

אֱלֹהִים מִסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יֵצְאוּ מֵאֶרֶץ מִצְרַיִם לְצַבְאָתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן:

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצְאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי יְהוָה וְאֵלֶּה מַסְעֵיהֶם לְמוֹצְאֵיהֶם:

וַיִּסְעוּ מֵרַעְמָסֶס בַּחֹדֶשׁ הָרִאשׁוֹן בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הָרִאשׁוֹן
מִמִּצְרַיִם הִפְסֹחַ בְּנֵי־יִשְׂרָאֵל בְּיַד רְמָה לְעִינֵי כָל־מִצְרַיִם:

ומצרים מקבלים את אשר חכה להם כל־בכור ובאלהיהם
עשה יהוה שפטים:

וַיִּסְעוּ בְנֵי־יִשְׂרָאֵל מֵרַעְמָסס וַיַּחֲנוּ בְּסֻכֹּת:

וַיִּסְעוּ מִסֻּכֹּת וַיַּחֲנוּ בְּאַתָּם אֲשֶׁר בִּקְצֵה הַמִּדְבָּר:

וַיִּסְעוּ מֵאֵתָם וַיָּשֻׁב עַל־פִּי הַחִירָת אֲשֶׁר עַל־פְּנֵי בְעֵל צִפּוֹן
וַיַּחֲנוּ לִפְנֵי מִגְדֹּל:

וַיִּסְעוּ מִפְּנֵי הַחִירָלָת וַיַּעֲבְרוּ בְּתוֹךְ־הַיָּם הַמִּדְבָּרָה וַיֵּלְכוּ דֶּרֶךְ
שְׁלֹשָׁת יָמִים בַּמִּדְבָּר אֲתָם וַיָּחֲנוּ בַּמָּרָה:

וַיִּסְעוּ מִמֶּלֶךְ וַיָּבֹאוּ אֵילָמָה וּבְאֵילָם שְׁתֵּים עָשָׂרָה עֵינָת מֵיִם
וְשִׁבְעִים תְּמָרִים וַיַּחֲנוּ-שָׁם:

וַיִּסְעוּ מֵאֵילָם וַיַּחֲנוּ עַל-יַם-סוּף:

וַיִּסְעוּ מֵיִם־סוּף וַיַּחֲנוּ בַּמִּדְבָּר־סִין:

וַיִּסְעוּ מִמִּדְבַּר־סִין וַיַּחֲנוּ בְּדִפְקָה:

וַיִּסְעוּ מִדְּפָקָה וַיַּחֲנוּ בְּאֵלוֹשׁ:

וַיִּסְעוּ מֵאֵלוֹשׁ וַיַּחֲנוּ בְּרִפְיֵלָם וְלֹא־הָיָה שָׁם מַיִם לָעַם לַשְּׁתוּת:

1 These were the marches of the Israelites who started out from the land of Egypt, troop by troop, in the charge of Moses and Aaron.

Moses recorded the starting points of their various marches as directed by הוהי. Their marches, by starting points, were as follows:

They set out from Rameses in the first month, on the fifteenth day of the first month. It was on the morrow of the passover offering that the Israelites started out defiantly, (defiantly Lit. "with upraised hand"; cf. Exod. 14.8.) in plain view of all the Egyptians.

The Egyptians meanwhile were burying those among them whom הוהי had struck down, every [male] first-born—whereby הוהי executed judgment on their gods.

The Israelites set out from Rameses and encamped at Succoth.

They set out from Succoth and encamped at Etham, which is on the edge of the wilderness.

They set out from Etham and turned about toward Pi-hahiroth, which faces Baal-zephon, and they encamped before Migdol.

They set out from Pene (Pene Many Hebrew manuscripts and ancient versions read "Pi"; cf. v. 7.) -hahiroth and passed through the sea into the wilderness; and they made a three-days' journey in the wilderness of Etham and encamped at Marah.

They set out from Marah and came to Elim. There were twelve springs in Elim and seventy palm trees, so they encamped there.

They set out from Elim and encamped by the Sea of Reeds. (Sea of Reeds Traditionally, but incorrectly, “Red Sea.”)

They set out from the Sea of Reeds and encamped in the wilderness of Sin.

They set out from the wilderness of Sin and encamped at Dophkah.

They set out from Dophkah and encamped at Alush.

They set out from Alush and encamped at Rephidim; it was there that the people had no water to drink.

ממשפחות בני־מנשה בְּיִיּוֹסֶף הָיוּ לְנָשִׁים וְתַהֲלֵי נִחֲלָתָן עַל־מִטָּה
מִשְׁפָּחַת אֲבִיהֶן:

אֱלֹהֵי הַמִּצְוֹת וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה בְּיַד־מֹשֶׁה אֶל־בְּנֵי
יִשְׂרָאֵל בְּעֶרְבַת מִוָּאב עַל יַרְדֵּן יְרֵחוֹ:

2 becoming wives within clans of descendants of
Manasseh son of Joseph; and so their share
remained in the tribe of their father's clan.

These are the commandments and regulations that הוה enjoined upon the Israelites, through Moses, on the steppes of Moab, at the Jordan near Jericho.

[illegible]

37 They set out from Kadesh and encamped at Mount Hor, on the edge of the land of Edom.

38 Aaron the priest ascended Mount Hor at the command of יהוה and died there, in the fortieth year after the Israelites had left the land of Egypt, on the first day of the fifth month.

39 Aaron was a hundred and twenty-three years old when he died on Mount Hor.

40 And the Canaanite, king of Arad, who dwelt in the Negeb, in the land of Canaan, learned of the coming of the Israelites. (learned of the coming of the Israelites See 21.1–3.)

41 They set out from Mount Hor and encamped at Zalmonah.

42 They set out from Zalmonah and encamped at Punon.

43 They set out from Punon and encamped at Oboth.

44 They set out from Oboth and encamped at Iye-abarim, in the territory of Moab.

45 They set out from Iyim and encamped at Dibon-gad.

46 They set out from Dibon-gad and encamped at Almon-diblathaim.

47 They set out from Almon-diblathaim and encamped in the hills of Abarim, before Nebo.

48 They set out from the hills of Abarim and encamped in the steppes of Moab, at the Jordan near Jericho;

49 they encamped by the Jordan from Beth-jeshimoth as far as Abel-shittim, in the steppes of Moab.

50 In the steppes of Moab, at the Jordan near Jericho, יהוה spoke to Moses, saying:

51 Speak to the Israelite people and say to them: When you cross the Jordan into the land of Canaan,

52 you shall dispossess all the inhabitants of the land; you shall destroy all their figured (figured Meaning of Heb. maskith uncertain; cf. Lev. 26.1.) objects; you shall destroy all their molten images, and you shall demolish all their cult places.

53 And you shall take possession of the land and settle in it, for I have assigned the land to you to possess.

וַיֵּצְאוּ מִקֶּדֶשׁ וַיַּחֲנוּ בְּהַר הוֹר בְּקֶצֶה אֶרֶץ אֲדוֹם:

וַיַּעַל אַהֲרֹן הַכֹּהֵן אֶל־הַר הוֹר עַל־פִּי יְהוָה וַיָּמָת שָׁם בַּשָּׁנָה הָאַרְבָּעִים לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּחֹדֶשׁ הָרִשֹׁן:

וְאַהֲרֹן בְּרִשְׁלֹשׁ וָעֶשְׂרִים וּמֵאָת שָׁנָה בָּמָתוֹ בְּהַר הוֹר:

וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ עָרֹד וְהוֹאֲיִשֶׁב בְּנֶגֶב אֶרֶץ כְּנָעַן כִּבְּא בְנֵי יִשְׂרָאֵל:

וַיֵּצְאוּ מִהַר הוֹר וַיַּחֲנוּ בְּצַלְמוֹנָה:

וַיֵּצְאוּ מִצַּלְמוֹנָה וַיַּחֲנוּ בְּפּוֹנוֹן:

וַיֵּצְאוּ מִפּוֹנוֹן וַיַּחֲנוּ בְּאוֹבוֹת:

וַיֵּצְאוּ מֵאוֹבוֹת וַיַּחֲנוּ בְּעֵי הָעֲבָרִים בְּנִבּוֹל מוֹאָב:

וַיֵּצְאוּ מֵעֵיִם וַיַּחֲנוּ בְּדִבּוֹן גָּד:

וַיֵּצְאוּ מִדִּיבּוֹן גָּד וַיַּחֲנוּ בְּעַלְמוֹן דִּבְלַת־מֶדָה:

וַיֵּצְאוּ מִעַלְמוֹן דִּבְלַת־יִמָּה וַיַּחֲנוּ בְּהַרֵּי הָעֲבָרִים לִפְנֵי נֶבֹ:

וַיֵּצְאוּ מִהַרֵּי הָעֲבָרִים וַיַּחֲנוּ בְּעֶרְבַת מוֹאָב עַל יַרְדֵּן יֵרִיחוֹ:

וַיַּחֲנוּ עַל־יַרְדֵּן מִבֵּית הַיְּשִׁימוֹת עַד אֶבֶל הַשִּׁטִּים בְּעֶרְבַת מוֹאָב:

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּעֶרְבַת מוֹאָב עַל־יַרְדֵּן יֵרִיחוֹ לֵאמֹר:

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי אֹתָם עָבְרִים אֶת־יַרְדֵּן אֶל־אֶרֶץ כְּנָעַן:

וְהוֹרִשְׁתֶּם אֶת־כָּל־יִישׁוּבֵי הָאָרֶץ מִפְּנִיכֶם וְאִבְדֹתְהֶם אֵת כָּל־מִשְׁכֵּיתֵיהֶם וְאֵת כָּל־צִלְמֵי מִסְכַּתָּם תִּאַבְדּוּ וְאֵת כָּל־בַּמּוֹתָם תִּשְׁמַדּוּ:

וְהוֹרִשְׁתֶּם אֶת־הָאָרֶץ וַיִּשְׁבַּתְּסִיָּהּ כִּי לָכֶם נָתַתִּי אֶת־הָאָרֶץ לְרִשְׁתָּ:

22 But if [a man] pushed without malice aforethought or hurled any object at [the victim] unintentionally,

23 or inadvertently (inadvertently Lit. “without seeing.”) dropped upon [the victim] any deadly object of stone, and death resulted—though not being an enemy and not seeking to harm—

24 in such cases the assembly shall decide between the slayer and the blood-avenger.

25 The assembly shall protect the killer from the blood-avenger, and the assembly shall restore him to the city of refuge to which he fled, and there he shall remain until the death of the high priest who was anointed with the sacred oil.

26 But if the killer ever goes outside the limits of the city of refuge to which he has fled,

27 and the blood-avenger comes upon him outside the limits of his city of refuge, and the blood-avenger kills the killer, there is no bloodguilt on his account.

28 For he must remain inside his city of refuge until the death of the high priest; after the death of the high priest, the killer may return to his land holding.

29 Such shall be your law of procedure throughout the ages in all your settlements.

30 If anyone slays a person, the killer may be executed only on the evidence of witnesses; the testimony of a single witness against a person shall not suffice for a sentence of death.

31 You may not accept a ransom for the life of a murderer who is guilty of a capital crime; [a murderer] must be put to death.

32 Nor may you accept ransom in lieu of flight to a city of refuge, enabling a man to return to live on his land before the death of the priest.

33 You shall not pollute the land in which you live; for blood pollutes the land, and the land can have no expiation for blood that is shed on it, except by the blood of the one who shed it.

34 You shall not defile the land in which you live, in which I Myself abide, for I have assigned the land to the Israelite people.

וְאִם־בִּפְתָּע בְּלֹא־אִיְבָה הִדְפּוֹ אֶרֶץ־הַשֵּׁלֶיךָ עָלָיו כְּלִי־כֶלִי בְלֹא צִדְקָה:

אוֹ בְּכִל־אֶבֶן אֲשֶׁר־נִמְוָת בּוֹ בְּלֹא הָאוֹת וַיִּפֹּל עָלָיו וַיָּמָת וְהוּא לֹא־אוֹיֵב לוֹ וְלֹא מִבִּקֵּשׁ רַעְיוֹ:

וְשִׁפְטוּ הָעֵדָה בֵּין הַמֶּלֶךְ וּבֵין גֹּאֵל הַדָּם עַל הַמִּשְׁפָּטִים הָאֵלֶּה:

וְהִצִּילוּ הָעֵדָה אֶת־הַרֹצֵחַ מִיַּד גֹּאֵל הַדָּם וְהוֹשִׁיבוּ אוֹתוֹ הָעֵדָה אֶל־עִיר מִקְלָטוֹ אֲשֶׁר־נָס שָׁמָּה:

וְהָיָה אוֹתוֹ גֹּאֵל הַדָּם מִחוּץ לְקְבוֹל עִיר מִקְלָטוֹ וְרֹצֵחַ גֹּאֵל הַדָּם אֶת־הַרֹצֵחַ אֵין לוֹ דָּם:

כִּי בְעִיר מִקְלָטוֹ יֵשֵׁב עַד־מוֹת הַכֹּהֵן הַגָּדֹל וְאַחֲרָי מוֹת הַכֹּהֵן הַגָּדֹל יָשׁוּב הַרֹצֵחַ אֶל־אֶרֶץ אָחֻזָּתוֹ:

וְהָיָה אֵלֶּה לָכֶם לְחֻקֹּת מִשְׁפָּט לְדוֹרֹתֵיכֶם בְּכָל מוֹשְׁבֹתֵיכֶם:

כִּלְמִכַּה־לָּפֶשׁ לִפְי עוֹלִים יִרְצֵחַ אֶת־הַרֹצֵחַ וְעַד אֲחָד לֹא־יִעָנֶה בְּנִפְשׁ לָמוֹת:

וְלֹא־תִקְחוּ כֹפֶר לְנִפְשׁ רֹצֵחַ אֲשֶׁר־הוּא הִשָּׁע לָמוֹת כִּי־מוֹת יוֹמָת:

וְלֹא־תִקְחוּ כֹפֶר לָנוֹס אֶל־עִיר מִקְלָטוֹ לָשׁוּב לְשִׁבְתָּ בָּאָרֶץ עַד־מוֹת הַכֹּהֵן:

וְלֹא־תַחְנִיפוּ אֶת־הָאָרֶץ אֲשֶׁר אֹתָם בָּהּ כִּי הִלֵּם הוּא יַחְנִיף אֶת־הָאָרֶץ וְלֹא־אָרֶץ לֹא־יִכְפֹּר לָדָם אֲשֶׁר שִׁפְךָ־בָּהּ כִּי־אִם בְּדָם שִׁפְכוּ:

וְלֹא תִטְמָא אֶת־הָאָרֶץ אֲשֶׁר אֹתָם יֹשְׁבִים בָּהּ אֲשֶׁר אֲנִי שֹׁכֵן בְּתוֹכָהּ כִּי אֲנִי יְהוָה שֹׁכֵן בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:

והתאזייתם לכם לגבול קדמה מחציר עינן שפמה:
וְיֵרֵד הַגִּבֹּל מִשְׁפֵּם הַרְבֵּלָה מִקֶּדֶם לַעֲיִן וְיֵרֵד הַגִּבֹּל וּמִחָה עַל־כֶּתֶף יִם־כְּנָתָה קֹדְמָה:
וְיֵרֵד הַגִּבֹּל הַיְרֵחָלָה וְהָיוּ תוֹצְאָתָיו יָם הַיִּמָּל וְזֹאת תְּהִיָּה לָכֶם הָאָרֶץ לַגְּבֻלָתֶיהָ סָבִיב:
וְיָצָא מִשָּׁה אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר וְזֹאת הָאָרֶץ אֲשֶׁר תִּתְּנָחֲלוּ אֹתָהּ בְּגוּלָל אֲשֶׁר צִוָּה יְהוָה לָתֵת לְתַתּוֹ לְתַשְׁעַת הַמִּטּוֹת וְחֻצֵי הַמִּטָּה:
כִּי לִקְחוֹ מִטָּה בְּנֵי הָרֵאֻבִּנִי לְבֵית אָבְתָם וּמִטָּה בְּנֵי־הַנֹּדִי לְבֵית אָבְתָם וְחֻצֵי מִטָּה מִנְשֵׁה לִקְחוֹ נִחְלָתָם:
שְׁנֵי הַמִּטּוֹת וְחֻצֵי הַמִּטָּה לִקְחוֹ נִחְלָתָם מִעֵבֶר לַיְרֵדוֹ וְיָרְחוּ קֶדְמָה מִזְרָחָה:
וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:
אֵלֶּה שְׁמוֹת הָאֲנָשִׁים אֲשֶׁר־יִתְּנָחֲלוּ לָכֶם אֶת־הָאָרֶץ אֲלֻעָזָר הַכֹּהֵן וַיְהֻשֵׁעַ בֶּרֶנּוּן:
וְנָשִׂיא אֶחָד נָשִׂיא אֶחָד מִמֶּטָּה תִּקְחוּ לְנָחֵל אֶת־הָאָרֶץ:
וְאֵלֶּה שְׁמוֹת הָאֲנָשִׁים לַמֶּטָּה יְהוֹדָה כֶּלֶב בְּרִיפְנֶה:
וּלְמִטָּה בְּנֵי שְׁמֹלוֹן שְׁמוּאֵל בֶּרֶעֲמִיָּהוּד:
לַמֶּטָּה בְּנִימֵן אֶלִּידָד בֶּרֶכְסֵלוֹן:
וּלְמִטָּה בְּנֵי־דָן נָשִׂיא בְּקִי בְרִיגִלִי:
לְבִנֵי יוֹסֵף לַמֶּטָּה בְּנֵי־מְנַשֶּׁה נָשִׂיא חֲנִיָּאֵל בְּרֵאפָדִי:
וּלְמִטָּה בְּנֵי־אֶפְרַיִם נָשִׂיא קִמּוּאֵל בֶּרֶשְׁפָּטָן:
וּלְמִטָּה בְּנֵי־זְבוּלֹן נָשִׂיא אֶלִּיצָפָן בֶּרֶפְרָקָה:
וּלְמִטָּה בְּנֵי־שֹׁשָׁנָה נָשִׂיא פִלְטִיאֵל בֶּרֶעֶזֶן:

For your eastern boundary you shall draw a line from Hazar-enan to Shepham.
From Shepham the boundary shall descend to Riblah on the east side of Ain; from there the boundary shall continue downward and about on the eastern slopes of the Sea of Chinnereth. (Sea of Chinnereth I.e., the Sea (or Lake) of Galilee.)
The boundary shall then descend along the Jordan and terminate at the Dead Sea. That shall be your land as defined by its boundaries on all sides.
Moses instructed the Israelites, saying: This is the land you are to receive by lot as your hereditary portion, which יהוה has commanded to be given to the nine and a half tribes.
For the Reubenite tribe by its ancestral houses, the Gadite tribe by its ancestral houses, and the half-tribe of Manasseh have already received their portions:
those two and a half tribes have received their portions across the Jordan, opposite Jericho, on the east, the orient side.
יהוה spoke to Moses, saying:
These are the names of the participants through whom the land shall be apportioned for you: Eleazar the priest and Joshua son of Nun.
And you shall also take a chieftain from each tribe through whom the land shall be apportioned.
These are the names of the participants: from the tribe of Judah: Caleb son of Jephunneh.
From the Simeonite tribe: Samuel (Samuel Or “Shemuel.”) son of Ammihud.
From the tribe of Benjamin: Elidad son of Chislon.
From the Danite tribe: a chieftain, Bukki son of Jogli.
For the descendants of Joseph: from the Manassite tribe: a chieftain, Hanniel son of Ephod;
and from the Ephraimite tribe: a chieftain, Kemuel son of Shiptan.
From the Zebulunite tribe: a chieftain, Elizaphan son of Parnach.
From the Issacharite tribe: a chieftain, Paltiel son of Azzan.

וּלְמִטָּה בְּנֵי־אֲשֵׁר נָשִׂיא אֲחִיהוּד בֶּרֶשְׁלֹמִי:
וּלְמִטָּה בְּנֵי־נַפְתָּלִי נָשִׂיא פְּדָהאֵל בֶּרֶעֲמִיָּהוּד:
אֵלֶּה אֲשֶׁר צִוָּה יְהוָה לְנָתֵל אֶת־בְּנֵי־יִשְׂרָאֵל בְּאָרֶץ כְּנָעַן:

From the Asherite tribe: a chieftain, Ahihud son of Shelomi.
From the Naphtalite tribe: a chieftain, Pedahel son of Ammihud.
It was these whom יהוה designated to allot portions to the Israelites in the land of Canaan.

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וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּעֶרְבַת מוֹאָב עַל־יְרֵדוֹ וַיְרַחוּ לֵאמֹר:
צֹו אֶת־בְּנֵי יִשְׂרָאֵל וְנָתַנוּ לְלוֹיִם מִנְחָלָת אֲחֻזָּתָם עָרִים לְשִׁבְתָּ וּמִגְדָּשׁ לְעֹרִים סְבִיבָתֵיהֶם תִּתְּנוּ לְלוֹיִם:
וְהָיוּ הָעָרִים לָהֶם לְשִׁבְתָּ וּמִגְדָּשֵׁיהֶם יִהְיוּ לְבִהְמָתָם וְלִרְכֻשָׁם וּלְכָל חִיתָם:
וּמִגְרָשֵׁי הָעָרִים אֲשֶׁר תִּתְּנוּ לְלוֹיִם מִקִּיר הָעִיר וְחֹצֶה אֶלָּף אַמָּה סָבִיב:
וּמִדָּתָם מִחוּץ לְעִיר אֶת־פֶּאֶת־קֶדְמָה אֶלְפִים בְּאֻמָּה וְאֶת־פֶּאֶת־לְנָבִי אֶלְפִים בְּאֻמָּה וְאֶת־פֶּאֶת־יָם | אֶלְפִים בְּאֻמָּה וְזֹאת פֶּאֶת צָפוֹן אֶלְפִים בְּאֻמָּה וְהָעִיר בְּתוֹךָ וְזֶה יְהִיָּה לָהֶם מִגְרָשֵׁי הָעָרִים:
וְאֵת הָעָרִים אֲשֶׁר תִּתְּנוּ לְלוֹיִם אֵת שְׁש־עָרֵי הַמִּקְלָט אֲשֶׁר תִּתְּנוּ לָכֶם שְׁמָה הָרֹצֵחַ וְעֹלֵיהֶם תִּתְּנוּ אַרְבָּעִים וּשְׁתֵּים עִיר:

1 יהוה spoke to Moses in the steppes of Moab at the Jordan near Jericho, saying:
2 Instruct the Israelite people to assign, out of the holdings apportioned to them, towns for the Levites to dwell in; you shall also assign to the Levites pasture land around their towns.
3 The towns shall be theirs to dwell in, and the pasture shall be for the cattle they own and all their other beasts.
4 The town pasture that you are to assign to the Levites shall extend a thousand cubits outside the town wall all around.
5 You shall measure off two thousand cubits outside the town on the east side, two thousand on the south side, two thousand on the west side, and two thousand on the north side, with the town in the center. That shall be the pasture for their towns.
6 The towns that you assign to the Levites shall comprise the six cities of refuge that you are to designate for [a man] ([a man] Like all ancient Near Eastern law collections, the Torah's laws are illustrative rather than comprehensive. Its asylum schema does not appear to treat the case of a woman who kills someone, which would have been more complicated.) who has killed someone (who has killed someone I.e., regardless either of intent to kill or of the victim's gender; trad. “manslayer.”) to flee to, to which you shall add forty-two towns.

כָּל־הָעָרִים אֲשֶׁר תִּתְּנוּ לְלוֹיִם אַרְבָּעִים וּשְׁמָנֶה עִיר אֹתָהּ וְאֶת־מִגְרָשֵׁיהֶן:
וְהָעָרִים אֲשֶׁר תִּתְּנוּ מֵאֲחֻזַּת בְּנֵי־יִשְׂרָאֵל מֵאֵת הָרֹב תִּרְבוּ וּמֵאֵת הַמֶּעַט תִּמְעִיטוּ אִישׁ כִּפִּי נִחְלָתוֹ אֲשֶׁר יִתְּנֵהוּ מִעָרֵיו לְלוֹיִם:

7 Thus the total of the towns that you assign to the Levites shall be forty-eight towns, with their pasture.
8 In assigning towns from the holdings of the Israelites, take more from the larger groups and less from the smaller, so that each assigns towns to the Levites in proportion to the share it receives.