

with plants, the forms *barsâ'u* and *ramsâ'u*. Arab. *âbšara*, to adorn, corresponds to our *to deck*, and the primary connotation of *âbšara*, to conceive (*âbšarati 'n-nâqatu*) is *to be covered* (cf. German *Deckhengst*). See my paper, *Was David an Argyan?* in *The Open Court*, vol. 33, p. 87.

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THE ALDINA AS A SOURCE OF THE SIXTINA

It is not known to me at the present writing whether the view advanced in the heading to this brief Note has been given utterance to by any Septuagint student. What I mean, of course, is that the editors of the Sixtina may have placed before the typesetters as 'copy' the Aldina into which they had entered the variants from the Vaticanus. In this way only, it seems to me, is it to be accounted for that an error of the Aldina in Joshua 22:25 was carried into the Sixtina: *και απαλλοτριωσουσιν οι υιοι υμων τους υιους ημων*. From the Sixtina (I have before me the Paris edition 1628) the error was carried into the editions based on the Sixtina (Bos, Walton, Holmes-Parsons; these I have on hand). Holmes-Parsons notes in the apparatus that 16, 18, 55, 75, 106, 131, 134, 144, 209, Alex. Cat. Nic. have *τους υιους ημων* and 30 *των υιων ημων*. How careless this note is may immediately be recognized from the fact that the Compl. is not added as a witness for the correct reading. But as a matter of fact the wrong reading is found in none of the Greek manuscripts collated by the editors of the larger Cambridge Septuagint nor in some 17 additional codices of which I possess photographs. In other words, the Aldine reading stands for the present as a singular reading which may have been copied from some Greek manuscript, but most likely in a misprint. Mill prints the correct reading and puts the wrong reading in the Apparatus; and so does Breitingcr. Walton conversely puts the correct reading at the bottom, and in the sixth volume records as witnesses for it O (i. e. cod. Oxoniensis, 75 Holmes-Parson, g Brooke-McLean) and C (Complutensis). It remains to be added that Masius (*Additamenta in Critici Sacri*, Amsterdam 1698) remarks: In Græcis codicibus per

librarium errorem hic male scribitur *τους υιον* pro *τους υιους*. His *Græci codices* are the Aldina and (inferentially) its derivatives which served as a basis for his Greek retroversion of his Syriac; for beyond the Complutensian and the Vaticanus, the latter of which he casually looked into and just as often misrepresents, he had no other Greek texts before him.

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