THE word covers the Hebrew לְשָׁנִים ("slain" EV., לִשְׁנֵים 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 τετροπομενος which is found in E, S-gr and in the majority of witnesses belonging to P there occurs the variant τετρομενος in the Old Latin (vulnertos) 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. 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 €), P = Palestinian recension, O = Origen. BFG need no explanation. a = Holmes-Parsons 15, 64, a1 = 18, a2 = 128, a = Aldina, b = cod. Mus. Brit. Curzon 66, c = c (= 108), c (= 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; 61 = Bohairic ed. Lagarde; € = Coptic; € = Ethiopic; £ = Latin; $ = Syrohexapla.

2 Lagarde’s Syriac has: م. Masius tacitly identified it with τετρομενος, but in all probability τετροπομενος was the underlying Greek. מ. מ. מ. usually renders πεποτως, and τετροπομενος would have been מ. מ. Nevertheless the assumption will stand that the translator read τετροπομενος rather than τετρομενος. The margin of Lagarde’s Syriac has: מ. מ. The signature א (€) is apparently missing; according to Masius, Symmachus’ rendering was occisos.
Schleusner, I find now, hits upon another emendation. "Quidni tetrapovmenos?" (Schl. means: tetrapovmenos.) τρυπη, recorded by Nobil. for τροπη III Kingd. 22 35 (in a doublet, Hebrew נָּפַּת — ναφη 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 נָּפַּת in the sense of clades, but in נָּפַּת צָּלָּמָה — καὶ εξετορεντο το αίμα της τροπης, נָּפַּת can only mean "wound". τρυπη — ἁμα — pertainere (Deut. Job) — βπι Job. 40 21 (26) Hag 1 6 and Symm. Job 40 19 (24), ἐπι Exod. 21 6 (hence with some freedom in the parallel passage Deut 15 17 where Hebrew (ןָּפַּת תִּלֵּנַת יָּמֶה) נָּפַּת can only mean "wound". One may τρυπην a slave's ear, or a fish's lip or nose, or one may have a δεσμος tetrapovmenos, a purse with a hole in it; or, if we go to Homer, one may τρυπην ship-timber with the borer (τρυπηνον, terebra); but no example is available for tetrapovmenos in the sense of "wounded". From terebra comes the verb terebrare "bore, bore through, perforate"; it is used Job 16 7 (6) for τυτρωσκευ, just as compungere covers the same Greek verb Job 36 25. But elsewhere τυτρωσκευ is vulnerare (hence the identification in f above) and vulneratus can hardly be in ordinary Greek prose tetrapovmenos.

If tetrapovmenos is unlikely and tetrapovmenos too facile, let us try our hand once more at tetrapovmenos. τροπων or (the middle) τροπωνοται is a stronger τρεπεν (τρεπεσθαι). 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 נָּפַּת (passive נָּפַּת); it is also used for ישנָה and even for יָּבֵנָה (just as τρεσθαι passive is יָּבֵנָה). τρεπεσθαι (middle) renders נָּפַּת (Num. 14 45, where, by the way, N reads etropouanto) and אֶפֶּל (Exod. 17 13). The last example explains τροπη — נָּפַּת (Exod. 32 18; ἐγυδωπι as Joshua 11 6, see above; 51 ΝΤΠ ΟΥΒΟΤC — pugnae). In Jerem. 30 10 (49 32) where τροπη — נָּת "calamity" Θ has misread the Greek: γού — ετροπην comp. e.g. Ps. 34 (35) 26. A similar misreading is found Sir. 45 23: ἐν ετροπη cod. 155 (hence rev.ventia Θ) for ἐν τροπη. The translator is here rather free: καὶ στησαν αυτουν εν τροπη λαον for ὁ ου τηρει βλέπων. Here by the
way C misread τροπή as ὀργή (ὀργήν), comp. ὀργὴ S¹ for ὀργή Sir. 1 21 (ὦργη suits the context here, see Smend). This brings us to Joshua 13 22. The Hebrew verse reads נִשְׁמָת בְּבֵית הַשֵּׁם; the reading is rendered in S ev τὴν τροπον (in praedam). The reading is found also b¹n (— 16, 52, 57, 77, 131, 236, 237, Cat-Nic; 85⁸ψ; comp. also ev τὴν παρεμβολήν 30) and α. Barring the marginal reading εν τοὶ τραυματίας αὐτῶν³ in δ, all the other witnesses are divided between εν τῇ ροπῇ (Bh² C in E, Gb and the majority of the witnesses in P; in g, the reading is that of the first hand) and εν τῇ τροπῇ (C in E, c, Σ and α, a, 209 in P). S clearly stands aside, comp. νοοῦ for τον του of EP. Ω apparently followed an Egyptian text, merely adding sub asterisco οι νοοὶ γιὰ εν ροπήπα. The variation ροπῆ / τροπῆ meets us in both groups, E and P, the Origenic texts themselves being divided. ΠΟΛΕΜΟΣ E, Ἰούλιον F (“in bello. Nam sic capienda est vox τροπῆ απὸ τὸν LXX”, Masius) point to τροπῆ, just as μεν Ἐ ὡς goes back to ροπῆ. The variation is clearly scribal: comp. in profane literature “τροπὴν f. l. pro ροπῆν Plut. Aem. P. 33 extr.”, Herwerden, 1482. ροπῆ, from ρεπτω “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.) ροπῆ is εἰλικρίνη (so Suidas), νευμα, ραβδὸς, δύναμις, βοηθεία. In the New Testament we find the phrase εν ροπῇ ὀφθαλμοῦ I Cor. 15 52 as a variant below the text in von Soden’s edition for the textual εν ροπή ὀφθαλμοῦ, “in the twinkling of an eye” || εν στόµω “in a moment”; the Peshitta writes בָּרָאְר, comp. בַּרְאֵר HAL. מַעֵר, Jer. Jer. 25 11. In the Greek Old Testament we meet with ροπῆς (ροπῆς L²) καὶ νευματί “momento temporis et ad nutum”. Bera- kot 2b. Comp. also Aristeas Epistula, ed. Wendland, § 90: ροπῆ (ροπῆς L²) καὶ νευματί “momento temporis et ad nutum”. and Θ’ Ps. 61 (62) 10 ως ροπῆς ἡγοῦν for ἐν ροπῆς ἡγοῦν ᾿αβρααμίους ἐπὶ Ἕλληνας; Job
205 ε' προσ ῥοπήν ἠ„ν ἦς Ἵλι... α' uses the plural, ῥοπαί (ἦν, once ἦν), as an equivalent of the Hebrew נוֹחַק Job 37:18, 20 38:37 Ps. 35 (36) 8 Prov. 8:28 (Job 37:18 read ῥοπαί Field in Auctario from cod. 252 against τροπας Field in textu). Comp. also Wisd. 11, 22 ὡς ῥοπή εἰς πλαστιγγην (with marginal note ἠ„ν ἦς Ἵλι) and 18:12 προς μιαν ῥοπήν ἄνθρωπος; also III Mac. 5:48 ἐνταται βουν ῥοπην. 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 Phinehas will have to be dismissed as irrelevant. "Non vana itaque est suspicio, vel legendam esse ev τροπη" — his other guess is not worth mentioning —, Schleusner.

Hence the correct reading is ev τη τροπη "in the rout". The phrase covers ἀλλ' ἄλλην ἡλιθιον. The translator neglected to render ἀπεκτειναν — ἠρπν χτυρβ. "In the rout" is a bit free for "among the rest of their slain" RV., but a "rout" implies a number of "slain" persons. Hence in 11:6 "routed" is just as free but just as correct for "slain". ev τη τροπη 13, 22 = ἀλλ' ἄλλην ἡλιθιον and τετροπωμενος = ἀλλιθιον 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: THROUGH the rest of their slain and Rashi on v. 5: THROUGH the rest of their slain. Here we have a number of slain persons, hence pressing the word ἄλλην for which against Rashi we have in Joshua ἀλλ' ἄλλην; comp. Pal. Sanhedrin 29a, 11f.: ἀλλ' ἄλλην ἄλλην for which against Rashi we have in Joshua ἀλλ' ἄλλην.