה (Num. 14 45, where, by the way, N reads ετροπωσαντο) and הִכָּה (Exod. 17 13). The last example explains τροπη = הִכָּה (Exod. 32 18; Ε ΕΥΘΟΤΗ as Joshua 11 6, see above; §¹ ΝΤΕ ΟΥΒΩΤΣ = pugnae). In Jerem. 30 10 (49 32) where τροπη = ΑΨ "calamity" § has misread the Greek: ΩΩΩ = εντροπην comp. e. g. Ps. 34 (35) 26. A similar misreading is found Sir. 45 23: εν εντροπη cod. 155 (hence *reuerentia* §) for εν τροπη. The translator is here rather free: και στησαι αυτον εν τροπη λαου for ועמד בפרץ עמו. Here by the

way \mathcal{C} misread τροπή as ὄργη ($\Theta\omega\mu\tau$), comp. ὄργη S^1 for ῥοπή Sir. 1 21 (ὄργη suits the context here, see Smend). This brings us to Joshua 13 22. The Hebrew verse reads **וְאֵת בְּלָעַם בֶּן בְּעוֹר הַקּוֹסֵם הָרְנוּ בְּנֵי יִשְׂרָאֵל בְּחֵרֵב אֶל הַלְלִיהֶם** is rendered in S *εν τη προνομη (in praedam)*. The reading is found also $h^* n$ (= 16, 52, 57, 77, 131, 236, 237, Cat-Nic; 85^{ms}; comp. also *εν τη παρεμβολη* 30) and a_1 . Barring the marginal reading *εν τοις τραυματιαις αυτων*³ in d , all the other witnesses are divided between *εν τη ῥοπη* (Bh^2 \mathcal{C} in E , Gb and the majority of the witnesses in P ; in g the reading is that of the first hand) and *εν τη τροπη* (\mathcal{C} in E , c , S and g^c , aa_2 , a , 209 in P). S clearly stands aside, com. *υιον* for *τον του* of EP . Ω apparently followed an Egyptian text, merely adding sub asterisco *οι υιοι ιηλ εν ρομφαια*. The variation *ροπη / τροπη* meets us in both groups, E and P , the Origenic texts themselves being divided. $\text{ΠΟΛΕΜΟΣ } \mathcal{C}$, $\text{כָּרַב } S$ ("in bello. Nam sic capienda est vox τροπη apud LXX", Masius) point to *τροπη*, just as *me'r* \mathcal{C} goes back to *ροπη*. The variation is clearly scribal: comp. in profane literature "*τροπην* f. l. pro *ροπην* Plut. Aem. P. 33 extr.", Herwerden, 1482. *ροπη*, from *ρεπω* "incline", means inclination downwards, esp. the fall of the scale; metaph. the turn of the scale, the critical moment; also that which causes inclination downwards, downward momentum, metaph. influence. According to Hesychius (apud Schleusner *s. v.*) *ροπη* is *κλισις* (so Suidas), *νευμα*, *ραβδος*, *δυναμις*, *βοηθεια*. In the New Testament we find the phrase *εν ῥοπη οφθαλμου* I Cor. 15 52 as a variant below the text in von Soden's edition for the textual *εν ριπη οφθαλμου*, "in the twinkling of an eye" || *εν ατομω* "in a moment"; the Peshitta writes **אִי אֵי אֵי אֵי**, comp. **כְּרִיף עֵץ** Bera-kot 2b. Comp. also Aristeae Epistula, ed. Wendland, § 90: *ροπη (ριπη L²) και νευματι* "momento temporis et ad nutum". In the Greek Old Testament we meet with *ροπη ζυγου* Prov. 16 11: **(לִלְמַד וְלִשְׂמֹרֶת) = פֶּלֶם וּמֵאֲזוּנֵי / פֶּלֶם וּמֵאֲזוּנֵי**, Isai 40 15 **(לִלְמַד וְלִשְׂמֹרֶת) = שִׁחַק מֵאֲזוּנֵי**, comp. σ' Isai 40 12 *εν ῥοπη* = **נִפְלֵם** and θ' Ps. 61 (62) 10 *ως ῥοπη ζυγου* for **לְעֹלֹת בְּמֵאֲזוּנֵי**; Job

³ Comp. Num. 31 s *εν τοις τραυματιαις αυτων*, an addition which, obelized in G , is omitted in dkx || **אֵי אֵי אֵי אֵי** = *εν τη ῥοπη* in the first half of the verse.

20 5 ε' *προς ροπην* עדי רגע. *a'* uses the plural, *ροπαι* (ϱοϱαι, once ϱοϱ), as an equivalent of the Hebrew שחקים Job 37 18, 20 38 37 Ps. 35 (36) 6 Prov. 8 28 (Job 37 18 read *ροπας* Field in Auctario from cod. 252 against *τροπας* Field in textu). Comp. also Wisd 11, 22 *ως ροπη εκ πλαστιγγων* مقله مقله (with marginal note مقله مقله) and 18 12 *προς μαν ροπην* حسب حبل; also III Mac. 5 48 *υστατην βιου ροπην*. None of these connotations would fit the passage in Joshua, and Frankel's (Vorstudien, 187) guess that we have here an allusion to the haggadic legend according to which Balaam had lifted himself up by his mantic art into the heights and was thence hurled down by Phinehas⁴ will have to be dismissed as irrelevant. "Non vana itaque est suspicio, vel legendam esse *εν τροπη*" — his other guess is not worth mentioning —, Schleusner.

Hence the correct reading is *εν τη τροπη* "in the rout". The phrase covers אל חלליהם. The translator neglected to render בתרב. *απεκτειναν* = הרגו בתרב. "In the rout" is a bit free for "among the rest of their slain" R.V., but a "rout" implies a number of "slain" persons. Hence in 11 6 "routed" is just as free but just as correct for "slain". *εν τη τροπη* 13, 22 = אל חלליהם and *τετροπωμενους* = חללים support each other admirably. In the former passage B is corrupt, but on the other hand B has the correct reading in the latter place.

⁴ Comp. Ps.-Jonathan Num. 31 8: ופרח בתרוי ואחריה . . . ופרח באויר שמא . . . וספריה מלכי מדין בכשפים והוא עצמו מורה עמהם: and Rashi on v. 6: הרמה להם את הציץ . . . והם נופלים לכך נאמר על חלליהם במלכי מדין שנופלים על הציץ . . . והחללים מן האויר וכן בבלעם כתוב על חלליהם במי יהושע אל for which against Rashi we have in Joshua 11 6; comp. Pal. Sanhedrin 29 a, 11 f.: ד'א על חלליהם שהיה צף כנגד כל חלליהם והיה סינחס מראה לו את הציץ . . . והוא שוקע יורד.