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SEMITIC CONNEXIONS (REAL, POSSIBLE, ALLEDGED) OF THE SLAVONIC PENTATEUCH IN THE EAST SLAVIC RECENSION

WARNING

1. **This is a raw material which is not intended to be published in this form. I would like to invite all the interested people to use and to correct it in their own studies.**
2. **The glosses and/or variant readings considered below are only those which are so far not studied textologically. Thus, I omit here the seven glosses/variant readings related to the *nomina sacra*, which are studied textologically by Boris Uspensky (2012-2014).**
3. **My list below is based mainly on Gorsky 1860, with several additions from Alekseev 1999.**
4. **Gorsky's list of peculiarities of the East Slavic recension was not exhaustive but simply contained about 150 features considered by him as interesting from, at least, one of several viewpoints, mostly in relation to an edition based on Jewish (rabbinic, as he thought) sources.**
5. **I omit, from Gorsky's list, the features that must or, at least, could be explained without recourse to any Semitic source, that is, within the limits of the Slavonic and Greek traditions (a part of them has been noticed by Gorsky himself). In some cases, my choice is subjective and could be wrong; however, such errors would not affect the statistics.**

Sigla H/S implies that, at least, one rabbinic Aramaic targum has the same reading as Peshiṭta; the Syriac reading having no parallels in rabbinic Aramaic targums at all are always discussed separately.

H ultimate — the reading is peculiar to MT but not necessarily reached the Slavonic recension without any intermediary in another language.

H direct — transliteration of Hebrew word(s) in Slavonic letters.

S — the reading of Syriac Peshiṭta when different from MT and LXX but, possibly, in agreement with rabbinic targums in Aramaic.

Aramaic — reading of, at least, some of rabbinic Aramaic targums.

> (e.g., H>S) — the Slavonic reading is, in some respect, closer to H than to S (etc.).

For the glosses in Arabic, s. footnote 5.

Table 1.

Nr	Place	Peculiar reading (m) = marginal (c) = corrected	Slavonic rendering of LXX	LXX	Hebrew Bible	Peshiṭta	Explainability *via* H(ebrew)/ S(yriac)/ G(reek)
1	Gen 5:21	*Ханохъ [ms Хановыхъ]	Енохъ	Ενωχ	חֲנוֹךְ	ܚܢܘܟ	H/S
2	*Ibid.*	(m) Матушалахъ	Маθусаила	Μαθουσαλα	מְתוּשֶׁלַח	ܡܬܘܫܠܚ	H/S
3	Gen	сынове судны	сынове	οἱ υἱοὶ [var	בְנֵי־הָאֱלֹהִים	ܒܢ̈ܝ ܐܠܗܝܡ/	S[1]

[1] With בְנֵי רַבְרְבַיָא "sons of chiefs" in the Babylonian Tg Onqelos and the Palestinian Tg Ps.-Jonathan. The variant of Tg Neofiti "sons of judges" represents an early Palestinian exegetic tradition (pre-Christian, according to its co-discoverer and editor A. Díez Macho, or 4th-century AD, according to M. McNamara); another variant of Tg Neofiti ("angels of God") coincides with a variant of LXX. Gorsky (Горскій, О славянскомъ…, 141) quotes Rashi (1040–1105) who interprets the Hebrew phrase as "sons of chiefs and judges". Thus, the peculiar reading in Slavonic represents an archaic Jewish exegesis, which was preserved among the variant readings of Peshiṭta and going against the mainstream of the mediaeval Jewish exegesis, even though not completely forgotten by the latter.

	6:2		божіи	αγγελοι = *var* TgNeofiti] τοῦ θεοῦ		ܗܢܘܢ [= *var* TgNeofiti]	Aramaic
4	Gen 21:14	въ поурршева (поуршева)	у кладезя ротнаго	κατὰ τὸ φρέαρ τοῦ ὅρκου	בְּאֵר שָׁבַע	ܒܐܪܫܒܥ	H/S
5	Gen 26:34	(m) Бастма	Сему	Βασεμμαθ / Μασεμμαθ	בָּשְׂמַת	ܒܣܡܬ	H/S
6	Gen 26:35	(m) досажающи	рѣвнующи	ἐρίζουσαι	מֹרַת רוּחַ	ܡܪܬ ܠܪܘܚܗܘܢ	H/S
7	Gen 32:31	(m) пѣніемь [to be restored as *п(ѣ)ніель]	Образъ божій	Εἶδος θεοῦ	פְּנִיאֵל	ܦܢܘܐܠ	H/S
8	*Ibid.*	(m) ангела	бога	θεόν	אֱלֹהִים	ܐܠܗܐ	S[2] > Aramaic
9	Gen 33:12	скоро[3]	попрость	ἐπ᾽ εὐθεῖαν	לְנֶגְדֶּךָ	ܠܩܘܒܠܟ	Unknown source
10	Gen 41:45	Цафънатъпанея	Псоньфомь-ѳанихъ	Ψονθομφανηχ	צָפְנַת פַּעְנֵחַ	ܝ ܦܘܛܦܢܚ	H/S
11	*Ibid.*	Потиферову	Петерьфіину	Πετεφρη	פּוֹטִי פֶרַע	ܦܘܛܝܦܪܥ	H/S
12, 13	*Ibid.*; 41:50. Cf. Ex 2:16	владыкы	жерьца	ἱερέως	כֹּהֵן priest / chieftain	ܟܘܡܪܐ pagan priest	H ultimate
14	*Ibid.*	(m) [to Цафънатъпанея] тайныхъ явитель, мегалле разин the revealer of the secrets, מגלה רזין	—	—	—	[*after* ܝ ܦܘܛܦܢܚ *in the running text*] ܓܠܝ ܟܣܝܬܐ that is, revelation of the concealed[4]	
15, 16, 17	*Ibid.*; 41:50; 46:20	(m) Скандрыя	града солнечнаго	Ἡλίου πόλεως	אוֹן	ܐܘܢ	سكاندريا Alexandria[5]
18	Gen	чти моя	ядра моя	τὰ ἥπατά	כְּבֵדִי	ܟܒܕܝ,	H/S

#	Ref.			Greek	Hebrew	Syriac	Source
	49:6			μου	= כָּבֵד liver	my honour / glory	my honour / magesty
19	Ibid.	сокрушили городъ	прерѣзаста жилы воловы	ἐνευροκόπησαν ταῦρον	עִקְּרוּ־שׁוֹר	ܚܡܪܐ ܟܘܬ	S/Aramaic/Lat.[6] שׁוֹר vocalised as שׁוּר
20	Gen 49:9	отъ полону	отъ расли	ἀπὸ βλαστοῦ	מִטֶּרֶף from pray	ܡܢ ܩܛܠܐ from killing	H/S
21	Gen 49:10	намененый ему *appointed to him*	намѣненіе ему	τὰ ἀποκείμενα αὐτῷ	שִׁילֹה /שִׁילוֹ Shiloh	ܡܢ ܕܕܝܠܗ ܗܘ <add	Unknown source[7]
22	Gen 49:21	яко еленъ пущенъ	вѣя израсла	στέλεχος ἀνειμένον	אַיָלָה שְׁלֻחָה	ܐܝܙܓܕܐ ܩܠܝܠܐ quick messenger[8]	H ultimate
23	Ibid.	слова доброту	жита доброту	ἐν τῷ γενήματι κάλλος	אִמְרֵי־שָׁפֶר	ܐܡܪܐ ܫܦܝܪܐ	H/S
24	Ex 1:11	(m) пиѳомъ	пиѳо	Πιθωμ / Πειθω	פִּתֹם	ܦܝܬܘܡ	H/S/G
25	Ex 1:15	(m) Шивра	Семфора	Σεπφωρα	שִׁפְרָה	ܫܦܪܐ	H/S
26	Ibid.	(m) Поя	Фоя	Φουα	פּוּעָה	ܦܥܐ	H/S
27	Ex 1:19	(*added after* жены еврѣяныня) мудры есть вельми	—	—	כִּי־חָיוֹת Because (they are) lively (vigorous) ones	ܡܛܠ ܕܚܝܬܐ ܐܢܝܢ Because they (themselves) are midwives[9]	Only targumic parallels[10]
26	Ex 2:16; cf. Gen 41:45	(m) воеводѣ	священнику	ἱερεῖ	לְכֹהֵן	ܠܟܘܡܪܐ	H ultimate
29	Ex 2:21	(m) Циппору	Сепьфору	Σεπφωραν	צִפֹּרָה	ܨܦܘܪܐ	H/S
30, 31, 32	Ex 3:1; 4:18 ; 18:1	Етеръ	Ефоръ etc.	Ιοθορ	יִתְרוֹ / יֶתֶר	ܝܬܪܘܢ	H (but not MT) ultimate
33	Ex 3:2	(m) и неоубываетъ	и не сьгараше	οὐ κατεκαίετο	אֵינֶנּוּ אֻכָּל not consumed	ܠܐ ܝܩܕ	H ultimate
34	Ex 3:6	(m) закрыл	отврати	ἀπέστρεψε	וַיַּסְתֵּר	ܟܣܝ	H/S
35	Ex 3:8	(m) широку	многу	πολλήν	רְחָבָה	ܘܪܘܝܚܬܐ	H/S

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[6] That is, not "ox" but "wall (of city)". Gorsky (Горскій, О славянскомъ…, 143) noticed the same vocalisation as implied in Aquila, Symmachus, and Vulgate. One can add to this list the whole rabbinic targumic tradition: Onqelos, Ps.-Jonathan, and Neofiti use the word "wall" explicitly, whereas the two fragmentary targums imply the same understanding of the Hebrew text (only the Samaritan targum follows MT). Neither of these sources with exception of Vulgate is attested to as available in the Slavic world.

[7] The peculiar Slavonic reading does not correspond exactly to the messianic title Shiloh ("The Sent One") and seems to be derived from the earlier reading which corresponds to LXX.

[8] The same reading in Tgg Ps.-Jonathan, Neofiti, and the two fragmentary ones, that is, in the whole Palestinian targumic tradition.

[9] The word ܚܝܬܐ (meaning both "midwives" and "women in labour") is an almost exact homograph of the Hebrew word חָיוֹת.

[10] As it was first noticed by Gorsky who quoted (in Latin tr.) Onqelos: אֲרֵי חַכִּימָן אִינִין "because they are wise" (Горскій, О славянскомъ…, 146). There is a parallel also in Ps.-Jonathan: ארום זריזן וחכימן בדעתיהן הינין "because they are strong and wise in knowledge". Neither of these two targums, however, provides the exact parallel to the Slavonic reading.

#	Ex						
36	Ex 3:17	из земля from the earth	(m) из тяжести	ἐκ τῆς κακώσεως	מֵעֳנִי from humiliation/ affliction	ܡܢ ܫܘܥܒܕܐ from humiliation / slavery	Slavonic? Cf. "earth" later in the same verse.
37, 38	Ex 4:16; 7:1	(m) ангелъ angel	яко богъ / бога (applied to Moses)	τὰ πρὸς τὸν θεόν / θεόν	לֵאלֹהִים אֱלֹהִים /	ܠܐܠܗ / ܐܠܗ	Direct source unknown.[11]
39	Ex 4:25	разумъ	бритву	ψῆφον	צֹר knife; flint	ܛܪܢܐ knife; flint Aram.: ט[י]נרא	Samaritan tg : נאר light; metaph. wisdom
40	Ex 4:26	и исцѣлися Моисей and Moses became healed	и отиде от него (sc., the angel from Moses)	καὶ ἀπῆλθεν ἀπ᾿ αὐτοῦ	וַיִּרֶף מִמֶּנּוּ and he left him alone	ܘܐܪܦܝ ܡܢܗ and he left him alone	H ultimate רפה pro[12] רפא
41	Ibid.	женихова кровь обрезание breadegroom's blood circumcision	кровь обрезнаия сына моего	τὸ αἷμα τῆς περιτομῆς τοῦ παιδίου μου	חֲתַן דָּמִים לַמּוּלֹת bloody ["blood" in pl.] bridegroom by circumcision	ܚܬܢܐ ܕܕܡܐ ܠܓܙܘܪܬܐ bridegroom of blood [sg.] by circumcision	S > H
42	Ex 8:12 (16)	мышица mouses	(m) вошь lices	σκνῖφες	לְכִנָּם	ܩܠܡܐ	Unknown source
43	Ex 8:15 (19)	(m) воля will	персть (pro персть) (of God)	δάκτυλος	אֶצְבַּע	ܨܒܥܗ his finger / ܨܒܝܢ finger	S ܨܒܝܢ pro ܨܒܥܗ his will / ܨܒܥ will
44	Ex 10:15	(m) почернело	истлѣ	ἐφθάρη	וַתֶּחְשַׁךְ	ܘܚܫܟܬ	H/S
45	Ex 8:21 (17)	(m) аровъ	песья мухи	κυνόμυιαν	הֶעָרֹב	ܥܪܘܒܐ	H/S
46	Ex 9:26	Гошинъ	Гесемли	Γεσεμ	גֹּשֶׁן	ܓܫܢ	H/S
47	Ex 10:13	(m) востокъ (m) кадимъ	вѣтръ югъ	ὁ ἄνεμος ὁ νότος	רוּחַ הַקָּדִים	ܪܘܚܐ ܕܡܕܢܚܐ	H direct
48, 49, 50	Ex 12:27; 12:43; Num 9:5	пѣсахъ	пасха	πασχα	פֶּסַח	ܦܨܚܐ / ܦܨܚܐ	H/S
51	Ex 13:4	(add.) въ мѣсяць жить новыхъ in the month of new grains	въ мѣсяць новыхъ	ἐν μηνὶ τῶν νέων	בְּחֹדֶשׁ הָאָבִיב in the month of new barley ears (Abib)	ܒܝܪܚܐ ܕܗܒܒܐ in the month of flowers (Abib)	H ultimate
52	Ex 13:18	въ оружіи	пятое же племя	πέμπτη δὲ γενεὰ	וַחֲמֻשִׁים lit. and by	ܘܡܙܝܢܝܢ and armed	H/S

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[11] It was in the vein of the Second Temple Jewish mystical tradition about the "angelomorphic Moses". Such explicit wording (Moses = angel) is, however, rare. The only example provided by Crispin Fletcher-Louis is *Testament of Moses* 11:17: Moses is called "magus nuntius" ("Great Messenger/Angel"), where the underlying Greek and/or Hebrew terms would have been ἄγγελος /מלאך; C. Fletcher-Louis, 4Q374: A Discourse on the Sinai Tradition: the Deification of Moses and Early Christology, *Dead Sea Discoveries* 3 (1996) 236-252 (246); cf. *idem*, *Luke—Acts: Angels, Christology, and Soteriology*, WUNT 2/94; Tübingen: Mohr Siebeck, 1997, 173-184; *idem*, *All the Glory of Adam. Liturgical Anthropology in the Dead Sea Scrolls*, Studies on the Texts of the Desert of Judah, 42; Leiden: Brill, 2002, 31-32, 136-149.

[12] As explained by Gorsky: Горскій, О славянскомъ…, 147. We do not know, however, the language where this error appeared first. It is not necessarily Slavonic.

							fives = arrayed for battle by fives / armed		
53	Ex 14:2	хивротъ	прямо придворію	ἀπέναντι τῆς ἐπαύλεως	פִּי הַחִירֹת	ܦܘܡܐ ܕܚܐܪܬܐ	H direct
54	Ex 16:31	имя его недѣля. манна же бѣаше… *his name* week. But the manna was…	имя тому *манна*. бѣаше…	τὸ ὄνομα αὐτοῦ μαν ἦν δὲ …	אֶת־שְׁמוֹ מָן וְהוּא…	ܫܡܗ ܡܢܢ ܘܗܘ…	S *pro* ܡܢܢ [13] ܡܢܘ
55	*Ibid.*	(m) сѣмя гадово	яко мука like flour	ὡς σπέρμα κορίου	כְּזֶרַע גַּד	ܐܝܟ ܙܪܥܐ ܕܟܘܙܒܪܬܐ	H direct
56	Ex 16:36	ефа	трей мѣрь	τῶν τριῶν μέτρων	אֵיפָה	ܣܐܬܐ	H direct
57, 58	Ex 17:10; 24:14	Хуръ	Оръ	Ωρ	חוּר	ܚܘܪ	H/S
59	Ex 19:11	(m) слава господня	господь	κύριος	יְהוָה YHWH	ܡܪܝܐ Lord	Syriac exegesis[14] and Tg Neofiti[15] איקר שכינתא דייי the great shekhina of the Lord
60	Ex 19:18	схоженія дѣля славы божія	схоженія дѣля божія	διὰ τὸ καταβεβηκέναι ἐπ' αὐτὸ τὸν θεὸν	אֲשֶׁר יָרַד עָלָיו יְהוָה	ܡܛܠ ܕܢܚܬ ܥܠܘܗܝ, ܡܪܝܐ/ ܐܠܗܐ	Syriac exegesis and Targums[16] בגלל דאתגליית עלוי איקר שכינת' דייי because of revealing on it of the great shekhina of the Lord
61	Ex 20:20	слава божія	богъ	ὁ θεὸς	הָאֱלֹהִים	ܐܠܗܐ	Syriac exegesis and Targums[17] (א)יקר שכינתיה דייי
62	Ex 21:6	(m) до евеля until the jubilee	въ вѣкы	εἰς τὸν αἰῶνα	לְעֹלָם	ܠܥܠܡ	Targums[18] עד יובלא
63,	Ex	v.22: не умеръ	v.22:	v.22: μὴ	v.22: וְלֹא יִהְיֶה	ܘܠܐ ܢܗܘܐ	Targums[19]

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[13] In Serto Syriac script where ܡܢܢ is similar to ܡܢܘ.

[14] Ex 19:11, 18; 20:20 deal with the divine presence on Mt Sinai. Aphrahat calls it *shekhina* (ܫܟܝܢܬܐ) in *Demonstrationes* 4:7 ("For his [Moses'] prayer delivered him from the hands of Pharaoh, and it showed him the Shekhinah of his God..."), 18:4 ("Trembling seized him [Moses] because he had seen the Shekhinah of the Most High, which rests on the mountain, the great power of the throne of God"); tr. by Adam Lehto, *The Demonstrations of Aphrahat, the Persian Sage*, Georgias Eastern Christian Studies, 27; Piscataway, NJ: Gorgias Press, 2010, 133, 401.

[15] Onqelos, Ps.-Jonathan, and Samaritan targum follow MT, the other four rabbinic targums have here "word of the Lord" (מימרא דייי with spelling variants).

[16] Tg Neofiti (repeated in margins) with three fragmentary targums against Onqelos, Ps.-Jonathan and Samaritan which follow MT.

[17] Tg Neofiti with two fragmentary targums against Onqelos and Ps.-Jonathan (having here *magnalia Dei*) and Samaritan (having a quite different text).

[18] Ps.-Jonathan and Neofiti (in marginalia only) against Onqelos and Samaritan following MT (and one fragmentary targum that does not contain the relevant part of the verse).

64	21:22-23	not dead v.23: смертенъ dead	необличенъ v.23: обличенъ	ἐξεικονισμέν ον v.23: ἐξεικονισμέν ον	ܐܣܘܢ and there will be no mischief וְאִם־אָסוֹן v.23:יִהְיֶה and if there will be a mischief	ܐܘܣܢܐ and there will be no misfortune ܘܐܢ ܐܘܣܢܐ ܗܘ and if there will be a misfortune	וְלָא יְהֵי מוֹתָא and there will be no death וְאִם מוֹתָא יְהֵי and if there will be the death
65	Ex 21:36	(m) не стрежетъ его	не убиетъ его	μὴ ἀφανίσῃ αὐτόν	וְלֹא יִשְׁמְרֶנּוּ	ܘܠܐ ܢܛܪܗ	H/S
66	Ex 22:8	предъ судіи	предъ богомъ	ἐνώπιον τοῦ θεοῦ	עַד הָאֱלֹהִים	ܩܕܡ ܕܝܢܐ	H/S
67	Ex 22:8 (9)	предъ судіи	предъ богомъ	τοῦ θεοῦ	הָאֱלֹהִים	ܕܝܢܐ	H/S
68	Ex 22:19	(m) болваномъ	богомъ	θεοῖς	לָאֱלֹהִים	ܠܦܬܟܪܐ	H/S
69	Ibid.	(m) богу	господину	κυρίῳ	לַיהוָה	ܠܡܪܝܐ	Targums[20] ܝܝܝ
70	Ex 22:28 (27)	царю да не глаголеши зла, ни судьи thou shalt not say bad to the king, nor to the judge	богу да не глаголеши зла thou shalt not say bad to God	θεοὺς οὐ κακο-λογήσεις thou shalt not revile the god(s)	אֱלֹהִים לֹא תְקַלֵּל thou shalt not revile the god(s)	ܠܕܝܢܐ ܠܐ ܬܨܚܐ thou shalt not revile the judge	Targums[21]/S Reading царю has an unknown source.
71	Ex 23:31	Суфьскаго	Чермнаго	ἐρυθρᾶς	סוּף	ܕܣܘܦ	S>H
72	Ex 24:14	(m) ждите	помолчите	ἡσυχάζετε	שְׁבוּ tarry ye	ܩܘܘ tarry ye	H/S
73	Lev 2:12	даръ верхній upper gift	(m) начатокъ firstfruit	δῶρον ἀπαρχῆς	קָרְבַּן רֵאשִׁית	ܩܘܪܒܢܐ ܕܪܫܝܬܐ	S mistranslation possible in Syriac but not in Hebrew and Aramaic[22]
74, 75	Lev 3:9; 7:3	(m) хвостъ tail	чресла	τὴν ὀσφὺν	הָאַלְיָה	ܐܠܝܬܗ	H/S
76	Lev 4:3	старѣйшина жрецъ the eldest/presiding priest/sacrificer	(m) помазаныи anointed	ὁ ἀρχιερεὺς ὁ κεχρισμένος	הַכֹּהֵן הַמָּשִׁיחַ	ܟܗܢܐ ܕܡܫܝܚ	Tg Onqelos[23] כָּהֲנָא רַבָּא
77	Lev 5:15	шакалимъ	сиклей	σίκλων	שְׁקָלִים	ܬܩܠܝܢ	H direct
78,	Lev	попелъ,	приносъ	τὴν	אֶת־הַדֶּשֶׁן	ܩܛܡܐ	H/S

[19] Onqelos and Ps.-Jonathan (with an almost the same wording; quoted in the table is Onqelos) against Neofiti, one fragmentary targum, and the Samaritan targum (which have סקול "disaster" = Sam. אסקל).

[20] Tg Neofiti (quoted), Onqelos, Ps.-Jonathan, and one fragmentary targum (with a slightly different wording) against the Samaritan one (where the relevant part of the verse is omitted). The wording of Onqelos coincides with that of Peshiṭta: דַיָּנָא לָא תַקִיל.

[21] All the four rabbinic targums available for this verse—Onqelos, Ps.-Jonathan, Neofiti, and the fragmentary one—agree with Peshiṭta; all of them have here the reading "judge(s)".

[22] The word ܪܫܝܬܐ "beginning / firstfruits" has only in Syriac (not in Aramaic) the additional meaning "highest part".

[23] Ps.-Jonathan has a close reading: כהנא רבא דמתרבי "the eldest priest anointed"; Tgg Neofiti and Samaritan follow MT.

79	6:10(3), 11(4)	(m) попелъ ash(es)		κατακάρπωσιν			
80	Lev 7:2	(m) окропятъ they will sprinkle	пролiютъ	προσχεεῖ	יִזְרֹק	ܢܙܘܩ	H/S
81, 82	Lev 7:35 (twice)	Достояше (*in the meaning of* part belonging to...)	(m) помазанiе anointing	ἡ χρῖσις	מִשְׁחַת *here in the meaning* "consecrated portion" *and not* "anointing"	ܡܫܚܘܬܐ	Source unknown
83	*Lev 8:8	(m) уримъ тумимъ	проповѣдданiи истину	τὴν δήλωσιν καὶ τὴν ἀλήθειαν	אֶת־הָאוּרִים וְאֶת־הַתֻּמִּים	ܢܗܘܪܐ ܘܫܘܡܠܝܐ	H direct
84	Lev 8:9	(m) коруну	дъску	τὸ πέταλον	נֵזֶר	ܟܠܝܠܐ	H/S
85	Lev 18:21	(m) болванникомъ	князю	ἄρχοντι	לַמֹּלֶךְ	ܠܡܒܛܢܘ ܢܘܟܪܝܬܐ to make pregnant foreign (woman) / prostitute	Some Jewish tradition attested to in Vulgate: *idolo Moloch*
86	Num 1:5	Елицуръ	Илисуръ	Ελισουρ	אֱלִיצוּר	ܪܝܕܐܠܐ	H>S? ц
87	Num 1:6	Шелумiель	Саламиль	Σαλαμιηλ	שְׁלֻמִיאֵל	ܫܠܘܡܐܝܠ	H>S
88	Num 1:7	Наахсонъ	Наассонъ	Ναασσων	נַחְשׁוֹן	ܢܚܫܘܢ	H/S
89	Num 1:8	Натаньель	Нафанаилъ	Ναθαναηλ	נְתַנְאֵל	ܢܬܢܐܝܠ	S>H?
90, 91, 92, 93, 94, 95	Num 4:3, 23, 30, 35, 43, 47	отъ 30 лѣтъ	отъ 25 лѣтъ	ἀπὸ εἴκοσι καὶ πέντε ἐτῶν	מִבֶּן שְׁלֹשִׁים שָׁנָה	ܡܢ ܒܪ ܬܠܬܝܢ ܫܢܝܢ	H/S[24]
96	Num 4:6	кожею тагашевою	кожею синею	δέρμα ὑακίνθινον	עוֹר תַּחַשׁ	ܕܡܫܟܐ ܕܣܣܓܘܢܐ	H direct
97	Num 5:17	воду святу	воду чисту живу	ὕδωρ καθαρὸν ζῶν	מַיִם קְדֹשִׁים	ܡܝܐ ܩܕܝܫܐ	H/S
98	Num 5:22	амень, амень	буди, буди	γένοιτο γένοιτο	אָמֵן אָמֵן	ܐܡܝܢ ܐܡܝܢ	H/S
99	Num 5:26[25]	да съжжетъ	да възметъ (възнесетъ)	ἀνοίσει	וְהִקְטִיר	ܢܣܩ	H ultimate
100	Num 6:7	вѣнецъ	мольба	εὐχὴ	נֵזֶר	ܟܠܝܠܐ	H/S
101	Num 7:5	*add* не на всякъ годъ	отъ нихъ възми	*No addition*	*No addition*	*No addition*	Unknown source[26]

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[24] In Num 4:24 MT and all these versions have "from 25 years" (some mss of Peshiṭta have "20").

[25] For this verse, Gorsky quotes two difficult places (Горскій, О славянскомъ…, 156). One of them is not put into the table because, despite Gorsky, it could be explained via Greek: И да възметъ жрець *горстiю*… "And let the priest take *with the hand...*" (the last word Gorsky considered as an addition from Hebrew, where קָמַץ means "to grasp *with the hand*"). However, LXX has here δράξεται, and the verb δράσσομαι means exactly "to grasp *with the hand*".

[26] Gorsky considers it to be an addition of the translator (Горскій, О славянскомъ…, 157). It is not very likely, however, judging from the rest of the text of the Pentateuch. I would prefer another hypothesis, namely, that this is an ancient addition pointing out the yearly repetition of the rite described [bringing of the gifts by the twelve chieftains during the ceremony of the dedication of the Tabernacle; cf. J. Milgrom, The Chieftains' Gifts: Numbers, Chapter 7, *Hebrew Annual Review* 9 (1985) 221-225], because the biblical pattern of this rite becomes important for

		отъ нихъ възми Take from them *not at every year*	Take from them				
102	Num 10:5	*add* да трубите въ знаменіе рострубы розные yet ye blow an alarm *with different ways of blowing* (?)	да трубите въ знаменіе let ye blow an alarm	*No addition*	*No addition*	*No addition*	Unknown source[27]
103	Num 11:28	измолода	избранныи ему	ὁ ἐκελεκτὸς	מִבְּחֻרָיו	ܡܢ ܓܠܠܘܬܗ	H/S
104	Num 12:1 twice	красная beautiful	муриня Ethiopian	αἰθιοπίσσης	כֻּשִׁית	ܟܘܫܝܬܐ	Onqelos: שַׁפִּירְתָא "beautiful" Samaritan: כשירתה "skilled; most excellent, worthy"[28]
105	Num 12:16	Хасирота	Асирофы	Ασηρωθ	חֲצֵרוֹת	ܚܨܪܘܬ	S>H? ц
106	*Ibid.*	Пораны	Фары	Φαραν	פָּארָן	ܦܐܪܢ	H/S
107	Num 13:4	Шахуа [*sic*! instead of *Шамуа]	Саламіиль	Σαλαμιηλ	שַׁמּוּעַ	ܫܡܘܥ	H/S
108	Num 13:5	Шафатъ	Сафатъ	Σαφατ	שָׁפָט	ܫܦܛ	H/S
109	Num 13:8	Гошея	Асисъ	Αυση	הוֹשֵׁעַ	ܗܘܫܥ	H/S
110	Num 13:21	Цина	Сина	Σιν	צִן	ܨܝܢ	H/S
111	*Ibid.*	Рохова	Оровa	Ρααβ / Ροωβ	רְחֹב	ܪܚܘܒ	H/S
112	*Ibid.*	Хомата	Емафъ	Εφααθ / Αιμαθ	חֲמָת	ܚܡܬ	H/S
113, 114	Num 13:24 (23), 25 (24)	рѣки, рѣка	дебрь	φάραγγος, φάραγξ	נַחַל stream, wadi	ܢܚܠܐ stream, wadi	H/S
115	Num 13:24 (23)	на жердь по два по два	на напоровахъ [= *Greek in transliteration*]	ἐπ' ἀναφορεῦσι	בַּמּוֹט בִּשְׁנָיִם	ܒܩܘܦܬܐ ܒܬܪܝܢ	H/S
116	Num 20:27	и пошли всѣ три	и възведе й and he made	καὶ ἀνεβίβασεν	וַיַּעֲלוּ and they	ܘܐܣܩ and they	Unknown source

the various real and imaginary rituals of the Second Temple Period (cf., e.g., *3 Baruch*, chs. 11-13, where the New Oil festival and Yom Kippur are joined together with the consecration of the heavenly Tabernacle, and the righteous bring their gifts to the altar). Thus, I suppose that the "not" in the Slavonic addition is added erroneously.

[27] Gorsky does not comment on the possible origin of this variant reading. My translation of the added words is highly conjectural.

[28] Other targums (Ps.-Jonathan, Neofiti, and two fragmentary ones) have כושיתה "Ethiopian" (with insignificant spelling variants). One can suppose a transformation of this word in the way שַׁפִּירְתָא > כשירתה > כושיתה. The Samaritan witness is important for localisation of the tradition attested to in Onqelos not in Babylonia but in Palestine.

		and all the three went	him ascend	αὐτὸν		ascended	ascended
117	Num 21:3; cf. Deut 20:17	и опустоши and he made void	и нарече and he banned	καὶ ἀνεθεμάτισεν	וַיַּחֲרֵם and they destroyed completely / banned	ܘܐܘܚܪܒ and they laid waste	H/S
118	*Ibid.*	пустошь void *place*	нареченіе ban	ἀνάθεμα	חָרְמָה devastation / ban	ܚܪܡܐ ban	H>S?[29]
119	Num 23:3	и пошол въ горы	иде же прямо имъ	καὶ ἐπορεύθη εὐθεῖαν	וַיֵּלֶךְ שֶׁפִי and he went to a smooth/bar height/place	ܘܐܙܠ ܦܫܝܛܐ and he went in a plain/bar *way*	H>S?[30]
120	Num 23:9	въоплъчаются they set up camp	вселяется he dwells	κατοικήσει	יִשְׁכֹּן he shall dwell	ܢܫܪܐ ihabited, dwelled / set up camp	S[31]
121	Num 23:10	послѣдокъ мои	племя мое	τὸ σπέρμα μου	אַחֲרִיתִי my end / posterity	ܐܘܚܪܝ my end / posterity	H/S
122	Num 24:22	И аще будеть (1) <u>погубленіе</u> (2) <u>Каиново</u>, (3) <u>въ Асуріи</u> пленять тя.	И аще будеть Веору куща лѣкованія[32], Асуріи плѣнять я.	καὶ ἐὰν γένηται τῷ Βεωρ νεοσσιὰ πανουργίας ἀσσύριοί σε αἰχμαλωτεύσουσιν	כִּי אִם־יִהְיֶה לְבָעֵר קָיִן עַד־מָה אַשּׁוּר תִּשְׁבֶּךָּ: And shall be consumed/burned the Kenite/Cain until Asshur shall carry thee away captive.	ܐܢ ܢܗܘܐ ܠܡܒܥܪ ܩܝܢ. ܥܕܡܐ ܠܐܬܘܪ ܢܫܒܝܟ. And shall be gleaned / devastated[33] Cain until Asshur shall carry thee away captive.	(1) H/S (2) H/S (3) S[34]
123	Num 24:24	исавовичь *belonging to Esau*	кытеискъ	κιτιαίων	כִּתִּים	ܟܬܝܐ	Unknown source H/S?[35]
124	Num	(c) Дуфка	Рафакѣ	Ραφακα	דָפְקָה	ܪܦܩܐ	H direct

[29] In Syriac, ܚܪܡܐ normally means "ban (anathema)" or "sacred object", sometime, "rejected *thing*", but, in this verse, an occasional translation influenced by the neighbouring ܐܘܚܪܒ is plausible.

[30] In Syriac, the adjective is used whose meaning is very close to εὐθεῖαν but the root is the same as in the Hebrew word that it renders.

[31] The meaning of the Syriac verb encompasses the meanings of both Hebrew verbs יִשְׁכֹּן and יַחֲנוּ.

[32] An evident error: πανηγυρίας *pro* πανουργίας.

[33] The Syriac retains the root of the corresponding Hebrew word (understood by LXX as a proper name Βεωρ) and, therefore, use this verb whose main meaning is "gleaning" (of a vineyard etc.), but it has as well the meaning "de *spoliatione* et *devastatione*": s. TS, col. 566, *s.v.* ܒܥܪܐ.

[34] The reading въ Асуріи ("in Assyria") instead of Асуріи ("Assyrians") is a mistranslation from Syriac: the composite preposition ܠܐܬܘܪ is understood as two different prepositions, ܐܬܘܪ and -ܠ, where the meaning of the first one is the same, whereas the second one would have the meaning "in the direction of / to". There is no similar construction in the Aramaic targums.

[35] Gorsky (Горскій, О славянскомъ…, 162-163) has already pointed out, although without providing references, that Esau here means the Romans, as well as the ethnonym Kettim that it replaces (equation of the biblical Kettim with the Romans became standard for the Second Temple Judaism; cf. a relatively recent discussion of the available viewpoints and source data by Shani L. Berrin, *The Pesher Nahum Scroll from Qumran. An Exegetical Study of 4Q169*, STDJ, 53; Leiden: Brill, 2004, 101-104). Onqelos translates "Romans", other rabbinic targums (Ps.-Jonathan, Neofiti, and the two fragmentary ones) and Vulgate have here "Italy". The same tradition equating Esau with Rome was in full bloom in the early Syriac Christianity; cf. R. Murray, *Symbols of Church and Kingdom. A Study in Early Syriac Tradition.* Revised ed., London—New York: T&T Clark Int., 2006, 44, 58-59, 99, 241-242 (quoting Aphrahat). However, the original reading responsible for appearance of Esau in the Slavonic version remains unknown. Cf. the gloss to Num 20:14 (к царю едему "to the king of Edom"): римскому ("of Rome") (Алексеев, *Текстология…*, 184).

	33:12						
125	Deut 2:7	*add at the end of the verse* ни о чемъ тебѣ не была (нужда), всимъ доволенъ былъ еси[36] thou hast lacking nothing, thou hadst enough anything	—	—	לֹא חָסַרְתָּ דָּבָר	ܘܠܐ ܚܣܪ ܠܟ ܡܕܡ	H/S
126	Deut 2:26 (23)	*add after* яко мы (as we): Iизраиль Israel	—	—	—	—	Unknown source
127	Deut 20:17; cf. Num 21:3	пустымъ пусто доспѣи	нареченіемъ наречете	ἀναθέματι ἀναθεματιεῖτε αὐτούς	כִּי־הַחֲרֵם תַּחֲרִימֵם	ܡܚܪܡܘ ܬܚܪܡ ܐܢܘܢ	H/S
128	Deut 28:22	*add to the list of diseases (as compared to LXX)* (1) тряснею with a fever (2) ратию with the war[37]	—	—	וּבַקַּדַּחַת with a fever וּבַחֶרֶב with the sword	ܘܒܐܫܬܐ with a flame / burning fever ܘܒܚܪܒܐ with the sword / *meth.* war	(1) H/S (2) S

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[36] Gorsky considers the whole this text as added by the corrector ("исправитель прибавилъ отъ себя"); Горскій, О славянскомъ…, 163, whereas its first half has an exact correspondence in MT, targums, and Peshiṭta, and its second half is a paraphrasing of the first.

[37] Gorsky includes to this list of additions сухотою ("with an overdrying"), but it could correspond to the Greek ἐρεθισμῷ.