

nounced yields several meanings. Hence, when the prescriptions of the Law became the legal guide for practice, the exact and definite pronunciation of the vowelless words, which is tantamount to the precise meaning, had to be fixed.

Thus, for instance, the law laid down in Exod. xxiii. 19, when read without points, may either mean "thou shalt not seethe a kid in its mother's *milk*," or it may denote "thou shalt not seethe a kid in its mother's *fat*," as it entirely depends upon the pointing of the same word, בחלב, whether it is made בַּחֲלֵב (*in the milk*), or בַּחֲלֵב (*in the fat*). Again, the injunction in Levit. xii. 5, without points, may either mean, "if she bear a maid-child, then she shall be unclean *two weeks*," or, "if she bear a maid-child she shall be unclean *seventy days*," inasmuch as it entirely depends whether the word שבעים is pronounced שְׁבַעִים (*two weeks*), or שִׁבְעִים (*seventy*).

To avoid the serious consequence which might arise from such divergency, the ancient scribes, lawyers, and spiritual guides of the people, upon whom it was incumbent to propound the import and enforce the observance of the divine Law, fixed the pronunciation, and with it the meaning of these and all other words. But as the present vowel-points or signs, which indicate the pronunciation of each word, did not then exist, the pronunciation fixed by the exponents of the Law were for centuries transmitted in the academies orally. Hence the name *Massorah*, *i. e.*, *oral transmission, tradition, traditional pronunciation*.

Apart from fixing the pronunciation, however, they extended their attention in the course of time to all the phenomena of the text, such as to peculiarities of caligraphy and orthography, to grammar and exegesis, various readings, etc., etc. Now the whole of this critical apparatus, which developed itself during centuries of labour,

retains the name *Massorah*, which was originally given to a part of it. So that Massoretic text denotes a recension of the Hebrew Scriptures, according to the originally transmitted, afterwards extended, and now written-down remarks of the doctors of the Law, who are called *Massorites*, because they devoted themselves to the annotation and rubrication of these textual peculiarities.

As to the contents of the *Massorah*, it is not too much to say that it embraces all the phenomena of the text, from the simple letter to the peculiarities of each book. Thus, (i.) it gives the number of times each letter of the entire alphabet occurs throughout the Bible. (ii.) It registers the Majuscular Letters, the Minuscular Letters, the Inverted Letters, the Suspended Letters, the Peculiarly Pointed Letters. (iii.) It enumerates anomalous forms of words. (iv.) It marks ἀπαξ λεγόμενα, or words which are unique. (v.) It describes how many times certain words and phrases occur in a particular book, or throughout the Scriptures, and how many verses each book has. (vi.) It notes parallel passages. (vii.) It rubricates homonyms. (viii.) It registers the variations in words, and in construction of the same enactment or statement repeated or recorded in different parts of the Bible. (ix.) It gives various readings. (x.) It specifies the alterations in the text designedly made by the scribes. (xi.) It catalogues conjectural readings, and thousands of other things.

The form in which these phenomena are recorded varies, according to the magnitude and import of the peculiarities. All the anomalies which are of the same kind are generally catalogued in one register. And if the words coming under one Rubric are numerous, or will admit of it, they are ranged alphabetically; and if they are too few, or not of an alphabetical nature, they are enumerated according to the order of the books in the Bible, with different superscrip-

tions, stating the special import of the Rubric, and generally also specifying the number of the words or phrases registered in the Rubric. When the contents of the Rubric are alphabetically arranged, the superscription states it; and if the alphabet is imperfect,—that is, if two or three letters are not represented,—it is, as a rule, likewise expressed in the heading of the List. When the words are not alphabetically ranged, and if the number of the Rubric exceeds ten instances, it is either headed (שטח מן) “*A List of so many,*” etc., or simply (כי מלן יחידאין) “*Twenty words are unique,*” etc. A few illustrations will explain both the import and form of the Massorah.

The letters.—The Massoretic Poem on the letters of the Bible gives the following computation of the number of times each letter occurs throughout the Bible.

* Aleph occurs 42,377 times.	□ Final Mem occurs 24,973 times.
ב Beth .. 38,218 ..	נ Nun .. 32,977 ..
ג Gimel .. 29,537 ..	ן Final Nun .. 8,719 ..
ד Daleth .. 32,530 ..	ס Samech .. 13,580 ..
ה He .. 47,754 ..	ע Ayin .. 20,175 ..
ו Vav .. 76,022 ..	פ Pe .. 20,750 ..
ז Zain .. 22,867 ..	ף Final Pe .. 1,975 ..
ח Cheth .. 23,447 ..	צ Tzadi .. 16,050 ..
ט Theth .. 11,052 ..	ץ Final Tzadi .. 4,872 ..
י Jod .. 66,420 ..	ק Koph .. 22,972 ..
כ Cuph .. 37,272 ..	ר Resh .. 22,147 ..
ך Final Caph 10,981 ..	ש Shin .. 32,148 ..
ל Lamed .. 41,517 ..	ת Tau with Dagesh 36,140 ..
ם Mem .. 52,866 ..	ת Tau without .. 23,203 ..

Sum total of all the letters in the Bible, 815,280

Moreover, the *Massorah* on Levit. xi. 42 remarks that the letter *Vav* in the word נחון (Levit. xi. 42) is the middle letter in the Pentateuch, and on Ps. lxxx. 14, that the letter *Ayin* in מיש (Ps. lxxx. 14) is the middle letter in the Psalms.

On Gen. i. 1, and 1 Chron. i. 1, it gives an alphabetical list of those words throughout the Bible which respectively have a larger letter; whilst, on Levit. i. 1, it gives an alphabetical list of the words which, on the contrary, have severally a smaller letter than the rest of the text. On Numb. iii. 39, it gives fifteen words in the Bible which have letters with extraordinary signs or marks. On Jud. xviii. 30, and Job xxxviii. 14, it enumerates four words which have a suspended letter. On Numb. x. 35, it registers nine places in which an inverted *Nun* occurs. On Isa. ix. 6, it is remarked that לַכִּרְבָּה has a final *Mem* in the middle of the word.

To many this portion of the *Massorah* at least will appear trivial, and unworthy of serious minds. But be it remembered that all these peculiarities are to be found in the ordinary text, and that even the Bible Society, which boasts of publishing the Scriptures without note or comment, diffuses and perpetuates the Hebrew text with these apparently fantastic phenomena. Hence, if there were no other reason, this fact alone demands a classification, under separate heads, of these peculiarities, so that when the student meets with a word which exhibits so strange an appearance, he may at once ascertain how many of, and where, these anomalies are to be found in the text.

But apart from these considerations, the apparently fantastic forms, and the seemingly arbitrary position of the letters, in fact, exhibit, in a kind of kleptography, the earliest results of textual criticisms and collation which have been greatly neglected by Biblical scholars, and are therefore very difficult to be deciphered. The numbering of the letters is of course an attempt to guard the Sacred Scriptures against losing a single yod or tittle. But though this zeal is more to be admired than imitated, and though the attempt has failed in its object, yet it explains some of the phenomena

of the text. Thus, for instance, the fact that the *Vav* in נחן (Levit. xi. 42,) is the middle letter in the entire Pentateuch, shows why it is written larger than the rest of the letters, and why it is found in the list of the *Majuscular Letters*. The same reason explains the phenomenon in סיער (Ps. lxxx. 14), which has a suspended letter, because the *Ayin* is the middle letter in the Psalter. Indeed, it ought properly to be a majuscular letter, and should not be among the list of suspended letters. The three words, having suspended letters, which really constitute this Rubric, exhibit various readings. Thus the suspended *Nun* in מנישה, *Manasseh* (Judges xviii. 30), indicates that it is wanted in MSS., and that it should be read משה, *Moses*, as in 1 Chron. xxvi. 24, which is really the reading of the Vulgate, and in the Syriac Hexapla of Judges and Ruth, edited by Dr. Rordam, Copenhagen, 1861; whilst the suspended *Ayin*, in רשעים, in the two instances (Job xxxviii. 13 and 15) shows that it is likewise to be dropped, and that the word in question should be read without it, i. e., ראשים = ראשים, in the double sense of *chiefs* and *poor*.³

The same is the case with the letters which have extraordinary marks in fifteen passages of the Bible. To make the explanation more intelligible, we subjoin the list.

וּבֵינֵיהֶם, and between the	Gen. xvi. 5.	וְעַד־עֵשְׂרִית, and a tenth	- Num. xxix. 15.
וּבִקְמִיסָהּ, and her rising	.. xix. 33.	לְנוּ וְלִבְנֵינוּ יָד, to us and	
up	.. xix. 33.	to our children	
אֵלָיו, unto him	.. xviii. 9.	עַד, until	- Deut. xxix. 28.
וַיִּשָׁקוּהוּ, and he kissed	.. xxxiii. 4.	וַיֵּצֵא, he went out	- 2 Sam. xix. 20.
him	.. xxxiii. 4.	הַמִּזְבֵּחַ, the temple	- Ezek. xl. 20.
אֵת, accusative	.. xxxvii. 12.	הַקִּצְעוֹת, corners	- .. xlvi. 22.
וְאַהֲרֹן, and Aaron	- Num. iii. 30.	הֵמָּה, they	- Isa. xlv. 9.
רִחֹקָה, far	.. ix. 10.	עַל־פְּנֵי, except	- Ps. xxvii. 13.
וְאֵלֶּה, which	.. xxi. 30.		

³ This fact is preserved in the Talmud (*Sanhedrin* 103 b) אמר רבי שמסון

The mysterious marks over these expressions are nothing else, and nothing less, than the signs which the ancient scribes put over spurious letters or words, to indicate that the letter or expression thus marked is not to be regarded. They preferred this mode of cancelling, to striking out altogether, because it did not deface the appearance of the Codex. That this is really the case, will be seen from an analysis of the words in question. Thus the second *Jod* in בֵּינֵךְ, *between thee*, is marked, because בֵּין *between*; with the singular suffix, it is always treated as a singular, i. e., בֵּינֵךְ in pause בֵּינֵךְ. (Comp. Gen. xviii. 9, xix. 33, xxxiii. 4, xxxvii. 12, Num. iii. 39, ix. 10, xxi. 30, xxix. 15, Deut. xxix. 28.) The second *Vav* in וּבִקְמִיסָהּ, *and her rising up*, is marked, because in other Codices it is defective, as in verse 35 of the same chapter. אֵלָיו, *to him*, is marked because many Codices had לָלוּ; and in some the word was absent altogether. For the same reason the whole words in Gen. xxxiii. 4, in xxxviii. 12, and in Num. iii. 39, are marked, not being found in the Codices. In Num. ix. 10, either the *He* alone is wanting, because דְּרָגָה, *way*, is frequently masculine, or the whole word may have been wanting, as in verse 13 of the same chapter. In Num. xxi. 30, the *Resh* is marked, because some Codices had שֵׁשׁ, *fire*, which is indicated in the Talmudic explanation of this passage. (*Baba Bathra* 79 a) and is actually to be found in the Septuagint (πῦρ ἐπὶ Μωάβ), etc. In Num. xxix. 15 the second *Vav* in וְעַד־עֵשְׂרִית, *and a tenth*, is marked, because in

בן לקיש. מאי דהניב וימנע מרשעים אורח וורח רכה תשבר. מפני מה עיין של רשעים תלויה. כיון שנעשה אדם רש מלמדה נעשה רש מלמעלה. ולא נכתבה כלא ר יחונן ור אלישור דר אמר מפני כבודו של דוד ודר אמר סבום כבודו של נחמיה בן הכליה ור אלישור דר אמר מפני כבודו של דוד ודר אמר סבום כבודו של נחמיה בן הכליה R. Simon b. Lakish asked, Why has מרשעים (Job xxxviii. 15) a suspended Ayin? [Reply] Because, when man becomes a chief upon earth, he becomes poor in heaven. But why then is it [i. e., the Ayin] written at all? R. Jochanan says, Because not to offend the dignity of David; whilst R. Eliezer said, Because not to offend the dignity of Nehemiah, son of Hechaliah. Comp. Maimonides, on *Aboth* i. 8; Jacob b. Asher, *Baal Ha-Turim* on *Numb.* i. 50; Geiger, *Urschrift*, p. 258.

call of Abraham is recorded, but must follow it, and that there is simply a transposition.

Before leaving this part of the Massorah, it is necessary to remark that the different Rubrics discussed therein are of very ancient date. They form the topic for discussion and speculations in the earliest post-Biblical Hebrew writings, and even in these early documents their antiquity is already acknowledged. Thus the numbering of the letters is adverted to in the Talmud (*Kiddushin* 30 a);⁴ the Suspended letters are mentioned in both the Talmuds (*Jerusalem Berachoth* ix. 1; *Jerusalem Sanhedrin* i. 4; *Baba Bathra*, 109 b; *Tosephta Sanhedrin* cap. xiv.); and in the Midrashim (*Va yikra Rabba*, cap. xiii.; *Midrashim* on Psalm lxxx. 14; *Song of Songs* iii. 4; *Aboth d' R. Nathan*, cap. xxxiv.) The Peculiarly Pointed Letters are quoted in the Mishna (*Pessachim* ix. 2); the Talmud (*Nazir* 23 a; *Baba Mezia* 87 a; *Sanhedrin* 43 b; *Horajoth* 10 b; *Menachoth* 87 b; *Bechoroth* 4 a); and in the Midrashim (*Midrash Rabboth*, on the respective passages; *Siphre* on Numb. ix. 10). The Inverted Letters are referred to in *Siphre* on Numb. x. 35, 36; *Sabbath* 115 b, and the Midrashim on the respective passages.

⁴ Though the Massoretic Poem, giving the number of times each letter occurs throughout the Bible, was written towards the end of the twelfth century (Comp. *Massoreth Ha-Massoreth*, p. 269, etc., ed. Ginsburg, where it is printed with an English commentary), yet, from the above quoted passage, it is evident, that as early as the fourth century of the Christian era, the letters were already counted and registered. Indeed the Talmud, *ut supra*, will have it that the title, *Sopherim* (סופרים), was given to the ancient doctors of the Law, because they numbered every letter of the Scriptures (לשון נקרא ראשונים סופרים שהיו סופרים כל האותיות שבתורה) thus deriving the word סופר from ספר, to count, to number, and not from to write.

CHAPTER II.

Number of Books in the Hebrew Scriptures, according to the Palestinians, Babylonians, Josephus, Melito, Origen, St. Jerome, the Talmud, the Midrashim, and the Massorah. The Threefold Division of the Books, and the Designation of the respective Groups. The Massoretic Groupings. Diversity of Opinion about the Sequence of the Books. Tabulated Order according to the Talmud, St. Jerome, the Massorah, the Spanish MSS., the German and French Codices, and the Vienna Codex. The Division of the Pentateuch into Six Hundred and Sixty Nine Open and Closed Sections. Table of these Sections. Their Origin and Import. Their Antiquity. How they are indicated in the MSS. and Printed Text. The Division of the Text to secure Pericopes for the Semi-Sabbatical Cycle, and for the Triennial Cycle. Table of the Triennial Divisions. The Antiquity of the respective Liturgical Divisions. The Pericopal Division of the Prophets and Hagiographa. The Peculiar Division of the Psalms. Breaks in the Middle of Verses. The Division of the Pentateuch to obtain an Annual Cycle of Hebdomadal Lessons. Table of the Annual Pericopes. The Breaking up of the Text into Verses. Table, exhibiting the Number of Verses and the Middle Verse of each Book. List of Chapters and Verses in the Authorized Version.

In passing on from the Letters to the other external peculiarities which arrest the eye when looking on any page of the Hebrew text, we not only meet with the same scrupulous care on the part of the Massorah in the registering of each section and break, but discover special reasons for every such division. Before, however, we enter upon the discussion of the more minute divisions in each book, it is necessary to describe the number, classification, and order of the entire Old Testament, according to the Massorah.

The Number of Books.—The ancient Hebrews had two modes of numbering the books of the Bible. The Palestinians divided the Scriptures into twenty-two books, in order to obtain the same number as the letters in the Hebrew alphabet. The requisite number was acquired by the following combination: 1-5, the books of Moses; 6, Joshua; 7,

Judges—Ruth;¹ 8, Samuel; 9, Kings; 10, Chronicles; 11, Ezra—Nehemiah; 12, Esther; 13, Isaiah; 14, Jeremiah—Lamentations; 15, Ezekiel; 16, Daniel; 17, the Minor Prophets; 18, Job; 19, the Psalms; 20, Proverbs; 21, Ecclesiastes, and 22, the Song of Songs. The Babylonians, on the other hand, divided the Bible into twenty-four books, answering to the twenty-four letters of the Greek alphabet, for which reason the Iliad and Odyssey are also respectively divided into twenty-four books. The two additional books to make up the two letters which the Greek alphabet has more than the Hebrew, were obtained by separating Ruth from Judges, and Lamentations from Jeremiah. That the division into twenty-two books is the Palestinian, and hence the older of the two, is evident from the following facts. 1. This number is mentioned by Josephus (*Contra Apion.*, i. 8). 2. Melito, bishop of Sardis, who travelled to Palestine in the second century, in order to ascertain on the spot which were the sacred books of the Hebrews, gives this numerical division (Eusebius, *Hist. Eccles.* iv. 26). 3. Origen, who divides the Hebrew canon into twenty-two books, appeals to the tradition of the Jews in support of his numbering (Eusebius, *ibid.* iv. 25). And 4. St. Jerome, who adopted the general arrangement of the Palestinian Jews in his days, gives this number (*Prologus Galeatus*). Both Origen and St. Jerome distinctly declare that this division was made in accordance with the letters of the Hebrew alphabet. Indeed the latter tells us that the five final letters were also represented in the symbolisation of the books of Scripture. “The Hebrews,” he remarks, “have five double letters, viz., *Caph, Mem, Nun, Pe,* and *Tzadi*, and hence there are five books which

¹ Hence Ruth was sometimes actually called the book of Judges ספר שופטים השופטים from the initial words with which it begins. This name is given to it in Codex of the British Museum (No. 5773, Harl.), and in a Massorah of a Spanish Codex of the Bible, No. 8, by Kennicott. Comp. Brans, *Ad Kennicotti Dissert. General.*, pp. 18, 19.

are double, viz., Samuel, Kings, Chronicles, Ezra, and Jeremiah, which contains in it Lamentations.”² Still, the Alexandrian and Babylonian division into twenty-four books, was already known and adopted by some in Palestine in St. Jerome’s time, and like many other variations between the Easterns and Westerns, the Babylonian usage superseded the Palestinian, and is adopted in the Talmud, the Midrashim, and the Massorah. Hence the technical designation, עשרים וארבע, *four and twenty*, for the Old Testament.³

The Classification.—The twenty-four sacred books are divided into three classes, viz., the Law, the Prophets, and the Hagiographa. Like the numbering of the books, this threefold division first obtained in Palestine. Hence its Hebrew name תורה נביאים וכתובים, which is of frequent occurrence in the Talmudic literature (*Baba Bathra* 14 b), and which is adopted in the Massorah, both in the full title and in the abbreviation תינכ (comp. Massorah on Gen. iii. 11. x. 18.) It is to be remarked that the Massorah frequently calls the first division by the Chaldee name אורייתא, *Law*, which it abbreviates into אור, or simply אר (comp. Massorah on Gen. i. 1, ii. 22, vi. 5, 6, 16, xii. 14, 20, xiv. 9, etc.) Hence the abbreviation of all the three divisions, אורייתא נביאים וכתובים = א-י-נ (comp. Massorah on Gen. i. 12, ii. 20, iii. 16, iv. 4, vi. 2, x. 13, xiv. 20). The second class, *i. e.*, the Prophets, are subdivided into two minor classes, respectively denominated the *Earlier Prophets* (נביאים ראשונים) comprising Joshua, Judges, Samuel, and Kings; and the *Later Prophets* (נביאים אחרונים), embracing Isaiah, Jeremiah,

² Porro quinque littere duplives apud Hebraeos sunt, caph, mem, nun, phe, sade. Aliter enim scribitur per has principia, medietateque verborum, aliter fines: unde et quinque à plerisque libri duplices aestimantur, Samuel, Melachum, Dibre haiamim, Ezdras, Hieremias cum Kinoth id est lamentationibus suis. Praefatio cvi. in *Librum Regnum*, vol. i. col. 1023, ed. Paris, 1609.

³ Or the fuller title, עשרים וארבע כתבי קדש, *the four and twenty sacred books*, or simply עשרים וארבע ספרים, *the four and twenty books*.

Ezekiel, and the Minor Prophets. These two subdivisions the Massorah calls אשלמת קרמייחא and אשלמת תנינא.

The Greek-speaking Jews, who also adopted the triple division, had, up to the time of Christ, no technical expression for the third class, *i. e.*, the כתובים, *Hagiographa*. Hence it is alternately designated τὰ λοιπὰ τῶν βιβλίων, τὰ ἄλλα πάτρια βιβλία, ψαλμοί and ὕμνοι.⁴ The terms, ψαλμοί and ὕμνοι, are identical, and have evidently been given to the third divi-

⁴ As אשלמת (the Aphel of אשל) denotes *to complete, to make perfect, to make whole, to make peace*, in Syriac and Arabic, *to transmit, to deliver*, great difficulty has been experienced in divining the reason why the Massorites call the Prophets אשלמת. Levita, the celebrated Massorite, honestly says: "I do not know why the Prophets are called so" (*Massoreth Ha-Massoreth*, p. 261, ed. Ginsburg). Joseph Eshvo says שפי שליחו סגני הסכרה בני בני ישראל כי הנביאים הם קדושי עילין אם נבנו שמשלימים אחרים נדברים הוכחתם. ואם נבנו שפוסים עצמותם שהם קדושי עילין הם נבנו שמשלימים אחרים נדברים הוכחתם. ואם נבנו שפוסים because they are perfection, being the saints of the Most High, either because they perfect others by their words of reproof, or because they make peace between Israel and their Father in heaven. Comp. Introduction to the *Mebiv Chidloth*, section ii. Delitzsch takes the word אשלמת to mean *to complete, complete putting together* and hence the expression אשלמת to denote *the complete collection, corpus prophetarum*, which are subdivided into *corpus prius* and *posterius* (Comp. *Literaturblatt des Orients*, v. p. 471). Whilst Dr. Heinemann, who admits that the word אשלמת denotes *completing, perfecting*, maintains that "the entire collection of the Prophetic writings are called אשלמת, because they complete the history of Israel as a people, as well as the doctrines of Moses, supplementing, as it were, the Pentateuch and concluding the Prophets. Hence, Malachi, the last Prophet, finishes with, "remember the Law of Moses my servant," and with the promise, "behold, I will send you Elijah" (*Ibid.*, pp. 572, 3). More probable, however, is Herzfeld's view that the word אשלמת either denotes *tradition*, and that it is simply the Aramaic for the well-known name קבלה, *tradition*, which is constantly given in the Mid-rashic and Talmudic literature to the Prophets, because they embody the unadulterated traditional history of the nation, and are, according to *Aboth* i. 1, the bearers of the traditions of Moses and the elders (comp. *Mechilta* 23 a, *Siphra* 100 b, *Jerusalem Kilujim* ix. 1, *Jerusalem Challu* i. 1, *Babylon Chagiga* 10 b, *Rosh Ha Shana* 7 a, 19 a, *Taanith* 15 a, *Baba Kama* 2 b, *Sopherim* xviii. 3). Or that אשלמת is synonymous with השפיר, *to complete* (comp. *Jerusalem Sanhedrin* i. 2), and as the *Haphtaroth* were taken from the Prophets, hence they obtained the name אשלמת; still the designation "the first" and "the second" אשלמת, renders it more acceptable to take אשלמת as a denominative of אשלמת (*Geschichte des Volkes Israel* vol. ii. p. 18).

⁵ Comp. the Prologue to Ecclesiasticus; Luke xxiv. 44; Josephus, *contra Apion.*, i. 8. This, moreover, seems to be the reason for the designation, τὰ τοῦ Δαυὶδ, given to the כתובים, in 2 Macc. ii. 13, and for the remark of Philo, who distinguishes νόμους καὶ λόγια θεοπροσθέντα διὰ προφητῶν καὶ ὕμνους καὶ τὰ ἄλλα ὡς ἐπιστήμη καὶ εὐσεβεία συναύθονται καὶ τελειοῦνται (*Opp.* ii. 475, ed. Mangey).

sion because in some Codices the Hagiographa commenced with the Psalms. The combinations of books in the third class which are to be found under abbreviated titles in the Massorah, such as תהלים איוב משלי = תהלים, *Psalms*, *Job*, and *Proverbs*; דברי הימים דניאל עזרא = דברי הימים, *Chronicles*, *Daniel*, and *Ezra*, or דתק ע = דברי הימים קהלת עזרא תלים = *Chronicles*, *Ecclesiastes*, and *Ezra*, are purely Massoretic groupings together of volumes in order to show that they either have, or have not, a certain peculiarity which forms the import of a Rubric. That books of this division only should be thus technically grouped together is somewhat significant.

The Order of the Books.—There is hardly any point in the whole range of Massoretic work, and in the description of the external form of the text, as transmitted to us in the various MSS. more puzzling than the order and sequence of the Biblical books. The ancient sages, it is true, have most minutely prescribed the order in which the volumes are to succeed each other. According to their rule, the sequence of the twenty-four books is as follows: 1–5, the Pentateuch; 6, Joshua; 7, Judges; 8, Samuel; 9, Kings; 10, Jeremiah; 11, Ezekiel; 12, Isaiah; 13, the Minor Prophets; 14, Ruth; 15, Psalms; 16, Job; 17, Proverbs; 18, Ecclesiastes; 19, Song of Songs; 20, Lamentations; 21, Daniel; 22, Esther; 23, Ezra–Nehemiah; and 24, Chronicles.⁶ It must be borne in mind that Samuel, Kings, Ezra with Nehemiah, and Chronicles, which are eight books in the modern editions of the Bible, are four books in the MSS. and in the early editions of the Hebrew Scriptures. They were first divided into two books each, by R. Isaac Nathan (1437–1445) in his Hebrew Concordance, and thus were introduced into the Scriptures, together with the division into chapters, by Felix

⁶ תנו רבנן סרוק של נביאים יהושע ושופטים שמואל ומלכים ירמיה ויחזקאל ישעיה ושנים עשר סרוק של כתובים רות וספר תהלים ואיוב ומשלי קהלת ספר השירים וקנינת דניאל וספירת עזרא ודברי הימים Comp. *Baba Bathra* 14 b.

Pratensis (1516—1517).⁷ The Minor Prophets, which are called in the Massorah **עשר תרי**, or **תריסר**, *the twelve*, are also treated as one book, though the beginning and termination of each are indicated by a small or large vacant space in the MSS. The reason why these twelve Prophets are put together is, that owing to their smallness they might be lost if written separately.⁸

From the definite rule laid down by the sages it would naturally be concluded that the order of the books in the MSS. and in the Massoretic text should be uniform. But a greater diversity can hardly be conceived. Apart from the Septuagint and Vulgate, which have neither the threefold division nor follow the prescribed order, great variations are to be found in the MSS., in the Massorah, and in the early editions of the text. To render these differences intelligible, we subjoin the following table, in which, however, we do not include the first of the three divisions, since the Pentateuch uniformly occupies the same position and has the same sequence in the books.

⁷ It was Felix Pratensis, the editor of Bomberg's first Rabbinic Bible (Venice, 1516-17), and not R. Jacob b. Chajim Ibn Adonijah, the editor of the second Rabbinic Bible (Venice, 1524-25), as some suppose, who first introduced this division. At the end of what is now marked 1 Sam. xxxi. 13, Pratensis put the words *הנה כאן סתודלים הלועים ספר שני של שמואל והוא שני של מלכים אמנם* here the Romans begin the second book of Samuel, which is by them the second book of Kings. These words form a complete line in the column, and as they are in the same size of type as the text, they are only distinguished from it by the absence of the vowel signs. The division between the first and second Kings, however, is simply indicated by an asterisk in the middle of a full line, referring to the margin, where it is remarked *הנה כאן סתודלים הלועים ספר שני של מלכים רביעי* here the Romans begin the fourth book of Kings. Between Ezra and Nehemiah, in the same line occupied by the termination of the one and the beginning of the other, is remarked, *ספר נחמיה* the Book of Nehemiah; whilst the second of Chronicles begins a new line; and the remark *ספר שני* second Book, is in the margin. All these books thus divided have separate chapterings, so that Pratensis was also the first who broke up the text into chapters.

⁸ This, according to Itashi, was done by Haggai, Zechariah, and Malachi *שנים עשר ספרים שהיו נבואתיים קטנות לא כתבו הנביאים עצמם איש איש ספרו ובאו תני זכריה ומלאכי והוא דודת הקדש מסתלק שהיו הם נביאים אחרונים ועמדו וכתבו נבואתיים וצדק נבואת קטנות עם ועשאוהו שלא יגדלו שלא יגדלו סתמו קטנות* Comp. on *Baba Bathra* 15 a.

TABLE I.
ORDER OF THE PROPHETS AND HAGIOGRAPHA.

I. THE JEWS, ACCORDING TO ST. JEROME.	II. THE TALMUD.	III. GERMAN AND FRENCH CODICES.
THE PROPHETS.		
“ EARLIER PROPHETS.		
Joshua. Judges-Ruth. Samuel. Kings	Joshua. Judges. Samuel. Kings.	Joshua. Judges. Samuel. Kings.
“ LATER PROPHETS.		
Isaiah. Jeremiah-Lamen- tations. Ezekiel.	Jeremiah. Ezekiel. Isaiah.	Jeremiah. Ezekiel. Isaiah.
“ MINOR PROPHETS.		
Hosea. Joel. Amos. Obadiah. Jonah. Micah. Nahum. Habakkuk. Zephaniah. Haggai. Zechariah. Malachi.	Hosea. Joel. Amos. Obadiah. Jonah. Micah. Nahum. Habakkuk. Zephaniah. Haggai. Zechariah. Malachi.	Hosea. Joel. Amos. Obadiah. Jonah. Micah. Nahum. Habakkuk. Zephaniah. Haggai. Zechariah. Malachi.
HAGIOGRAPHA.		
Job. Psalms. Proverbs. Ecclesiastes Song of Songs. Daniel. Chronicles. Ezra-Nehemiah. Esther.	Ruth. Psalms. Job. Proverbs. Ecclesiastes. Song of Songs. Lamentations. Daniel. Esther. Ezra-Nehemiah. Chronicles.	Psalms. Proverbs. Job. Song of Songs. Ruth. Lamentations. Ecclesiastes. Esther. Daniel. Ezra-Nehemiah. Chronicles.

TABLE I.—*continued.*

ORDER OF THE PROPHETS AND HAGIOGRAPHA.

IV. THE MASSORAH.	V. SPANISH AND ITALIAN CODICES.	VI. VIENNA CODEX.
THE PROPHETS.		
^a EARLIER PROPHETS.		
Joshua. Judges. Samuel. Kings.	Joshua. Judges. Samuel. Kings.	Joshua. Judges. Samuel. Kings.
^b LATER PROPHETS.		
Isaiah. Jeremiah. Ezekiel.	Isaiah. Jeremiah. Ezekiel.	Isaiah. Jeremiah. Ezekiel.
^c MINOR PROPHETS.		
Hosea. Joel. Amos. Obadiah. Jonah. Micah. Nahum. Habakkuk. Zephaniah. Haggai. Zechariah. Malachi.	Hosea. Joel. Amos. Obadiah. Jonah. Micah. Nahum. Habakkuk. Zephaniah. Haggai. Zechariah. Malachi.	Hosea. Amos. Jonah. Nahum. Zephaniah. Malachi. Joel. Obadiah. Micah. Habakkuk. Haggai. Zechariah.
HAGIOGRAPHA.		
Chronicles. Psalms. Job. Proverbs. Ruth. Song of Songs. Ecclesiastes. Lamentations. Esther. Daniel. Ezra-Nehemiah.	Chronicles. Psalms. Job. Proverbs. Ruth. Song of Songs. Ecclesiastes. Lamentations. Esther. Daniel. Ezra-Nehemiah.	Chronicles. Psalms. Job. Proverbs. Ruth. Song of Songs. Ecclesiastes. Lamentations. Esther. Daniel. Ezra-Nehemiah.

On a careful examination of the above Table, it will be seen that the important rule so often laid down — for recognising Spanish Codices from German and French MSS ; viz., that the Spanish follow the Massoretic order, whilst the German conform to the Talmudic arrangements, is not quite correct. For though the German Codices, like the Talmud, place Isaiah after Ezekiel ; yet in the Hagiographa, they deviate from the Talmud, by grouping the Five Megilloth together (viz., Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther). It will, moreover, be seen that the Vienna Codex, which is Spanish, entirely differs in its arrangement of the Minor Prophets from that of the Massorah.

As the Law of Moses was from time immemorial regarded by the Jews as the most sacred part of the Hebrew Scriptures, and as having a higher degree of inspiration than the other portions of the Bible ; and, moreover, as the Pentateuch alone continues to be divided into hebdomadal lessons ; greater care has been bestowed upon, and a more diversified division has been introduced into the text of it, than into that of the rest of the Hebrew Verity. Hence, in describing the Massoretic phenomena of the text, it is necessary to separate the Pentateuch from the Prophets and Hagiographa.

The Pentateuch is divided in five different ways : (1) *Open Sections* ; (2) *Closed Sections* ; (3) *Triennial Pericopes* ; (4) *Annual Pericopes* ; and (5) *Verses*. Of these divisions two only, *i. e.*, the third and fifth, occur in the Prophets and Hagiographa. The Psalter, from its being a compilation of so many different hymns, forms an exception, as we shall see hereafter. The division into sections in the Pentateuch is undoubtedly the oldest breaking up of the text, and is designed to mark different topics, separate enactments, etc., and possibly also doubts upon the sequence of paragraphs. An open section begins a new line like our 'paragraph',

TABLE II.—continued.

Open Sections.		Closed Sections.		Open Sections.		Closed Sections.	
Exodus.		Exodus.		Exodus.		Exodus.	
84	xx. 18-21	81	xx. 22-26			69	xxviii. 86-88
85	xxi. 1-6	82	xxi. 7-11	46	xxx. 1-10	70	xxix. 1-87
		83	" 12-18	47	" 11-16	71	" 88-96
		84	" 14	48	" 17-21		
		85	" 15	49	" 22-34		
		86	" 16			72	xxx. 84-98
		87	" 17			73	xxxi. 1-11
		88	" 18-19	50	xxxii. 12-17		
		89	" 20-21			74	" 18-xxxii. 6
		90	" 22-25	51	xxxiii. 7-14		
		41	" 26-27	52	" 15-35		
86	" 28-32					75	xxxiii. 1-11
		42	" 33-34	53	xxxiiii. 12-16		
		43	" 35-36	54	" 17-23		
		44	" 37-xxii. 3	55	xxxv. 1-26		
		45	xxii. 4	56	" 27-35		
		46	" 5			76	xxxv. 1-3
		47	" 6-8	57	xxxvi. 4-29		
		48	" 9-12	58	" 30-xxxvi. 7		
37	xxii. 13-14			59	xxxvii. 14-19		
		49	" 15-17			77	xxxvi. 8-13
		50	" 18			78	" 20-33
		51	" 19-23	60	xxxviii. 1-9		
83	" 24-26	52	" 27-30	61	" 10-16		
		53	xxiii. 1-3	62	" 17-24		
		54	" 4	63	" 25-29		
		55	" 5			79	xxxviii. 1-7
		56	" 6-19			80	" 8
89	xxiii. 20-25					81	" 9-20
		57	" 26-33			82	" 21-23
40	xxv. 1-11					83	" 24-xxxix. 1
41	xxv. 1-9	58	xxiv. 12-18	64	xxxix. 2-5		
42	" 28-30			65	" 6-7		
43	" 31-4	59	xxv. 10-23	66	" 8-21		
44	xxvi. 15-30			67	" 22-23		
		60	xxvi. 1-14			84	xxxix. 6-7
		61	" 15-17	68	" 24-26		
		62	xxvii. 1-8			85	" 27-29
		63	" 9-19			86	" 30-31
		64	" 20-21			87	" 32
		65	xxviii. 1-5				
89	"					88	xl. 17-19
90	"					89	" 20-21
91	"					90	" 22-23
92	xxviii. 6-12					91	" 24-25
		66	" 18-14			92	" 26-27
		67	" 15-30			93	" 28-29
		68	" 31-35			94	" 30-32
						95	" 33
89	"						

TABLE II.—continued.

Open Sections.		Closed Sections.		Open Sections.		Closed Sections.	
Leviticus.		Leviticus.		Leviticus.		Leviticus.	
1	i. 14-17	1	i. 10-13	83	xvii. 1-16		
		2	ii. 1-3	84	xviii. 1-5	20	xviii. 6
		3	" 4			21	" 7
		4	" 5-6			22	" 8
		5	" 7-13			23	" 9
		6	" 14-16			24	" 10
						25	" 11
2	iii. 1-5					26	" 12
3	" 6-11					27	" 13
						28	" 14
5	iv. 1-12					29	" 15
6	" 13-17					30	" 16
7	" 18-21					31	" 17-30
8	" 22-26						
9	" 27-31			85	xix. 1-23		
10	v. 1-10			86	" 24-32		
		7	v. 11-13			32	xix. 33-37
		8	" 14-16	87	xx. 1-27		
11	" 17-19			88	xxi. 1-9	83	xxi. 10-15
12	" 20-26					84	" 16-24
13	vi. 1-6			89	xxii. 1-16		
				90	" 17-25		
14	" 12-16			41	xxiii. 1-3	85	xxii. 26-33
15	" 17-23			42	" 4-8		
16	vii. 1-10			43	" 9-14		
17	" 11-27			44	" 23-25	86	xxiii. 15-23
18	" 28-38			45	" 26-28	87	" 24-32
19	viii. 1-36			46	" 29-34		
		10	ix 1-x.7	47	" 35-44		
20	x. 8-11			48	" 45-47	88	xxiv. 10-12
21	" 12-20			49	" 48		
22	xi. 1-28			50	xxv. 1-7	89	xxv. 8-24
				51	" 8-13	90	" 25-28
23	xii. 1-8			52	" 14-26	41	" 29-34
24	xiii. 1-8					42	" 35-37
25	" 9-17			53	xxvi. 1-8	43	" 38-46
26	" 18-23			54	" 9-14	44	" 47-xxvi. 2
		13	xiii. 24-28				
27	" 29-37			55	xxvii. 1-8	45	xxvi. 27-46
		14	" 38-39			46	xxvii. 47-84
28	xiv. 1-20			56	" 9-14		
		15	" 40-46				
29	" 21-23			57	" 15-17		
30	xv. 1-15			58	" 18-23		
		16	" 24-28				
31	" 16-18			59	" 24-28		
		17	xv. 29-32				
32	xvi. 1-34			60	" 29-32		
		18	" 33-39				
		19	" 40-46				

etc., existed before the compilation of the Pentateuch, is readily granted. A careful perusal of the Books of Moses also shows that many of the precepts existed among different families, who described the same narrative and expressed the same laws in different words. When these traditional narratives came to be written down, each story and enactment was inscribed upon a separate roll, and was circulated as a distinct scroll. Thus the genealogy of Adam was written upon a separate scroll, and hence is called a book (Gen. v. 1). The contents of Exod. xx. 19—xxiii. 33, are called in Exod. xxiv. 7 the Book of the Covenant (ספר הברית). Even the small formula of divorce is designated the Book of Divorce (ספר כריתת), because it was written on a scroll (Deut. xxiv. 1, 3). A single precept, enactment, or statement is denominated "the Law;" a term which was afterwards applied to the whole Pentateuch, because it was written on a separate scroll. Thus the Song of Moses (Deut. xxxii. 1-43) is called a Law (Deut. xxxii. 46).

When all these different narratives and 'laws,' written on separate scrolls, and circulated among various tribes, were compiled into one scroll, not only were duplicate narratives and laws recording the same thing in different words inserted, but they were incorporated without regard to logical sequence or chronological order. We propound here no theories of our own, but simply record the statements of the ancient doctors and spiritual guides of the nation, who were the custodians of the Hebrew Scriptures, and who copied and transmitted to us the text in its present form.

Thus the Talmud distinctly declares that the Pentateuch is composed of separate pieces, which were originally written upon separate scrolls, and at different times, without any organic connection.¹⁰ For instance, Exod. xxiv.

¹⁰ *the Pentateuch was written on separate scrolls.* R. Johanan, who records this fact in the name of R. Benaah, quotes the expression סנהל ססר (Ps. xl. 8), as denoting a section in the Pentateuch. R. Levi,

1-11 ought to have been inserted before cap. xx., since the events recorded therein happened prior to the promulgation of the Decalogue on the fourth of Nisan.¹¹ Now, in looking at the Hebrew, it will be seen that this inversion, which is duly indicated in the original by an open section (פ) at the beginning (xxiv. 1) and a closed section (פ) at the end (ver. 11), begins with a verb (אָמַר) without a subject, thus showing that it has no antecedent in the section immediately preceding. Moreover, the Talmud tells us that Exod. xxxi. 18—xxxiv. 35, ought to precede xxv. 1—xxxi. 17; since the institution of the sacrificial service was in consequence of the relapsing of the people into the worship of the Egyptian Apis.¹² Here, again, the section is not only marked at the commencement (Exod. xxxi. 18), and the termination (xxxiv. 35), as closed (פ), but it begins with a verb (וַיִּבְרָא) without a subject; thus showing that it has no connection with the preceding section. Again, the record of the cities of refuge for the land on the west of Jordan (Deut. xix. 1-10) is inserted after Deut. xviii., instead of following immediately Deut. iv. 41-49, which speaks of the cities of refuge on the east of

who maintains the same view, declares that eight sections (viz., Levit. xxi. 1-9, Numb. viii. 5-23, Levit. xxii. 1-16, Numb. v. 1-4, Lev. xvi. 1-34, x. 8-11; Numb. viii. 1-4, xix. 1-22) were written upon separate scrolls at the erection of the Tabernacle (*Gittin* 60 a-61 b). The same thing is stated in the Midrashim *לא נתנו פרשיותיה של תורה על הסדר* the sections in the Pentateuch are not arranged in chronological order. Comp. *Midrash Tillim* cap. iii.

¹¹ Comp. *Mechilta* Pericope במ section iii. p. 4 a, ed. Weiss, Vienna, 1865; *Joma* 4 a and b; *Sabbath* 86 b, and Rashi's remark on Exod. xxiv. 1, *פרשה זו עלה בסיני נאמרה לו עלה* this section (Exod. xxiv. 1-11) was communicated before the Decalogue, as it was on the fourth of Sivan that Moses was commanded to ascend the mountain.

¹² Comp. *Seder Olam Rabba*, cap. vi., and Rashi's remark on Exod. xxxi. 18, *מוקדם ומאדור בתורה מעשה העגל קודם לצור מלאכת המסכן ימים רבים היה שהר* *ב' בתמוז נשתבר הלוחות וביים הכסורים נתרצה הקיבה לישראל למחרת התחילו בגרבת* there is no chronological order in the Pentateuch; the worship of the golden calf took place long before the building of the Tabernacle since the two tables were broken on the seventeenth day of Tamuz, the Holy One, blessed be he, showed himself merciful to the Israelites on the Day of Atonement, and the following morning they commenced the free-will contributions for the Tabernacle, which was erected on the first of Nisan.

Jordan. Here again two fragments are respectively marked as separate sections. Indeed the Talmud says that there are confusion and transposition of sections throughout Exod. xxi. 1 — xxiv. 18.¹³ Hence the ancient doctors and interpreters of the Scriptures felt themselves constrained to lay down the exegetical canon, that "there is no chronological order in the sections of the Pentateuch."¹⁴

Now whether or not we accept the emphatic assertions of these ancient custodians of the Law, that the Pentateuch is compiled of different fragments, without regard to logical sequence or chronological order, the fact unquestionably remains, that the sages made the marks in question to indicate the detached constituencies of the compilation. In defence of this theory, however, is to be urged, that the open sections, which indicate the separate scrolls from which each book has been compiled, always comprise a complete narrative or law; that the closed or enclosed sections which intervene always contain new matter of a different import, and show that they were written upon the same scroll; and that no repetition of the same narrative or law ever occurs in an open section; which goes far to show that each such section was originally written upon a separate scroll, and was complete in itself.¹⁵

Moreover, it is to be remarked that many of these sections have separate titles, and are quoted in the oldest post-Biblical writings, where it is taken for granted that they were well known to all readers of the Scriptures. Thus

¹³ *ענין שישנו חסד סוף* in the Mosaic laws (מסכתין ב) certain statements are misplaced and mixed up with other passages (comp. *Sanhedrin* 2 b; *Baba Kama* 7 a).

¹⁴ *מקום סוף סוף* which is the last of the thirty-two rules of interpretation, collected and systematised by R. Eliezer b. Jose the Galilean, one of the principal expositors of the Pentateuch in the second century of the Christian era. (Comp. Kitto, *Cyclopædia of Biblical Literature*, s. v. MIDRASH).

¹⁵ Dr. Hochstädter, who was the first to point out this fact, accounts for the hexahemerion having open (ב) sections instead of closed (ב), on the hypothesis that each day denotes a great epoch, separated from the others by ever new

in Genesis, Open Sections, i. 1–7 are quoted in the Mishna *Taanith* iv. 3; *Megilla* iii. 6. In Exodus, Open Sections, Nos. 29, 30, 47, are quoted Mishna *Megilla* iii. 4, 6; Closed Sections, Nos. 14, 22–31 are quoted Mishna *Megilla* iii. 4, *Taanith* v. 1. In Leviticus, Open Sections, Nos. 32, 42, 50, are quoted Mishna *Joma* vii. 1; *Megilla* iii. 5, 6; Closed Sections, Nos. 37, 45; Mishna *Joma* vi. 1; *Megilla* iii. 6. In Numbers, Open Sections, Nos. 26, 29, etc., 58, 66, 81, 82, are quoted Mishna *Sota* vii. 1; *Megilla* iii. 4–6; *Taanith* v. 1; *Berachoth* ii. 2; Closed Sections, Nos. 10–13, 14, 19, are quoted Mishna *Taanith* v. 1; *Megilla* iii. 6; *Jadajim* iii. 5. In Deuteronomy, Open Sections, Nos. 5, 13, 19, 21, 22, are quoted Mishna *Taanith*, v. 1; *Berachoth* ii. 2; *Sota*, vii. 2; *Megilla* iii. 4, and Closed Sections, Nos. 23, 39, 44, 52, 94, 97, are quoted Mishna *Taanith* v. 1; *Berachoth* ii. 2; *Megilla* iii. 5; *Sota* vii. 1, 2. These sections are respectively fixed for lessons on special occasions, in accordance with their import.

It is upon this theory, moreover, that the following enactment of the ancient sages with respect to the Pericopes is satisfactorily explained. They ordained that each one who is called to the public reading of the Law must read no less than three verses, and that in case these readings do not begin and end such a section, they must at least commence three verses after the section, and terminate three verses before the section, in order that those who in the

evolutions, and that the events of every day may probably have been written originally on a separate Egyptian papyrus. For a similar reason, we find here and there other open sections (ב) between closed ones of a different import, i. e., because the original materials on which the records were written were not of equal size. The presence of an open section (ב); after the third sentence in the Decalogue (Exod. xx. 7), for which however Deut. v. 11 has a closed section; (ב) is designed to indicate how the sentences are to be distributed on the Two Tables, since the division thus marked is more appropriate as regards the total number of words and letters in the Decalogue, than to leave the last five short sentences for the second Table. Still some of the marks may have been interchanged or entirely omitted, in the course of time, by ignorant transcribers. *Ben Chananja* viii. 688–690, 699–708.

interim happen to leave or to come into the Synagogue may not think that he who reads the Law before their going out or coming in only read one or two verses (*Megilla* 21 a-22 b). The section therefore determined the Pericope and not the lesson the section. This importance of the Sections led the ancients to decree that a Scroll of the Law wherein some open sections are by mistake marked as closed, or *vice versa*, is useless, just as it is illegal to read in a Codex wherein the letters are interchanged, or the poetical portions are written like prose (*Sabbath* 103 b). Indeed, according to Maimonides, it is not even lawful to correct such a Codex (*Hilchoth Sepher Thora* viii. 3).

We have only to add that in the Massoretic manuscripts and editions the open sections are generally indicated by the initial letter *Pe* (פ = פסוקה, *open*), and the closed sections are marked by the initial letter *Samech* (ס = סתומה, *closed*). But when these sections begin the hebdomadal lesson, the open section has three *Pes* (פ פ פ), and the closed section three *Samechs* (ס ס ס). In the Synagogal Scrolls, from which the Pericopes are read, these letters are entirely absent, and the sections are simply indicated by the prescribed vacant space, whilst in some of the more carefully written MSS. the mark, פתוחה, *Open Section*, or סתומה, *Closed Section*, is fully written out at each such break. This is the case in Codex No. 5710 (Harleian) of the British Museum. In Codex No. 1528 (Harleian), on the contrary, the mark is omitted, and a vacant space alone indicates the sections.

The Semi-Sabbatical Year Cycle.—Next in point of antiquity is the division of the Pentateuch into one hundred and seventy-five Pericopes. The design of this division is that the entire Law should be read through, publicly, once in every three years and a half, or twice in every Sabbatical year. It is beyond the scope of this essay to describe the guild of *Methurgemanin*, or Interpreters, to which the insti-

tution of the Pericopes gave rise, or to show how far the ancient versions, viz., the Greek of the Septuagint, Aquilla, Theodotion, Symmachus, &c., the Syriac Peshito, the Chaldee paraphrases, and the Midrashim emanated directly or indirectly from this guild. We must simply advert to the fact that the injunction to “read the Book of the Law before all Israel,” on the Feast of Tabernacles of every Sabbatical year (Deut. xxxi. 10-13, with Neh. vii. 2, 8), not only gave rise to the division of the Pentateuch into hebdomadal lessons, which are read publicly to this day in the Synagogues for the instruction and edification of the Israelites, but to the belief that Moses himself instituted the Pericopes (Acts xv. 21; Josephus, *contra Apion.*, ii. 17; *Jerusalem Megilla* i. 1; *Babylon Megilla*, 31. b; *Baba Kama* 82 a).

Now, it is immaterial to our inquiry who the author of this institution is, as we have simply to point out its effects upon the division of the text. There can hardly be any doubt that at first there were no fixed and measured hebdomadal lessons assigned for the ordinary Sabbaths; that the Feasts and Fasts alone had their appropriate lessons, and that the parcelling out of the entire Pentateuch into a certain number of Pericopes was a gradual development, and became general about two centuries before Christ. Ancient authorities mention a cycle of three years and a half (*Jerusalem Sabbath* xvi. 1; *Sopherim* xvi. 10), and the Hebrew text, as transmitted to us, has a twofold pericopal division, namely a triennial and an annual cycle, and the question is, which is the oldest of the three?

From the Bible itself we gather that the Law was read before the whole community every Sabbatical year (Deut. xxxi. 10-13). After the return of the Jews from the Babylonian captivity, the “readings in the Book of the Law of God” were undoubtedly more frequent (Neh. viii. 2, 8) and special and appropriate lessons were appointed for solemn

TABLE III.—continued.

THE TRIENNIAL CYCLE.

LEVITICUS.		NUMBERS.	
1	Levit. i. 1...iii. 17.	15	Num. xvi. 1...xvii. 15.
2	" iv. 1...vi. 11.	16	" xvii. 16...xviii. 24.
3	" vi. 12...vii. 38.	17	" xviii. 25...xx. 13.
4	" viii. 1...x. 7.	18 *	" xx. 14...xxii. 1.
5	" x. 8...20.	19	" xxii. 2...xxiii. 9.
6	" xi. 1...47.	20	" xxiii. 10...xxiv. 25.
7	" xii. 1...xiii. 28.	21	" xxv. 1...9.
8	" xiii. 29...59.	22	" xxv. 10...xxvi. 51.
9	" xiv. 1...32.	23	" xxvi. 52...xxvii. 14.
10	" xiv. 33...57.	24	" xxvii. 15...xxviii. 25.
11	" xv. 1...24.	25	" xxviii. 26...xxx. 1.
12	" xv. 25...xvi. 34.	26	" xxx. 2...17.
13	" xvii. 1...16.	27	" xxxi. 1...24.
14	" xviii. 1...30.	28	" xxxi. 25...54.
15	" xix. 1...22.	29	" xxxii. 1...42.
16	" xix. 23...xx. 27.	30	" xxxiii. 1...56.
17	" xxi. 1...xxii. 16.	31	" xxxiv. 1...xxxv. 8.
18	" xxii. 17...xxiii. 14.	32	" xxxv. 9...xxxvi. 13.
19	" xxiii. 15...xxv. 13.		
20	" xxv. 14...38.		
21	" xxv. 39...xxvi. 2.		
22	" xxvi. 3...46.		
23	" xxvii. 1...34.		
NUMBERS.		DEUTERONOMY.	
1	Num. i. 1...54.	1	Deut. i. 1...ii. 1.
2	" ii. 1...34.	2	" ii. 2...30.
3	" iii. 1...iv. 16.	3	" ii. 31...iii. 22.
4	" iv. 17...v. 10.	4	" iii. 23...iv. 40.
5	" v. 11...vi. 21.	5	" iv. 41...vi. 3.
6	" vi. 22...vii. 47.	6	" vi. 4...vii. 11.
7	" vii. 48...89.	7	" vii. 12...viii. 20.
8	" viii. 1...ix. 23.	8	" ix. 1...29.
9	" x. 1...xi. 15.	9	" x. 1...xi. 9.
10	" xi. 16...22.	10	" xi. 10...xii. 19.
11	" xi. 23...xii. 16.	11	" xii. 20...xiii. 19.
12	" xiii. 1...xiv. 10.	12	" xiv. 1...xv. 6.
13	" xiv. 11...45.	13	" xv. 7...xvi. 17.
14	" xv. 1...41.	14	" xvi. 18...xvii. 13.
		15	" xvii. 14...xx. 9.
		16	" xx. 10...xxii. 5.
		17	" xxii. 6...xxiii. 9.
		18	" xxiii. 10...21.
		19	" xxiii. 22...xxiv. 13.

TABLE III.—continued.

THE TRIENNIAL CYCLE.

DEUTERONOMY.		SAMUEL.	
20	" xxiv. 19...xxv. 19.	1	1 Sam. i. 1...ii. 9.
21	" xxvi. 1...xxvii. 26.	2	" ii. 10...iii. 19.
22	" xxviii. 1...xxix. 8.	3	" iii. 20...vi. 13.
23	" xxix. 9...xxx. 10.	4	" vi. 14...ix. 1.
24	" xxx. 11...xxxi. 13.	5	" ix. 2...x. 23.
25	" xxxi. 14...30.	6 *	" x. 24...xii. 21.
26	" xxxii. 1...52.	7	" xii. 22...xiv. 22.
27	" xxxiii. 1...xxxiv. 12.	8	" xiv. 23...xv. 16.
		9	" xv. 17...xvi. 17.
		10	" xvi. 18...xvii. 36.
1	Josh. i. 1...iii. 6.	11	" xvii. 37...xviii. 13.
2	" iii. 7...iv. 23.	12	" xviii. 14...xx. 3.
3	" iv. 24...vi. 26.	13	" xx. 4...41.
4	" vi. 27...viii. 32.	14	" xx. 42...xxiii. 3.
5	" viii. 33...x. 7.	15	" xxiii. 4...xxiv. 20.
6	" x. 8...41.	16	" xxiv. 21...xxv. 32.
7	" x. 42...xii. 24.	17	" xxv. 33...xxvi. 24.
8	" xiii. 1...xiv. 14.	18	" xxvi. 25... xxviii. 23.
9	" xiv. 15...xvii. 3.	19	" xxviii. 24...xxx. 24.
10	" xvii. 4...xviii. 27.	20	" xxx. 25...2 Sam. ii. 6.
11	" xviii. 28...xix. 50.	21	2 Sam. ii. 7...iii. 20.
12	" xix. 51...xxi. 42.	22	" iii. 21...v. 9.
13	" xxi. 43...xxii. 33.	23	" v. 10...vii. 15.
14	" xxii. 34...xxiv. 33.	24	" vii. 16...x. 11.
		25	" x. 12...xii. 12.
		26	" xii. 13...xiv. 17.
1	Judg. i. 1...ii. 6.	27 *	" xiv. 18...xv. 24.
2	" ii. 7...iii. 30.	28 *	" xv. 25...xvi. 15.
3	" iii. 31...v. 30.	29 *	" xvi. 16...xvii. 19.
4	" v. 31...vi. 39.	30	" xvii. 20...xviii. 26.
5	" vi. 40...viii. 2.	31	" xviii. 27...xix. 39.
6	" viii. 3...ix. 6.	32	" xix. 40...xxi. 6.
7	" ix. 7...57.	33	" xxi. 7...xxii. 50.
8	" x. 1...xi. 31.	34	" xxii. 51...xxiv. 25.
9	" xi. 32...xiii. 23.		
10	" xiii. 24...xvi. 2.		
11	" xvi. 3...xviii. 5.		
12	" xviii. 6...xix. 19.		
13	" xix. 20...xx. 20.		
14	" xx. 27...xxi. 24.		
KINGS.			
1	1 Kings. i. 1...47.		
2	" i. 48...ii. 44.		
3	" ii. 45...iv. 19.		

TABLE III.—continued.
THE TRIENNIAL CYCLE.

KINGS.	
4	1 Kings iv. 20...vi. 12.
5	" vi. 13...vii. 20.
6	" vii. 21...viii. 10.
7	" viii. 11...57.
8	" viii. 58...x. 8.
9	" x. 9...xi. 27.
10	" xi. 28...xii. 23.
11	" xii. 24...xiii. 22.
12	" xiii. 23...xv. 7.
13	" xv. 8...xvi. 14.
14	" xvi. 15...xvii. 23.
15	" xvii. 24...xviii. 38.
16	" xviii. 39...xx. 12.
17	" xx. 13...xxi. 16.
18	" xxi. 17...xxii. 42.
19	" xxii. 43 ...2 Kings. ii. 14.
20	2 Kings. ii. 15...iv. 25.
21	" iv. 26...vi. 22.
22	" vi. 23...vii. 15.
23	" vii. 16...ix. 12.
24	* " ix. 13...x. xiv.
25	" x. 15...xii. 2.
26	" xii. 3...xiii. 22.
27	" xiii. 23...xv. 6.
28	" xv. 7...xvi. 19.
29	" xvi. 20...xviii. 5.
30	" xviii. 6...xix. 18.
31	" xix. 19...xx. 7.
32	" xx. 8...xxii. 1.
33	" xxii. 2...xxiii. 24.
34	" xxiii. 25...xxiv. 17.
35	" xxiv. 18...xxv. 30.

ISAIAH.	
1	Isaiah i. 1...iv. 2.
2	" iv. 3...vi. 2.
3	* " vi. 3...ix. 5.
4	* " ix. 6...xi. 1.
5	" xi. 2...xiv. 1.

ISAIAH.	
6	Isaiah xiv. 2...xvi. 4.
7	" xvi. 5...xix. 24.
8	" xix. 25...xxii. 22.
9	" xxii. 23...xxiv. 22.
10	" xxiv. 23...xxvii. 11.
11	" xxvii. 12...xxix. 22.
12	" xxix. 23...xxxii. 17.
13	" xxxii. 18...xxxv. 9.
14	" xxxv. 10...xxxvii. 19.
15	" xxxvii. 20...xxxix. 8.
16	" xl. 1...xli. 26.
17	" xli. 27...xliv. 5.
18	" xliv. 6...xlv. 16.
19	" xlv. 17...xlvi. 1.
20	" xlvi. 2...xlvi. 25.
21	" xlv. 26...lii. 6.
22	" lii. 7...lv. 12.
23	" lv. 13...lviii. 13.
24	" lviii. 14...lxi. 8.
25	" lxi. 9...lxv. 8.
26	" lxv. 9...lxvi. 24.

JEREMIAH.	
1	Jeremiah i. 1...iii. 3.
2	" iii. 4...iv. 21.
3	" v. 1...vi. 1.
4	" vi. 2...vii. 22.
5	" vii. 23...ix. 22.
6	" ix. 23...xii. 14.
7	" xii. 15...xiv. 21.
8	" xiv. 22...xvii. 6.
9	" xvii. 7...xviii. 18.
10	" xviii. 19...xx. 12.
11	" xx. 13...xxiii. 5.
12	" xxiii. 6...xxiv. 6.
13	" xxiv. 7...xxv. 38.
14	" xxvi. 1...xxvii. 4.
15	" xxvii. 5...xxix. 6.
16	" xxix. 7...xxx. 8.

TABLE III.—continued.
THE TRIENNIAL CYCLE.

JEREMIAH.	
17	Jeremiah xxx. 9...xxxi. 32.
18	" xxxi. 33...xxxii. 21.
19	" xxxii. 22...xxxiii. 15.
20	" xxxiii. 16...xxxv. 9.
21	" xxxv. 10...xxxvi. 25.
22	" xxxvi. 26...xxxviii. 7.
23	" xxxviii. 8...xxxix. 17.
24	" xxxix. 18...xli. 11.
25	" xli. 12...xliv. 19.
26	" xliv. 20...xlvi. 26.
27	" xlvi. 27...xlviii. 11.
28	" xlviii. 12...l. 4.
29	" l. 5...li. 9.
30	" li. 10...58.
31	" li. 59...lii. 34.

EZEKIEL.	
1	Ezekiel i. 1...iii. 11.
2	" iii. 12...v. 17.
3	" vi. 1...vii. 27.
4	" viii. 1...x. 8.
5	" x. 9...xi. 19.
6	" xi. 20...xiii. 23.
7	" xiv. 1...xvi. 13.
8	" xvi. 14...59.
9	" xvi. 60...xviii. 8.
10	" xviii. 9...xix. 14.
11	" xx. 1...40.
12	" xx. 41...xxii. 15.
13	" xxii. 16...xxiii. 26.
14	" xxiii. 27...xxiv. 23.
15	" xxiv. 24...xxvi. 19.
16	" xxvi. 20...xxxviii. 12.
17	" xxxviii. 13...xxxix. 20.
18	" xxxix. 21...xxxi. 18.
19	" xxxii. 1...xxxiii. 15.
20	" xxxiii. 16...xxxiv. 25.
21	" xxxiv. 26...xxxvi. 24.
22	" xxxvi. 25...xxxvii. 27.

EZEKIEL.	
23	Ezekiel xxxvii. 28...xxxix. 21.
24	" xxxix. 22...xl. 44.
25	" xl. 45...xli. 12.
26	" xli. 13...xliii. 26.
27	" xliii. 27...xliv. 14.
28	" xliv. 15...xlvi. 11.
29	" xlvi. 12...xlvi. 35.

MINOR PROPHETS.	
1	Hosea. i. 1...vi. 1.
2	" vi. 2...x. 11.
3	" x. 12...xiv. 6.
4	" xiv. 6...Joel. ii. 26.
5	Joel. ii. 27...Amos. ii. 9.
6	Amos. ii. 10...v. 13.
7	" v. 14...vii. 14.
8	" vii. 15...Obad. i. 20.
9	Obad. i. 21...Jonah. iv. 11.
10	Micah. i. 1...iv. 4.
11	" iv. 5...vii. 19.
12	" vii. 20...Nah. iii. 19.
13	Hab. i. 1...iii. 19.
14	Zeph. i. 1...iii. 19.
15	" iii. 20...Hag. ii. 22.
16	" ii. 23...Zech. iv. 1.
17	" iv. 2...vi. 13.
18	" vi. 14...viii. 3.
19	" viii. 4...xi. 17.
20	" xii. 1...xiv. 20.
21	" xiv. 21...Mal. iii. 24.

CHRONICLES.	
1	1 Chron. i. 1...iv. 9.
2	" iv. 10...vi. 33.
3	" vi. 34...viii. 39.
4	" viii. 40...xi. 3.
5	" xi. 4...xii. 39.
6	" xii. 40...xvi. 35.
7	" xvi. 36...xix. 12.

with the printed List, which not only gives the sum total of each book, but also the words wherewith every section begins.

As to the omissions and errors in the published text, which admit of no doubt, we have to remark that it omits one section in Genesis. This is evident from the distinct declaration of the superscription that Genesis (סדריו ס"ג) "has forty-three sections," and moreover is placed beyond the possibility of a doubt by the Massoretic remark at the end of Genesis, which not only gives this number in letters, but also expresses it in the following mnemonical sign סימן ירד"ה ס"ג, "Genesis has forty-three Sedarim, and the sign thereof is JEDIDIAH," which name is numerically forty-three. Heidenheim has actually found the omitted section (Gen. viii. 1-14) in a MS.¹⁶ Indeed there is another section omitted from the Pentateuch, since no less an authority than Rab (*i. e.*, Abba Areka), the President of the College at Babylon (A. D. 200), who came from Palestine, where the cycle obtained, distinctly gives קנה, *purchaser* [= 155] as the mnemonical sign for the number of the *Sedarim*.¹⁷

Besides these omissions, there are the following blunders. In Numbers, section 18 ought to be וישלח משה מלאכים, and *Moses sent messengers*, instead of וישלח מלאכים, and *he sent messengers* (xx. 14). In Samuel, section 6 should be ויאמר שמואל אל כל העם, and *Samuel said to all the people* (x. 24), and not ויאמר שמואל כל העם, and *Samuel said*

¹⁶ Finding that the List gives only forty-two instances in Genesis, Ruxdorf, in his edition of the Rabbinic Bible, altered the superscription into forty-two, but overlooked the fact that the number forty-three is given still more distinctly at the end of Genesis, and thus, by his mistaken correction, made these two statements to contradict each other. He rightly corrected section 6 in Samuel, but left all the other errors.

¹⁷ רב אמר ע"י שלא הקניחם דברי הגר"ה שאין בכם מי קנה דבר חסד ספרי מניי של קנה. *Midrash*, on Esther, at the beginning, or sect. 116.

all the people. Section 27, ויאמר המלך אל אבישי, and *the king said to Abishai*, is a mistake for ויאמר אל האשה, and *the king answered, and said to the woman*, (2 Sam. xiv. 18). Section 28, ויאמר יואב אל המלך, and *Joab said to the king*, should be ויאמר המלך לצדוק, and *the king said to Zadok* (xv. 25), because this is the section in the MSS., and because the former passage only occurs once, and that at the end of the book (xxiv. 8), where there is no break. Section 29, ויאמר חושי רעה דוד, and *Hushai, David's friend, said*, is evidently a mistake, since these words occur nowhere, and it ought to be ויהי כאשר בא חושי הארכי רעה דוד, and *it came to pass when Hushai the Archite, David's friend, was come* (xvi. 16). In Kings, section 24, וימהרו ויקח, and *they hastened and he took*, is a mistake for וימהרו ויקחו, and *they hastened and they took* (2 Kings ix. 13). In Isaiah, again, sections 3 and 4 are transposed. It will moreover be seen that Ruth, the Song of Songs, and Lamentations are entirely omitted in Jacob b. Chajim's List of *Sedarim*.

A more serious difficulty connected with this List is the fact that the verse ending the previous section or the second in the *Sedar* is frequently given as the sign for the new division. Should this be doubted, I refer to the Table of Chapters throughout the Bible, which Jacob b. Chajim also gives with the List of the *Sedarim*. The signs for the chapters, which are divided according to the Vulgate, instead of being the commencing words of the new chapter, are frequently the termination of the previous one. Thus, for instance, the sign for Exod. xxix. is חוקת עולם לו ולזרעו, *it shall be a statute for ever unto him and his seed*, which is the concluding verse of cap. xxviii. For Numb. xiii. the sign is וימחה את העם, and *afterwards the people removed*, which is the last verse of cap. xii. The sign for Numb. xxi. is ויראו כל העדה, and *when all the congregation saw*, which is the concluding verse of cap. xx. The sign for 1 Sam. x. is ויאמר לנער ויעבור לפנינו, *bid*

the servant pass on before us, which is ix. 27. The sign for 1 Sam. xxvii. is וילך דוד לרכבו, so David went on his way, which constitutes the middle of 1 Sam. xxvi. 5. These few instances, which might easily be multiplied, will suffice to substantiate the correctness of my remark. If other evidence is required, I simply refer to the divisions of the Psalms in the original of the Triennial List itself. Hence, in reducing the signs to chapter and verse, I have not hesitated to correct the references, according to the sectional divisions in the MSS. Still the difference between the List and my corrections rarely amounts to more than a single verse.

As the triennial division has been overlooked in Introductions to and Dissertations on the text of the Old Testament, where the annual division is alone spoken of, it will be necessary to demonstrate the greater antiquity of the former. The design and nature of these Pericopes presuppose the shorter, *i. e.* the triennial, rather than the longer, or the annual, cycle. Every hebdomadal lesson was divided into seven sections, corresponding to the seven days of the week, and seven individuals were called in succession up to the desk to read respectively one of those sections (*Mishna Megilla* iv. 2.). The honour to be prælector of the Divine Law was deemed so great, that an order of precedence had to be fixed (*Mishna Gittin* v. 8). With a due regard for the feelings of all juvenile members of the congregation, and to stimulate them to the study of Holy Writ, children had a full right to be among the seven prælectors; and that each child might be able to read his respective portion of the Pericope with fluency and intelligence, it was allowed him, by way of exemption, to prepare the lesson by the oil lamp on Sabbath eve, a practice forbidden to all grown-up persons.¹⁸ The law that each one of the seven called up to

¹⁸ ר. שמעון בן גמליאל אוסר התינוקות של רבן היו מסדרין טשייתיהון וקורין לאור הנר
Sabbath 13 a with. *Tosephta Sabbath* i. The injunction that children should

the lectern should personally read his part of the seven portions of the Sabbatic lesson, was still observed as late as the twelfth century.¹⁹ When it is borne in mind that the Synagogal Scrolls of the Law from which the Pericopes are read have neither the vowel points, nor the accents, it will be seen at once that it would have been very difficult for the ordinary people, and more especially for children, to read such long sections as are contained in the annual cycle. To obviate this difficulty, a rule was laid down, "the shorter the lesson the better."²⁰ Hence, if there were no other evidence, we should conclude, from this fact alone, that the triennial cycle was the older.

Moreover, we are distinctly told that the minimum of the Sabbatic lesson is to be twenty-one verses, and the maximum thirty-five verses; that even the ordinary cycle of Pericopes is to be interrupted if a festival or New Moon happens to occur on a Sabbath when a special lesson appropriate to the occasion is read; and that after the interruption the ordinary

prepare the Pericope, and the permission that they might do it by the oil lamp on Sabbath eve, like all other laws, were afterwards extended to all, and it was insisted upon that every one should read over the lesson two or three times, though none but children were to do so by the lamp on Sabbath eve. *Midrash Tanchuma*, Pericope *Jethro* p. 82 b.

¹⁹ Those who could not read were debarred from the privilege of being called to the lectern. As such ignorance of the sacred tongue occurred only in the congregations out of Palestine, it was enacted that, in case there is only one student in the assembly, he is to read the whole Pericope הלושור לא נהנו כן אלא אחד קורא כל הפרשה כלה החזק יודע אחד את הפרשה קורה את כלה *Jerusalem* שבנה יודעין כן מסוקין כלהון קראי. אחד יודע גי מסוקים קרי וחזר קרי *Megilla* iv. 3. As late as the tenth century we find that *Suadia* would only allow, by way of exception, an ignorant priest or Levite to be called to the reading וכחב ר סעדיה שאם הם צריכין לזה האיש שאינו יודע לקרות שיצלה לוי שהוא כהן או לוי ואין שם אחר וולתו יראה מלה צבור אם שיקרא לו מלה בכלה יודע לאסרה *R. Suadiu* declared, if the man who cannot read is absolutely wanted because he is a priest or Levite, and there is no other one besides him, the delegate of the congregation must see whether he can repeat after him, word by word; and if not, he must not be called up. (*Comp. Abudriham*, section *Tephila Shel Chol*; *Maimonides*, *Hilchoth Tephila*, xii. 5; and *Graetz*, *Monatsschrift*, xviii. p. 389.)

²⁰ אין קורין בתורה סתות מני מסוקים.... אין מסבירין בנביא סתות מני מסוקים
הקצר והרי זה משונה (*Comp. Tosephta Megilla*, iii.)

course is to be resumed.²¹ Now, if twenty-one verses are allowed for each lesson, we obtain a far greater number of ordinary Pericopes than there are weeks in the year; and if we add to this the number of extraordinary Pericopes for the Feasts and New Moons which occur on the Sabbath, it will be seen at once that the triennial cycle alone is spoken of in the Mishna.

If any other evidence is required to show the priority in age of the triennial cycle, we quote the testimony of the Babylonian Talmud, which most explicitly declares that "the Palestinians read through the Pentateuch in three years" (*Megilla* 29 b).²² As the reading of the Law is a Palestinian institution of pre-Christian date, no one will question that this Babylonian post-Christian record assigns the priority to

²¹ ראש חדש אדר שחל להיות בשבת קריין בפרשת שקלים. חל להיות בתוך השבוע בקדימין לשבוע ומסלקין לשבת אחרת. בשניה וכו'. בשלישית פרה אדומה. רביעית החדש וזה לכם בתמישית חחרין לכסוף. לכל מסלקין בראשי חודשים. בחנוכה ובפורים. בתעניות ובמערות וביום הכפורים "When the New Moon of Adar happens on a Sabbath, the Section 'SHEKALIM' [Exod. xxx. 11-16] is to be read; if it happens on a week day, this section must be read on the preceding Sabbath, and the regular order is interrupted for the other Sabbaths. On the second, the section 'REMEMBER' [Deut. xxv. 17-19] is to be read; on the third, the section of the 'RED HELPER' [Numb. xix. 1-22]; on the fourth, the section 'THIS MONTH' [Exod. xii. 1-20]; on the fifth the regular order is resumed. On all Feasts the regular order is interrupted; on New Moons, on the Feast of Dedication, on Purim, on Fasts, on Representative Days, and on the Day of Atonement (*Mishna Megilla* iii. 4)." There is a discussion in the Talmud as to what is meant by the order. R. Ammi maintains that the order of the Pericopes of the Law is meant, whilst R. Jeremiah will have it that it is the order of the *Haphtaroth*, or Pericopes from the Prophets; לומר כמי and ר' אמאי אמר לומר פרשיות הוא חזון. ר' ירמיה אמר לומר הפרשיות הוא חזון and the conclusion of the debate is לומר פרשיות הוא חזון. i. e., when the Sabbath is of exceptional importance, or if a Festival or a half Festival happens on a Sabbath, the order of the Pericopes is interrupted, the Pericope appropriate to the day is inserted, and the regular cycle is resumed on the following Sabbath. (Comp. *Megilla* 30 b; Graetz., *Monatsschrift* xviii. 305.) This, however, as we shall see hereafter, applies to the time when the Semi-Sabbatical Year Cycle obtained; but afterwards, when the Triennial Cycle was adopted, the Pericopes from the Prophets were interrupted. Hence, both R. Ammi and R. Jeremiah are right, since the two different practices refer to two different periods.

²² בני ישראל וסלקי לראשיתם בתלמוד שנין. *Megilla* 29 b.

the triennial cycle. We have dwelt thus much upon this question, because the annual cycle, which, as we shall presently see, became universal at a very late date, has been the cause of the introduction of fresh divisions, as well as new names of sections in the Hebrew MSS., and printed text, and because this fact has been ignored by paleographers, and is entirely omitted from the Introductions to the Old Testament.

Indeed the neglect of these ancient divisions in more modern MSS. became so great, that even Jacob b. Chajim, Ibn Adonijah, the first editor of the Massorah, could not procure a list of them whilst editing his recension of the text till he had almost finished his gigantic work. He was therefore compelled to follow the example of Felix Pratensis (*vide supra* p. 17, note 7); and introduce into the text of the Old Testament the Christian division into chapters, which was adopted for the first time, for anti-Christian purposes, by R. Isaac Nathan, in his Concordance, (1437-1445), printed in Venice, 1523, and which, as we shall see hereafter, frequently disturbs both the connection and the sense. Jacob b. Chajim's words are, "Had I at that time [when beginning to print the Hebrew Bible] found the division into sections which was made by the Massorites throughout the whole Scriptures, I would have preferred it to that which was introduced by Isaac Nathan. But since it came into my hand after I had almost finished my work, I determined to print it as well, so that it may not be forgotten, and lost to Israel."²³ It is therefore surpassing strange that Dr. Davidson should ascribe the authorship of these divisions to Jacob b. Chajim himself. "Jacob ben Chajim," says this learned critic, "editor of Bomberg's second Rabbinical Bible, divided the entire Old Testament into *Seda-*

²³ Jacob b. Chajim Ibn Adonijah, *Introduction to the Rabbinic Bible*, Hebrew and English, by Christian D. Ginsburg, LL.D., p. 82, 2nd ed., Longmans, 1867.

rim (סדרים), which are numbered and appended to each book, along with the *parshioth* and verses. He made four hundred and forty-seven divisions of this kind."²⁴

We now come to the question whether the hundred and seventy-five divisions of the Semi-Sabbatical Year Cycle were different from those we now possess,—and if so, lost,—or whether they are identical with the divisions of the Triennial cycle. The well known tenacity with which the Jewish nation clung to tradition, and the faithful manner in which they have conserved and transmitted even the words and signs of the Bible which the scribes distinctly marked as spurious, would of themselves prove that they would not allow such an important thing as a list of Pericopal divisions to be entirely lost. We are therefore driven to enquire whether the more ancient cycle of three and a half years could not be converted into the Triennial cycle, with the retention of the time-honoured liturgical division of the text which was already in existence. Assuming that the division of the Pentateuch into a hundred and fifty-five sections was the authorised one for the Pericopes, we shall see that it equally suited both cycles, and that, in fact, it was the division for both, at the period of the transition from the Semi-Sabbatical into the Triennial.

Now we are told in the Mishna that the Pericopes were interrupted on New Moon, the Feast of Dedication, on Purim, on the Fasts, on the Representative Days,²⁵ and on

²⁴ *A Treatise on Biblical Criticism, exhibiting a Systematic View of that Science*, p. 59, Longmans, 1854.

²⁵ The fact that every individual who brought a sacrifice had to be present in the Temple when it was offered gave rise to the opinion that the whole congregation ought to be represented in the Temple at the offering of the daily morning and evening sacrifice, which were brought for the benefit of the whole community of Israel, and were the national sacrifice. To effect this, the nation was divided into twenty-four divisions or orders, corresponding to the divisions of the priests and Levites. Every division chose a number of representatives (אנשי סעוד), one of whom was appointed chief (הסעוד), and in turn sent up some of them as a deputa-

the Day of Atonement, in order that the special lessons referring to those occasions might be read (*Megilla* iii. 4). As lessons both from the Law and the Prophets were read on the Sabbath, the question naturally arises, Which of these two fell out of its course? Was it the hebdomadal lesson from the Pentateuch, which gave way to the special Pericope for the Feast or Fast in question, or was it the lesson from the Prophets? In the Talmud, where this question is discussed, R. Ammi says that the lesson from the Pentateuch was interrupted, whilst R. Jeremiah maintains that it is the lesson from the Prophets which was interrupted (*Megilla* 30 b).²⁶ As both Rabbins were Palestinians, they must have been correctly informed about the usages of the country in past days, and there can therefore be no doubt that both the modes of regulating the lectionary are correct, only that they prevailed at different periods. During the period when the Semi-Sabbatical year cycle was in vogue, the special lesson for the Feast or Fast which happened on a Sabbath was read on the festival Sabbath, and the hebdomadal lesson, which would otherwise have been read on that day, was postponed to, and resumed on, the following Sabbath. Hence, it was the addition of the special lessons for the Feasts and Fasts to the ordinary hebdomadal which increased it from a hundred and fifty-five to a hundred and seventy-five, thus yielding the Semi-Sabbatical year cycle.

There can, however, hardly be any doubt that the provision of a hundred and seventy-five Pericopes for the Semi-

tion to Jerusalem to represent the nation at the daily sacrifices in the Temple, and to recite the prayers and blessings in behalf of the people whilst the sacrifices were being offered. They had also to fast four days (*i. e.*, the second, third, fourth, and fifth) during the week of their representation. Those of the representatives who remained at home assembled in a synagogue to pray during the time of sacrifice. It is this which is meant by "Representative Days." Comp. Kitto, *Cyclopædia of Biblical Literature*, s. v. HALLEL.

²⁶ For the Mishna and the discussion, see above, p. 47, note 21.

Indeed the Benediction recited at the reading of these lessons is still preserved. "He who reads in the Hagiographa," says the *Masseketh Sopherim* (xii. 4) "must say, Blessed be Jehovah, our God, King of the Universe, who hast sanctified us with Thy commandments and enjoined us to read in the Hagiographa."⁸⁰

The Annual Cycle.—The next division of the Pentateuchal text in point of antiquity is into fifty-four hebdomadal lessons, to provide a special section for every Sabbath of those years which have fifty-four Sabbaths. It is here to be remarked that the maximum number of Sabbaths in the year is fifty-four, whilst the minimum is forty-seven, and that in dividing the Law into Pericopes provision had to be made for the maximum number. The fifty-four lessons are required in the intercalary year in which the Feast of New Year falls on Thursday, and the months *Cheshvan* (חשוון) and *Kislev* (כסליו) have respectively twenty-nine days. The years which have only forty-seven Sabbaths are those in which New Year falls on a Monday, and the months *Cheshvan* and *Kislev* have respectively thirty days, or in which New Year falls on a Saturday, and the months in question are regular, that is, *Cheshvan* has twenty-nine days, and *Kislev* thirty. To provide for the maximum number of weeks, it has been ordained that fourteen of the fifty-four Pericopes are to be read in pairs. They are as follows, Nos. 22 and 23, 27 and 28, 29 and 30, 32 and 33, 39 and 40, 42 and 43, 50 and 51. If the year has neither of these extremes, only so many of the fourteen are read in pairs as will supply Pericopes for the varying number of Sabbaths. The first Pericope is read on the Sabbath after the Feast of Tabernacles, and the last on the concluding day of the following Feast of Tabernacles, so that the whole Pentateuch is read through in a year.

⁸⁰ הקורא בכתובים צריך לומר ברוך אלהינו מלך העולם אשר קדשנו במצותו וצונו לקרות בכתבי קודש

TABLE IV.

THE ANNUAL CYCLE, OR PERICOPAL DIVISION.⁸¹

		Name of each Pericope.		Number of Verses, and Mnemonical Sign.
1	1	בראשית <i>Bereshith</i>	Gen. i. 1-vi. 8	146 = יחוקקו <i>Jehiskiah</i> , חכמיה <i>Amasiah</i> .
2	2	נח <i>Noach</i>	" vi. 9-xi. 32	153 = אבי יסכה לוט <i>the father of Isach is Lot</i> , בצלאל <i>Besaleel</i> .
3	3	לך לך <i>Lech Lecha</i>	" xii. 1-xvii. 27	126 = מכנדי <i>Maachnadebai</i> , נמלו <i>out off</i> .
4	4	ורא <i>Vayera</i>	" xviii. 1-xxii. 24	147 = אמנון <i>Amnon</i> .
5	5	דני שרה <i>Chaye Sarah</i>	" xxiii. 1-xxv. 18	105 = יחורק <i>Jehoiada</i> .
6	6	תלוה <i>Toldoth</i>	" xxv. 19-xxviii. 9	106 = יהלאל <i>Jehalelel</i> .*
7	7	ויצא <i>Vayetze</i>	" xxviii. 10-xxxii. 8	148 = מחנים <i>Mahanaim</i> , חלקי <i>Helkai</i> .
8	8	וישלח <i>Vayishlach</i>	" xxxiii. 4-xxxvi. 43	154 = קליטה <i>Kelita</i> .
9	9	וישב <i>Vayesheb</i>	" xxxvii. 1-xl. 23	112 = יבק <i>Jabbok</i> .
10	10	סקץ <i>Miketz</i>	" xli. 1-xliv. 17	146 = יהיה לי עבד <i>he shall be my servant</i> , חכמיה <i>Amasiah</i> , יחוקקו <i>Jehiskiah</i> .
11	11	ויגש <i>Vayigash</i>	" xliv. 18-xlvii. 27	106 = יהלאל <i>Jehalelel</i> .
12	12	ויחי <i>Vayechi</i>	" xlvii. 28-l. 26	85 = ימלה <i>Imlah</i> .*
13	1	שמחה <i>Shemoth</i>	Exod. i. 1-vi. 1	134 = מעדי <i>Maadai</i> .
14	2	וארא <i>Vaeira</i>	" vi. 2-ix. 35	121 = יבבול <i>Jebul</i> , יבבול <i>caliz</i> .
15	3	בא <i>Bo</i>	" x. 1-xiii. 16	106 = יסכה <i>Jimnah</i> .
16	4	בשלח <i>Beshalach</i>	" xiii. 17-xvii. 16	116 = סנאה <i>Benaah</i> חסונה <i>a faithful hand</i> .
17	5	יחרו <i>Yithro</i>	" xviii. 1-xx. 23	77 = יחורב <i>Jehonadab</i> .*
18	6	משפטים <i>Mishpathim</i>	" xxi. 1-xxiv. 13	118 = חנני <i>Hanani</i> , עזיאל <i>Uziel</i> .
19	7	תרומה <i>Therumah</i>	" xxv. 1-xxvii. 19	96 = סלו <i>Sallu</i> , וסיו <i>his shovels</i> .
20	8	תצא <i>Thetzaveh</i>	" xxvii. 20-xxx. 10	101 = מיכאל <i>Michael</i> .
21	9	כי תשא <i>Ki Thisa</i>	" xxx. 11-xxxiv. 15	139 = חננאל <i>Hananel</i> .
22	10	ויקח <i>Vayakhel</i>	" xxxv. 1-xxxviii. 20	123 = סנאה <i>Senuah</i> .
23	11	סקדי <i>Pekudai</i>	" xxxviii. 21-xl. 23	91 = עבדיה <i>Obadiah</i> .*
24	1	ויקרא <i>Vayikra</i>	Levit. i. 1-v. 26	111 = יעלא <i>Jaalak</i> .*
25	2	צו <i>Tzav</i>	" vi. 1-viii. 36	97 = סלוא <i>Salu</i> .*
26	3	שמעני <i>Shemini</i>	" ix. 1-xi. 47	91 = עבדיה <i>Obadiah</i> .
27	4	תחזיא <i>Thazriah</i>	" xii. 1-xiii. 59	67 = בניה <i>Benaiah</i> .
28	5	מצרזה <i>Metzorah</i>	" xiv. 1-xv. 33	90 = עידו <i>Iddo</i> .

⁸¹ All the numbers with the mnemonical signs, which are marked with asterisks throughout this Table, are wanting in the printed editions of the Rabbinical Bible with the Massorah, and I have supplied them from various MSS. A more detailed criticism of its textual condition is given below, pages 73, 74.

TABLE IV.—continued.

Name of each Pericope.			Number of Verses, and Mnemonical Sign.
29	6 אחרו מות <i>Achrai Moth</i>	Levit. xvi. 1-xviii. 30	80 = ערו <i>Iddo</i> , כי כל <i>for all</i> .
30	7 קדושים <i>Kedoshim</i>	" xix. 1-xx. 27	64 = ובה <i>water of gold</i> , ונכה <i>and he pushed</i> .
31	8 אמור <i>Emor</i>	" xxi. 1-xxiv. 23	124 = אלעזר <i>Elusai</i> .
32	9 בהר <i>Behar</i>	" xxv. 1-xxvi. 2	57 = לאחודה <i>for an inheritance</i> , חטיל <i>Hatil</i> .
33	10 בחוקותי <i>Bechukothai</i>	" xxvi. 3-xxvii. 34	78 = עמ <i>Ussa</i> .*
34	1 במדבר <i>Bamidbar</i>	Numb. i. 1-iv. 20	159 = חלקיהו <i>Hilkiah</i> .
35	2 נשא <i>Nasa</i>	" iv. 21-vii. 89	176 = עמידב <i>Amminadeb</i> , עמוס <i>Amos</i> .
36	3 בהעלותך <i>Behalothcha</i> *	" viii. 1-xii. 16	186 = מהללתי <i>Mahalalel</i> .
37	4 שלח לך <i>Shelach Lecha</i>	" xiii. 1-xv. 41	119 = שלם <i>Pelet</i> .
38	5 קרח <i>Korach</i>	" xvi. 1-xviii. 33	95 = דניאל <i>Daniel</i> .
39	6 חוקת <i>Chucoth</i>	" xix. 1-xxii. 1	87 = עזי <i>Uzzi</i> , יסמאל <i>Jemuel</i> , למידב <i>to Medaba</i> .
40	7 בלק <i>Balak</i>	" xxii. 2-xxv. 9	104 = מנחם <i>Manoah</i> .
41	8 פנחס <i>Pinchas</i>	" xxv. 10-xxx. 1	168 = והאליפלה <i>and Elephale</i> , לחק <i>for a nation</i> .
42	9 מסות <i>Matoth</i>	" xxx. 2-xxxii. 42	112 = עבל <i>Ebel</i> , יקב <i>a wine-vat</i> , נקי <i>pure</i> .
43	10 מסעי <i>Masai</i>	" xxxiii. 1-xxxvi. 13	182 = מחלה <i>malady</i> , מחלה <i>disease</i> .
44	1 דברים <i>Debarim</i>	Dent. i. 1-iii. 22	105 = מלכיה <i>Malchiah</i> .
45	2 ואחחוקן <i>Vaathchanan</i>	" iii. 23-vii. 11	123 = יוסאל <i>Josiah</i> .*
46	3 עקב <i>Ekeb</i>	" vii. 12-xi. 25	111 = יעלא <i>Jaalah</i> , איק <i>Aik</i> .
47	4 רעה <i>Rech</i>	" xi. 26-xvi. 17	126 = פלטיה <i>Pelatah</i> .
48	5 שופטים <i>Shophetim</i>	" xvi. 18-xxi. 9	97 = סלוא <i>Salu</i> .
49	6 כי תצא <i>Ki Thotso</i>	" xxi. 10-xxv. 10	110 = עלי <i>Eli</i> .
50	7 כי תבוא <i>Ki Thabo</i>	" xxvi. 1-xxix. 8	123 = לעבדיו <i>to his servants</i> .
51	8 נצבים <i>Nitsabim</i>	" xxix. 9-xxx. 20	40 = לבבו <i>his heart</i> .
52	9 וילך <i>Vayelach</i>	" xxxi. 1-30	80 = אביטוב <i>Abitub</i> .*
53	10 האינו <i>Haainu</i>	" xxxii. 1-52	52 = אביטל <i>Abital</i> .*
54	11 וזאת הברכה <i>Vezoth Habracha</i>	" xxxiii. 1-xxxiv. 12	41 = אלהי <i>my God</i> , געזל <i>Genel</i> .

Though the exact date when the annual cycle obtained cannot be fixed, yet there can hardly be a doubt that it gradually developed itself in Palestine, and more especially in Babylon, about the time of Christ, and that it had not entirely supplanted the triennial cycle, as late as the thirteenth

century, A. D. Ancient authorities inform us that, side by side with the triennial cycle, there existed in some districts another mode for fixing the Pericopes. As the lessons were read, not only on the Sabbaths and Festivals, but also on Mondays and Thursdays, it was so arranged that the Pericope on Sabbath afternoon should begin where the morning lesson left off, and that the readings on Monday and Thursday should continue from where the Saturday afternoon Pericope ended.²² According to this system, therefore, $3 \times 9 = 27$ verses more were read each week, or more than twice as many as were read correspondingly in the triennial cycle, thus reducing the latter very nearly to the annual cycle. But as this system was in fact no system at all, since it was neither an annual, nor a biennial, nor a triennial cycle, it was soon reduced to the fifty-four hebdomadal lessons which are to be found in the present recensions of the Hebrew text. Hence we find R. Simeon b. Eleasar, who was a strong advocate of the annual system, declaring that Ezra instituted the reading of Levit. xxvi. 2-xxvii. 34 before the Feast of Pentecost, and Deut. xxviii. before New Year (*Megilla* 31 b),²³ which not only presupposes at that time the annual division into fifty-four sections, but, in a hyperbolic manner, ascribes its institution to the second Lawgiver.

Still, as we have already remarked, the annual cycle was by no means universal. Even in Maimonides' days there were congregations who refused to adopt it, and tenaciously clung to the old system (*Hilchoth Tephila* xiii. 1), whilst the celebrated Benjamin of Tudela tells us that when he was at Memphis (*circa* A. D. 1160) there were there "two synagogues; one of the congregation of Palestine, called the

²² תנו רבנן בקום שפסקין בשנת שחרית שם קורין במנחה. במנחה שם קורין בשני בשני שם קורין בחמישי. בחמישי שם קורין לשבת הבאה דבר רבי מאיר *Megilla* 31 b.

²³ תניא רבי שמעון בן אלעזר אמר עזרא חקן להם לישראל שיהיו קורין קלות שבותרות מהנים קודם עצרת ושנמשנה תורה קודם ראש השנה *Megilla* 31 b.

Syrian, the other of Babylonian Jews. They followed different customs regarding the division of the Pentateuch into *Parashioth* and *Sedarim*. The Babylonians read one *Parsha* every week, as is the custom throughout Spain, and finished the whole Pentateuch every year, whereas the Syrians have the custom of dividing every *Parsha* into three *Sedarim*, and concluding the reading of the whole once in three years." (*The Itinerary*, i. 147, etc., ed. Asher.) All the MSS, however, as far as our examination of them has hitherto extended, give the annual division as exhibited in the Table.

The Divisions of the Psalter. — Besides the triennial cycle, in which the Psalter, in common with the other Hebrew Scriptures, is divided, this Book of Hymns, owing to the peculiar nature of its composition, has a division of its own, into separate Psalms, which, in some respects, are analogous to the open and closed sections in the Pentateuch. But as this division is different in the Massorah and in the correct MSS, from that of the present Hebrew text, it is desirable to point out in what it consists. According to ancient tradition, followed by the Massorah and many Codices, the Psalter consists of one hundred and forty-seven Psalms, and not of one hundred and fifty, as in the present printed text and versions. Ten of our Psalms, viz., i. and ii., xlii. and xliii., lxx. and lxxi., civ. and cv., cvi. and cvii., are five in the original, each of these pairs being joined together as one composition, whilst two Psalms are divided into four, viz., *a* lxxviii. 1–37, *b* 38–72, *c* cxviii. 1–4, *d* 5–9. The following table will show the variations.

Hebrew. Psalms i.	Hebrew Edition and English Version. Psalms i. and ii.
.. ii.—xl.	.. iii.—xli.
.. xli.	.. xlii.—xliii.

Z

Hebrew. Psalms xlii.—lxvii.	Hebrew Edition and English Version. Psalms xlii.—lxix.
.. lxviii.	.. lxx.—lxxi.
.. lxix.—lxxiv.	.. lxxii.—lxxvii.
.. lxxv.	.. lxxviii. 1—37.
.. lxxvi.	.. " 38—72.
.. lxxvii.—cxi.	.. lxxix.—cxiii.
.. cxii.	.. cxiv.—cxv.
.. cxiii.	.. cxvi.—cxvii.
.. cxiv.	.. cxviii. 1—24.
.. cxv.	.. " 25—29.
.. cxvi.	.. cxix.
.. cxvii.—cxlvi.	.. cxx.—cl.

It is however to be remarked that all these variations are to be found together only in the *editio princeps* (Salonica, 1521), of that catena of traditional expositions of the Old Testament called *Jalkut* (לקיט), *collection* which was compiled in the eleventh century by the celebrated Simeon Cara.²⁴ Now, immaterial as it may seem whether this book is divided into a hundred and forty-seven or a hundred and fifty Psalms, yet this apparently trite matter like many of the smaller phenomena in the Massorah, shows how the text has been tampered with to produce harmony when the traditional import of a passage has been misunderstood.

The Talmud distinctly tells us that Psalms i. and ii. are one Psalm, beginning with (אֲשֵׁר) "blessed" (Ps. i. 1) and ending with (אֲשֵׁר) "blessed" (Ps. ii. 12), and that such a beginning and ending were designedly made by David in his favourite Psalms.²⁵ As if to add more distinctiveness,

²⁴ For an account of R. Simeon Cara and this Midrash *Jalkut*, also called *Jalkut Shimoni*, after the compiler's name *Shimon*, see Kitto, *Cyclopædia of Biblical Literature*, s. v. CARA.

²⁵ Thus it is said אֲשֵׁר הָאִישׁ וְלִמָּה רָגְזוּ גוֹיִם חָרָה פָּרְשָׁה הִיא דַּמְסָר רַ שְׁמוֹנָל בַּר נַחֲמַי כֹּל פָּרְשָׁה שֶׁהִיא חֲבִיבָה עַל רוּחַ פִּתְחָה בָּהּ בְּאִשְׁרֵי וְסִיִּים בָּרָה בְּאִשְׁרֵי פִתְחָה בָּרַחֲמֵי בְּאִשְׁרֵי דְחֲבִיבֵי אֲשֵׁר הָאִישׁ. וְסִיִּים בְּאִשְׁרֵי דְחֲבִיבֵי אֲשֵׁר כֹּל חוֹסֵי בּוּ הַמָּן [= Ps. i.], and *Why do the heathen rage* [= Ps. ii.] are one Psalm, for, as

there can be no doubt about the fact. In the Massoretic Triennial List it is still divided, and the Talmud (*Kiddushin* 30 a) uses this division, viz., the first verse of the second part, or verse 38, according to the present arrangement, to indicate the total number of verses in the Psalter. That verses 38–72 formed a distinct Psalm, is moreover evident from the fact that it was recited with Deut. xxviii. 58–59, xxix. 8, during the administration, upon delinquents, of the forty stripes save one (*Mishna Maccoth* iii. 14), to which the Apostle was subjected five times (2 Cor. xi. 24). Hence Psalm lxxviii. 1–37 of the present text is Psalm lxxv., Psalm lxxviii. 38–72 is Psalm lxxvi., whilst Psalm lxxix. is lxxvii. Hence too Psalm civ. of the present text is distinctly called in the Talmud and Midrashim cii., where it is remarked that it is the one hundred and third Psalm, viz., civ. of the present division, where the expression *Hallelujah* occurs for the first time as an ejaculation of praise.³⁹

Psalms cxiv. and cxv. were joined together as one composition. This Palestinian practice found its way into Alexandria, and hence the two Psalms are also one composition in the Septuagint, Syriac, Arabic, and Æthiopic. Accordingly, Psalms cxiv. and cxv. of the present text constituted Psalm cxii., and what is now Psalm cxvi. was, according to the traditional division, cxiii.

Psalm cxviii. was divided into two compositions, viz., 1–4 was one Psalm, and 5–29 was another Psalm, a division still preserved in the Vienna Codex. Accordingly, the first part of Psalm cxviii. of the present numbering was, according to tradition, Psalm cxiv., and the second part Psalm cxv. Hence, what is now Psalm cxix. should be Psalm cxvi., and the last Psalm, *i. e.*, cl., is cxlvii.

³⁹ כָּאָדָה וּשְׁנַיִם פְּרָשִׁיחַ אִמָּר דָּרָד וְלֹא אִמָּר הַלְלוּיָהּ *David composed one hundred and two Psalms before he uttered the word Hallelujah.* Comp. *Berachoth* 9 b. *Midrash* on Levit. cap. iv., *Midrash* on the Psalms cap. cix., *Midrash Jalkut* on Ps. civ.

The Rabbins, who always endeavoured to find a mnemonical sign for every important number, have therefore declared that “the Psalter consists of one hundred and forty-seven hymns, according to the years of our father Jacob.”⁴⁰

It is necessary to remark that, owing to liturgical arrangements, two portions of the Psalter are quoted in the Massorah by distinct titles. During the second Temple, when the service was reorganised, the Psalter, or the National Hymn Book, as it may properly be designated, was largely used in the worship of the Sanctuary. Passing over as beyond the scope of this Essay, the several portions which were used on different occasions we have to notice the group of Psalms called *Hallel* (הלל). The ordinary *Hallel*, or ὕμνος, as it is called in the New Testament (Matt. xxvi. 30), consists of Psalms cxiii. — cxviii. It was chanted twenty times in the year, during the sacrifice, viz., on the first and second day of the Feast of Passover (פֶּסַח), on the Feast of Pentecost (שְׁבוּעוֹת) the eight days of the Feast of Tabernacles (סֻכּוֹת), and eight days of the Feast of Dedication (הַנּוֹכַח).⁴¹ On twelve days out of the twenty, viz., at the sacrifice of the first and second Pesach, of the first day of Pesach, of the Feast of Pentecost, and of the eight days of Tabernacles, the flute was played before the altar when the *Hallel* was chanted; whilst, after the morning sacrifice, during the eight days of the Feast of Dedication, it was chanted without this accompaniment. From the fact that this *Hallel* recounts the Exodus from Egypt, it is sometimes called the *Egyptian Hallel* (הלל הפצרי), in contradistinction to the *Great Hallel* (הלל הגדול), which consists of Psalm

⁴⁰ כָּאָדָה וְאַרְבָּעִים וּשְׁבַע־סוּמָרוֹת בְּהַלִּים כְּנֹד שְׁנֹתָיו שֶׁל יַעֲקֹב אָבִינוּ *Comp. Jerusalem Sabbath* cap. xvi., *Tosephta on Babylon Pesachim* 117 a, *Midrash Tillim* cap. civ., *Midrash Jalkut* on Ps. xxii., *Sopherim* xvi. 11, and see also Furst, *Der Kanon des Alten Testaments*, p. 71, etc., Leipzig, 1868.

⁴¹ *Comp. Mishna Pesachim* v. 7, *Succa* iv. 8, *Taanith* iv. 4, *Erachin* ii. 3.

cxxxvi., and is so called because it greatly abounds with responses of praise, repeating no less than twenty-six times the same ejaculation. Some, however, add to the latter the Pilgrim Psalms (*Pesachim* 118 *a*). It is the ordinary *Hallel* which was sung by Christ and his disciples at the conclusion of the Passover supper, and is chanted by the Israelites on the same occasion to the present day,⁴² which the Massorah quotes by the Chaldee name *הלילא*. Thus, on 2 Sam. xxii. 5, the Massorah remarks that “the word *אֲפָסַיִנִי*, surrounded me, occurs three times, viz., 2 Sam. xxii. 5, Ps. xviii. 5, and the parallel passage in the Hallel,” *i. e.*, Ps. cxvi. 3.⁴³

Another portion of the Psalter which has a separate title is Ps. cxix. This Psalm is quoted by the title “*Great Alphabet*” (*א"ב רבתי*), because the hundred and seventy-six verses contained therein are divided into twenty-two groups; and the groups not only answer to the number, and respectively begin with one of the letters of the Hebrew alphabet, but every verse in each group conforms to it. Thus the eight verses of the first group begin each with *Aleph*, the first letter; all the eight verses of the second group begin with *Beth*, the second letter; and so all through the twenty-two groups.

Piska. — Returning to the breaks in the text of the Hebrew Scriptures, we have to notice the *Piska*. In no less than thirty-one passages, there are, in the most acceptable editions, breaks or vacant spaces in the middle of the verses, with a little circle occupying the centre of the vacancy. They are as follows—

⁴² Deau Alford, in his Greek New Testament (Matt. xxvi. 30), not only confounds the *Egyptian Hallel* chanted by the Jews at the Paschal supper with the *Great Hallel*, but erroneously says that the latter consists of Ps. cxv.-cxviii.

⁴³ It is remarkable that Buxtorf should have mistaken the meaning of *דבריו* and applied the Massoretic expression *הלילא* to the whole Psalter. Comp. *Tiberias*, cap. vi. Joseph Eshve has copied the same error into his *Mebia Okidosh* section ii.

1 Gen. xxxv. 22.	12 1 Sam. xvii. 37.	23 2 Sam. xviii. 2.
2 Numb. xxv. 19.	13 1 Sam. xxi. 10.	24 2 Sam. xxi. 1.
3 Deut. ii. 8.	14 1 Sam. xxiii. 2.	25 2 Sam. xxi. 6.
4 Josh. iv. 1.	15 1 Sam. xxiii. 11.	26 2 Sam. xxiv. 10.
5 Josh. viii. 24.	16 2 Sam. v. 2.	27 2 Sam. xxiv. 11.
6 Judges ii. 1.	17 2 Sam. v. 19.	28 2 Sam. xxiv. 13.
7 1 Sam. x. 22.	18 2 Sam. vi. 20.	29 1 Kings xiii. 20.
8 1 Sam. xiv. 19.	19 2 Sam. vii. 4.	30 Jer. xxxviii. 28.
9 1 Sam. xiv. 36.	20 2 Sam. xii. 13.	31 Ezekiel iii. 16.
10 1 Sam. xvi. 2.	21 2 Sam. xvi. 13.	
11 1 Sam. xvi. 12.	22 2 Sam. xvii. 14.	

In the foot notes to each of these passages we find the remark, “a hiatus, or section, in the middle of the verse.”

Before entering into an investigation as to the meaning of the word *Piska*, and its critical importance, it is necessary to remark that I do not know where the modern editors of the Hebrew Scriptures obtained the List of *Piskas*. It is nowhere given in the Massorah Magna. Even the Massorah Parva, which alone mentions in two places a sum total of the instances, marks seven passages only as belonging to this Rubric.⁴⁴ Indeed one of the seven of the passages distinctly marked in the Massorah Parva, as included in this category (*viz.*, Gen. iv. 8), is rejected by modern critics, and is not contained in the above List. Nor have I been able to find an authoritative List of these *Piskas* in any of the MSS. which I have hitherto collated. It is true that in some Codices I have

⁴⁴ The seven passages noted by the Massorah Magna in which *Piska* occurs in the middle of a verse are, Gen. iv. 8, xxxv. 22; Josh. iv. 1; Judg. ii. 1; 1 Sam. xxiii. 2, 11; Ezek. iii. 16. The two places in which the sum total is mentioned are Gen. iv. 8, where it is remarked *כִּיזו פסקו בסקה במצעה פסקו* twenty-eight verses, wherein there is a break in the middle of the verse, whilst Gen. xxxv. 22, where it is remarked, *כה פסקו ספק כצודי פסקו* twenty-five verses in which there is a break in the middle of the verse, which is evidently a misprint for *כִּיזו* twenty-eight. Those who have had the slightest experience in the collation of MSS., or in printing, know how frequently the letters ה, five, and ח, eight, are exchanged, and it is therefore perfectly surprising that Kennicott should adduce this as one of the two instances in which the Massorah contradicts itself, in order to show how “very imperfect, contradictory, interpolated, mutilated, etc.,” it is. *The state of the Printed Hebrew Text of the Old Testament*. Dissertation the second, pp. 275, etc., Oxford, 1759.

found a vacant space, but the passages with the vacant space are very few, and have not even the remark, "here is a *Piska* in the middle of the verse" (פסקא באמצע פסוק), which is to be found as a gloss in the margin of our modern editions in every one of the thirty-one passages. Thus, for instance, in the MSS. of the British Museum, Codex No. 1528 (Harl.) a vacant space of about two letters, without any marginal remark whatever, is to be found in ten passages only, viz.,

1 Gen. xxxv. 22.	5 1 Sam. x. 22.	9 1 Kings xiii. 20.
2 Numb. xxv. 19.	6 1 Sam. xiv. 36.	10 Ezek. iii. 16.
3 Deut. ii. 8.	7 1 Sam. xvi. 12.	
4 Josh. iv. 1.	8 2 Sam. xxiv. 10.	

In Codex No. 5710-11 (Harl.), which is most carefully written, with a very elaborate Massorah, both Magna and Parva, there are seven instances only, viz.,

1 Gen. xxxv. 22.	4 Josh. iv. i.	7 1 Kings xiii. 20.
2 Numb. xxv. 19.	5 1 Sam. x. 22.	
3 Deut. ii. 8.	6 1 Sam. xvi. 12.	

In this Codex what are marked as Nos. 1 and 3, *i. e.*, in Gen. xxxv. 22, Numb. xxv. 19, the space is occupied by the word פתוחה, *Open Section*, written out fully. No. 3, *i. e.*, in Deut. ii. 8, the space is occupied by the word סתומה, *Closed Section*, also written out fully. Against No. 6, *i. e.*, 1 Sam. xvi. 12, is placed in the margin כ"ח, which evidently indicates that there are twenty-eight such instances; whilst in Nos. 4, 5, and 7, *i. e.*, Josh. iv. 1, 1 Sam. x. 22, 1 Kings xiii. 20, there is simply a vacant space, without any marginal remark whatever.

In Codex No. 9403 (Add.) there are three instances only given, viz., Gen. xxxv. 22, against which is written in the margin, כאן פרש פתו, *there is here an open section*; Numb. xxv. 19, where the space is occupied by ם, the usual abbreviation of פתוחה, marking it as *Open Section*; and Deut. ii. 8, where the space is occupied by ם, the abbrevia-

tion of סתומה, marking it as an *Open Section*. In Codex No. 10455 (Add.) Numb. xxv. 19 has alone vacant space. But none of these MSS. includes Gen. iv. 8 in the List of *Piskas*, nor even takes any notice of it. The only Codex which notices it is No. 9401-2 (Add.) Here it is remarked in the margin, against the passage in question, פריני. The import of this expression we shall immediately explain. With these facts before us, we have no difficulty in explaining the meaning of the word *Piska*, nor in ascertaining its critical significance. We see, in the first place that very little importance was attached to these *Piskas*. Hence, while the Lists of the Majuscular and Minuscular Letters, of the Inverted and Suspended Letters, of the Peculiarly Pointed Letters, and of a thousand seemingly trite matters connected with the text, have been minutely registered and carefully conserved, a catalogue of the *Piskas* is nowhere to be found, and the MSS. followed no rule in the adoption or omission of the *Piskas*. In the few places wherein they are to be found in the MSS., they indicate, beyond the shadow of a doubt, a division of sections which obtained in olden times, prior to the division of the text into verses as we now have it, and which was afterwards neglected because the circumstances which necessitated the *Piskas* ceased to exist.

According to the Aramaic the term נפסק, from פסק, *to cut off, to leave off*, simply denotes *pause, paragraph, section*; and the Massoretic phrase, פסקא באמצע פסוק, signifies *a section in what is now the middle of a verse*. And if the passages in which these sections are marked in the middle of the verse are examined, it will be seen that the two hemistiches between which this mark is placed are respectively complete in themselves. The only exception to this is Gen. iv. 8. But it must be borne in mind that this is not included in the List of *Piskas* in the middle of verses in any of

the MSS. I have examined; and that the solitary Codex which notices it remarks against it in the margin פרינט, which is an abbreviation of פרינטא, and is either the Greek φράγμα, a shutting-up, a paragraph, a break, or more probably the Latin FRAGMENT, a fracture, a piece broken off, a hiatus.⁴⁵ It is therefore surprising that Kennicott, following the example of Leusden and others, should have argued from Gen. iv. 8, which is not included in the List of Piskas, and which is marked quite differently, that פסקא denotes a hiatus, an omission; and that wherever the Massorites left such a vacant space, and made the remark in the margin, "here is a Piska in the middle of the verse," they intended to indicate thereby a deficiency, or that some word or words had dropped out of the text.

Chapters.—The Massoretic chapters must not be confounded with those which are to be found in the ordinary editions, and which were first introduced into the Rabbinic Bible (Venice, 1516–17), together with the divisions of the four books into eight (*i. e.*, Samuel, Kings, Ezra and Chronicles), by Felix Pratensis, who copied it from the Hebrew Concordance of R. Isaac Nathan.⁴⁶ The chaptral division of the Massorah, like the Pericopal cycle, is purely liturgical. As seven persons read the hebdomadal lessons, each Pericope was divided into seven chapters, so that every prælector had a separate portion to read. The discontinuance of the Triennial cycle renders it now impossible to give this more ancient chaptral division. If the List of the

⁴⁵ Though Jacob b. Chajim Ibn Adonijah, the first editor of the Massorah, and perhaps also some of the Codices from which he compiled his edition, regarded Gen. iv. 8 as one of the Piskas, and although Levita espoused the same opinion (*Massoreth Ha-Massoreth*, p. 262, ed. Ginsburg), yet it is now certain that this passage does not belong to the category. Indeed R. Norzi, the celebrated Biblical critic, already pointed out the mistake of including Gen. iv. 8 in this List, at the beginning of the seventeenth century, in his *Minchas Shai*, and expressed his surprise at Levita falling into this blunder.

⁴⁶ Comp. *supra*, p. 259, note 7.

two hundred and eighty-nine Pericopes into which the Prophets and Hagiographa are divided be correct, and if the mode of reading these lessons was the same as the manner in which the Law was read, these two groups of the Hebrew Scriptures consisted of two thousand and twenty-three chapters ($289 \times 7 = 2023$);⁴⁷ whilst the hundred and fifty-five Pericopes of the Law had one thousand and eighty-five chapters ($155 \times 7 = 1085$). Hence the Old Testament had anciently three thousand one hundred and eight chapters. Through the discarding, however, of the Triennial system, and the discontinuance of parceling out the Prophets and Hagiographa into hebdomadal lessons, all marks of the chaptral divisions in these books have entirely disappeared, so that the chapters of the Annual cycle of the Pentateuch alone have been preserved. According to this system, Genesis, which, as we have seen, yields twelve Pericopes, has, therefore, eighty-four chapters; Exodus, eleven Pericopes, and seventy-seven chapters; Leviticus, ten Pericopes, and seventy chapters; Numbers, ten Pericopes, and seventy chapters; and Deuteronomy, eleven Pericopes, and seventy-seven chapters; making in all three hundred and seventy-eight chapters, as follows:—

TABLE V.

THE CHAPTERS OF THE PENTATEUCH ACCORDING TO THE PERICOPE.

GENESIS.		GENESIS.		GENESIS.		GENESIS.	
1	i. 1-13	11	viii. 15-ix. 7	21	xvii. 8-27	31	xxiv. 10-26
2	" 14-23	12	ix. 8-17	22	xviii. 1-14	32	" 27-53
3	" 24-ii. 3	13	" 18-x. 32	23	" 15-33	33	" 54-67
4	ii. 4-iii. 21	14	xi. 1-32	24	xix. 1-20	34	xxv. 1-11
5	iii. 22-iv. 26	15	xii. 1-13	25	" 21-xxi. 4	35	" 12-18
6	v. 1-24	16	" 14-xiii. 4	26	xxi. 5-21	36	" 19-xxvi. 5
7	" 25-vi. 8	17	xiii. 5-18	27	" 22-34	37	xxvi. 6-12
8	vi. 9-22	18	xiv. 1-20	28	xxii. 1-23	38	" 13-22
9	vii. 1-16	19	" 21-xv. 6	29	xxiii. 1-16	39	" 23-29
10	" 17-viii. 14	20	xv. 7-xvii. 7	30	" 17-xxiv. 9	40	" 30-xxvii. 27

⁴⁷ This computation does not include Ruth, the Song of Songs, and Lamentations, as these books are entirely omitted in the printed Triennial List. *Vide supra*, p. 324.

TABLE V.—continued

TABLE V.—continued.

GENESIS.	EXODUS.	EXODUS.	LEVITICUS.
41 xxvii. 28-xxviii. 4	91 v. 1-vi. 1	144 xxxiii. 17-23	194 xiv. 54-xv. 15
42 xxviii. 5-9	92 vi. 2-13	145 xxxiv. 1-9	195 xv. 16-23
43 " 10-23	93 " 14-23	146 " 10-26	196 " 23-33
44 xxix. 1-17	94 " 23-vii. 7	147 " 27-35	197 xvi. 1-17
45 " 18-xxx. 13	95 vii. 8-viii. 6	148 xxxv. 1-20	198 " 18-24
46 xxx. 14-27	96 viii. 7-18	149 " 21-29	199 " 25-34
47 " 28-xxxi. 16	97 " 19-ix. 16	150 " 30-xxxvi. 7	200 xvii. 1-7
48 xxxi. 17-42	98 ix. 17-35	151 xxxvi. 8-19	201 " 8-xviii. 5
49 " 43-xxxii. 3	99 x. 1-11	152 " 20-xxxvii. 16	202 xviii. 6-21
50 xxxii. 4-12	100 " 12-23	153 xxxvii. 17-29	203 " 22-30
51 " 13-30	101 " 24-xi. 3	154 xxxviii. 1-20	204 xix. 1-14
52 " 31-xxxiii. 5	102 xi. 4-xii. 20	155 " 21-xxxix. 1	205 " 15-22
53 xxxiii. 6-20	103 xii. 21-28	156 xxxix. 2-21	206 " 23-32
54 xxxiv. 1-xxxv. 11	104 " 29-31	157 " 22-32	207 " 33-37
55 xxxv. 12-xxxvi. 19	105 xiii. 1-16	158 " 33-34	208 xx. 1-7
56 xxxvi. 20-43	106 " 17-xiv. 8	159 xl. 1-16	209 " 8-22
57 xxxvii. 1-11	107 xiv. 9-14	160 " 17-27	210 " 23-27
58 " 12-23	108 " 15-25	161 " 28 31	211 xxi. 1-13
59 " 23-30	109 " 26-xv. 26		212 " 17-xxii. 13
60 xxxviii. 1-30	110 xv. 27-xvi. 10	LEVITICUS.	213 xxii. 17-33
61 xxxix. 1-6	111 xvi. 11-36		214 xxiii. 1-23
62 " 7-23	112 xvii. 1-16	162 i. 1-13	215 " 23-32
63 xl. 1-23	113 xviii. 1-12	163 " 14-ii. 6	216 " 33-44
64 xli. 1-14	114 " 13-23	164 ii. 7-16	217 xxiv. 13-3
65 " 15-38	115 " 24-27	165 iii. 1-17	218 xxv. 1-13
66 " 39-52	116 xix. 1-6	166 iv. 1-23	219 " 14-18
67 " 53-xxiii. 18	117 " 7-19	167 " 27-v. 10	220 " 19-24
68 xlii. 19-xliii. 15	118 " 20-xx. 14	168 v. 11-26	221 " 25-28
69 xliiii. 16-29	119 xx. 15-23	169 vi. 1-11	222 " 29-38
70 " 30-xliv. 17	120 xxi. 1-19	170 " 12-vii. 10	223 " 39-46
71 xliv. 18-30	121 " 20-xxii. 3	171 vii. 11-33	224 " 47-xxvi. 3
72 " 31-xlv. 7	122 xxii. 4-26	172 viii. 1-13	225 xxvi. 3-5
73 xlv. 8-18	123 " 27-xxiii. 5	173 " 14-21	226 " 6-9
74 " 19-27	124 xxiii. 6-19	174 " 22-29	227 " 10-46
75 " 28-xlvi. 27	125 " 20-25	175 " 30-36	228 xxvii. 1-15
76 xlvi. 28-xlvii. 10	126 " 26-xxiv. 18	176 ix. 1-16	229 " 16-21
77 xlvii. 11-27	127 xxv. 1-16	177 " 17-23	230 " 22-28
78 " 28-xlviii. 9	128 " 17-40	178 " 24-x. 11	231 " 29-34
79 xlviii. 10-16	129 xxvi. 1-14	179 x. 12-15	
80 " 17-23	130 " 15-30	180 " 16-20	NUMBERS.
81 xlix. 1-18	131 " 31-37	181 xi. 1-32	232 i. 1-19
82 " 19-26	132 xxxvii. 1-8	182 " 33-47	233 " 20-54
83 " 27-1. 20	133 " 9-19	183 xii. 1-xiii. 5	234 ii. 1-34
84 l. 21-26	134 " 20-xxviii. 13	184 xiii. 6-17	235 iii. 1-13
	135 xxviii. 14-30	185 " 18-23	236 " 14-39
	136 " 31-43	186 " 24-28	237 " 40-50
	137 xxxix. 1-18	187 " 29-39	238 iv. 1-20
	138 " 19-37	188 " 40-54	239 " 21-37
	139 " 38-46	189 " 55-59	240 " 38-49
	140 xxx. 1-10	190 xiv. 1-12	241 v. 1-10
	141 " 11-xxxi. 17	191 " 13-20	242 " 11-vi. 27
	142 xxxi. 18-xxxiii. 11	192 " 21-33	243 " 1-41
	143 xxxiii. 12-16	193 " 34-38	
	144 xxxiii. 17-16	194 " 39-53	
85 i. 1-17	138 " 19-37	188 " 40-54	238 iv. 1-20
86 " 18-ii. 10	139 " 38-46	189 " 55-59	239 " 21-37
87 ii. 11 25	140 xxx. 1-10	190 xiv. 1-12	240 " 38-49
88 iii. 1-15	141 " 11-xxxi. 17	191 " 13-20	241 v. 1-10
89 " 16-iv. 17	142 xxxi. 18-xxxiii. 11	192 " 21-33	242 " 11-vi. 27
90 iv. 18-31	143 xxxiii. 12-16	193 " 34-38	243 " 1-41

NUMBERS.	NUMBERS.	DEUTERONOMY.	DEUTERONOMY.
244 vii. 42-71	279 xxiii. 27-xxiv. 13	811 iv. 41-49	846 xxvi. 16-19
245 " 72-89	280 xxiv. 14-xxv. 9	812 v. 1-18	847 xxvii. 1-10
246 viii. 1-14	281 xxv. 10-xxvi. 4	813 " 19-vi. 8	848 " 11-xxviii. 6
247 " 15-26	282 xxvi. 5-51	814 vi. 4-25	849 xxviii. 7-69
248 ix. 1-14	283 " 52-xxvii. 5	815 vii. 1-11	850 xxix. 1-8
249 " 15-x. 10	284 xxvii. 6-23	816 " 12-viii. 10	851 " 9-11
250 x. 11-34	285 xxviii. 1-15	817 viii. 11-ix. 8	852 " 12-14
251 " 35-xi. 29	286 " 16-xxix. 11	818 ix. 4-29	853 " 15-28
252 xi. 30-xii. 15	287 xxix. 12-xxx. 1	819 x. 1-11	854 xxx. 1-6
253 xiii. 1-20	288 xxx. 2-17	820 " 12-23	855 " 7-10
254 " 21-xiv. 7	289 xxxi. 1-12	821 xi. 1-9	856 " 11-14
255 xiv. 8-25	290 " 13-24	822 " 10-25	857 " 15-20
256 " 26-xv. 7	291 " 25-41	823 " 26-xii. 10	858 xxxi. 1-3
257 xv. 8-16	292 " 42-54	824 xii. 11-28	859 " 4-6
258 " 17-26	293 xxxii. 1-11	825 " 29-xiii. 19	860 " 7-9
259 " 27-41	294 " 12-23	826 xiv. 1-21	861 " 10-13
260 xvi. 1-13	295 xxxiii. 1-10	827 " 22-29	862 " 14-19
261 " 14-19	296 " 11-49	828 xv. 1-18	863 " 20-34
262 " 20-xvii. 8	297 " 50-xxxiv. 15	829 " 19-xvi. 17	864 " 25-30
263 xvii. 9-15	298 xxxiv. 16-29	830 xvi. 18-xvii. 13	865 xxxii. 1-6
264 " 16-24	299 xxxv. 1-8	831 xvii. 14-20	866 " 7-12
265 " 25-xviii. 20	300 " 9-31	832 xviii. 1-5	867 " 13-18
266 xviii. 21-32	301 xxxvi. 1-13	833 " 6-13	868 " 19-28
267 xix. 1-17		834 " 14-xix. 18	869 " 29-30
268 " 18-xx. 6	DEUTERONOMY.	835 xix. 14-xx. 9	870 " 40-43
269 xx. 7-13	802 i. 1-11	836 xx. 10-xxi. 9	871 " 44-52
270 " 14-21	803 " 12-21	837 xxi. 10-21	872 xxxiii. 1-7
271 " 22-xxi. 9	804 " 22-38	838 " 22-xxii. 7	873 " 8-12
272 xxi. 10-20	805 " 39-ii. 1	839 xxii. 8-xxiii. 7	874 " 13-17
273 " 21-xxii. 1	806 ii. 2-30	840 xxiii. 8-34	875 " 18-21
274 xxii. 2-12	807 " 31-iii. 14	841 " 25-xxiv. 4	876 " 22-26
275 " 13-20	808 iii. 15-23	842 xxiv. 5-18	877 " 27-29
276 " 21-38	809 " 24-iv. 4	843 " 14-xxv. 19	878 xxxiv. 1-13
277 " 39-xxiii. 12	810 iv. 5-40	844 xxvi. 1-11	
278 xxiii. 13-26		845 " 12-15	

These chapters are indicated in every Pericope of some editions of the Pentateuch, especially those containing the Chaldee Paraphrases and Rashi's Commentary, etc., by the numbers *two* (שני), *three* (שלישי), *four* (רביעי), *five* (חמישי), *six* (ששי), and *seven* (שביעי), fully written out. The last three or four verses of the seventh chapter in each hebdomadal lesson are now assigned to the one called up to the lectern to the reading of the *Haphtara* (הפטרות), or the lesson from the Prophets. Hence the expression *Maphtir* (מפטיר), which is to be found before these verses. That these chapters are omitted

in the ordinary editions, and especially in those published by the Bible Society, only shows the inconsistency of the editors, since these chaptral divisions are an essential part of the hebdomadal lessons, which are indicated at the top of every page, in these very editions. Surely the insertion of one part of the lectionary demands the insertion of the other. It must here be remarked that there is a variation in these chaptral divisions between the *Sephardim* (ספרדים), or the Portuguese, and the *Ashkenazim* (אשכנזים), or the Polish, German, French, etc., communities, who may be regarded to represent the ancient Palestinian and Babylonian, or Western and Eastern usage. But the difference is very slight.

As to the present chaptral division, which was introduced into Bomberg's Hebrew Scriptures by Felix Pratensis, though it is no part of the Massorah, yet as Ibn Adonijah, the first editor of this critical apparatus, has incorporated it into the Massoretic numberings at the end of each book of the Bible, some notice must be taken of it. For, whatever may be said as to the theory about the origin of the sections, there can be no doubt that they never interrupt the sense. It would therefore be only reasonable to expect that wherever there is a chaptral break it should coincide with the sectional division. But this is so far from being the case, that a more unfortunate and senseless splitting up of the text could hardly have been devised by an intelligent student of the original.

(In corroboration of our remark, we shall simply give the instances from the Pentateuch. Gen. ii. begins three verses too soon; cap. vi. leaves one verse of the section behind; cap. ix. interrupts the historical connection, and ought either to commence eight verses sooner or seven verses later; cap. xxviii. should have begun nine verses later; cap. xxxi. not only breaks into the middle of the narrative, but begins without an antecedent, whereas the Palestinian or Triennial division properly commences three verses further; cap.

xxxii. begins three verses before the section. Both cap. xliii. and xliv. commence without a subject. Quite as unfortunate are the breaks in Exodus. Cap. iv. begins with an answer; cap. vi. begins a verse too soon, whilst xxii. and xxiii. commence respectively a verse too late; cap. xxxvi. has detached a verse from the context, which it absurdly connects with the address of Moses. This senseless chaptral division has misled several versions, amongst which is the Authorised version, in the translation of this verse. \ As this verse is intimately connected with the preceding, the *Vav* in וַיִּזְרַק is conversive, and the word ought to be rendered, *that Bezaleel make*, as the Jerusalem Targum, Kalisch, Keil, etc., have it, and not " *then wrought Bezaleel.*" Cap. xxix. begins a verse too soon.

In Leviticus, cap. x. breaks into historic connection; the Palestinian or Triennial division properly begins seven verses later on; cap. xxvi. commences two verses too soon. In Numbers, cap. xiv. interrupts the thread of the narrative, whereas the Palestinian section rightly begins ten verses further on; cap. xxii. again, is one verse too soon; cap. xxiii. breaks most violently into the connection, and ought to have begun three verse earlier, whilst cap. xxx. is a verse too soon. In Deuteronomy, cap. ii. commences one verse too soon, cap. iii. seven verses too late, contrary to the section, in opposition to the Palestinian division, and against the historic connection; cap. vi. is three verses too soon; cap. x. interrupts the connection; cap. xii. is four verses too late, whilst cap. xiii. most senselessly begins a verse too soon.

Verse.—The last, but most important, division of the text is the versicular. As this partition of the Hebrew Scriptures has, with some slight variations, been introduced into all versions, both ancient and modern, Catholic and Protestant; and moreover, as in many instances it fixes and affects the sense; we cannot lay too much stress upon this department of the

Massoretic labours. Happily the Massorah has most minutely conserved and registered the number of verses in each book of the Old Testament. Indeed, as regards the Pentateuch, which, as we have already seen, has been shielded in an especial manner, the verses are counted and registered in a double form; and these two systems check each other. The first, and most probably the older, List of verses in the Pentateuch is the one appended to each book. Besides the verses and the middle verses, this List also gives the number of the Annual (פרשיות) and Triennial (סרריים) Pericopes, and of chapters which Jacob b. Chajim for the first time inserted, as well as the open and closed sections in each of the Five Books of Moses. The second List or rather mode, of counting the verses in the Pentateuch, is the Pericopal. After the Law of Moses was divided into fifty-four hebdomadal lessons, the number of verses in each Pericope was counted, and appended to each with a mnemonical sign, which is generally a proper name, consisting of the same numerical value as the number of verses in the lesson in question. In the MSS. both the letters indicating the number of verses and the mnemonical sign are distributed between, and sometimes inside the three great *Pes* (פ פ פ), or *Samechs* (ס ס ס), which always mark an open or closed section at the end of each Pericope; and Biblical students who are not initiated into the kleptography of the Massorah are greatly puzzled to decipher the import of these mysterious signs.

As I have already given this List of Numbers and Mnemonical Signs in Table IV. of the Annual Cycle, I shall here simply describe its textual condition in the printed editions of the Bible, and the additions and corrections I have made from various MSS. The following Pericopes have no mnemonical signs in the editions. Pericopes 6 (תולדות) and 12 (ויחי), in Genesis; Pericope 11 (פקודי), in Exodus; Pericope 10 (בזקיותי) in Leviticus, and Pericope 9 (וילך), in

Deuteronomy. These I have added from the MSS. Moreover, Pericope 9 in Deuteronomy is marked as having seventy verses, and the mnemonical sign is אדניה, *Adoniah*, which is numerically the same in value. But this hebdomadal section has only thirty verses, and the mistake has evidently arisen through the omission of the mnemonical sign in this section, and through the joining of this with the preceding lesson, as these two, viz., Nos. 51 and 52, are read together in those years which have not fifty-four Sabbaths. (Comp. *supra*, p. 59.) The following is the List of verses as appended to each book of the Bible.

TABLE VI.
NUMBER OF VERSES IN EACH BOOK OF THE BIBLE.

THE LAW.		
Book.	Total No. of Verses.	Middle Verse.
Genesis	1534	xxvii. 40
Exodus	1209	xxii. 28
Leviticus	859	xv. 7
Numbers	1288	xvii. 5
Deuteronomy	955	xvii. 10
	5845	Levit. viii. 8
THE PROPHETS.		
Joshua	656	xiii. 26
Judges	618	x. 8
1 and 2 Samuel	1506	1 Sam. xxviii. 24
1 and 2 Kings	1534	1 Kings xxii. 6
Isaiah	1295	xxxiii. 21
Jeremiah	1305	xxvii. 2
Ezekiel	1273	xxvi. 1
Minor Prophets	1050	Micah iii. 12
	9297	

TABLE VI.—*continued.*

THE HAGIOGRAPHA.

Psalms	2527	lxxviii. 36
Proverbs	915	xvi. 18
Job	1070	xxii. 16
Song of Songs	117	iv. 4
Ruth	85	ii. 21
Lamentations	154	iii. 34
Ecclesiastes	222	vi. 10
Esther	167	v. 7
Daniel	357	v. 30
Ezra, Nehemiah	688	Neh. iii. 32
1 and 2 Chronicles	1656	1 Chron. xxvii. 25
	7958	

$$5845 + 9207 + 7958 = 23,100.$$

NOTE.—The number of verses in each book of the Minor Prophets is as follows:—

Hosea - - - 197	Jonah - - - 48	Zephaniah - - 58	} Total, 1,050.
Joel - - - 78	Micah - - - 105	Haggai - - - 38	
Amos - - - 146	Nahum - - - 47	Zochariah - - 211	
Obadiah - - 21	Habakkuk - - 56	Malachi - - - 55	

But though the two Lists elaborated on different principles yield the same number of verses, yet the editions of Hebrew Scriptures have two verses more in the Pentateuch. Thus, Exodus and Deuteronomy have respectively 1,210 and 956 verses, and not 1,209 and 955, as given in the Massorah. The difference of the two verses arises from the versicular division of the Decalogue. Trite as this may seem, it was deemed of sufficient importance to agitate the different branches of Christendom throughout the world. The explanation of all this is to be found in Jewish tradition. According to the most ancient Palestinian authorities, the words, "I am Jehovah, thy God, who have brought thee out of the land of Egypt, out of the house of bondage, thou shalt have no other gods besides me," which constitute verses 2 and 3 in the Exodus Decalogue (cap. xx.), and verses 6 and 7 in the Deuteronomy Decalogue (cap. v.), were regarded from time immemorial as one and the first precept. Hence,

R. Ishmael, the representative and conservator of the ancient Palestinian *Halacha*, remarks the expression, "he had despised the word of the Lord" (Numb. xv. 31), denotes he has been guilty of idolatry, and thus despised *the first* precept which God communicated to Moses, viz., "I am Jehovah, thy God.....thou shalt have no other gods besides me."⁴⁸ Hence this view is not only followed by Philo and Josephus,⁴⁹ but is expressed in the accentuation of the Massoretic text, where עבדים, *bondage*, which in the editions terminates verse 2 in Exod. xx. and verse 7 in Deut. v., has simply *Athnach*, thus showing that it is intimately connected with the following verse, and that there should be no versicular division here. The later doctors, however, not only divided this single precept into two commandments,—or rather, separated the verse into two verses, and made the second verse thus obtained a part of the second precept,—but actually tried to obliterate the vestiges of the ancient practice.⁵⁰ It is therefore the present versicular division of the Decalogue, both in Exodus and Deuteronomy, according to the later Rabbins, which yields the two verses more than the Massoretic numbering.

Far more formidable is the difficulty arising from the discrepancy between the Talmud, the Midrashim, and the Massorah, with regard to the number of verses in several books of the Hebrew Scriptures. There are two instances in the Talmudic literature in which the verses are mentioned apart from the Massorah, and these two statements not only disagree with the Massoretic numbers, but are at variance with each other. For

⁴⁸ רבי ישמעאל אומר וצו הכתוב מדבר שנאמר כי את דבר ה' בזה שביח על דבור הראשון שנאמר למשה כפי הנבונה אנכי ה' אלהיך ונר' לא יהיה לך אלהים אחרים על פני

⁴⁹ Comp. Philo, *Quis rerum. divin. haer.*, section xxxv., Opp. i. 496; *De Decal.*, section xii., Opp. ii. 188; Josephus, *Antiq.*, III. v. 5.

⁵⁰ Comp. Geiger, *Jüdische Zeitschrift*, vol. iv. p. 113, etc. For the controversy on the division of the Decalogue, we must refer to Herzog, *Real-Encyclopädie für Protestantische Theologie und Kirche*, s. v. DEKALOG; Kitto, *Cyclopædia of Biblical Literature*, s. v. DEKALOGUE.

the better understanding of their critical value, we shall give them *in extenso*. The first passage occurs in the Talmud (*Kiddushin* 30 a), and is as follows:⁵¹ "The ancients were called Sopherim (*i. e.*, counters), because they counted all the letters [words, and verses] in the Scriptures, for they say that the *Vav* in גִּחְוֹן, *belly* (Levit. xi. 42), is the middle letter in the Pentateuch, דָּרַשׁ דָּרַשׁ, *seeking he sought* (Levit. x. 16), are the middle words, and וְהִתְנַלַּח, *and he shall be shaven* (Levit. xiii. 33), is the middle verse; that the *Ayin* in מִיַּעַר, *out of the wood* (Ps. lxxx. 14), is the middle letter in the Psalter, and that 'but he, being full of compassion, forgave their iniquity' (Ps. lxxviii. 38) is the middle verse. Whereupon R. Joseph asked, 'Does the *Vav* in גִּחְוֹן, *belly*, belong to the first or second half of the Pentateuch?' He [*i. e.*, R. Saphra] was answered, 'Let us fetch a Pentateuch and count it;' and Rabba bar bar Chana says, 'They did not leave the place until a Pentateuch was fetched, and they accomplished the counting. He then said to him, they (*i. e.*, the Sopherim) were conversant with the *plenes* and *defectives*, but we are not conversant. [Hence we cannot find it out.]' R. Joseph asked again, 'Does the word וְהִתְנַלַּח, *and he shall be shaven*, belong to the first or second half [of the Pentateuch]?' Abaja answered, 'Our counting the verses is of no use, as we are not conversant with the versicular divisions,' for when R. Acha bar Ada came [to Babylonia] he said, 'The Westerns divide Exod. xix. 19 into three verses. The Rabbins submit the Pentateuch has

⁵¹ לפיך נקראו ראשונים סופרים שהיו סופרים כל אותיות (ותיבות ופסוקים) שבתורה שהיו אומרים ואין רגהון הציון של אותיות של ספר תורה. דרש דרש הציון של תיבות. והתגלה של פסוקים. יכרסמה חזיר מעור. עין דיער הציים של תהלים. והוא רדום יכפר עין. הציים דפסוקים; בעי רב יוסף ואין רגהון כהוא גסא או מהאי גסא אמר ליה נתיב ספר תורה ומסנהיה. מי לא אמר רבא בר בר חנה לא זוו משם עד שהביאו ספר תורה ומסנאום. אמר ליה אנהון בקאי בחסרות ויתרות און לא בקאיין. בעי רב יוסף והתגלה מהאי גסא או מהאי גסא. אמר ליה אביי פסוק מיהא ליתו ליסניה בספוקי נמי לא בקאיין. דבי אתא רב אחא בר אדא אמר במשיבא פסקי ליה להאי קרא להיתא פסוקי ואמר יתחז אל כשה הנה אנכי בא אליך בעב הענין; תנו רבנן חמשה אלפים ושמונה מאות

5,888 verses, the Psalter has eight verses more (*i. e.*, 5,896), and Chronicles eight verses less (*i. e.*, 5,880)." The second account is in the *Midrash Jalkut*, where we are told that "the number of verses in the Pentateuch is 15,842, the number in the Prophets is 9,297, and the number in the Hagiographa is 5,063, making in all 23,199, exclusive of those verses divided into two."⁵²

In attempting to reconcile these conflicting statements, two questions suggest themselves. First, Does the word פסוק, *Pasuk*, which in the Massorah is the technical expression for *verse*, as we now have it in the Bible, denote the same thing in the Talmud, or was there another versicular division? And second, Are the numbers in these two records immaculate? As פסוקים (from פסק, *secare*, *abscindere*, κόπτειν) exactly corresponds in etymology to the Greek κόμματα, and the Latin *caesa*, that is, half verses, or members of verses, some have thought that, in the excessive statements in the Talmud and Midrash, this term is used to denote *στίχοι*, *verses*, especially when speaking of the poetical books.

The passages, however, quoted in the Mishna and Talmud show beyond doubt that the Talmudic versicular division corresponded to that of the Massorah, and that, with the exception of isolated passages, the verses were then already orally and traditionally fixed. Thus, the injunction in the Mishna, about the public reading of the Law, distinctly speaks of verses. "He who reads in the Law," we are told, "must not read less than three verses. Nor must he read to the interpreter more than one verse at a time, but from the Prophets he may read three verses at a time. If the three verses hap-

ובמונים ושמונה פסוקים היא פסוקי ספר תורה. יתר עליו תלים שמונה. חסר מסנו רברי היסם שמונה ⁵² וחשבון פסוקים של חומש מין אלפים ותתים. ופסוקים של נביאים מן אלפים ורצד Comp. *Sulkut* פסוקים של כתובים הן אלפים וסג. סך הכל כגן אלף קצים. לנד מספר החיצונים Per. cope *Ekke* (קכ) section 855. Furst has rightly pointed out that החיצונים in the editions of the *Jalkut* is a corruption of החצאים, and that פסוק is to be read instead of פסוקי. Comp. *Der Kanon des Alten Testaments*, p. 123.

pen to be three sections, he must read each one separately" (*Megilla* iv. 4). Here we have not only verses most emphatically spoken of, but the versicular division of the Mas-sorah, since it is evident that the three verses forming three different sections, here alluded to, are Isa. lii. 3-5. This is placed beyond the shadow of a doubt by *Sopherim* (xi. 1), where Isa. lii. 3-5 is quoted in illustration of the meaning of this Mishna. Again, Deut. xxxiv. 5-12 is quoted in the Talmud as the last eight verses of the Pentateuch" (*Baba Bathra* 14 b, *Mennachoth* 30 a). In the passage from *Kiddushin* 30 a, quoted above, R. Acha b. Ada tells us that the Palestinians divided Exod. xix. 9 into three verses. As all these verses exactly correspond to the Mas-soretic versicular division, there can be no doubt that the Talmudic פסוק, *Pasuk*, denotes a verse in the present technical sense of the word, as applied to the Scriptures. These verses the Talmud declares were indicated in the text by disjunctive accents (פיסוק טעמים, *Nedarim* 37 a), and in accordance with the practice of tracing every venerable usage to the Great Lawgiver, it ascribes the division to Moses himself, and lays down the rule that "a verse which Moses has not divided we too must not divide" (*Megilla* 22 a).⁵⁸

But these passages also show that there was a subdivision of verses for liturgical purposes. We have seen that of the seven persons called to the lectern, each one had to read three verses, thus requiring twenty-one verses for each hebdomadal lesson. Now, in looking at the Triennial List, it will be observed that many of the Pericopes have not the requisite number of verses. Thus, in Genesis, Nos. 8, 12, 16, and 21; in Leviticus, No. 13; in Numbers, Nos. 10, 21, 26; and in Deut., No. 25, are deficient. The verses in these Pericopes

were subdivided into two verses, and, in some cases, into three, as in Genesis, No. 8, which has only eight verses, in order to obtain the legal number (*Taanith* 27 b). Hence obtained a number of small verses in Palestine, side by side with the ordinary verses, the traces of which are to be found in the "hiatus in the middle of a verse" (פסקא באמצע פסוק), or the subdivision of a verse (*Vide supra*, p. 66).

Apart, however, from the subdivisions which were called forth by the nature of the Pericopes, some verses were divided differently in Palestine to those in Babylon. Thus, for instance, the quotation from the Talmud (*Kiddushin* 30 a, *vide supra*, p. 77), states that Exodus xix. 9, was divided into three verses. As the Palestinian Pericope in which this verse occurs (Exodus, No. 15) has more than the legal number of twenty-one verses, it is evident that this division represents a variation between the Easterns and Westerns, and that there must have been some more of these variations, which, like many other Palestinian usages, have disappeared through the powerful influence of the later Babylonian practices. Indeed, we are distinctly told, in the Jerusalem Talmud, that in some Synagogues the prælectors subdivided the verses, to facilitate the understanding of their import for the children who were present (*Jerusalem Megilla* v. 5). These considerations sufficiently account for the difference of forty-three verses between the Talmudic and the Massoretic numbers in the Pentateuch.

As for the discrepancy between the Talmud and the Mas-sorah respecting the number of verses in the Psalms and Chronicles, we submit that the Talmudic statement must be rejected as untrustworthy, because the text of it is manifestly corrupted, and, even if true, because those who made it claim no authority for it. That the text is defective is self-evident. It states that "the ancients were called Sopherim, because they counted all the letters in the Law." To prove this fact,

⁵⁸ Comp. פסוקי טעמים לא ספקין *Megilla* 22 a.

the middle letters, the middle words, and the middle verses of the Pentateuch and of the Psalms are adduced. Now, this proof shows beyond doubt that the original statement must have been, "they counted the letters, *words and verses* in the Law, *Prophets and Hagiographa*, and that the words in italics have dropped out of the text, otherwise the reference to one book of the Hagiographa, and the citation of the words and verses have no meaning whatever. If, then, entire words could fall out of this passage, surely we cannot be called upon to accept it as immaculate, in the simple letters which express the numerals, and which, as is well known to paleographers, are most easily mutilated.

Moreover, the Talmudic statement distinctly declares that this department of textual work belonged to a special guild; that even so great an authority as R. Joseph b. Chijsa, who lived 300 A. D., and who is the reputed translator of the Hagiographa into Chaldee,⁶⁴ did not know whether the *Vav* in *בֶּטֶן*, belly (Levit. xi. 42), and the verse commencing with *וְהִתְלַח*, and he shall be shaven (Ibid. xiii. 33), belonged to the first or second half of the Pentateuch,⁶⁵ and that the doctors gave up all hope of ascertaining it, even after they counted all the letters of the Law, because they were not conversant with the *plenes* and *defectives*, which they declared was knowledge peculiar to the Sopherim. As the Massorites were the successors of the Sopherim, whose labours they collected and embodied in the Massorah, it is only reasonable that we should accept the numbers which they give as authoritative, and reject those of the Talmud, both as corrupt, and as claiming no authority in these

⁶⁴ For account of R. Joseph b. Chijsa, also called *Joseph Cacus* = *סני נהור*, see Kitto, *Cyclopedia of Biblical Literature*, s. v.

⁶⁵ The remark, that *וְהִתְלַח* (Levit. xiii. 33) is the middle verse, must be wrong, for not only does the Massoretic statement, that *וְיָשָׁם* (Levit. viii. 8) is the middle verse, exactly coincide with the versicular division, but the difference between Levit. viii. 8 and xiii. 33 is 160 verses, which is far too much, seeing that the variation between the Talmud and the Massorah amounts only to 40 verses altogether.

matters. Moreover, the system of accentuation which obtained about 600 A. D., and which is admitted on all hands to be, with few exceptions, a correct representation of the ancient and oral versicular division, exactly corresponds to the Massoretic numbers.

The second statement, contained in the *Midrash Jalkut*, so manifestly bears on its very face the stamp of corruption, that it hardly occasions us any difficulty. Though the sum total of the verses in it almost equals that of the Massorah, the difference amounting only to 99 verses, yet the distribution of the verses over the Law, Prophets, and Hagiographa is so preposterously disproportionate, as to convince the most casual observer that the letter or word representing a *thousand* has been transferred from the third division, *i. e.*, the Hagiographa, into the first division, *i. e.*, the Pentateuch.

It only remains to be remarked that the versicular division is indicated in the MSS., and the early editions of the Hebrew Scriptures, by the accent called *Soph Pasuk* (סֹפּ פָּסוּק), followed by (:), which we call a colon, or (;) a semi-colon. The first attempt to indicate the number of verses in each chapter is made in Bomberg's third Rabbinical Bible (1546-48), where a numeral expressed by a Hebrew letter is placed in the margin at every fifth verse. In 1557, the Pentateuch, which was issued from the press at Sabionetta, had the verses marked with numerals; and in 1569-72, the entire text of the Old Testament appeared in the Antwerp Polyglott with an Arabic numeral against the margin of every verse; and in 1661, the Hebrew text by itself was published by Athias (Amsterdam), with an Arabic numeral to each verse. The versicular division was first introduced into the English Bible in the Genevan Version (1560), thence it was adopted in the Bishops' Bible (1568), and afterwards into the Authorised Version, 1611.

As the Authorised Version, although it generally follows the

TABLE VII.—*continued.*

Massoretic divisions, departs in some cases from the original, we subjoin a list of variations, which is necessitated by the fact that our references in this Essay are to the Hebrew. It is therefore hoped that the subjoined list will explain the apparent difficulties which may arise from the differences in the citations.

TABLE VII.

VARIATIONS IN CHAPTERS AND VERSES BETWEEN THE HEBREW AND THE AUTHORIZED VERSION.

Hebrew.	Auth. Version.	Hebrew.	Auth. Version.	Hebrew.	Auth. Version.
GENESIS.		DEUTERONOMY.		1 KINGS.	
xxxii. 1	xxxii. 55	xxiii. 1	xxii. 80	xx. 2-3a	xx. 2
" 2	xxxii. 1	" 2	xxiii. 1	" 3b	" 3
" 3-33	" 2-33	" 3-26	2-25	xxii. 21b-22	xxii. 23
EXODUS.		JOSHUA.		2 KINGS.	
vii. 26	viii. 1	xxvii. 69	xxix. 1	" 43-44	" 43
" 27-29	" 2-4	xxix. 1	" 2	" 45	" 44
viii. 1	" 5	" 2-23	" 3-29	" 46-54	" 45-53
" 2-28	6-32	<i>Not in the Massoretic Text.</i>		3 KINGS.	
xxi. 87	xxii. 1	xxi. 86-87	xxi. 86-87	xii. 1 xi.	21
xxii. 1	" 2	xxi. 88	88	" 2 xii.	1
" 2-30	3-31	xxi. 87-43	89-45	" 3-23	2-21
LEVITICUS.		1 SAMUEL.		ISAIAH.	
v. 20	vi. 1	xix. 1a	xix. 1	viii. 23	ix. 1
" 21-26	2-7	" 1b-2	" 2	ix. 1	" 2
vi. 1	" 8	xxi. 1	xx. 43	ix. 2	ix. 2
" 2-23	" 9-30	" 2	xxi. 1	ix. 3	ix. 3
NUMBERS.		2 SAMUEL.		JEREMIAH.	
xvii. 1	xvi. 86	xxiv. 1	xxiii. 29	viii. 23	ix. 1
" 2-15	" 37-50	" 2	xxiv. 1	ix. 1	" 2
" 16	xvii. 1	" 3-23	" 2-22	ix. 2	" 3
" 17-28	" 2-13	3 SAMUEL.		ix. 3	3-25
* xxv. 19a	xxvi. 1	xix. 1	xviii. 83	EZEKIEL.	
xxx. 1	xxix. 40	" 2	xix. 1	xxi. 1	xx. 45
" 2	xxx. 1	" 3-44	" 2-43	" 2-5	46-49
" 3-17	" 2-16	4 KINGS.		" 6	xxi. 1
DEUTERONOMY.		1 KINGS.		" 7-37	2-32
v. 17	v. 18-20	v. 1	iv. 21	HOSEA.	
" 18	" 21	" 2-14	23-34	ii. 1	i. 10
" 19-30	23-33	" 15	v. 1	" 2	" 11
xiii. 1	xii. 82	" 16-32	2-18	" 3	ii. 1
" 2	xiii. 1	xviii. 33-34a	xviii. 33	" 4	iii. 1
" 3-19	" 2-18	" 34b	34	" 5	2-23

Hebrew.	Auth. Version.	Hebrew.	Auth. Version.	Hebrew.	Auth. Version.
HOSEA.		PSALMS.		PSALMS.	
xii. 1	xi. 13	vii. 1	vii. title	xxxi. 1	xxxii. title
" 2	xii. 1	" 2	" 1	" 2	" 1
" 3-15	" 2-14	" 3-18	2-17	3-25	2-24
xiv. 1	xiii. 16	viii. 1	viii. title	xxxii. 1a	xxxiii. title
" 2	xiv. 1	" 2	" 1	1b	1
" 3-10	" 2-9	" 3-10	2-9	xxxiv. 1	xxxiv. title
JOEL.		PSALMS.		PSALMS.	
iii. 1	ii. 28	ix. 1	ix. title	2	1
" 2-5	" 29-32	" 2	" 1	3-23	2-23
iv. 1	iii. 1	8-21	8-20	xxxvi. 1	xxxvi. title
" 2-21	A 2-21	x. 1	x. title	2	1
JONAH.		PSALMS.		PSALMS.	
ii. 1	i. 17	xi. 1	xi. title	3-18	2-12
" 2	ii. 1	" 2	" 1	xxxviii. 1	xxxviii. title
" 3-11	" 2-10	" 3	" 1	2	1
MICAH.		PSALMS.		PSALMS.	
iv. 14	v. 1	3-9	2-8	3-23	2-23
v. 1	" 2	10-11	10-11	xxxix. 1	xxxix. title
" 2-14	3-15	" 12	12	2	1
NAHUM.		PSALMS.		PSALMS.	
ii. 1	i. 15	xiii. 1	xiii. title	3-14	2-11
" 2	ii. 1	" 2	" 1	1	1
" 3-14	" 2-13	xiv. 1	xiv. title	3-12	2-11
ZEPHANIAH.		PSALMS.		PSALMS.	
ii. 1	i. 18	xv. 1	xv. title	1	1
" 2-4	" 10-21	" 2	" 1	2	1
" 5	ii. 1	" 3	" 1	3-12	2-11
" 6-17	" 2-13	" 4	" 1	1	1
MALACHI.		PSALMS.		PSALMS.	
iii. 19	iv. 1	xvi. 1	xvi. title	2	1
" 20-24	" 2-6	" 2	" 1	3-27	2-26
PSALMS.		PSALMS.		PSALMS.	
iii. 1	iii. title	5-1	2-50	1	1
" 2	" 1	8-14	2-13	2	1
" 3-9	" 2-8	" 15	8-15	3	1
iv. 1	iv. title	16	16	4	1
" 2	" 1	17	17	5	1
" 3-9	" 2-8	18	18	6	1
" 4	" 1	19	19	7	1
" 5-9	" 2-8	20	20	8	1
" 6	" 1	21	21	9	1
" 7-8	" 2-8	22	22	10	1
" 9	" 1	23	23	11	1
" 10	" 1	24	24	12	1
" 11	" 1	25	25	13	1
" 12	" 1	26	26	14	1
" 13	" 1	27	27	15	1
" 14	" 1	28	28	16	1
" 15	" 1	29	29	17	1
" 16	" 1	30	30	18	1
" 17	" 1	31	31	19	1
" 18	" 1	32	32	20	1
" 19	" 1	33	33	21	1
" 20	" 1	34	34	22	1
" 21	" 1	35	35	23	1
" 22	" 1	36	36	24	1
" 23	" 1	37	37	25	1
" 24	" 1	38	38	26	1
" 25	" 1	39	39	27	1
" 26	" 1	40	40	28	1
" 27	" 1	41	41	29	1
" 28	" 1	42	42	30	1
" 29	" 1	43	43	31	1
" 30	" 1	44	44	32	1
" 31	" 1	45	45	33	1
" 32	" 1	46	46	34	1
" 33	" 1	47	47	35	1
" 34	" 1	48	48	36	1
" 35	" 1	49	49	37	1
" 36	" 1	50	50	38	1
" 37	" 1	51	51	39	1
" 38	" 1	52	52	40	1
" 39	" 1	53	53	41	1
" 40	" 1	54	54	42	1
" 41	" 1	55	55	43	1
" 42	" 1	56	56	44	1
" 43	" 1	57	57	45	1
" 44	" 1	58	58	46	1
" 45	" 1	59	59	47	1
" 46	" 1	60	60	48	1
" 47	" 1	61	61	49	1
" 48	" 1	62	62	50	1
" 49	" 1	63	63	51	1
" 50	" 1	64	64	52	1
" 51	" 1	65	65	53	1
" 52	" 1	66	66	54	1
" 53	" 1	67	67	55	1
" 54	" 1	68	68	56	1
" 55	" 1	69	69	57	1
" 56	" 1	70	70	58	1
" 57	" 1	71	71	59	1
" 58	" 1	72	72	60	1
" 59	" 1	73	73	61	1
" 60	" 1	74	74	62	1
" 61	" 1	75	75	63	1
" 62	" 1	76	76	64	1
" 63	" 1	77	77	65	1
" 64	" 1	78	78	66	1
" 65	" 1	79	79	67	1
" 66	" 1	80	80	68	1
" 67	" 1	81	81	69	1
" 68	" 1	82	82	70	1
" 69	" 1	83	83	71	1
" 70	" 1	84	84	72	1
" 71	" 1	85	85	73	1
" 72	" 1	86	86	74	1
" 73	" 1	87	87	75	1
" 74	" 1	88	88	76	1
" 75	" 1	89	89	77	1
" 76	" 1	90	90	78	1
" 77	" 1	91	91	79	1
" 78	" 1	92	92	80	1
" 79	" 1	93	93	81	1
" 80	" 1	94	94	82	1
" 81	" 1	95	95	83	1
" 82	" 1	96	96	84	1
" 83	" 1	97	97	85	1
" 84	" 1	98	98	86	1
" 85	" 1	99	99	87	1
" 86	" 1	100	100	88	1

TABLE VII.—continued.

Hebrew.	Auth. Version.	Hebrew.	Auth. Version.	Hebrew.	Auth. Version.
PSALMS.					
lil.	4-11	lxx.	1	lxx.	title
lil.	1	lil.	2	lxxi.	1
"	2	"	8-6	"	2-7
"	8-7	lxxiii.	1a	lxxiii.	title
liv.	1-2	"	1b	"	1
"	3	lxxiv.	1a	lxxiv.	title
"	4-9	"	1b	"	1
lv.	1	lxxv.	1	lxxv.	title
"	2	"	2	"	1
"	2-24	"	8-11	"	2-10
lvi.	1	lxxvi.	1	lxxvi.	title
"	2	"	2	"	1
"	3-14	"	8-18	"	2-12
lvii.	1	lxxvii.	1	lxxvii.	title
"	2	"	2	"	1
"	8-13	"	8-21	"	2-20
lviii.	1	lxxviii.	1a	lxxviii.	title
"	2	"	1b	"	1
"	8-12	lxxix.	1a	lxxix.	title
lix.	1	"	1b	"	1
"	2	lxxx.	1	lxxx.	title
"	8-18	"	2	"	1
lx.	1-3	"	8-20	"	2-19
"	8	lxxxi.	1	lxxxi.	title
"	4-14	"	2	"	1
lxi.	1	"	8-17	"	2-16
"	2	lxxxii.	1a	lxxxii.	title
"	8-9	"	1b	"	1
lxii.	1	lxxxiii.	1	lxxxiii.	title
"	2	"	2	"	1
"	8-18	"	8-19	"	2-18
lxiii.	1	lxxxiv.	1	lxxxiv.	title
"	2	"	2	"	1
"	8-12	"	8-18	"	2-12
lxiv.	1	lxxxv.	1	lxxxv.	title
"	2	"	2	"	1
"	8-11	"	8-14	"	2-18
lxv.	1	lxxxvi.	1a	lxxxvi.	title
"	2	"	1b	"	1
"	8-14	lxxxvii.	1a	lxxxvii.	title
lxvi.	1a	"	1b	"	1
"	1b	lxxxviii.	1	lxxxviii.	title
lxvii.	1	"	2	"	1
"	2	"	8-9	"	2-18
"	8-8	lxxxix.	1	lxxxix.	title
lxviii.	1	"	2	"	1
"	2	"	8-58	"	2-52
"	8-86	xc.	1a	xc.	title
lxix.	1	"	1b	"	1
"	2	xcii.	1	xcii.	title
"	8-87	"	2	"	1

TABLE VII.—continued.

Hebrew.	Auth. Version.	Hebrew.	Auth. Version.	Hebrew.	Auth. Version.
PSALMS.					
cxl.	8-14	"	2-18		
cxli.	1a	cxli.	title		
"	1b	"	1		
cxlii.	1	cxlii.	title		
"	2	"	1		
"	8-8	"	2-7		
cxliii.	1a	cxliii.	title		
"	1b	"	1		
cxliv.	1a	cxliv.	title		
"	1b	"	1		
SONG OF SONGS.					
vii.	8-14	"	2-18		
ECCLESIASTES.					
iv.	17	v.	1		
v.	1	"	2		
"	2-19	"	8-20		
DANIEL.					
iii.	81	iv.	1		
"	82-83	"	2-3		
iv.	1	"	4		
vi.	1	v.	81		
ix.	2	vi.	1		
xii.	2-26	"	10-34		
JOB.					
xl	25	xli.	1		
"	26-32	"	2-8		
xlii.	1	"	9		
"	2-26	"	10-34		
NEHEMIAH.					
iv.	1	"	7		
"	2-17	"	8-23		
x.	1	ix.	88		
"	2	x.	1		
"	8-40	"	2-39		
1 CHRONICLES.					
v.	27	vi.	1		
"	28-41	"	2-15		
vi.	1	"	16		
"	2-66	"	17-81		
2 CHRONICLES.					
i.	18	ii.	1		
ii.	1	"	2		
"	2-17	"	8-18		
xiii.	23	xiv.	1		
xiv.	1	"	2		
"	2-14	"	3-15		

It will be seen, from the above list, that the greater majority of these variations arises from the fact, that in the Hebrew the titles of the Psalms form a part of the versicular division, and hence are numbered like all the other verses, whilst in the Authorised Version they are not reckoned as verses, but simply as superscriptions.

In many of the other differences the English version chiefly follows the Vulgate and the Genevan translations. Hence, some of the altered chaptral divisions are better than in the Hebrew, and are exempt from the strictures made above (p. 71), whilst others are decidedly worse. Thus Gen. xxxii., which in the authorised version commences in accordance with the Vulgate and the Geneva Bible, is worse than the Hebrew, though the latter is bad enough; and Leviticus vi., which is likewise in accordance with the Vulgate and Genevan, is simply arbitrary; whilst caps. viii. and xxii. in Exodus, cap. xxx. in Numbers, and cap. xiii. in Deuteronomy are decidedly an improvement upon the chaptral division.

In the versicular division, the English version only very rarely deviates from the Hebrew, even when the latter manifestly breaks in upon the sense. The few instances, however, in which the Authorised Version departs from the original are unquestionably no improvement. Thus the division of 1 Samuel xix. into two verses is not only against the Hebrew, but against the Vulgate and the Genevan version, and answers no purpose. The division of 1 Kings xviii. 34 into two, and the taking over of the first half to verse 33, are not only contrary to the Hebrew, but against the versicular divisions of the Vulgate and the Genevan Bibles, which the Authorised Version generally follows. The same is the case with the alteration in 1 Kings xx. 2, 3. Where, however, a re-division would have been an improvement, the original verses are left. Thus, for instance, Genesis xxiii. 17, 18, should have been joined together; so also 1 Chronicles xxi. 11, 12; 2 Chronicles xxx. 18, 19; Isaiah lxxv. 6, 7; Psalms xcvi. 12, 13; xcviii. 8, 9.⁵⁶ As for the two verses, *i. e.*, xxi. 36, 37, which are to be found in Joshua, they are not owing to a variation in the versicular division of the English version, but to the fact that they are entirely wanting in the Massoretic text. The discussion about their genuineness must be deferred to another place.

The extraordinary influence which the Massoretic labours have exercised upon Biblical scholars are by no means confined to the phenomena exhibited in the Hebrew text. Christian scholars have endeavoured to imitate this department of wearisome toil, for the protection of our English Version. One gentleman spent three years in trying to effect that for our translation, which the ancient Sopherim did for the Old Testament; and the results of his researches are embodied in a treatise entitled, *The Old and New Testa-*

⁵⁶ Comp. *An Exercitation concerning the original of the Chapters and Verses in the Bible*, by Sam. Clark, M. A., page 20, London, 1698.

ment Dissected. They are summarised in the following Table:—

TABLE VIII.

NUMBER OF BOOKS, CHAPTERS, VERSES, WORDS, LETTERS, ETC., IN THE ENGLISH BIBLE.

OLD TESTAMENT.			NEW TESTAMENT.			Total-
No. of	Middle.		No. of	Middle.		
Books	89	Proverbs	Books	27	2 Thessalonians	66
Chapters	929	Job xxix.	Chapters	260	Romans xiii. xiv.	1,199
Verses	29,214	2 Chr. xx. 17, 18	Verses	7,959	Acts xvii. 17	31,178
Words	592,459		Words	181,253		778,632
Letters	2,728,100		Letters	838,983		3,566,480
The word <i>and</i>	35,548 times		The word <i>and</i>	6,855 times		42,398
" <i>Jehovah</i>	6,855					
Least verse, 1 Chron. i. 1.			Least verse, John xi. 35.			
Extra vii. 21 contains all the letters of the alphabet, except j.						
2 Kings xix. and Isaiah xxxvii. are alike.						
AΠΟΚΡΥΦΑ.						
Chapters					183	
Verses					6,081	
Words					252,185	

The above figures, which we have tabulated, are given in a foot note to the Prolegomena to Walton's Polyglott. Archdeacon Wrangham, the editor of these learned dissertations (Cambridge, 1828), who added this note to Walton's account of the Massoretic numbers, remarks, "Eundem item calculum, quoad Versionem Bibliorum Anglicanum, sæculo proximè elapso Masoretha quidam Christianus, haud profectò benè acto triennio, confecit in opere cui titulus *The Old and New Testament Dissected.*"⁵⁷

⁵⁷ Comp. Briani Watoni in *Biblia Polyglotta Prolegomena*, tom. i., p. 433, etc., Cantabrigiæ, 1828.