

Part I.

The Outer Form of the Text.

The principles by which I was guided in the preparation of this Massoretico-critical edition of the Hebrew Scriptures extend not only to the outer form, but to the condition of the text itself. The extensive changes, however, which these principles necessitated, are strictly in accordance with the Massoretic MSS., and the early editions of the Massoretic text. These deviations from the modern editions of the so-called Massoretic Hebrew Bibles I shall describe in detail.

Chap. I.

The order of the Books.

The most ancient record with regard to the sequence of the books in the Hebrew Scriptures is that given in the Babylonian Talmud. Passing over the *Pentateuch*, about which there never has been any doubt, it is here laid down on the highest authority that the order of the *Prophets* is as follows: Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah and the Minor Prophets; whilst that of the *Hagiographa* is as follows: Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Songs, Lamentations, Daniel, Esther, Ezra-Nehemiah and Chronicles.¹

¹ סדרן של נביאים יהושע ושופטים שמואל ומלכים ירמיה ויחזקאל ישעיה ושנים עשר סדרן של כתובים רות וספר תהילים ואיוב ומשלי קהלת שיר
Comp. *Baba Bathra* 14b. עזרא ודברי הימים: ומגילת אסתר עזרא ודברי הימים:

Nothing can be more explicit than the directions given in the canon before us as to the order of the books. Yet, the oldest dated Biblical MS. which has come to light deviates from this order. The St. Petersburg Codex which is dated A. D. 916 and which contains only the Latter Prophets has yet a List of all the Prophets, both Former and Latter, and in this List the order is given as follows: The Former Prophets — Joshua, Judges, Samuel, Kings; the Latter Prophets — Isaiah, Jeremiah, Ezekiel and the Minor Prophets.¹ Here, then, the sequence of the Latter Prophets is not that which is prescribed in the Talmud.

The next MS. in chronological order is the St. Petersburg Codex, dated A. D. 1009. As this MS. contains the whole Hebrew Bible, we see the discrepancy between the Talmudic Canon, and the actual order adopted by the Scribes to be still more glaring. We pass on from the Pentateuch and the Former Prophets, which never vary in their order, to the Latter Prophets and Hagiographa. In these divisions of the Hebrew Scriptures the sequence is as follows in this important MS.: Isaiah, Jeremiah, Ezekiel, the Minor Prophets, Chronicles, Psalms, Job, Proverbs, Ruth, Song of Songs, Ecclesiastes, Lamentations, Esther, Daniel, Ezra-Nehemiah.² The difference, here, is most striking. What makes this deviation still more remarkable is the fact that the Grammatico-Massoretic Treatise entitled *Adath Deborim* (A. D. 1207) describes this order, as far as the Hagiographa are concerned, as the correct one, exhibiting the Western or Palestinian practice; and the order which places Chronicles or Esther at the end of this

¹ Comp. the *Fac-simile* edition by Professor Strack, fol. 224a, St. Petersburg 1876.

² *Katalog der hebräischen Bibelhandschriften der kaiserlichen öffentlichen Bibliothek in St. Petersburg von Harkavy und Strack, No. B, 19a, p. 263 etc., Leipzig 1875.*

division as the Eastern or Babylonian practice, which is to be deprecated.¹

The position, however, of Chronicles or Esther does not constitute the only variation in the order of the Hagiographa in the MSS. Besides these, there are also points of difference in the sequence of the Latter Prophets to which the notice in the *Adath Deborim* does not refer at all. To facilitate the comparison of the difference in the order of the books, both in the MSS. and in the early editions, it is necessary to state that for liturgical or ritual purposes the Pentateuch, together with the five Megilloth, has been transmitted separately in many Codices and in printed editions.

As the Megilloth, which are a constituent part of the Hagiographa, follow a different order in different MSS. as well as in some early editions; and moreover, as they do not appear again among the Hagiographa in those editions of the complete Bibles which place them after the Pentateuch, I must first describe their sequence when thus joined to the Pentateuch.² For this purpose I have collated the following nine MSS. of the Pentateuch with the Megilloth in the British Museum. (1) Add. 9400; (2) Add. 9403; (3) Add. 19776; (4) Harley 5706; (5) Add. 9404; (6) Orient. 2786; (7) Harley 5773; (8) Harley 15283, and (9) Add. 15282. These nine MSS. exhibit no fewer than four different orders for the five Megilloth, as will be seen

¹ The important passage bearing upon this subject is given by Professor Strack and is as follows: דעי ישכילך האלהים כי זו התכת הבתובים יחלק יא חלקים דברי הימים, תהלות, איוב, משלי, רות, שיר השירים, קהלת, קניות, אחשורוש, דניאל, עזרא, ואנשי ארץ שנער הכליפו זה התיקון. מקצתם שם אדם שם אנוש באחרית הספר, ומקצתם שם מגלת אסתר באחרית הספר. עתה נתחיל בראשון מן אלה הספרים והוא ספר דברי הימים. על תקון ארץ ישראל, משום כי הוא התמים אשר ביד האמה, ואליו עזרא, ואנשי ארץ שנער הקדש מן ארץ שנער וזולתה: Comp. *Zeitschrift für die gesammte lutherische Theologie und Kirche*, Vol. XXXVI, p. 605. Leipzig 1875.

² For their sequence when they form their proper part of the Hagiographa, see the Table below, page 7.

from the subjoined Table, in which I give also in the fifth column the order adopted in the first, second and third editions of the Hebrew Bible, viz., Soncino 1488, Naples 1491-93, and Brescia 1492-94; as well as that of the second and third editions of Bomberg's Quarto Bible (Venice 1521 and 1525) in all of which the five Megilloth follow immediately after the Pentateuch.

The order of the Megilloth after the Pentateuch.

I	II	III	IV	V
MSS. Nos. 1, 2, 3	MSS. Nos. 4, 5, 6	MSS. Nos. 7, 8	MS. No. 9	Early Editions
Song of Songs	Esther	Ruth	Ruth	Song of Songs
Ruth	Song of Songs	Song of Songs	Song of Songs	Ruth
Lamentations	Ruth	Ecclesiastes	Lamentations	Lamentations
Ecclesiastes	Lamentations	Lamentations	Ecclesiastes	Ecclesiastes
Esther	Ecclesiastes	Esther	Esther	Esther

It will thus be seen that the early editions of the Hebrew Bible adopted unanimously the order exhibited in the first column. It is also to be remarked that the different sequences do not belong to different countries. The three MSS. which head the first column belong, respectively, to the German and Franco-German Schools. The three MSS. in the second column are German, Franco-German and Italian. The two in the third column are Italian and Spanish, whilst the one MS. at the head of the fourth column is of the German School.

The Latter Prophets.

As has already been stated, there is no difference in any of the MSS. or in the early editions with regard to the order of the Former Prophets. It is only in the Latter Prophets and in the Hagiographa where these variations obtain. In the Tabular exhibition of these variations I shall give separately the MSS., and the editions which I have collated for these two divisions, since the variations in the Latter Prophets are reduceable to three columns,

whilst those in the Hagiographa require no fewer than seven columns.

For the Latter Prophets I collated the following MSS. and early editions exhibiting the result in four columns:

Col. I. (1) The Babylon Talmud; (2) MS. No. 1 National Library, Madrid, dated A. D. 1280; (3) Orient. 1474; (4) Oriental 4227; and (5) Add. 1545. These have the order exhibited in the *first* column.

Col. II. The order of the *second* column is that followed in (1) the splendid MS. in the National Library, Paris, dated A. D. 1286, and in (2) Oriental 2091 in the British Museum.

Col. III. The sequence in the *third* column is that of the following eleven MSS.: (1) The St Petersburg Codex, dated A. D. 916; (2) the MS. of the whole Bible, dated A. D. 1009 also in St. Petersburg; (3) Oriental 2201 dated A. D. 1246 in the British Museum; (4) Arund. Orient. 16; (5) Harley 1528; (6) Harley 5710-11; (7) Add. 1525; (8) Add. 15251; (9) Add. 15252; (10) Orient. 2348, and (11) Orient. 2626-28. These MSS. exhibit the order in the *third* column.

Col. IV. In the *fourth* column I give the order which is adopted in the five Early Editions, viz. (1) the first edition of the entire Bible, Soncino A. D. 1488; (2) the second edition, Naples A. D. 1491-93; (3) the third edition, Brescia A. D. 1494; (4) the first edition of the Rabbinic Bible edited by Felix Pratensis, Venice A. D. 1517, and (5) the first edition of the Bible with the Massorah, edited by Jacob ben Chayim, Venice A. D. 1524-25. It will be seen that all these editions follow the order in the third column so far as the Latter Prophets are concerned.

Table showing the order of the Latter Prophets.

I	II	III	IV
Talmud and three MSS.	Two MSS. Paris and London	Eleven MSS.	Five Early Editions
Jeremiah	Jeremiah	Isaiah	Isaiah
Ezekiel	Isaiah	Jeremiah	Jeremiah
Isaiah	Ezekiel	Ezekiel	Ezekiel
Minor Prophets	Minor Prophets	Minor Prophets	Minor Prophets

The Hagiographa.

The variations in the order of the Hagiographa are far more numerous, as is disclosed in the following MSS. which I have collated for this division. They exhibit the order given in the various columns:

Col. I. (1) The Talmud; (2) the splendid Codex No. 1 in the Madrid University Library, dated A. D. 1280; (3) Harley 1528, British Museum; (4) Add. 1525; (5) Orient. 2212; (6) Orient. 2375, and (7) Orient. 4227.

Col. II. The following have the order of the *second* column: (1) The magnificent MS. in the National Library, Paris Nos. 1—3, dated A. D. 1286, and (2) Orient. 2091 in the British Museum.

Col. III. The order of the *third* column is in Add. 15252.

Col. IV. The sequence in the *fourth* column is that of (1) the St. Petersburg MS., dated A. D. 1009; (2) in the *Adath Deborim*, A. D. 1207; (3) Harley 5710—11, and (4) Add. 15251.

Col. V. The order in the *fifth* column is that of the Model Codex, Arund. Orient. 16.

Col. VI. The order in the *sixth* column is that of the magnificent MS. Orient. 2626—28.

Col. VII. Whilst the order given in the *seventh* column is to be found in Orient. 2201, dated A. D. 1246.

Col. VIII. The five early editions which I have already described, follow the order exhibited in the *eighth* column.

Table showing the order of the Hagiographa.

	I	II	III	IV	V	VI	VII	VIII
	Talmud and six MSS.	Two MSS. Paris and London	Add. 15252	Adath Deborim and three MSS.	Ar. Or. 16	Or. 2626—28	Or. 2201	Five Early Editions
1	Ruth	Ruth	Ruth	Chronicles	Chronicles	Chronicles	Psalms	Psalms
2	Psalms	Psalms	Psalms	Psalms	Ruth	Psalms	Job	Proverbs
3	Job	Job	Job	Job	Psalms	Proverbs	Proverbs	Job
4	Proverbs	Proverbs	Proverbs	Proverbs	Job	Job	Ruth	Song of Songs
5	Ecclesiastes	Song of Songs	Song of Songs	Ruth	Proverbs	Daniel	Song of Songs	Ruth
6	Song of Songs	Ecclesiastes	Ecclesiastes	Song of Songs	Song of Songs	Ruth	Ecclesiastes	Lamentations
7	Lamentations	Lamentations	Lamentations	Ecclesiastes	Ecclesiastes	Song of Songs	Lamentations	Ecclesiastes
8	Daniel	Esther	Daniel	Lamentations	Lamentations	Lamentations	Esther	Esther
9	Esther	Daniel	Esther	Esther	Esther	Ecclesiastes	Daniel	Daniel
10	Ezra-Nehemiah	Ezra-Nehemiah	Ezra-Nehemiah	Daniel	Daniel	Esther	Ezra-Nehemiah	Ezra-Nehemiah
11	Chronicles	Chronicles	Chronicles	Ezra-Nehemiah	Ezra-Nehemiah	Ezra-Nehemiah	Chronicles	Chronicles

It is to be remarked that in the *eighth* column which exhibits the order of the early editions, the five Megilloth are not given again, in the first three editions, under the Hagiographa, since, in these editions they follow immediately after the Pentateuch, as explained above, on page 3 &c.

The order which I have adopted in my edition of the Hebrew Bible, is that of the early editions.

Chap. II.

The sectional divisions of the text.

In describing the manner in which the Hebrew text is divided in the MSS. and which I have followed in this edition, it is necessary to separate the Pentateuch from the Prophets and the Hagiographa. The Pentateuch is divided in four different ways: — (1) Open and Closed Sections, (2) Triennial Pericopes, (3) Annual Pericopes, and (4) into verses.

Open and Closed Sections.

I. According to the Massoretic order (1) an Open Section (פתוחה) has two forms. (a) It begins with the full line and is indicated by the previous line being unfinished. The vacant space of the unfinished line must be that of three trilateral words. (b) If, however, the text of the previous Section fills up the last line, the next line must be left entirely blank, and the Open Section must begin *a linea* with the following line. (2) The Closed Section (סתומה) has also two forms. (a) It is indicated by its beginning with an indented line, the previous line being either finished or unfinished: this minor break, therefore, resembles what we should call a new paragraph. And (b) if the previous Section ends in the middle of the line, the prescribed vacant space must be left after it, and the first word or words of the Closed Section must be written at the end of the same line, so that the break is exhibited in the middle of the line. In the Synagogue Scrolls, which

have preserved the most ancient practice, as well as in the best and oldest MSS. in book form, this is the only way in which the Open and Closed Sections are indicated. The practice of putting a פ [= פתוחה] or ס [= סתומה] in the vacant space, to indicate an Open or Closed Section, adopted in some MSS. and editions, is of later date. I have, therefore, disregarded it and followed the earlier MSS. and editions. With some slight exceptions the MSS. on the whole exhibit uniformity in the indication of these divisions in the Pentateuch. Moreover, separate Lists have been preserved, giving the catchwords of each Open and Closed Section throughout the Pentateuch.

But no such care has been exercised by the Massorites in indicating the Open and Closed Sections in the Prophets and Hagiographa, and no separate List of them has as yet been discovered. Hence, though the sectional divisions are tolerably uniform, it is frequently impossible to say whether the break indicates an Open or Closed Section. Moreover, some MSS. very frequently exhibit an Open Section, whilst other MSS. describe the same Section as a Closed one, and *vice versa*. The insertion, therefore, of פ [= פתוחה] and ס [= סתומה] into the text of the Prophets and Hagiographa, as has been done by Dr. Baer, can at best rest on only one MS., which may represent one Massoretic School, and is contradicted by the majority of standard Codices, which proceed from more generally recognised Schools of Massorites. This will be seen from the description of these Sections in the MSS., and the manner in which Dr. Baer has treated them in the edition of his so-called Massoretic text.

For the Sections in the Former Prophets, viz. Joshua, Judges, Samuel and Kings, I have minutely collated the following six standard Codices in the British Museum. (1) Oriental 2201; (2) Oriental 2626—2628; (3) Arundel

Oriental 16; (4) Harley 1528; (5) Harley 5710—11; and (6) Add. 15250. The catchwords of the respective Sections in these MSS. and in Dr. Baer's edition I have arranged in seven parallel columns, and the result shows what Dr. Baer has omitted.

In *Joshua* Dr. Baer omitted *twenty-nine* Sections which are plainly given in the MSS. They are as follows: (1) Josh. I 12 is not only given in all the six MSS., but has פ [= פתוחה] in the vacant space in Arundel Or. 16; (2) III 5 is given in all the six MSS.; (3) VI 12 is in all the six MSS.; (4) VII 10 is in four MSS.; (5) IX 3 is in all the six MSS.; (6) X 34 is in three MSS. and marked 'סת' in Arund. Or. 16; (7) X 36 is in five MSS. and marked 'פת' in Arund. Or. 16; (8) XI 10 is in five MSS. and marked 'פת' in Arund. Or. 16; (9) XII 9 is in all the six MSS. and is marked 'פת' in Arund. Or. 16; (10) XIII 33 is in four MSS.; (11) XV 37 is in five MSS.; (12) XV 43 is in four MSS.; (13) XV 52 is in five MSS.; (14) XV 55 is in five MSS.; (15) XV 58 is in five MSS.; (16) XV 60 is in four MSS.; (17) XV 61 is in five MSS.; (18) XX 5 is in four MSS.; (19) XXI 6 is in five MSS.; (20) XXI 7 is in five MSS.; (21) XXI 8 is in three MSS.; (22) XXI 13 is in four MSS.; (23) XXI 23 is in five MSS.; (24) XXI 25 is in four MSS.; (25) XXI 28 is in four MSS.; (26) XXI 30 is in four MSS.; (27) XXI 32 is in five MSS.; (28) XXI 38 is in five MSS.; (29) XXII 7 is not only in five MSS. but is marked 'פת' in Arund. Or. 16.

Besides these serious omissions Dr. Baer has one break, viz. Josh. XXIV 21, marked in his text ס which is against the authority of five out of the six MSS. His designation of some of the Sections is also against the MSS. Thus Dr. Baer has put ס in the break of Josh. XI 6, whereas Arund. Or. 16 which is a model Codex, has 'פת'. The same is the case in XV 1, where Dr. Baer has in-

served ד into the text, and Arund. Or. 16 has פתורה. The reverse is the case in Josh. XXII 1. Here Dr. Baer has inserted ד , whereas Arund. Or. 16 marks it סת'.

In *Judges* Dr. Baer has omitted *eighteen* Sections: (1) I 27 which is in four MSS.; (2) I 29 is in four MSS.; (3) I 30 is in all the six MSS.; (4) I 31 is in all the six MSS.; (5) I 33 is in all the six MSS.; (6) III 7 is in all the six MSS.; (7) VI 20 is in four MSS.; (8) VII 1 is not only in four MSS., but has סתומה in the vacant space in Arund. Or. 16; (9) VII 15 is in all the six MSS. and is marked סת' in Arund. Or. 16; (10) VIII 10 is in all the six MSS.; (11) VIII 33 is in all the six MSS.; (12) IX 1 is in all the six MSS.; (13) IX 6 is in all the six MSS.; (14) IX 42 is in all the six MSS.; (15) XI 32 is in four MSS. and is marked פתורה in Arund. Or. 16; (16) XX 3 is in four MSS.; (17) XX 30 is in five MSS. and (18) XXI 5 is in five MSS.

Dr. Baer again has two Sections in his text, viz. Judg. III 15; which he marks ד , and XX 15 which he marks ד in the text, but which are not found in any of the six MSS., whilst XXI 19 is supported by only one of the six MSS. Moreover Dr. Baer has ד in the vacant space of the following four Sections: Judg. XI 29; XII 1; XX 12 and XXI 1. In all of them Arund. Or. 16 has סת'.

In *Samuel* Dr. Baer has omitted *fifty-one* Sections: (1) VIII 11 which is not only in four MSS., but is marked in the vacant space סת' in Arund. Or. 16; (2) XII 18 is in five MSS.; (3) XIII 13 is in all the six MSS.; (4) XIV 6 is in five MSS.; (5) XIV 8 is in four MSS.; (6) XV 17 is in four MSS.; (7) XV 22 is in five MSS.; (8) XIX 4 is in four MSS.; (9) XX 1 is in five MSS.; (10) XX 35 is in four MSS.; (11) XXX 7 is in all the six MSS.; (12) XXX 27 is in five MSS.; (13) 2 Sam. XI 2 is in all the six MSS.; (14) XI 16 is in five MSS.; (15) XI 25 is in four MSS.;

(16) XII 7 is in three MSS.; (17) XIII 28 is in five MSS.; (18) XIII 32 is in all the six MSS.; (19) XIII 34 is in all the six MSS.; (20) XIV 10 is in all the six MSS.; (21) XIV 21 is in all the six MSS.; (22) XIV 24 is in all the six MSS.; (23) XIV 28 is in all the six MSS.; (24) XV 19 is in five MSS.; (25) XV 25 is in all the six MSS.; (26) XVI 1 is in all the six MSS.; (27) XVI 10 is in four MSS.; (28) XVIII 4 is in four MSS.; (29) XVIII 18 is in four MSS.; (30) XIX 22 is in five MSS.; (31) XIX 23 is in five MSS.; (32) XIX 39 is in five MSS.; (33) XIX 41 is in five MSS.; (34) XX 6 is in five MSS.; (35) XX 23 is in five MSS.; (36) XXIII 1 is not only in all the six MSS., but is marked סת' in the vacant space in Arund. Or. 16; (37) XXIII 25; (38) XXIII 26; (39) XXIII 27; (40) XXIII 28; (41) XXIII 29; (42) XXIII 30; (43) XXIII 31; (44) XXIII 32; (45) XXIII 33; (46) XXIII 34; (47) XXIII 35; (48) XXIII 36; (49) XXIII 37; (50) XXIII 38 and (51) XXIII 29 are all in all the six MSS.

Dr. Baer marks four Sections in the text which are supported by only one MS., viz. 2 Sam. XIII 21; XVI 3; XVII 22 and XXIV 16. He moreover marks three Sections, viz. 1 Sam. V 11; 2 Sam. IX 4 and X 15 which are not in any of the six MSS. The following fourteen Sections: 1 Sam. II 27; VI 25; VIII 7; XIII 1, 15; XIV 7; XXIX 11; 2 Sam. I 17; III 14; IV 4, 11, 22; VII 1 and XVI 15 are given by Dr. Baer as ד , whereas in Arund. Or. 16 they are all marked סת'.

As Dr. Baer's *Kings* has not yet appeared, I must pass on to the analysis of the Latter Prophets, viz. Isaiah, Jeremiah, Ezekiel and the Minor Prophets. In the examination of the sectional divisions of this portion of the Hebrew Bible I have had the invaluable help of the St. Petersburg Codex, dated A. D. 916, which has been edited in beautiful fac-simile by Professor Strack. This MS. strictly

observes the rules with regard to the form of the Open and Closed Sections already described (Comp. pp. 9, 10). So strict was the Scribe in exhibiting the nature of the Sections that in one instance, when an Open Section ends with a full line at the bottom of the column, which according to the rule necessitated an entire blank line, he put a פ [= פתוחה] in the middle of the vacant space, to show that there is nothing wanting, but that the blank line indicates an Open Section.¹

This Codex moreover shows that in early times the Open and Closed Sections were as carefully indicated in the Prophets and Hagiographa as in the Pentateuch, and that the neglect to attend to the prescribed rules with regard to the vacant spaces for these two kinds of Sections is due to later Scribes.

In the case of the Prophets Isaiah and Jeremiah I have also carefully collated the beautiful Lisbon edition A. D. 1492, the editors of which were the first to introduce into the text of the Prophets the letters פ and פ to indicate the Open and Closed Sections.

In *Isaiah* Dr. Baer has omitted *twenty-four* Sections. They are as follows: (1) I 18 which is in six MSS. and in the Lisbon edition; (2) II 12 which is in all the seven MSS. and in the Lisbon edition; (3) III 1 is in all the seven MSS. and in the Lisbon edition; (4) III 13 is in all the seven MSS. and in the Lisbon edition and is marked פת' in the text in Arund. Or. 16; (5) III 18 is in all the seven MSS. and in the Lisbon edition; (6) V 24 is in five MSS. and in the Lisbon edition; (7) VIII 3 is in four MSS.; (8) IX 7 is in six MSS. and in the Lisbon edition; (9) XVII 9 is in six MSS. and in the Lisbon edition and is marked פת' in Arund. Or. 16; (10) XVIII 7 is in three MSS. and in the Lisbon

edition and is marked פת' in Arund. Or. 16; (11) XIX 23 is in five MSS. and in the Lisbon edition; (12) XXXIII 1 is in all the seven MSS. and in the Lisbon edition; (13) XXXVII 1 is in four MSS. and in the Lisbon edition; (14) XL 6 is in five MSS. and in the Lisbon edition; (15) XL 17 is in four MSS. and in the Lisbon edition; (16) XLII 1 is in all the seven MSS. as well as in the Lisbon edition and is marked פת' in Arund. Or. 16; (17) XLIII 23 is in five MSS. and in the Lisbon edition; (18) XLIII 25 is in two MSS. as well as in the Lisbon edition and is marked פת' in Arund. Or. 16; (19) XLIV 1 is in all the seven MSS. and in the Lisbon edition; (20) XLVII 1 is in four MSS.; (21) XLIX 24 is in five MSS.; (22) LII 11 is in six MSS. and in the Lisbon edition; (23) LVII 3 is in all the seven MSS. and is marked in the Lisbon edition פ פ פ and (24) LXVII 12 which is in all the seven MSS. and in the Lisbon edition.

Dr. Baer has two breaks, marked in the text by פ, viz. Is. VII 20 and XXXVI 11, which are supported by only one MS. out of the seven. He moreover represents in the text three sections by פ, viz. XXVIII 6; XLIV 1 and LVIII 1, which are described as פת' in Arund. Or. 16.

In *Jeremiah* Dr. Baer has omitted the following *twenty* Sections: (1) VII 3 which is not only in six MSS. and in the Lisbon edition, but is marked in the text פת' in Arund. Or. 16; (2) VII 12 which is in six MSS., (3) VII 16 which is in four MSS. as well as in the Lisbon edition and is marked פתוחה in Arund. Or. 16; (4) VIII 4 is in five MSS. as well as in the Lisbon edition and is marked פת' in Arund. Or. 16; (5) VIII 17 is in four MSS.; (6) VIII 23 is in six MSS.; (7) X 6 is in six MSS. and in the Lisbon edition; (8) XI 20 is in five MSS. and in the Lisbon edition; (9) XIII 18 is in six MSS. and in the Lisbon edition; (10) XIII 20 is in four MSS. and in the Lisbon edition; (11) XV 17 is in four

¹ Comp. St. Petersburg Codex, Jerem. L 46, fol. 115 b.

MSS.; (12) XVII 11 is in five MSS. and in the Lisbon edition; (13) XVII 21 is in four MSS. and in the Lisbon edition; (14) XXIX 20 is in two MSS. and is marked 'תפ in Arund. Or. 16.; (15) XXIX 21 is in five MSS. and in the Lisbon edition; (16) XXX 10 is in five MSS.; (17) XXXII 16 is in five MSS. and is marked 'תפ in Arund. Or. 16; (18) XXXIII 25 is in six MSS. and in the Lisbon edition; (19) XLVI 20 is in five MSS. and in the Lisbon edition and (20) L 18 which is in four MSS. and in the Lisbon edition.

Dr. Baer has one Section in the text marked **ד**, viz. Jerem. IX 1 which is not in any of the seven MSS. and one Section XXXVII 17 marked in the text **ד** which is supported by only one MS. out the seven.

He has moreover inserted into the text **ד** against the following twenty-four Sections: I 3; IX 16; X 1; XI 6; XI 14; XIV 11; XVI 16; XVII 19; XVIII 5; XIX 1; XIX 14; XXI 1; XXI 11; XXII 10; XXIII 1, 5, 15; XXIV 1; XXV 8; XXXI 23; XXXII 42; XXXIV 1; XXXVII 9, and XL 7, — all of which are marked 'תפ in the text in Arund. Or. 16. Again, two Sections, viz. XIII 8 and XXII 11, he marks **ד** in the text, whereas they are marked 'תפ in Arund. Or. 16.

In *Ezekiel* Dr. Baer has omitted the following *twenty-one* Sections: (1) V 10 which is in four MSS.; (2) VIII 12 is in four MSS.; (3) X 1 is in three MSS.; (4) XI 2 is in six MSS.; (5) XI 4 is in six MSS.; (6) XIII 13 is in six MSS.; (7) XIII 20 is in five MSS. (8) XIV 6 in six MSS. (9) XIV 9 which is not only in all the seven MSS., but is marked 'תפ in the text in Arund. Or. 16; (10) XVI 51 which is in four MSS. and is marked in the text 'תפ in Arund. Or. 16; (11) XVIII 27 is in five MSS.; (12) XXI 31 is in five MSS.; (13) XXII 19 is in six MSS.; (14) XXIII 11 is in five MSS.; (15) XXIII 22 is in all the seven MSS.; (16) XXIX 21 is in four MSS.; (17) XXXIII 25 is in four MSS.; (18) XXXIV 10 is in

five MSS.; (19) XXXVIII 17 is in all the seven MSS.; (20) XLVI 6 is in six MSS. and (21) XLVI 12 which is in all the seven MSS.

Dr. Baer has a break in the text with **ד** in IX 7 which is against all the seven MSS., whilst in VIII 15 he has a break with a **ד** which is supported by only one MS. He moreover has put **ד** into the text against the following six Sections: XXI 1, 13; XXII 1; XXIV 15; XXVIII 20 and XXXIII 23, all of which are marked 'תפ in Arund. Or. 16

In the *Minor Prophets* Dr. Baer has omitted the following *twelve* Sections: (1) Joel I 13 which is in five MSS.; (2) Amos VII 12 is in six MSS.; (3) VIII 9 which is in all the seven MSS.; (4) Micah III 1 is in five MSS.; (5) Zeph. III 16 is in three MSS.; (6) Hag. I 3 is in all the seven MSS.; (7) I 12 which is in all the seven MSS.; (8) I 13 is in four MSS. and marked 'תפ in Arund. Or. 16; (9) Zech. V 9 is in five MSS.; (10) VI 1 is in five MSS.; (11) XIV 6 is in five MSS. and (12) XIV 12 which is not only in all the seven MSS., but is marked 'תפ in Arund. Or. 16. Dr. Baer has one Section marked **ד** which is not in any of the seven MSS., whilst two of his Sections, viz. Amos V 3 and Jonah II 2, are supported by one MS only. He moreover marks the following five Sections in the text with **ד** which are described as 'תפ in Arund. Or. 16; Hos. XIII 12; Zech. VIII 6, 7; IX 9 and XI 4.

The *Psalms* have no Sections, as each Psalm constitutes a continuous and undivided whole. But special notice is to be taken of the fact that according to the Massorah the Psalter, Proverbs and Job are the three poetical books of the Hebrew Scriptures. Accordingly they have not only distinctive poetical accents, but in the best MSS. the lines are poetically divided and arranged in hemistichs. There is no other division between the separate Psalms

than the heading which occupies the middle of the line, and there is no vacant space whatever between the end of one Psalm and the beginning of the other. The number of each Psalm is given in the margin.¹ This is the arrangement in three of the six Model Codices which I have collated for the sectional divisions, viz. Or. 2201 dated A. D. 1246, Harley 5710—11, and Or. 2626—28, as well as in Add. 15251 and in many other MSS.

In the first edition of the entire Hebrew Bible, Soncino A. D. 1488, the editors, who were more bent upon saving space than to exhibit the hemistichal division of the MSS., discarded the poetical arrangement of the lines. But in the second edition of the entire Bible printed at Naples circa A. D. 1491—93 the lines are duly arranged in hemistichs. Instead of following this carefully printed edition which reproduces the best MSS., later editors, for the same economical reasons, followed the example of the Soncino edition. Dr. Baer has adopted the same plan, whereas I have followed the standard Codices, though I have not always adopted their exact division of the lines especially as the MSS. themselves vary in this respect.

For the sectional division of *Proverbs* I have also collated the splendid MS. in the National Library of Paris, marked in the Catalogue Nos. 1—3, which is dated A. D. 1286. This MS. divides the book of Proverbs into thirty-nine Sections. Thirty-two of these Sections are not only preceded by a vacant line, but have against them in the margin the letter **D** which describes them as Open Sections, whilst the other seven are simply preceded by a vacant

¹ It is, however, to be remarked that in some MSS. the Psalter has only 147 Psalms since IX and X are one, LXX and LXXI are one, CIV and CV are one, CXVII and CXVIII 4 are one, whilst CXVIII 5 begins a new Psalm. This is the case in MS. No. 4 in the Imperial and Royal Court Library at Vienna.

line without the letter **D**, or have a vacant space in the middle of the line, which marks them as Closed Sections. The following thirty-two Sections have the **D** against them in the margin: (1) I 8; (2) I 20; (3) II 1; (4) III 1; (5) III 5; (6) IV 20; (7) VI 1; (8) VI 6; (9) VI 12; (10) VII 1; (11) VIII 32; (12) IX 1; (13) XIX 10; (14) XXII 28; (15) XXIV 19; (16) XXIV 23; (17) XXIV 28; (18) XXIV 30; (19) XXV 2; (20) XXV 14; (21) XXV 21; (22) XXVI 9; (23) XXVI 22; (24) XXVII 23; (25) XXVIII 11; (26) XXVIII 17; (27) XXIX 18; (28) XXX 7; (29) XXX 10; (30) XXX 18; (31) XXX 21; (32) XXXI 10. The following four Sections are preceded by a vacant line without **D**: (1) VI 20; (2) XVIII 10; (3) XIX 1 and (4) XXXI 1. Whilst of the three remaining Sections two have a vacant space in the middle of the line, viz. VII 24 and XXV 1, and one, viz. X 1, has the single word **משלי** in the middle of the line. I have not inserted three of these thirty-nine Sections, though marked with **D** against them in the margin, viz. XXV 2; XXVI 9; XXVIII 11, because they are not supported by any of the other six MSS., whilst I have adopted the following thirteen Sections which are in the other MSS. though they are not to be found in this Codex, viz. (1) III 11; (2) III 19; (3) IV 1; (4) V 1; (5) V 7; (6) VI 16; (7) VIII 22; (8) XIII 1; (9) XV 20; (10) XXII 22; (11) XXX 15; (12) XXX 24 and (13) XXX 29.

Dr. Baer has omitted the following *twelve* Sections: (1) III 5 which is in two MSS. and is marked **D** in P.;¹ (2) VII 24 which is in six MSS.; (3) XIX 10 is in four MSS. and marked **D** in P.; (4) XXII 28 is in two MSS. and marked **D** in P.; (5) XXIV 19 is in two MSS. and marked **D** in P.; (6) XXIV 28 is in two MSS. and marked **D** in P.; (7) XXV 14

¹ In this paragraph the letter "P." stands for the Paris Codex, referred to above.

is in six MSS. and marked **D** in P.; (8) XXV 21 is in three MSS. and marked **D** in P.; (9) XXVI 22 is in six MSS. and marked **D** in P.; (10) XXVII 23 is in six MSS. and marked **D** in P.; (11) XXVIII 17 which is not only in all the seven MSS., but is marked **D** in P. and (12) XXXI 10 which is also in all the seven MSS. and marked **D** in P.

Dr. Baer has the following nineteen Sections, and has inserts **D** into the text, contrary to all the seven MSS.: (1) III 27; (2) V 18; (3) VIII 6; (4) IX 12; (5) X 6; (6) X 11; (7) XIII 15; (8) XIV 4; (9) XIV 16; (10) XIV 24; (11) XV 1; (12) XVI 3; (13) XVII 24; (14) XXII 1; (15) XXV 13; (16) XXV 25; (17) XXVII 21; (18) XXVIII 6 and (19) XXVIII 16.

Dr. Baer moreover has three Sections marked **D** in the text, which are respectively supported by only one MS., viz. IV 10; VIII 1 and XII 4.

In *Job* Dr. Baer has a break and inserts **D** in the text, viz. XXXIX 14, contrary to all the seven MSS.

In *Canticles* Dr. Baer has omitted *two* Sections, viz. II 14 which is in all the six MSS., and IV 12 which is in four MSS.

In *Ruth* III 8 Dr. Baer has a break and inserts **D** into the text against all the six MSS.

In the four alphabetical chapters in *Lamentations* all the standard Codices have breaks between the verses which begin with the respective letters as exhibited in my edition. In Dr. Baer's edition the verses in question are printed without any break.

In *Ecclesiastes* Dr. Baer has omitted the Section in III 2 which is to be found in all the six MSS. He has a break and has inserted **D** into the text in III 1, which is contrary to all the six MSS. He has the following three Sections marked in the text by **D**, viz. III 14; V 1; and XII 9, against all the six MSS. He has two Sections, viz. IV 1

and IX 11, marked **D** in the text which are supported by only one MS.

In *Daniel* Dr. Baer has omitted *three* Sections: (1) II 37 which is in four MSS.; (2) V 8 which is in four MSS. and (3) VI 7 which is also in four MSS. He has inserted four Sections and marked them in the text **D**, viz. (1) II 36; (2) III 30; (3) VI 11 and (4) X 9 contrary to all the six MSS.

In *Ezra* Dr. Baer has omitted the following *eleven* Sections: (1) III 1 which is in four MSS.; (2) IV 12 which is in five MSS.; (3) V 1 which is in all the six MSS.; (4) V 3 is in five MSS.; (5) V 13 is in all the six MSS.; (6) VI 16 is in all six MSS.; (7) VII 7 is in five MSS.; (8) VII 12 is in four MSS.; (9) VII 25 is in four MSS.; (10) VIII 20 is in five MSS. and (11) X 1 which is in all the six MSS. He has two Sections marked **D** in the text, viz. I 9; and V 4, which are in only one MS.

In *Nehemiah* Dr. Baer has omitted *eight* Sections, viz. (1) II 4 which is in four MSS.; (2) VI 14 is in five MSS.; (3) X 1 which is in all six MSS.; (4) X 35 is in five MSS.; (5) XI 19 is in four MSS.; (6) XI 22 is in four MSS.; (7) XI 24 is in four MSS. and (8) XIII 23 which is in five MSS.

In *1 Chronicles* Dr. Baer has omitted *seventy-two* Sections as follows: (1) I 18 is in four MSS.; (2) I 29 is in four MSS.; (3) I 32 is in all the six MSS.; (4) I 33 is in five MSS.; (5) I 35 which is not only in four MSS., but is marked **סְתוּמָה** in Arund. Or. 16; (6) I 38 which is in all six MSS.; (7) I 39 is in five MSS.; (8) I 40 is in four MSS.; (9) II 5 is in five MSS.; (10) II 7 is in all six MSS.; (11) II 8 is in four MSS.; (12) II 9 is in four MSS.; (13) IV 19 is in five MSS.; (14) V 11 is in all six MSS.; (15) V 29 is in four MSS.; (16) VI 24 is in five MSS.; (17) IX 12 which is in four MSS. and is marked **פְּתָה** in Arund. Or. 16; (18) X 11 is in four MSS.; (19) XI 11 is in five MSS. and is marked **פְּתָה** in Arund. Or. 16; (20) XI 22 is

in four MSS.; (21) XII 17 is in five MSS.; (22) XII 19 is not only in all the six MSS., but is marked 'סח in Arund. Or. 16; (23) XXI 27 is in four MSS.; (24) XXIV 19 is in four MSS.; (25) XXV 3 is marked 'סח in Arund. Or. 16; (26) XXV 4 is in five MSS. and is marked 'סח in Arund. Or. 16; (27) XXV 10 is in five MSS. and is marked 'סח in Arund. Or. 16; (28) XXV 11 is in five MSS. and is marked 'סח in Arund. Or. 16; (29) XXV 12 is in five MSS. and is marked 'סח in Arund. Or. 16; (30) XXV 13 is in five MSS. and is marked 'סח in Arund. Or. 16; (31) XXV 14 is in five MSS. and is marked 'סח in Arund. Or. 16; (32) XXV 15 is in five MSS. and is marked 'סח in Arund. Or. 16; (33) XXV 16 is in five MSS. and is marked 'סח in Arund. Or. 16; (34) XXV 17 is in five MSS. and is marked 'סח in Arund. Or. 16; (35) XXV 18 is in five MSS. and is marked 'סח in Arund. Or. 16; (36) XXV 19 is in five MSS. and is marked 'סח in Arund. Or. 16; (37) XXV 20 is in five MSS. and is marked 'סח in Arund. Or. 16; (38) XXV 21 is in five MSS. and is marked 'סח in Arund. Or. 16; (39) XXV 22 is in five MSS. and is marked 'סח in Arund. Or. 16; (40) XXV 23 is in five MSS. and is marked 'סח in Arund. Or. 16; (41) XXV 24 is in five MSS. and is marked 'סח in Arund. Or. 16; (42) XXV 25 is in five MSS. and is marked 'סח in Arund. Or. 16; (43) XXV 26 is in five MSS. and is marked 'סח in Arund. Or. 16; (44) XXV 27 is in five MSS. and is marked 'סח in Arund. Or. 16; (45) XXV 28 is in five MSS. and is marked 'סח in Arund. Or. 16; (46) XXV 29 is in five MSS. and is marked 'סח in Arund. Or. 16; (47) XXV 30 is in five MSS. and is marked 'סח in Arund. Or. 16; (48) XXV 31 is in five MSS. and is marked 'סח in Arund. Or. 16; (49) XXVI 6 is in three MSS. and is marked 'סח in Arund. Or. 16; (50) XXVI 7 is in three MSS. and is marked 'סח in Arund. Or. 16; (51) XXVI 10 is in four MSS.; (52) XXVI 29 which is in

all the six MSS.; (53) XXVII 2 is in five MSS.; (54) XXVII 4 is in four MSS.; (55) XXVII 7 is in four MSS.; (56) XXVII 8 is in four MSS.; (57) XXVII 9 is in four MSS.; (58) XXVII 10 is in four MSS.; (59) XXVII 11 is in four MSS.; (60) XXVII 12 is in four MSS.; (61) XXVII 13 is in four MSS.; (62) XXVII 14 is in four MSS.; (63) XXVII 15 is in four MSS.; (64) XXVII 17 is in four MSS.; (65) XXVII 18 is in four MSS.; (66) XXVII 19 is in four MSS.; (67) XXVII 20 is in four MSS.; (68) XXVII 21 is in four MSS.; (69) XXVII 22 is in four MSS.; (70) XXVII 26 is in four MSS.; (71) XXVII 27 is in four MSS.; and (72) XXVII 32 which is in four MSS.

Dr. Baer moreover has one Section and inserted **ד** into the text, viz. XXIII 12, which is against all the six MSS. He has four Sections marked with **ד** in the text, viz. I 8; VI 14; XXI 28 and XXVI 19, which are supported by only one of the six MSS. The following three Sections he describes as **פ**: I Chron III 1; IV 24; IX 35, which are marked 'סח in Arund. Or. 16; and four Sections which he marks **ס**, viz. XV 3; 11; XIX 1; and XXIX 26, are marked פתורה in Arund. Or. 16.

In 2 *Chronicles* Dr. Baer has omitted the following *thirty-five* Sections: (1) III 17 which is in three MSS.; (2) IV 19 is in five MSS.; (3) VII 5 is not only in four MSS., but is marked 'סח in Arund. Or. 16; (4) XVI 6 is in four MSS.; (5) XVII 14 is in five MSS.; (6) XVII 15 is in all the six MSS.; (7) XVII 16 is in all the six MSS.; (8) XVII 17 is in all the six MSS.; (9) XVII 18 is in all the six MSS.; (10) XVII 19 is in four MSS.; (11) XXI 4 is in all the six MSS.; (12) XXVIII 6 is in five MSS.; (13) XXVIII 7 is in four MSS.; (14) XXVIII 8 is in all the six MSS.; (15) XXVIII 12 is in all the six MSS.; (16) XXVIII 14 is in all the six MSS.; (17) XXIX 14 is in four MSS.; (18) XXIX 27 is in five MSS.; (19) XXX 10 is in all the six MSS.; (20) XXX 20 is in all the six MSS.;

(21) XXX 22 is in all the six MSS.; (22) XXX 27 is in four MSS.; (23) XXXI 1 is in five MSS.; (24) XXXI 2 is in all the six MSS.; (25) XXXI 3 is in five MSS.; (26) XXXI 7 is in five MSS.; (27) XXXI 8 is in four MSS.; (28) XXXII 21 is in five MSS.; (29) XXXIV 12 is in five MSS.; (30) XXXIV 22 is in four MSS.; (31) XXXIV 24 is in all the six MSS.; (32) XXXIV 29 is not only in all the six MSS., but is marked 'תב in Arund. Or. 16.; (33) XXXV 7 is in five MSS.; (34) XXXV 8 is in five MSS. and (35) XXXV 19 is in four MSS.

Dr. Baer moreover has a break in the text and inserts ם in four places, viz. 2 Chron. V 3; XIX 5; XXI 5 and XXV 13, contrary to all the six MSS. The following three Sections which he marks with ם: IV 10, 11; and VII 11, are supported by only one of the six MSS. He marks one Section ם (XVIII 28) which is marked 'תב in Arund. Or. 16.

It will be seen from the above analysis that these omissions, additions and misdescriptions in Dr. Baer's text of the Open and Closed Sections, extend to almost every page. As they exhibit a serious difference between his text and mine, I have been obliged minutely to describe the MS. authorities which caused this difference.

Chap. III.

The Division into Chapters.

The division of the text into chapters is not of Jewish Origin. From a note appended to MS. No. 13 in the Cambridge University Library it will be seen that R. Salomon b. Ismael *circa* A. D. 1330 adopted the Christian numeration of chapters, and placed the numerals in the margin of the Hebrew Bible, for controversial purposes, in order to facilitate reference to particular passages.¹ For the same purpose probably, later Scribes or private owners of MSS. added these chapters in the margin of early Codices. And though in the great majority of instances the Christian chapters coincide with one or the other of the Massoretic Sections, they nevertheless contradict in many instances the divisions of the Massorah. This contradiction is not so glaring in the practice adopted by R. Salomon, since he simply places the number of the

¹ אלו הן פרקי הגוים הנקראים קפיטולש של ארבעה ועשרים ספרים ושמות כל ספר וספר בלשונם והעתקתם מהספר שלהם שיוכל אדם להשיב להם תשובה מהרה על שאלותם שהם שואלים לנו בכל יום על ענין אמונתנו ותורתנו הקדושה ומביאים ראיות מפסוקי התורה הן מנביאים או מספרים אחרים ואומרים לנו ראה וקרא בפסוק פלוני שהוא בספר פלוני בכך וכך קפיטולש מהספר ואין אנו יודעים מה הוא הקפיטולש ולהשיב להם מהרה תשובה לכן העתקתם פס ספר בראשית נקרא מה בלשונם נִיְיִשי פרק ראשון בראשית ברא אלהים. שני ויכלו השמים ונני: At the end of the List (fol. 246a) the following statement is made: כִּד: נשלמו פרקי הגוים מכל כִּד: ספרים והעתים אותם ר' שלמה בן איסמעאל מן הספרים שלהם כדי שיוכל אדם להשיב תשובה מהרה על כל שאלותם: Comp. fol. 245a, also Catalogue of the Hebrew Manuscripts in the University Library Cambridge by Schiller-Szinessy, pp. 17, 18, Cambridge 1876.

chapter in Hebrew letters in the margin, whether there is a Massoretic Section or not, without introducing any new break into the text to indicate the chapter in question. The early editors of the printed text, however, up to 1517 adhered closely to the MSS., and had simply the Massoretic divisions into Sections without any marginal indication of the Christian chapters. The Christian editors of the Complutensian Polyglot (1514—17) were the first who discarded the Massoretic sections and adopted the Christian chapters to harmonise the Hebrew text with the Greek and Latin versions in the parallel columns. Though introducing new breaks, they give the numbers of the chapters in Roman numerals but still in the margin. Felix Pratensis, as far as I can trace it, is the first who indicates in the margin the Christian chapters in Hebrew letters throughout the whole of his edition of the Rabbinic Bible published by Bomberg, Venice 1517. But he retained in the text the Massoretic Sections. This practice was not only followed in the three quarto editions containing the Hebrew text alone, which issued from the Bomberg press in 1517, 1521 and 1525, but was adopted by Jacob b. Chayim in his famous edition of the Rabbinic Bible in four volumes folio, also published by Bomberg, Venice 1524—25. It continued in all the Hebrew Bibles not accompanied by translations up to 1570.

As far as I can trace it, Arias Montanus was the first who broke up the Hebrew text into chapters and introduced the Hebrew numerals into the body of the text itself, in his splendid edition of the Hebrew Bible with an interlinear Latin translation, printed by Plantin in one volume folio at Antwerp 1571.

It was from this edition, as well as from the Polyglots, that this pernicious practice was adopted in the editions of the Hebrew text published by itself. It makes

its first appearance in the Hebrew Bible without vowel-points also published by Plantin in 1573—74. Even Jewish editors, who professed to edit the Hebrew text according to the Massorah, introduced into the text itself these anti-Massoretic breaks. In his beautiful edition of the Hebrew Bible without points the distinguished Menasseh ben Israel broke up the text and inserted the Christian chapters into the vacant space.

Athias, in his celebrated edition 1659—61, not only followed the same example, but went so far as to incorporate the numeration of the chapters in the Massoretic Summary at the end of each book of the Pentateuch, and to coin a mnemonic sign for it. As far as I am able to trace it, he was the first who inserted the enumeration of the chapters with the Massoretic computation. Thus, at the end of Genesis, after giving the Massoretic number of verses, the middle verse, the number of Annual Pericopes and of the Triennial cycle, he states that this book has fifty chapters, and that the mnemonic sign is י"י חננו לך קוינו [O Lord be gracious unto us; we have waited for thee Isa. XXXIII 2]; and then continues the Massoretic Summary. The same he does at the end of Exodus, where he states that it has forty chapters and that the sign is תורה אלהיו בלבבו [= the law of his God is in his heart Ps. XXXVII 31]; at the end of Leviticus, which he tells us has twenty-seven chapters and for which the sign is ואודה עמך ואברכך [= and I will be with thee and will bless thee Gen. XXVI 3]; at the end of Numbers, which he tells us has thirty-six chapters and for which the sign is לו חכמו ישכילו זאת [O that they were wise, that they understood this Deut. XXXII 29]; and at the end of Deuteronomy, where he states that it has thirty-four chapters and that the sign is אודה י"י בכל לבב [I will praise the Lord with my whole heart Ps. CXI 1]. All this is pure invention palmed off as a part of the Massorah.

That Jablonski (ed. 1699), Van der Hooght (ed. 1705), Opius (ed. 1706), Maius (ed. 1716) &c. should have copied Athias, both in his enumeration of the chapters and in his invented mnemonic signs, is not surprising, since they did not know which part of the Summary was Massoretic and which was not. But that Raphael Chayim, the editor of Norzi's excellent Massoretic text with the *Minchath Shaï* (מנחת שי) Mantua 1732-44), should have been taken in by it, is an injury to the memory of the distinguished Massoretic critic whose work he undertook to edit.¹ Raphael Chayim did not simply copy Athias and his followers, as far as the Pentateuch is concerned, but went in for uniformity. Hence he incorporated in the Massoretic Summaries the numbers of the chapters at the end of every book throughout the Prophets and the Hagiographa, and invented for them mnemonic signs. It is remarkable that Heidenheim, who in his excellent edition of the Pentateuch with the *En-Hakore* (עין הקורה) published at Rödelheim 1818-21, denounces this practice of incorporating the numeration of the chapters into the Massoretic Summary, as mixing up the secular [= non-Massoretic] with the sacred [= Massoretic],² has yet at the end of each book adopted this very mixture, exactly as it appears in Athias and his followers. Still Heidenheim was thoroughly conversant with what the Massoretic text ought to be according to the MSS. and the early editions. Hence, though he indicated the chapters

¹ Norzi's autograph MS. of the *Minchath-Shaï* is in the British Museum (Add. 27, 198), and it is almost needless to say that it does not contain these innovations.

² לכן מה שאמר כאן ופרקיו ני שררצון בו על מספר הקאפיטוליי איננו בשום דפוס קדמון גם לא במקראות כ"י כי החלוקה הזאת בלתי מקובלת אצלנו ולא יפה חומש מאור עינים, Comp. Heidenheim, עשו המדפיסים האחרונים להכניס חולין בקדש Vol. I, p. 86, Rödelheim 1818.

by Hebrew numerals in the margin, he introduced no breaks into the text against the numbers when the chapter divisions did not coincide with the Massoretic text.

Though Dr. Baer eliminated the numbering of the chapters with the invented mnemonic signs from the Massoretic Summaries at the end of each book, yet after denouncing them as arbitrary and without any Massoretic authority,¹ he has introduced the breaks and the numbers of the chapters into the text itself. How utterly this conflicts with the Massoretic Sections, and how extensively these divisions affect the Hebrew text will best be seen from an analysis of the chapters themselves. Leaving out the Psalms, the Hebrew Bible is divided into 779 Christian chapters. Of this total 617 coincide with one or the other of the Massoretic Sections, whilst no fewer than 162 are positively contrary to the Massorah, inasmuch as the editors who introduced them into the text have made breaks for them which are anti-Massoretic.

The portions of Dr. Baer's text which have not as yet been published are Exodus which contains nine of these anti-Massoretic chapter-breaks, Leviticus which has two, Numbers which has five, Deuteronomy which has six and Kings which has seven, making a total of twenty-nine. Deducting these from the 162 there remain 133 for the other books. Now Dr. Baer has actually followed the pernicious example of his predecessors in breaking up the text in every one of these cases, and introduced into the text itself, where there is no Massoretic division, at all, not only the Hebrew letters which denote the numbers, but the equivalent Arabic numerals. Thus

In *Genesis* he has introduced into the text the following *twenty* anti-Massoretic breaks: (1) III 1; (2) VI 1;

¹ Comp. his edition of *Genesis*, p. 92 note.

(3) VII 1; (4) VIII 1; (5) IX 1; (6) XIII 1; (7) XIX 1; (8) XXVIII 1; (9) XXIX 1; (10) XXX 1; (11) XXXI 1; (12) XXXII 1; (13) XXXIII 1; (14) XLII 1; (15) XLIII 1; (16) XLIV 1; (17) XLV 1; (18) XLVI 1; (19) XLVII 1 and (20) L 1.

In *Joshua* Dr. Baer has introduced *three* breaks, viz. (1) IV 1; (2) VI 1 and (3) VII 1.

In *Judges* he has introduced *two* breaks, viz. (1) VIII 1 and (2) XVIII 1.

In *Samuel* he has introduced *six* breaks, viz. (1) VII 1; (2) XVIII 1; (3) XXIII 1; (4) XXIV 1; (5) XXVI 1 and (6) 2 Sam. III 1.

In *Isaiah* he has introduced *nine* breaks, viz. (1) IV 1; (2) IX 1; (3) XII 1; (4) XIV 1; (5) XVI 1; (6) XLVI 1; (7) XLVII 1; (8) LXII 1 and (9) LXIV 1.

In *Jeremiah* he has introduced *seven* breaks, viz. (1) III 1; (2) VI 1; (3) VIII 1; (4) IX 1; (5) XX 1; (6) XXXI 1 and (7) XXXVIII 1.

In *Ezekiel* he has introduced *eight* breaks, viz. (1) IX 1; (2) XI 1; (3) XIV 1; (4) XLI 1; (5) XLII 1; (6) XLIII 1; (7) XLIV 1 and (8) XLVII 1.

In the *Minor Prophets* he has introduced *fifteen* breaks, viz. (1) Hos. VI 1; (2) VII 1; (3) XI 1; (4) XIII 1; (5) XIV 1; (6) Joel IV 1; (7) Jonah II 1; (8) IV 1; (9) Hag. II 1; (10) Zech. IV 1; (11) V 1; (12) X 1; (13) XIII 1; (14) Mal. II 1 and (15) III 1.

In *Proverbs* he has introduced *fifteen* breaks, viz. (1) XI 1; (2) XII 1; (3) XV 1; (4) XVI 1; (5) XVII 1; (6) XVIII 1; (7) XIX 1; (8) XX 1; (9) XXI 1; (10) XXII 1; (11) XXIV 1; (12) XXVI 1; (13) XXVII 1; (14) XXVIII 1 and (15) XXIX 1.

In *Job* he has introduced *fifteen* breaks, viz. (1) III 1; (2) V 1; (3) VII 1; (4) X 1; (5) XIII 1; (6) XIV 1; (7) XVII 1; (8) XXIV 1; (9) XXVIII 1; (10) XXX 1;

(11) XXXI 1; (12) XXXIII 1; (13) XXXVII 1; (14) XXXIX 1 and (15) XLI 1.

In the *Five Megilloth* he has introduced *nineteen* breaks, viz. (1) Canticles II 1; (2) V 1; (3) VI 1; (4) VII 1; (5) VIII 1; (6) Ruth II 1; (7) III 1; (8) IV 1; (9) Eccl. II 1; (10) III 1; (11) VI 1; (12) VIII 1; (13) IX 1; (14) X 1; (15) XI 1; (16) XII 1; (17) Esther V 1; (18) VII 1 and (19) IX 1.

In *Daniel* he has introduced *two* breaks, viz. (1) IV 1 and (2) XII 1.

In *Ezra-Nehemiah* he has introduced *two* breaks, viz. (1) Neh. VIII 1 and (2) XI 1.

In *Chronicles* he has introduced *ten* breaks, viz. (1) 1 Chron. XV 1; (2) XXII 1; (3) 2 Chron. II 1; (4) III 1; (5) XII 1; (6) XVII 1; (7) XXI 1; (8) XXII 1; (9) XXIV 1 and (10) XXVI 1.

It must be distinctly understood that the question here is not whether these breaks, or any of them, are justified by the sense of the respective passages or not. They may all be in perfect harmony with the context: but what we maintain is that they are most assuredly against the Massoretic division, and as such are to be repudiated in an edition which professes to be in accordance with the Massorah.

Chap. IV.

Sedarim.

II. The *Sedarim* (סדרים) or the Triennial Pericopes exhibit the second division of the text. The Grammatico-Massoretic Treatise which precedes the Yemen MSS. of the Pentateuch distinctly declares that the *Sedarim* are the Pericopes of the Triennial cycle which obtained in many communities. "There are," it says, "places where they read through the Law in three years. Hence the Pentateuch is divided into one hundred and fifty-four Sections called *Sedarim*, so that one *Seder* is read on each Sabbath. Accordingly the Law is finished at the end of every three years."¹ As this was the Palestinian practice (comp. *Megilla* 29*b*), and as the European communities follow the Babylonian or Annual cycle, the *Sedarim* which exhibit the more ancient division of the text have been totally ignored in most MSS. Even the modern editions of the so-called Massoretic Hebrew Bibles, which state at the end of each book that it contains such and such a number of *Sedarim*, give no indication whatever as to where, in the text, any *Seder* occurs.

Jacob ben Chayim, the first editor of the Bible with the Massorah (Venice 1524—25), assures us in his elaborate Introduction that if he had found this Massoretic division

¹ ויש מקומות שמשלימין את התורה בשלוש שנים ומחלקין את התורה למאה וחמשים וארבעה פרשיות והן הנקראין סדרים כדי שיקראו בכל שבת סדר. ונמצאו משלימין את התורה בסוף שלש שנים: Or. 2348, fol. 25*b*; Or. 2349, fol. 16*a*; Or. 2364, fol. 12*a*; Or. 1379, fol. 21*b*.

of the text he would have followed it in preference to the Christian chapters which he adopted from R. Nathan's Hebrew Concordance. Having, however, obtained the List when he had nearly carried the Bible through the press he says: "I have published it separately so that it may not be lost in Israel."¹

But, though the Massoretic Treatise, referred to above, distinctly tells us that the Pentateuch is divided into 154 *Sedarim*, yet in the analysis of each book as well as in the separate enumeration of each *Seder* it as distinctly specifies 167 such *Sedarim*. Thus on Genesis it not only says that it contains 45 *Sedarim*,² but gives the catchword or verse for every one of them. The same is the case with Exodus which it divides into 33 *Sedarim*; with Leviticus which it divides into 25 *Sedarim*; with Numbers which it divides into 33 *Sedarim*; and with Deuteronomy which it divides into 31 *Sedarim*. Besides this minute description and division given in the Massoretic Treatise itself, the Massorah Parva of Or. 2349 gives in the margin against the several places where such a *Seder* occurs in the Annual Cycle, the number of each *Seder*. Thus on Pericope *Bereshith* [= Gen. I 1—V 8] the Massorah Parva remarks on Gen. I 1 *it contains four Sedarim and this is the first Seder*.³ On II 4 it has **סדר שני** *this is the second*

¹ לכן הוצרכתי להתמש בחלוקת הפרשיות שהביא בספרו רבי יצחק נתן ספר הקונקורדנציא, וכחבתי נמסר בנביא פלוני, בסימן פלוני, למען ירוץ קורא בו, ואלו הייתי מוצא חלוקת הפרשיות שחלקו בעלי המסרה בכל המקרא, הייתי יותר חפץ להשתמש ממנה מזולתה, ואחר כך הניעה לידי לאחר שכבר כמעט השלמתי אמרתי: להדפיסה גם היא, לכל חשתכת ותאבד מישראל: Comp. Introduction, Vol. I, fol. 3*b* with fol. 6*a*—*b* Venice 1524—25; Jacob b. Chayim's Introduction to the Rabbinic Bible, Hebrew and English, p. 81 &c. ed. Ginsburg, London 1867

² דע כי הספר הזה שנים עשר פרשה כללם חמשה וארבעים סדר: Or. 2348, fol. 25*b*; Or. 2349, fol. 16*a*; Or. 2350, fol. 33*b*; Or. 1379, fol. 21*b*.

³ יש בה ד' סדרים, זה סדר ראשון.

Seder. On III 22 it states סדר שלישי *the third Seder* and on Gen. V 1 it has סדר רביעי *the fourth Seder*. There can, therefore, be no doubt that the Massoretic School, from which these MSS. proceeded, divided the Pentateuch into 167 *Sedarim*. It is, however, certain that other Massoretic Schools divided it into 158 *Sedarim* and that others again divided it into 154.

The different divisions which obtained in the different Massoretic Schools with regard to these *Sedarim*, will best be seen when the authorities which have transmitted them are carefully analysed. And here again it is necessary to separate the Pentateuch from the Prophets and Hagiographa.

For the Pentateuch I have collated the following MSS. in the British Museum: Orient. 2348, folio 25*a*—29*a*; Orient. 2349, folio 16*a*—18*a*; Orient. 2350, folio 23*a*—28*a*; Orient. 2364, folio 12*a*—13*a*, and Orient. 1379, folio 21*a*—24*b*. The five MSS. of the Pentateuch are from Yemen and are preceded by the Grammatico-Massoretic Treatise already referred to. It is from these MSS. together with the List in the Madrid MS. No. 1 that I have printed the Summary of contents at the end of every hebdomadal Lesson (פרשה). I have moreover collated the special Lists in Orient. 2201, folio 2*a*—3*a*; Orient. 4227, folio 273*a*—*b*, and Add. 15251, folio 2*a*—*b*, as well as the printed List in the first edition of Jacob b. Chayim Rabbinic Bible Vol. 1, folio 6*a*, Venice 1524—25. Orient. 2201 which is dated A. D. 1246 is of special importance since it not only has a separate List of the *Sedarim*, but marks every *Seder* in the margin of the text itself with □ against the place where it begins, thus leaving no doubt as to which verse it belongs. The same is the case with Oriental 2451 which contains the Pentateuch, the Haphthoroth and the Psalms. In this MS., which is in a Persian hand, the *Sedarim* are also marked in the margin of the text.

Genesis. — Not only do all the five Yemen MSS. state that this book has forty-five *Sedarim*, but they give the Pericope and verse for each *Seder*. Even Or. 2201 which gives in the List forty-three *Sedarim*, states in the Massoretic Summary at the end of Genesis (folio 27*b*) that Genesis has (סדרים מ"ה) forty-five *Sedarim*. The variations in the other MSS. are as follows: (1) The sixth *Seder*, viz. VIII 1 which is given in all the five Yemen MSS. and in all the Lists, is omitted in the margin of the text in Oriental 2201 and in the *editio princeps*. (2) The ninth *Seder*, viz. XI 1 which is not only given in all the five Yemen MSS., but is marked in the margin of the text in Oriental 2201 is omitted in all the Lists and by Dr. Baer. (3) There is no *Seder* given for XII 1 in the Yemen MSS. and in the List in Oriental 4227, though it is marked in the margin of the text in Oriental 2201 and is given in the Lists of Oriental 2201, of Add. 15251, of the *editio princeps* and of Dr. Baer. (4) XVII 1 which is given in all the Lists as the fourteenth *Seder* is not marked in the Yemen MSS. nor in the text of Oriental 2201. (5) XXI 22 is marked in the margin of the text in Oriental 2201 instead of XXII 1, which is given not only in all the other MSS., but in the List of this very MS. (6) XXII 20 which is given in all the five Yemen MSS. as the nineteenth *Seder* is not given in any of the Lists, nor is it marked in the text in Oriental 2201. (7) XL 1 is not only given in all the five Yemen MSS. as the thirty-sixth *Seder*, but is marked in the margin of the text in Oriental 2201. It is, however, omitted in all the Lists and by Dr. Baer. And (8) XLIX 27 which is given in all the five Yemen MSS. and is marked in the margin of the text, both in Oriental 2201 and Oriental 2451, is omitted in all the Lists and by Dr. Baer.

It is to be regretted that Oriental 2451, which marks the *Sedarim* in the margin of the text and manifestly exhibits

a Persian recension, is imperfect. Of the twenty-three *Sedarim*, marked in the Massorah Parva, eighteen coincide with our recension, two, viz. XL 1 and XLIX 27, support the Yemen recension, whilst three, viz. XXVI 13; XLII 1 and 9, have hitherto been unknown.

Exodus. — Both in the Summary of the contents of Exodus and in the specific references to each *Seder* all the five Yemen MSS., and Orient. 2451 state that this book has thirty-three *Sedarim*. As Add. 15251, Orient. 4227 and the printed List distinctly state that it has 29 *Sedarim*, whilst the List of Orient. 2201 as distinctly enumerates 27, it is evident that the three different Lists proceed from different Massoretic Schools. In the text itself, however, Orient. 2201 marks 30 *Sedarim* which approximates more nearly to the Yemen recension. The following analysis will show wherein these recensions differ: (1) The second *Seder*, viz. Exod. II 1, which is given in all the five Yemen MSS., is omitted in Add. 15251, Orient. 4227, Or. 2201, both in the text and in the List, in Oriental 2451 and in the printed List. (2) The sixteenth *Seder*, viz. Exod. XIX 6 is omitted in the List of Orient. 2201. (3) The nineteenth *Seder*, viz. Exod. XXIII 20, which is not only given in all the five Yemen MSS., but is marked in the margin of the text in Or. 2201 and Or. 2451, is omitted in Add. 15251, Or. 4227, in the List of Or. 2201 and in the printed List. (4) The twenty-fifth *Seder*, viz. Exod. XXXI, is omitted in the text of Or. 2201. (5) The twenty-eighth *Seder*, viz. Exod. XXXIV 1, which is given in all the five Yemen MSS. and is marked in the margin of the text in Or. 2451, is omitted in Add. 15251, Orient. 4227, Orient. 2201, both in the text and in the List, as well as in the printed List. (6) The twenty-ninth *Seder*, viz. Exod. XXXIV 27 is omitted in the List of Orient. 2201 and in the printed List, whilst (7) the thirtieth *Seder*, viz. Exod. XXXIV 30 is omitted in

Add. 15251, Orient. 4227, in the List of Orient. 2201 and in the printed List.

The Persian recension, though like the Yemen MSS., says in the Massoretic Summary at the end of Exodus that it has thirty-three *Sedarim*, yet marks 34 in the Massorah Parva. This recension omits two *Sedarim*, viz. Exod. II 1; XVI 4 and has three which do not exist in our recension, viz. IX 1; XII 1 and XXXVI 8.

Leviticus. — It is equally certain that the difference in the List of *Sedarim* extended also to Leviticus. Thus whilst all the five Yemen MSS. distinctly state in the Summary that this book has twenty-five *Sedarim* and minutely enumerates each *Seder* under every Pericope, yet Orient. 15251, Orient. 4227, Orient. 2801 in the List and the printed List give the number as twenty-three. And though Orient. 2201 also marks twenty-three in the text, the *Sedarim* differ in several instances from the separate List in this very MS. These differences will be best understood by the following analysis: (1) *Seder* 3, viz. Levit. V 1, which is given in all the five Yemen MSS., is omitted in Add. 15251, Or. 4227, Or. 2201, both in the text and in the List, and in the printed List. (2) Levit. V 20 is marked as a *Seder* in the text of Orient. 2201, but is not given in any of the other MSS., nor in the List of this very MS. (3) The same is the case with Levit. XXII 1 which is marked as a *Seder* in Or. 2201, but is not given in any of the other MSS., nor in the List of this MS. itself. (4) Levit. XXII 17 which is given as a *Seder* in all the other MSS., as well as in the List of Orient. 2201, is not marked in the text of this MS. (5) The twentieth *Seder*, viz. Levit. XXIII 9 which is given in all the five Yemen MSS., is omitted in Add. 15251, Or. 4227, Orient. 2201, both in the text and in the List, and in the printed List. (6) Leviticus XXIII 15 is marked as a *Seder* in Add. 15251,

Orient. 4227, Orient. 2201, both in the text and in the List, as well as in the printed List, but is omitted in all the five Yemen MSS., whilst (7) the twenty-third *Seder*, which is given in all the other MSS. as well as in the List of Orient. 2201, is omitted in the text of this MS. According to the statement at the end of Leviticus the Persian recension preserved in Oriental 2451, Leviticus has only twenty-three *Sedarim*. But, though it agrees with the ordinary Lists as far as the number is concerned, it differs in the places where these *Sedarim* occur. The extent of this difference, however, cannot be fully ascertained, since it only marks nineteen out of the twenty-three in the Massorah Parva. The six *Sedarim* which are not marked are as follows: XXII 17, XXIII 9, XXIV 1, XXV 14, 35 and XXVI 3. Two of these are from the Yemen recension, viz. XXIII 9 and XXIV 1. From the ordinary recension, therefore, there are only four not marked. But in the nineteen which this MS. gives, there are two variations, both from the Yemen and ordinary recensions. Thus it omits the fourth *Seder* = VI 12 which all the other MSS. mark, whilst it gives XVI 1 as the thirteenth *Seder* which is not to be found in any of the other Lists.

Numbers. — Though the Yemen recension has only one *Seder* more in Numbers than the other recensions, yet the Lists exhibit variations in other respects as will be seen from the following analysis: (1) The sixth *Seder*, viz. VI 1 which is given in all the five Yemen MSS., is omitted in Add. 15251, Or. 4227, Or. 2201, both in the text and in the List, as well as in the printed List. (2) The tenth, (3) eleventh and (4) seventeenth *Sedarim*, viz. Numb. X 1; XI 16 and XVII 16, are omitted in the text of Or. 2201, though they are given in the List of this MS. (5) Numb. XVIII 25 is given as a *Seder* in Add. 15251, Or. 4227, Or. 2201, both

in the text and in the List, as well as in the printed List, but is no *Seder* in any of the five Yemen MSS., whilst (6) the eighteenth *Seder*, viz. Numb. XIX 1 which is given in all the five Yemen MSS., is omitted in Add. 15251, Or. 4227, Or. 2201, both in the text and in the List, and in the printed List. (7) The twentieth and (8) twenty-second *Sedarim*, viz. Numb. XXII 2 and XXV 1, are omitted in the text of Or. 2201, but given in the List of this MS.

As Or. 2451 which is defective after Number XXVIII 28, marks only twenty-six out of the thirty-three *Sedarim*. The variations exhibited in these twenty-six *Sedarim* are as follows: (1) It marks the second *Seder* against II 10 and not against II 1, which is given both in the Yemen MSS. and in the ordinary Lists. (2) Like the ordinary Lists it does not mark VI 1, which is the sixth *Seder* in the Yemen MSS. And (3) it agrees with the ordinary recension in giving XVIII 25 as the seventeenth *Seder* which is omitted in the Yemen MSS. The printed Massorah at the end of *Numbers* has it וסדריו ל"ב, ס"א וסדריו כ"ח.

Deuteronomy. — In Deuteronomy, too, we have two recensions of the Lists of *Sedarim*. The Yemen recension, which is given in all the five Yemen MSS., distinctly states that this book contains thirty-one *Sedarim*, and the Lists minutely give the verse of every *Seder* in each Pericope, whilst the recension in the other MSS. give twenty *Sedarim* which are duly numbered. The following analysis will show the differences in these recensions. Four *Sedarim*, viz. Nos. 5, 13, 18 and 20, i. e. Deut. IV 25; XIII 2; XVIII 14 and XXI 10, which are given in the Lists of all the five Yemen MSS., are omitted in the Lists of Add. 15251, Oriental 4227, Oriental 2201, both in the List and in the text, as well as in the printed List; whilst *Seder* No. 24 is omitted in the text of Oriental 2201, but is contained in the List of this MS. Oriental 2451 is defective. It

begins with Deuteronomy XI 18 and ends with XXXII 7. As it only marks one *Seder*, viz. XXXI 14 it is impossible to say whether the Persian recension had any variations in this book.

As to the relation of the *Sedarim* to the Open and Closed Sections, 151 out of 167 coincide with one or the other of these Sections. Only 16 have no corresponding break in the text. They are as follows:

12 in Genesis, viz. *Sedarim*

- (1) No. 6 = chap. VIII 1;
- (2) No. 9 = chap. XI 1;
- (3) No. 15 = chap. XIX 1;
- (4) No. 2 = chap. XXIV 42;
- (5) No. 25 = chap. XXVII 28;
- (6) No. 26 = chap. XXVIII 10;
- (7) No. 27 = chap. XXIX 31;
- (8) No. 28 = chap. XXX 22;
- (9) No. 29 = chap. XXXI 3;
- (10) No. 38 = chap. XLI 38;
- (11) No. 39 = chap. XLII 18;
- (12) No. 40 = chap. XLIII 12.

1 in Exodus, viz. No. 16 = chap. XIX 6;

1 in Leviticus, viz. No. 22 = chap. XXV 14;

1 in Numbers, viz. No. 21 = chap. XXIII 10; and

1 in Deuteronomy, viz. No. 18 = chap. XVIII 14.

For the Former Prophets I have collated the following MSS.: Orient. 2210 and Orient. 2370. These are Yemen MSS. and give the *Sedarim* in the margin of the text against the verse which commences the *Seder*. I have moreover collated Or. 2201 and Harley 5720, which also give the *Sedarim* in the margin of the text against the respective passages, as well as Arundel Or. 16. This splendid MS. not only gives every *Seder* in its proper place against the text, but has a separate List of the *Sedarim* at the

end of every book, giving the verse with which each *Seder* begins and the number of the *Seder*. Besides these I have collated the List in Add. 15251 with the List in the *editio princeps* of Jacob b. Chayim and with Dr. Baer's Lists, given in the Appendices to the several parts of his Hebrew Bible.

Joshua. — All the MSS. agree that Joshua has fourteen *Sedarim*, and there is only one instance in which the Yemen MSS. exhibit a different recension. Both in the text itself and in the separate Lists the MSS., with the one exception, mark the *Sedarim* substantially in the same places and give the same verse for the commencement of each *Seder* in the respective Lists. The List published in the *editio princeps* of Jacob b. Chayim's Rabbinic Bible, is a faithful reproduction of the MSS. other than of Yemen recension.

The Yemen recension gives Josh. VIII 1 as the fourth *Seder* and omits XIV 15 which constitutes the ninth *Seder* in our recension, thus making up the fourteen *Sedarim*.

The List which Dr. Baer gives in the Appendix to his edition of Joshua is in no fewer than six instances in flagrant contradiction to the unanimous testimony of the Massorah. They are as follows: (1) Dr. Baer gives as the third *Seder* דעת למען דעת כל, דבחר למען דעת V 1, whereas all the MSS. mark it in the margin of the text against IV 24, and all the Lists give למען דעת = IV 24 as the catchword. (2) He gives the fifth *Seder* VIII 30, which is supported by only one MS., viz. Orient. 2201, whereas all the other MSS. mark it in the margin of the text against VIII 33 and all the Lists give וכל ישראל וקניו = VIII 33 as the catchword. (3) He gives the seventh *Seder* יהי כשמע יבין שמוע יבין XI 1, whereas all the MSS. mark it in the margin of the text against X 42 and all the Lists give ואת כל המלכים = X 42 as the catchword. (4) He gives the

ninth *Seder* ויהי הנורל למטה בני יהודה XV 1, whereas all the MSS. mark it in the margin of the text against XIV 15, and all the Lists give ושם חברון לפנים = XIV 15 as the catchword. (5) He gives the eleventh *Seder* ויצא הנורל XIX 1, whereas all the MSS. mark it in the margin of the text against XVIII 28, and all the Lists give וצלע האלה = XVIII 28 as the catchword. (6) He gives for the twelfth *Seder* וידבר יי דבחר אלה הנחלות XX 1, whereas all the MSS. mark it in the margin of the text against XIX 51, and all the Lists quote simply אלה הנחלה = XIX 51 as the catchword. And (7) he gives the fourteenth *Seder* ויהי מימים רבים אחרי XXIII 1, whereas all the MSS. mark it in the margin of the text against XXII 34, and all the Lists give ויקראו בני ראובן = XXII 34 as the catchword. It will thus be seen that in half the number of the *Sedarim* in Joshua Dr. Baer's List contradicts the Massorah.

Judges. — There is no different recension preserved in the Yemen MSS. of the *Sedarim* in Judges. All the Codices state that this book has fourteen *Sedarim* and all mark the same passages where they begin. In this book too Dr. Baer in his List departs in no fewer than six out of the fourteen instances from the unanimous testimony of the Massorah, as will be seen from the following analysis: (1) He gives ויעשו בני ישראל דבחר כן יאבדו כל VI 1, as the fourth *Seder*, whereas all the MSS. mark it in the margin of the text against V 31, and all the Lists give כן יאבדו כל = V 31 as the catchword. (2) He gives for the fifth *Seder* וישכם ירובעל הוא גדעון VII 1, whereas all the MSS. mark it in the margin of the text against VI 40, and all the Lists give ויעש אלהים כן = VI 40 as the catchword. (3) He gives for the sixth *Seder* ויבא גדעון VIII 4, whereas all the MSS. mark it in the margin of the text against VIII 3, and all the Lists give בידכם

נתן אלהים = VIII 3 as the catchword. (4) He gives for the tenth *Seder* וירד שמשון תמנתה וירא XIV 1, whereas all the MSS. mark it in the margin of the text against XIII 24, and all the Lists give ותלד האשה בן = XIII 24 as the catchword. (5) He gives as the eleventh *Seder* ויהי אחרי XVI 4, whereas all the MSS. mark it in the margin of the text against XVI 3, and all the Lists give simply וישכב שמשון = XVI 3 as the catchword. And (6) he gives וילכו חמשת האנשים XVIII 7 as the twelfth *Seder*, whereas all the MSS. mark it in the margin of the text against XVIII 6 and all the Lists give ויאמר להם = XVIII 6 as the catchword. Here again Dr. Baer's List contradicts in nearly half the instances the statement of the Massorah.

Samuel. — In the MSS. and in the early editions of the Bible Samuel is not divided. Hence the Massorah treats it as one book. The *Sedarim* are, therefore, numbered continuously without any reference to 1 Samuel and 2 Samuel. Here too all the MSS. are unanimous that Samuel has 34 *Sedarim*, and the Yemen recension exhibits only two variations, viz. the sixth *Seder* which the Yemen MSS. mark against X 25, whereas the other MSS. give it X 24 a verse earlier; and the thirteenth *Seder* which the Yemen MSS. mark against XX 5, whereas it is marked in the other MSS. against XX 4, also one verse earlier. In Dr. Baer's List, however, there are no fewer than fourteen deviations from the Massorah: (1) He gives for the second *Seder* וילך אלקנה הרמתה אל ביתו II 11, whereas all the MSS. mark it in the margin of the text against II 10, and all the Lists give יהוה יחתו מריבו = II 10 as the catchword. (2) He gives as the fifth *Seder* ויהי איש אחד מבנימין וישמו קיש IX 1, whereas all the MSS. mark the *Seder* in the margin of the text against IX 2, and all the Lists give ולו היה בן = IX 2 as the catchword. (3) He gives as the tenth *Seder* וישלח שאול

ישי XVI 19, whereas all the MSS. mark the *Seder* in the margin of the text against XVI 18, and all the Lists give ויען אחד מהנערים = XVI 18 as the catchword. (4) He gives as the fourteenth *Seder* בא ויהונתן ויקם וילך XXI 1, whereas all the MSS. mark the *Seder* in the margin of the text against XX 42, and all the Lists give ויאמר יהונתן לדוד = XX 42 as the catchword. (5) He gives as the seventeenth *Seder* יי ברוך דוד לאביגל ברוך = XXV 32, whereas all the MSS. mark it in the margin of the text against XXV 33, and all the Lists give וברוך טעמך = XXV 33 as the catchword. (6) He gives as the twentieth *Seder* אל ויבא דוד אל וישלח XXX 26, whereas all the MSS. mark it in the margin of the text against XXX 25, and all the Lists give ויהי מהיום ההוא = XXX 25 as the catchword. (7) He gives as the twenty-first *Seder* ויאבנר בן נר שר צבא 2 Sam. II 8, whereas all the MSS. mark it in the margin of the text against II 7, and all the Lists give ועתה תחוקנה = II 7 as the catchword. (8) He gives as the twenty-third *Seder* ויבא המלך דוד וישב VII 18, whereas all the MSS. mark it in the margin of the text against VII 16, and all the Lists give ונאמן ביתך וממלכתך = VII 16 as the catchword. (9) He gives as the twenty-fourth *Seder* ויגש יואב והעם אשר עמו X 13, whereas all the MSS. mark it in the margin of the text against X 12, and all the Lists give חזק ונתחזק = X 12 as the catchword. (10) He gives as the twenty-seventh *Seder* ויאמר המלך אל יואב XIV 21, whereas all the MSS. mark it in the margin of the text against XIII 25, and all the Lists give ויאמר המלך אל אבשלום = XIII 25 as the catchword. (11) He gives as the thirty-second *Seder* ויעבר המלך הגלגלה XIX 41, whereas all the MSS. mark it in the margin of the text against XIX 40,

and all the Lists give ויעבר כל העם = XIX 40 as the catchword. (13) He gives as the thirty-third *Seder* ויאמר דוד אל אבישי XX 6, whereas all the MSS. mark it in the margin of the text against XXI 7, and all the Lists give ויהמל המלך = XXI 7 as the catchword. And (14) he gives as the thirty-fourth *Seder* ואלה דברי דוד האחרנים XXIII 1, whereas all the MSS. mark the *Seder* in the margin of the text against XXII 51, and all the Lists give מגדיל ישועות = XXII 51 as the catchword.

Kings. — Like Samuel, the division of Kings into two books, so far as the Hebrew text is concerned, is of modern origin. It does not occur in the MSS. nor in the early editions. The Massorah treats it as one book, and in the enumeration of the *Sedarim* the numbers are continuous. The separate Lists in Oriental 15251, Arundel Oriental 16, as well as the one in the *editio princeps* of Jacob b. Chayim's Rabbinic Bible, enumerate thirty-five *Sedarim* in the Book of Kings. This is more or less confirmed by the following MSS.: Oriental 2370, Oriental 2210, Arund. Oriental 16, Harley 5720 and Oriental 2201, which mark the *Sedarim* in the margin of the text against the respective verses with which they begin. The two Yemen MSS., however, exhibit several variations which have been preserved by the School of Massorites to which they belong. Thus *Seder* thirteen, viz. XV 9 is a verse earlier, viz. verse 8. For *Seder* twenty-one which in our recension is 2 Kings IV 26, the Yemen recension gives ויאמר הרם לך = 2 Kings VI 6, which is also marked as *Seder* in the margin of the text in Oriental 2201. *Seder* thirty is also a verse earlier, viz. XVIII 5 instead of XVIII 6, whilst the following six *Sedarim* are not marked at all: No. 7 = VIII 11; No. 21 = 2 Kings IV 26; No. 25 = 2 Kings X 15; No. 32 = 2 Kings XX 8; No. 34 = 2 Kings XXIII 25 and No. 35 = 2 Kings XXIV 18.

For the Latter Prophets I have collated the following MSS.: Oriental 2211 which is the only Yemen MS. of the Latter Prophets in the British Museum, and it is greatly to be regretted that I have not been able to find another MS. of this School, since it exhibits a recension of the *Sedarim* different in many respects from that preserved in the other Codices. I have also collated Oriental 2201, Harley 5720 and Arundel Oriental 16, which also mark the *Sedarim* in the margin of the text. Besides these I have collated the separate Lists in Add. 15251, Arundel Oriental 16 and in the *editio princeps* of Jacob b. Chayim's Rabbinic Bible with Dr. Baer's Lists given in the Appendices to the several parts of his Hebrew Bible.

Isaiah. — All the Codices and the separate Lists mark the *Sedarim* in Isaiah as twenty-six in number. The Yemen recension, however, preserved in Oriental 2211 exhibits very striking variations. Thus in more than half the instances the *Sedarim* which are marked in the margin of the text are in different places: (1) The second *Seder* is אמרו צדיק = III 10 instead of IV 3. (2) The fourth *Seder* is VIII 13 instead of VI 3. (3) The tenth *Seder* is XXV 8 instead of XXV 1. (4) The twelfth *Seder* is XXX 8 instead of XXIX 23. (5) The thirteenth *Seder* is XXXII 17 instead of XXXII 18. (6) The sixteenth *Seder* is XXXIX 8 instead of XL 1. (7) The eighteenth *Seder* is XLIII 31 instead of XLIV 6. Harley 5720 has also this *Seder* in XLIII 31. (8) The twentieth *Seder* is XLVIII 9 instead of XLVIII 2. (9) The twenty-first *Seder* is LI 11 instead of XLIX 26. (10) The twenty-second *Seder* is LIV 10 instead of LII 7. (11) The twenty-third *Seder* is LVII 14 instead of LV 13. (12) The twenty-fourth *Seder* is LIX 20 instead of LVIII 14. Harley 5720 has also this *Seder* on LIX 20. (13) The twenty-fifth *Seder* is LXIII 7 instead of LXI 9, (14), whilst the twenty-sixth *Seder* is LXV 16 instead of LXV 9.

Dr. Baer, who professes to give the received List, has in no fewer than *nineteen* instances altered the Massorah. Thus (1) for the second *Seder* he gives אם רחץ אדני את צאת בנות ציון IV 4, whereas all the MSS., with the exception of course of the Yemen Codex, put the *Seder* against IV 3 in the margin of the texts, and the Lists give והיה הנשאר בציון = IV 3 as the catchword. (2) He gives the third *Seder* וינעו אמות הספים VI 4, whereas all the MSS. mark it in the margin of the text against VI 3, and all the Lists give וקרא זה אל זה = VI 3 as the catchword. (3) He gives the fourth *Seder* דבר שלח יי ביעקב IX 7, whereas all the MSS. mark it in the margin of the text against IX 6, and all the Lists give לם רבה המשרה = IX 6 as the catchword. (4) He gives as the fifth *Seder* ויצא חטר מגזע ישי XI 1, whereas all the MSS. with the exception of Harley 5720, mark it in the margin of the text against XI 2, and all the Lists give ונחה עליו רוח יי = XI 2 as the catchword. (5) He gives as the sixth *Seder* והיה ביום הניח יי לך XIV 3, whereas all the MSS. mark it in the margin of the text against XIV 2, and all the Lists give ולקחום עמים = XIV 2 as the catchword. (6) He gives as the eighth *Seder* בשנת בא תרתן אשדודה XX 1, whereas all the MSS. mark it in the margin of the text against XIX 25, and all the Lists give אשר ברכו יהוה = XIX 25 as the catchword. (7) He gives as the ninth *Seder* משא צר הלילו אניות XXIII 1, whereas all the MSS. mark it in the margin of the text against XXII 23, and all the Lists give ותקעתיו יחד = XXII 23 as the catchword. (8) He gives as the tenth *Seder* אלהי אתה ארוממך XXV 1, whereas all the MSS. mark it in the margin of the text against XXIV 23, and all the Lists give והמרה הלבנה = XXIV 23 as the catchword. (9) He gives as the eleventh *Seder* עשרת גאות XXVIII 1, whereas all the MSS. mark it in the margin of the text against XXVII 13, and all the Lists give והיה ביום ההוא = XXVII 13 as the catchword. (10) He gives

as the twelfth *Seder* **XXX** 1, whereas all the MSS. mark it in the margin of the text against **XXIX** 23, and all the Lists give **כי בראתו ילדיו** = **XXIX** 23 as the catchword. (11) He gives as the fourteenth *Seder* **יהי בארבע** **עשרה** **XXXVI** 1, whereas all the MSS. mark it in the margin of the text against **XXXV** 10, and all the Lists give **ופרוי יי יהוה ישבון** = **XXXV** 10 as the catchword. (12) He gives as the fifteenth *Seder* **וישלה ישעיהו בן אמוץ** **XXXVII** 21, whereas all the MSS. mark it in the margin of the text against **XXXVII** 20, and all the Lists give **ועתה יי אלהינו** = **XXXVII** 20 as the catchword. (13) He gives as the nineteenth *Seder* **דבחר ישראל נושע** **XLV** 18, whereas all the MSS. mark it in the margin of the text against **XLV** 17, and all the Lists give **ישראל נושע ביי** = **XLV** 17 as the catchword. (14) He gives as the twentieth *Seder* **הראשנות** **מאז הגדתי** **XLVIII** 3, whereas all the MSS. mark it in the margin of the text against **XLVIII** 2, and all the Lists give **כי מעיר הקדש** = **XLVIII** 2 as the catchword. (15) He gives as the twenty-first *Seder* **כריתות** **L** 1, whereas all the MSS. mark it in the margin of the text against **XLIX** 26, and all the Lists give **והאכלתי את מוניך** = **XLIX** 26 as the catchword. (16) He gives as the twenty-third *Seder* **כה אמר יי שמרו משפט** **LVI** 1, whereas all the MSS. mark it in the margin of the text against **LV** 13, and all the Lists give **תחת הנעצווי** = **LV** 13 as the catchword. (17) He gives as the twenty-fourth *Seder* **הן לא קצרה יד יי** **LIX** 1, whereas all the MSS. mark it in the margin of the text against **LVIII** 14, and all the Lists give **אז תתענג** = **LVIII** 14 as the catchword. (18) He gives as the twenty-fifth *Seder* **שוש** **אשיש ביי** **LXI** 10, whereas all the MSS. mark it in the margin of the text against **LXI** 9, and all the Lists give **ונודע בגוים** = **LXI** 9 as the catchword. And (19) he gives as the twenty-sixth *Seder* **כה אמר יי כאשר ימצא התירוש** **LXV** 8, whereas all the MSS. mark it in the margin of the text

against **LXV** 9, and all the Lists give **והוצאתי מיעקב** = **LXV** 9 as the catchword.

Jeremiah. — Both in the margin of the text and in the Lists of our recension the number of *Sedarim* in Jeremiah is given as thirty-one. The recension preserved in the Yemen Codex Or. 2211, however, not only gives twenty-eight, omitting **XXIII** 6, **XXIX** 18 and **LI** 10 marked in our Lists Nos. 12, 22 and 30, but has the following important deviations: (1) The second *Seder* is **III** 12 instead of **III** 4. (2) The third *Seder* is **V** 18 instead of **V** 1. (3) The sixth *Seder* is **XI** 5 instead of **IX** 23. (4) The tenth *Seder* is **XIX** 14 instead of **XVIII** 19. (5) The eleventh *Seder* is **XXII** 16 instead of **XX** 13. (6) The fourteenth *Seder* is **XXVI** 15 instead of **XXVI** 1. (7) The eighteenth *Seder* is **XXXI** 35 instead of **XXXI** 33. (8) The nineteenth *Seder* is **XXXII** 41 instead of **XXXII** 22. (9) The twentieth *Seder* is **XXXIII** 26 instead of **XXXIII** 15. (10) The twenty-eighth *Seder* is **XLIX** 2 instead of **XLVIII** 12; (11) whilst the twenty-ninth *Seder* is **L** 20 instead of **L** 5. Of the twenty-eight *Sedarim*, therefore, which this recension gives, it coincides in seventeen passages with the received List.

In the received List there is a variation in the MSS. with regard to the twentieth *Seder*. The Lists in Add. 15251, and in the *editio princeps* give it **בימים ההם תושע** = Jerem. **XXXIII** 16 and the Yemen Codex and Harley 5720 mark the *Seder* in the margin of the text against this verse, whilst Oriental 2201, which is one of the oldest dated MSS., marks it in the margin of the text against **בימים ההם אצמיח** = **XXXIII** 16 which I have adopted.

As to Dr. Baer's List, it is utterly at variance with the Massorah in no fewer than *fifteen* instances. (1) He gives the second *Seder* **דבחר הינטור לעולם** **III** 6, whereas all the MSS. mark it in the margin of the text

against III 4 and all the Lists give הלוא מעתה = III 4 as the catchword. (2) He gives the sixth *Seder* הנה ימים as the catchword. (2) He gives the sixth *Seder* הנה ימים דבתי כי אם בזאת יתהלל mark it in the margin of the text against IX 23 and the Lists give כי אם בזאת = IX 23 as the catchword. (3) He gives the eighth *Seder* ויאמר יי אלי, דבתי היש בהבלי הגוים XV 1, which I have inadvertently followed, whereas all the MSS. mark it in the margin of the text against XIV 22 and all the Lists give היש בהבלי הגוים = XIV 22 as the catchword. (4) He gives the twelfth *Seder* לכן הנה ימים באים, דבתי XXIII 7, whereas all the MSS. mark it in the margin of the text against XXIII 6 and the Lists give יהודה בימיו תושע יהודה = XXIII 6 as the catchword. (5) He gives the thirteenth *Seder* הדבר אשר היה, דבתי ושלחתי בם את XXV 1, whereas all the MSS., with the exception of the Yemen Codex, mark it in the margin of the text against XXIV 7 and the Lists give ונתתי להם לב = XXIV 7 as the catchword. (6) He gives the fifteenth *Seder* אנכי עשיתי את XXVII 5, whereas all the MSS. mark it in the margin of the text against XXVII 5 and all the Lists give אנכי עשיתי את = XXVII 5 as the catchword. (7) He gives the sixteenth *Seder* כי כה אמר יי, דבתי ודרשו את שלום XXIX 8, whereas all the MSS. mark it in the margin of the text against XXIX 7 and all the Lists give ודרשו את שלום = XXIX 7 as the catchword. (8) He gives the seventeenth *Seder* ואתה אל תירא עבדי, דבתי ועבדו את יי XXX 10, whereas all the MSS. mark it in the margin of the text against XXX 9 and all the Lists give ועבדו את יהוה = XXX 9 as the catchword. (9) He gives the nineteenth *Seder* ויהי דבר יי, דבתי ואתה אמרת אלי XXXII 26, whereas all the MSS. mark it in the margin of the text against XXXII 22 and all the Lists give ותתן להם את הארץ = XXXII 22 as the catchword. (10) He gives the twentieth *Seder* כי כה אמר יי, דבתי בימים ההם תושע

XXXIII 17, whereas all the MSS. mark it in the margin of the text either against XXXIII 15 or 16 and all the Lists give בימים ההם תושע = XXXIII 16 as the catchword. (11) He gives the twenty-first *Seder* ויהי דבר יי, דבתי ונשב בירושלם XXXV 12, whereas all the MSS. mark it in the margin of the text against XXXV 10 and all the Lists give ונשב באהלים = XXXV 10 as the catchword. (12) He gives the twenty-second *Seder* ויהי דבר יי, דבתי ויצוה המלך את ירחמאל XXXVI 27, whereas all the MSS. mark it in the margin of the text against XXXVI 26 and all the Lists give ויצוה המלך את = XXXVI 26 as the catchword. (13) He gives the twenty-fourth *Seder* הדבר אשר היה, דבתי XL 1, whereas all the MSS. mark it in the margin of the text against XXXIX 18 and all the Lists give כי מלט אמלטך = XXXIX 18 as the catchword. (14) He gives the twenty-sixth *Seder* ויאמר ירמיהו אל כל העם XLIV 24, whereas all the MSS. mark it in the margin of the text against XLIV 20. (15) He gives the twenty-eighth *Seder* לבני עמון כה אמר יי XLIX 1, whereas all the MSS. mark it in the margin of the text against XLVII 12 and all the Lists give לכן הנה ימים באים = XLVIII 12 as the catchword.

Ezekiel. — According to the ordinarily received Lists, Ezekiel has twenty-nine *Sedarim*. In the Yemen recension, however, preserved in Oriental 2211, there are only twenty-eight, the twelfth *Seder*, viz. XX 41 being omitted. There are also the following two variations: (1) The fifth *Seder* is X 1 instead of X 9 and (2) the twenty-seventh *Seder* is XLIV 4 instead of XLIII 27.

Dr. Baer's List exhibits the following *twelve* departures from the Massorah: (1) He gives for the thirteenth *Seder* ויהי דבר יי, דבתי ונחלת בך XXII 17, whereas all the MSS. mark it in the margin of the text against XXII 16 and all the Lists give ונחלת בך לעיני = XXII 16 as the catchword. (2) He gives the fourteenth *Seder* כי כה אמר, דבתי

ממך XXIII 28, whereas all the MSS. mark it in the margin of the text against XXIII 27 and all the Lists give והשבתי זמתך ממך = XXIII 27 as the catchword. (3) He gives the fifteenth *Seder* ואתה בן אדם, דבתי והיה XXIV 25, whereas all the MSS. mark it in the margin of the text against XXIV 24 and all the Lists give ואתה בן אדם, דבתי והיה = XXIV 24 as the catchword. (4) He gives the sixteenth *Seder* ויהי דבר יי, דבתי בלהות אתך XXVII 1, whereas all the MSS. mark it in the margin of the text against XXVI 20 and all the Lists give והורדתך את יורדי = XXVI 20 as the catchword. (5) He gives the seventeenth *Seder* ויהי דבר יי, דבעדן גן אלהים היית XXVIII 11, whereas all the MSS. mark it in the margin of the text against XXVIII 13 and all the Lists give בעדן גן אלהים = XXVIII 13 as the catchword. (6) He gives the eighteenth *Seder* ויהי דבר יי, דבתי ביום ההוא אצמיח XXX 1, whereas all the MSS. mark it in the margin of the text against XXIX 21 and all the Lists give ביום ההוא אצמיח = XXIX 21 as the catchword. (7) He gives the twentieth *Seder* ויהי בשתי עשרה שנה, דבתי כל חטאתו אשר חטא XXXIII 21, whereas all the MSS. mark it in the margin of the text against XXXIII 16 and all the Lists give כל חטאתו אשר = XXXIII 16 as the catchword. (8) He gives the twenty-first *Seder* וכתתי להם ברית שלום XXXIV 25, whereas all the MSS. mark it in the margin of the text against XXXIV 26 and all the Lists give ונתתי אותם וסביבות = XXXIV 26 as the catchword.¹ (9) He gives the twenty-third *Seder* ויהי דבר יי, דנוג ארץ המנוג XXXVIII 1, whereas all the MSS. mark it in the margin of the text against XXXVII 28 and all the Lists give וידעו הגוים כי אני = XXXVII 28 as the catchword. (10) He gives the twenty-seventh *Seder* וישב אתי דרך שער המקדש XLIV 1, whereas all the MSS.

¹ The $\dot{\text{e}}$ has unfortunately dropped out of the margin in my edition.

mark it in the margin of the text against XLIII 27 and all the Lists give ויכלו את המים = XLIII 27 as the catchword. (11) He gives the twenty-eighth *Seder* כל העם הארץ יהיו XLV 16, whereas all the MSS. mark it in the margin of the text against XLV 15 and all the Lists give ושה = XLV 15 as the catchword. And (12) he gives the twenty-ninth *Seder* כה אמר אדני יהוה גה גבול XLVII 13, whereas all the MSS. mark it in the margin of the text against XLVII 12 and all the Lists give ועל = XLVII 12 as the catchword.

The Minor Prophets — According to the MSS. and the separate Lists, both MS. and printed, the Minor Prophets, which are grouped together as one book, have twenty-one *Sedarim*. In the received number, however, there is the following variation. The nineteenth *Seder* is marked in the margin of the text in Oriental 2201 against Zechariah VIII 4 instead of VIII 23 as in all the other MSS. and Lists. For the twentieth *Seder*, viz. Zech. XII 1, Add. 15251 and the *editio princeps* give the catchword משא דבר יי דנינוה which is manifestly a mistake for משא דבר יי דנטה as משא דבר יי דנינוה does not occur in Zechariah and as the other is the catchword in Arundel Or. 16.

The Yemen recension preserved in Oriental 2211 has only nineteen *Sedarim* in the Minor Prophets and exhibits the following variations: (1) It has a *Seder* on Hosea II 22 which is not in the received recension. (2) The fifth *Seder* is Joel IV 8 instead of II 27. (3) The seventh is Amos V 15 instead of V 14. (4) The tenth is Jonah IV 11 instead of Micah I 1. (5) The eleventh is Micah IV 7 instead of Micah IV 5. (6) The thirteenth is Habakkuk I 12 instead of I 1 and (7) the fourteenth *Seder* is Zeph. I 4 instead of I 1.

Dr. Baer's List has the following *fifteen* departures from the Massorah: (1) He gives the second *Seder* לנו ונשובה

י"י Hosea VI 1, whereas all the MSS. mark it in the margin of the text against VI 2 and all the Lists give יחיינו מימים = VI 2 as the catchword. (2) He gives the fourth *Seder* יואל אשר היה אל יואל Joel I 1, whereas the Massorah at the end of Joel distinctly declares that this book has one *Seder* only (סידרא חדא) and gives II 27 as the *Seder* in question and all the Lists give וידעתם כי קרב = Joel II 27 as the catchword. The actual fourth *Seder* is given in all the MSS. and Lists אהיה כטל = Hosea XIV 6. (3) He gives the fifth *Seder* יהיה אחרי כן אשפוך Joel III 1, whereas all the MSS. and all the Lists give Joel II 27 as the fifth *Seder*. (4) He gives the sixth *Seder* דברי עמוס Amos I 1, whereas all the MSS. mark it in the margin of the text against Amos II 10 and all the Lists give ואנכי העליתי = Amos II 10 as the catchword. (5) He gives the eighth *Seder* חזון עבדיה Obadiah 1, whereas all the MSS. mark the *Seder* on Amos VII 15 and all the Lists give מאחר יי ויקחני יי = Amos VII 15 as the catchword. (6) He gives the ninth *Seder* ויהי דבר יי אל יונה Jonah I. 1, contrary to the Massorah which says at the end of Jonah that (לית ביה סדרא) *it has no Seder*. All the MSS. mark this *Seder* in the margin of the text against Obadiah 21 and all the Lists give ועלו מושעים = Obadiah 21 as the catchword. (7) He gives the eleventh *Seder* ביום ההוא דבחר Micah IV 6, whereas all the MSS. mark it in the margin of the text against IV 5 and all the Lists give כי כל העמים ילכו = IV 5 as the catchword. (8) He gives the twelfth *Seder* משא נינוה ספר Nahum I 1 contrary to the Massorah which distinctly says at the end of Nahum that (לית ביה סדרא), *it has no Seder*. All the MSS. mark this *Seder* in the margin of the text against Micah VII 20 and all the Lists give תתן אמת ליעקב = Micah VII 20 as the catchword. (9) He gives the fifteenth *Seder* בשנת ששים לדריוש Hag. I 1, whereas all the MSS. mark it in the

margin of the text against Zeph. III 20 and all the Lists give בעת ההוא אביא = Zeph. III 20 as the catchword. (10) He gives the sixteenth *Seder* בחדש השמיני בשנת Zech. I 1, whereas all the MSS. mark it in the margin of the text against Habakkuk II 23 and all the Lists give ביום ההוא = Hab. II 23 as the catchword. (11) He gives the seventeenth *Seder* וישב המלאך הדבר, דויאמר אלי מה אתה ראה Zech. IV 1, whereas all the MSS. mark it in the margin of the text against IV 2 and all the Lists give ויאמר אלי מה אתה ראה = IV 2 as the catchword. (12) He gives the eighteenth *Seder* ויהי בשנת ארבע לדריוש Zech. VII 1, whereas all the MSS. mark it in the margin of the text against VI 14 and all the Lists give והעמרת תהיה = VI 14 as the catchword. (13) He gives the nineteenth *Seder* כה אמר יי, דהנני מושיע Zech. VIII 7, whereas all the MSS. mark it in the margin of the text against VIII 23 and all the Lists give כה אמר יי צבאות בימים = VIII 23 as the catchword. (14) He gives the twentieth *Seder* בארץ חרוץ Zech. IX 1, whereas all the MSS. with the exception of Oriental 2201, mark it in the margin of the text against XII 1 and all the Lists give משא דבר יי דנשה = XII 1 as the catchword. And (15) he gives the twenty-first *Seder* משא דבר יי ביד מלאכי Malachi I 1, whereas all the MSS. mark it in the margin of the text against Zech. XIV 21 and all the Lists give והיה כל סיר = XIV 21 as the catchword.

The Hagiographa.—For the Hagiographa I have collated the following MSS.: Oriental 2374 and Oriental 2375 both of which are Yemen; Oriental 2201, Oriental 4237, Harley 5710—11, Arundel Or. 16 and Add. 15251 as well as the Lists of the *editio princeps* in the Rabbinic Bible by Jacob ben Chayim.

The Psalms.—Both the notes in the margin of the text in the MSS. and the separate Lists give the number of *Sedarim* in the Psalms as nineteen. It is very remarkable

that the *Sedarim* preserved in the Yemen MSS. exhibit features peculiar to the Psalter. Thus the *Sedarim* in Oriental 2375 are identical with those in our recension, whilst those preserved in Codex 2374 are totally different. Though several leaves are missing yet this MS. has preserved no fewer than sixteen *Sedarim*, not one of which coincides with the received number, as will be seen from the following List. Thus *Seder* (1) is Ps. XXXV 1; (2) is XXXVIII 1; (3) is LIX 1; (4) is LXV 1; (5) is LXIX 1; (6) is LXXVIII 1; (7) is LXXX 1; (8) is LXXXVI 1; (9) is XCVII 1; (10) is CIV 1; (11) is CXI 1; (12) is CXIX 1; (13) is CXIX 89; (14) is CXX 1; (15) is CXXXIX 1 and (16) is CXLIV 1.

As to Dr. Baer's List, it contains the following *thirteen* departures from the Massorah: (1) He gives the second *Seder* "למנצח על השמינית, דבחר כי צדיק" Ps. XII 4 [?], whereas all the MSS. mark it in the margin of the text against XI 7 and all the Lists give "כי צדיק" = XI 7 as the catchword. (2) As regards the third *Seder*, Oriental 2201 and Oriental 2211 mark it in the margin of the text against Ps. XX 10 and this is confirmed by all the three Lists, viz. Add. 15251, Oriental 4227 and the *editio princeps*, whereas Harley 5710—11 and Arundel Oriental 16 mark it against Ps. XXI 1, which is followed by Dr. Baer. (3) Dr. Baer gives the fourth *Seder* "עז למור, דבחר יי עז למור", a mistake for לעמו, Ps. XXX 1, whereas all the MSS. mark it in the margin of the text against XXIX 11 and all the Lists give "עז לעמו יתן" = XXIX 11 as the catchword. (4) He gives the fifth *Seder* "למנצח לעבד, דבחר ולשוני תהנה" Ps. XXXVI 1, whereas all the MSS. mark it in the margin of the text against XXXV 28 and all the Lists give "ולשוני תהנה צדק" = XXXV 28 as the catchword. (5) He gives the sixth *Seder* "למנצח משביל, דבחר ברוך יי אלהי ישראל" Ps. XLII 1, whereas all the MSS. mark it in the margin of the text against

XLI 14 and all the Lists give "ברוך יי אלהי ישראל" = XLI 14 as the catchword. (6) He gives the seventh *Seder* "מזמור לאספה, דבחר אדם ביקר ולא יבין" Ps. L 1, whereas all the MSS. mark it in the margin of the text against XLIX 19 and all the Lists give "כי נפשו בחיי" = XLIX 19 as the catchword. (7) He gives the eighth *Seder* "למנצח אל תשחת, דבחר רומה על שמים" Ps. LVIII 1, whereas all the MSS. mark it in the margin of the text against LVII 12 and all the Lists give "רומה על שמים" = LVII 12 as the catchword. (8) He gives the tenth *Seder* "מזמור לאספה, דבחר כלו תפלות דוד" Ps. LXXIII 1, which I have inadvertently followed, whereas all the MSS. mark it in the margin of the text against LXXII 20 and all the Lists give "כלו תפלות דוד" = LXXII 20 as the catchword. (9) He gives the twelfth *Seder* "למנצח לבני קרח, דבחר יי צבאות אשרי אדם" Ps. LXXXV 1, whereas all the MSS. mark it in the margin of the text against LXXXIV 13 and all the Lists give "יי צבאות אשרי" = LXXXIV 13 as the catchword. (10) He gives the thirteenth *Seder* "תפלה למשה איש האלהים" Ps. XC 1, whereas all the MSS. mark it in the margin of the text against XC 17 and all the Lists give "ויהי נעם" = XC 17 as the catchword. Though I have given the *Seder* on XC 17 in accordance with the MSS. I have inadvertently also left it standing against XC 1. (11) He gives the fifteenth *Seder* "הודו יי כי טוב, דבחר ברוך יי אלהי ישראל" Ps. CVII 1, whereas all the MSS. mark it in the margin of the text against CV 45 and all the Lists give "בעבור ישמרו" = CV 45 as the catchword. (12) He gives the sixteenth *Seder* "הללויה אשרי איש, דבחר ראשית חכמה" Ps. CXII 1, which I inadvertently followed, whereas all the MSS. mark it in the margin of the text against CXI 10 and all the Lists give "ראשית חכמה" = CXI 10 as the catchword. And (13) he gives the seventeenth *Seder* "ידוך עשוני ויכוננוני" Ps. CXIX 73, whereas all the MSS. mark it in the margin of the text against

CXIX 72 and all the Lists give טוב לי תורת = CXIX 72 as the catchword.

Proverbs. — All the MSS., both in the margin of the text and in the separate Lists, assign eight *Sedarim* to Proverbs. Arundel Oriental 16 which in the other books gives the *Sedarim*, both in the text and in a separate List at the end of each book, has no separate List in Proverbs, though it carefully marks each *Seder* in the margin of the text. There is, however, one variation in this MS. which is to be noted. The seventh *Seder* is marked in the margin of the text against נשיאים XXV 14 instead of against כצנת XXV 13, as it is in all the other MSS., both in the text and in the separate Lists. Of the two Yemen Codices, viz. Oriental 2374 and Oriental 2375, the former does not mark the *Sedarim*, whilst the latter agrees with the received recension.

Dr. Baer's List has the following *two* departures from the Massorah. Thus Dr. Baer gives the third *Seder* אך חכמת חכמת לך IX 12, which I have inadvertently followed, whereas all the MSS., with the exception of Arundel Or. 16, mark it in the margin of the text against IX 11 and all the Lists give כי בני ירבו ימיך = IX 11 as the catchword. And (2) he gives the sixth *Seder* אל תנוז דל XXII 22, which I inadvertently followed, whereas all the MSS. mark it in the margin of the text against XXII 21 and all the Lists give להודיעך קשט = XXII 21 as the catchword.

Job. — This book too has eight *Sedarim* which are duly marked, both in the margin of the text and in the separate Lists. Arundel Oriental 16, which carefully marks each *Seder* in the text, has no separate List at the end of this book. It moreover exhibits the following variation: The sixth *Seder*, which is marked in the margin of all the other MSS. against XXIX 14 and is so given in all the separate Lists, is in this MS. marked against לעור עינים הייתי לעור XXIX 15.

As to the two Yemen MSS., Oriental 2375 coincides exactly with the received List, whilst Oriental 2374, in which a few leaves are missing, both at the beginning and at the end of Job, marks in the margin of the text the following eight *Sedarim* which are entirely at variance with our recension: (1) Job VIII 7. (2) XII 12. (3) XV 19. (4) XIX 25. (5) XXIII 1. (6) XXXIX 1. (7) XXXII 8 and (8) XXXVI 16. Against Job I 1 the ם has dropped out from the margin in my edition.

Dr. Baer's List has the following *four* departures from the Massorah: (1) Dr. Baer gives the second *Seder* דבחר הנה זאת חקרנוה VI 1, whereas all the MSS. mark it in the margin of the text against V 27 and all the Lists give הנה זאת חקרנוה = V 27 as the catchword. (2) He gives the third *Seder* דבחר ותקותם מפח נפש XII 1, whereas all the MSS. mark it in the margin of the text against XI 19 and all the Lists give ורבצת ואין מהריד = XI 19 as the catchword. (3) He gives the fifth *Seder* דבחר ימלט אי נקי XXIII 11 (a mistake for XXIII 1), whereas all the MSS. mark it in the margin of the text against XXII 30 and all the Lists give ימלט אי נקי = XXII 30 as the catchword. And (4) he gives the seventh *Seder* ויען אליהוא, דבחר אם אין אתה שמע לי XXXIV 1, whereas all the MSS. mark it in the margin of the text against XXXIII 33 and all the Lists give אם אין אתה שמע = XXXIII 33 as the catchword.

The Five Migilloth. — The Massorah tells us that Canticles, Ruth and Lamentations have no *Sedarim*. It is, therefore, only two out of the Five Migilloth, viz. Ecclesiastes and Esther which have them. The former has four *Sedarim* and the latter five. This is fully confirmed, both by the Massorah Parva against each *Seder* and by the separate Lists.¹

¹ Oriental 4227 has, however, at the end of the List of the *Sedarim* (fol. 198b) the following: כל הסדרים של כתובים ששה ושמונים רות ושיר השירים יונת שלשה סדרים.

For the Lists I have collated Add. 15251 and Oriental 4227, as well as the *editio princeps*. The MSS. which have the *Sedarim* marked in the margin of the text and which I have collated are Oriental 2201, Oriental 2375 and Arundel Oriental 16. It is, however, to be remarked that not one of these three MSS. has the *Sedarim* on Esther, though they all carefully give them on Ecclesiastes. For Esther, therefore, I have been restricted to the three separate Lists. Only one of the Yemen MSS., viz. Or. 2375, marks the *Sedarim* which entirely coincide with the received recension.

In *Ecclesiastes* Dr. Baer's List deviates from the Massorah in *one* instance. Thus Dr. Baer gives the second *Seder* וְדַנְיָאֵל כְּדִי יָדַע III 14, whereas all the MSS. mark it in the margin of the text against III 13 and all the Lists give וְגַם כָּל הָאָדָם = III 13 as the catchword.

In *Esther* Dr. Baer's List coincides with the Massoretic Lists.

Daniel. — According to the Massorah, Daniel has seven *Sedarim*. In Oriental 2201 and Oriental 2375, however, the seventh *Seder*, viz. X 21 is omitted. But it is duly marked in the margin of the text in Arundel Oriental 16 and is given in all the three Lists, viz. Add. 15251, Oriental 4227 and in the *editio princeps*. Of the two Yemen MSS. Oriental 2375 coincides with the received recension, whilst Oriental 2374 is defective. But the fragment exhibits two variations. Thus the second *Seder* is III 1, instead of II 35; and the third *Seder* is V 1, instead of III 30.

In Dr. Baer's List there are *three* departures from the Massorah. Thus (1) Dr. Baer gives the second *Seder* וְשִׁמְעוּ צְרֵי יְהוּדָה Ezra IV 1, whereas all the MSS. mark it in the margin of the text against III 13 and all the Lists give וְאִין הָעַם מְכִירִים = III 13 as the catchword. (2) He gives the fourth *Seder* וְיַעֲשׂוּ בְנֵי הַגּוֹלָה אֶת הַפֶּסַח VI 19, whereas all the

MSS. mark it in the margin of the text against V 12 and all the Lists give כָּל קִבְלֵי דֵי רוּחַ = V 12 as the catchword. And (3) he gives the seventh *Seder* וְאִין בְּשֵׁנַת אַחַת לְדַרְרִיּוֹשׁ XI 1, whereas all the MSS. mark it in the margin of the text against X 21 and all the Lists give אַבְל אַנִּיד לֶךְ = X 21 as the catchword. With regard to the fifth *Seder* there is a variation. The three Lists give וְדַנְיָאֵל כְּדִי יָדַע = VI 11 as the catchword, whilst the three MSS., viz. Oriental 2201; Oriental 2375 and Arundel Or. 16, mark it in the margin of the text against וְדַנְיָאֵל דְּנָה הַצִּלַּח = VI 29. If this does not exhibit a different recension it is due to an oversight of the compilers of the List, who mistook the catchword וְדַנְיָאֵל, adding to it כִּי יָדַע instead of דְּנָה הַצִּלַּח.

Ezra-Nehemiah. — In the MSS. and in the early editions of the Bible, Ezra and Nehemiah are not divided and the Massorah treats them as one book under the single name of Ezra. According to the Massorah Ezra, i. e. Ezra-Nehemiah has ten *Sedarim*. This is confirmed by the following MSS. which I have collated for this purpose: Add. 15251, Arundel Oriental 16, Oriental 4227 and the *editio princeps* which give separate Lists, as well as Oriental 2201, Oriental 2375 and Arundel Oriental 16, which mark the *Sedarim* in the margin of the text. Of the two Yemen MSS. Oriental 2374 does not mark the *Sedarim* in Ezra, whilst Oriental 2375 coincides with our recension, with the exception of the tenth *Seder*, which this MS. and Arund. Or. 16 mark in the margin of the text against Neh. XII 26 instead of XII 27.

Dr. Baer's List exhibits the following *five* departures from the Massorah: (1) Dr. Baer gives the second *Seder* וְשִׁמְעוּ צְרֵי יְהוּדָה Ezra IV 1, whereas all the MSS. mark it in the margin of the text against III 13 and all the Lists give וְאִין הָעַם מְכִירִים = III 13 as the catchword. (2) He gives the third *Seder* וְיַעֲשׂוּ בְנֵי הַגּוֹלָה אֶת הַפֶּסַח VI 19, whereas all

the MSS. mark it in the margin of the text against VI 18 and all the Lists give והקימו כהניא = VI 18 as the catchword. (3) He gives the fifth *Seder* ויהי בחדש ניסן שנת Neh. II 1, whereas all the MSS. mark it in the margin of the text against Neh. I 11 and all the Lists give אנא אדני תהי נא = I 11 as the catchword. (4) He gives the sixth *Seder* ויהי כאשר שמע סנבלט IV 1, whereas all the MSS. mark it in the margin of the text against III 38 and all the Lists give ונבנה את ההומה = III 38 as the catchword. And (5) he gives the seventh *Seder* ויהי כאשר שמעו כל אויבניו VI 16, whereas all the MSS. mark it in the margin of the text against VI 15 and all the Lists give ותשלם ההומה = VI 15 as the catchword.

Chronicles. — The division of Chronicles into two books like the division of Samuel, Kings and Ezra and Nehemiah, is of modern origin, so far as the Hebrew Bible is concerned. It does not occur in the MSS. nor in the early editions, and the Massorah treats Chronicles as a single book. Hence, in the enumeration of the *Sedarim*, the numbers run on without any break. According to the Massorah the book of Chronicles has twenty-five *Sedarim*. This is fully confirmed by the four Massoretic Lists which I have collated and which are as follows: (1) in Add. 15251; (2) Orient. 4227; (3) Arundel Oriental 16 and (4) in the *editio princeps* of the Rabbinic Bible by Jacob b. Chayim. I have also collated the following MSS. where the *Sedarim* are marked in the margin of the text: Oriental 2201; Oriental 2374; Oriental 2375; and Arundel Oriental 16; thus the latter MS. marks the *Sedarim* in the text, besides giving a separate List.

Oriental 2374 and Oriental 2375 are the Yemen MSS. containing the Hagiographa, and have, therefore, preserved the Yemen recension. The former marks only three of the twenty-five *Sedarim*, viz. the nineteenth, the twentieth and the twenty-fourth, and these fully coincide with our recension. The latter marks twenty-three out of the twenty-five

Sedarim. The last pages containing the twenty-fifth *Seder* are missing, whilst the twentieth *Seder*, viz. 2 Chron. XXII 11, which is duly marked in the former MS., is here not marked at all, which is evidently due to an oversight on the part of the Scribe. All the other *Sedarim* coincide with our recension.

The List manipulated by Dr. Baer contains the following *eighteen* departures from the Massorah: (1) He gives the second *Seder* וכלוב אבי שוחה, דבתר ויקרא יעבין 1 Chron. IV 11, whereas all the MSS. mark it in the margin of the text against IV 10 and all the Lists give ויקרא יעבין = IV 10 as the catchword. (2) He gives the third *Seder* ואלה בני אהרן, דבתר ואהרן ובניו VI 35, whereas all the MSS. mark it in the margin of the text against VI 34 and all the Lists give ואהרן ובניו = VI 34 as the catchword. (3) He gives the fourth *Seder* וכל ישראל התיחשו, דבתר ויהיו בני אולם IX 1, whereas all the MSS. mark it in the margin of the text against VIII 40 and all the Lists give ויהיו בני אולם = VIII 40 as the catchword. (4) As regards the fifth *Seder*, for which Dr. Baer gives וילך דויד וכל ישראל XI 4, though it is supported by the Lists in Add. 15251 and in the *editio princeps*, it is manifestly a mistake, as is evident from Arundel Oriental 16 and Oriental 2375, both of which mark it in the margin of the text against XI 9, as well as from the Lists in Oriental 4227 and Arundel Or. 16, which give וילך דויד הלך וגדול = XI 9 as the catchword. The mistake is due to the fact that the catchword originally was simply וילך דויד to which the Scribe added וכל ישראל instead of הלך וגדול. (5) Dr. Baer gives the sixth *Seder* ויעץ ונם הקרובים, דבתר דויד XIII 1, whereas all the MSS. mark it in the margin of the text against XII 41 and all the Lists give ונם הקרובים = XII 41 as the catchword. (6) He gives the seventh *Seder* דבתר ברוך יי אלהי ישראל ויעזב שם לפניו, דבתר ברוך יי אלהי ישראל XVI 37, whereas all the MSS. mark it in the margin of the text against XVI 36 and all the Lists give

84 gives the eighth *Seder* ויגש יואב, דבחר חזק ונתחזקה XIX 14, whereas all the MSS. mark it in the margin of the text against XIX 13 and all the Lists give חזק ונתחזקה = XIX 13 as the catchword. (8) He gives the ninth *Seder* ודוד זקן, דבחר עתה תנו לבבכם XXIII 1, whereas all the MSS. mark it in the margin of the text against XXII 19 and all the Lists give עתה תנו לבבכם = XXII 19 as the catchword. (9) He gives the tenth *Seder* ולשמעיה בנו נולד בנים XXVI 6, whereas all the MSS. mark it in the margin of the text against XXVI 5 and all the Lists give עמיאל השש = XXVI 5 as the catchword. (10) He gives the eleventh *Seder* ויתן דוד לשלמה, דבחר ראה עתה כי יי XXVIII 11, whereas all the MSS. mark it in the margin of the text against XXVIII 10 and all the Lists give ראה עתה כי יי = XXVIII 10 as the catchword. (11) He gives the twelfth *Seder* וישלח שלמה אל חורם דהנה אני בונה 2 Chron. II 2, whereas all the MSS. mark it in the margin of the text against II 3 and all the Lists give הנה אני בונה בית = II 3 as the catchword. (12) He gives the thirteenth *Seder* אז אמר שלמה, דבחר ולא יכלו הכהנים VI 1, whereas all the MSS. mark it in the margin of the text against V 14 and all the Lists give ולא יכלו הכהנים = V 14 as the catchword. (13) He gives the fifteenth *Seder* ויהי לשלמה ארבעת, דבחר והם מביאים IX 25, whereas all the MSS. mark it in the margin of the text against IX 24 and all the Lists give והם מביאים איש = IX 24 as the catchword. (14) He gives the sixteenth *Seder* ויתחזק המלך רחבעם, דבחר ובהכנעו XII 13, whereas all the MSS. mark it in the margin of the text against XII 12 and all the Lists give ובהכנעו שב ממנו = XII 12 as the catchword. (15) He gives the nineteenth *Seder* וימלך יהושפט, דבחר ותשקט מלכות XX 31, whereas all the MSS. mark it in the margin of the text against XX 30 and all

the Lists give ותשקט מלכות יהושפט = XX 30 as the catchword. (16) He gives the twenty-first *Seder* בן שש עשרה שנה, דבחר הוא בנה את אילות XXVI 3, whereas all the MSS. mark it in the margin of the text against XXVI 2 and all the Lists give הוא בנה את אילות = XXVI 2 as the catchword. (17) He gives the twenty-second *Seder* ויקומו הלויים, דבחר בני עתה אל תשלו XXIX 12, whereas all the MSS. mark it in the margin of the text against XXIX 11 and all the Lists give בני עתה אל תשלו = XXIX 11 as the catchword. (18) He gives the twenty-third *Seder* דבחר ויאמר אליו עזריהו XXXI 11, whereas all the MSS. mark it in the margin of the text against XXXI 10 and all the Lists give ויאמר אליו עזריהו = XXXI 10 as the catchword.

From the above analysis it will be seen that the Hebrew Bible contains 452 *Sedarim*, as follows: The Pentateuch has 167, the Former Prophets 97, the Latter Prophets 107 and the Hagiographa 81, i. e. $167 + 97 + 107 + 81 = 452$. Deducting the 167 *Sedarim* in the Pentateuch and the 35 in Kings, the Lists of which have not as yet been published by Dr. Baer, we are left to deal with 250 *Sedarim* given by him in the Appendices to the different parts of the Prophets and Hagiographa. Of these no fewer than 126, i. e. half of the total number given by Dr. Baer, are against the Massorah as marked in the margin of the text in the MSS. and in the Lists. As this exhibits a difference between Dr. Baer's text and my edition, which extends to almost every page of the Bible, I have been obliged to give this minute analysis, not to expose Dr. Baer's departure from the Massorah, but to justify my edition.

Chap. V.

The Annual Pericopes.

III. The *Annual Pericopes* constitute the *third* division of the text of the Pentateuch. These divisions which consist of fifty-four hebdomadal lessons, are called *Parashiyoth* (פרשיות, singular פרשה) and are as follows:

Genesis	has	12
Exodus	"	11
Leviticus	"	10
Numbers	"	10
Deuteronomy	"	11.

Each of these fifty-four Pericopes has a separate name which it derives from the initial word or words. With the exception of one *Parasha*, viz. Vayechi [ויחי = Gen. XLVII 28 etc.] all these Pericopes coincide with an Open or Closed Section.¹ Hence in the Ritual Scrolls of the Pentateuch, where no letters of any kind, apart from those constituting the consonants of the text, are allowed, these hebdomadal lessons are sufficiently indicated by the prescribed sectional breaks.

In most MSS. of the Pentateuch in book form, however, פ', פר' or פרש' is put in the margin against the commence-

¹ In some MSS. there is also no sectional division between the end of Pericope תולדה, i. e. Gen. XXVIII 9 and the beginning of ויצא = Gen. XXVIII 10 as is stated in the Massorah Parva of the Model Codex No. 1 in the Imperial and Royal Court Library at Vienna אין בין שתי פרשיות אלו הפרש להודיעך מה בין שתי יציאות יאת דאמר' שיש.

ment of the respective Pericopes, whilst in the prescribed vacant space of the Open or Closed Section, the mnemonic sign, indicating the number of verses contained in the *Parasha*, is given in smaller letters. This is the case in most of the Spanish Codices. In the more ancient MSS. from South Arabia *Parasha* (פרשה) is sometimes expressed in the vacant sectional space in large illuminated letters, followed by the mnemonic sign indicating the number of verses. The insertion of *Parasha* in the text, but without the mnemonic sign, was adopted in the *editio princeps* of the Pentateuch, Bologna, 1482.

In many MSS. especially of the German Schools, the Pericopes are indicated by three *Pes* (פ פ פ) in the vacant space in the text with or without the mnemonic sign. In some MSS. the three *Pes* are followed by the first word or words of the Pericope being in larger letters.¹ The editors of the first, second and third editions of the entire Hebrew Bible (Soncino, 1485; Naples, 1491—93; Brescia, 1494), have followed this practice. I have reverted to the more ancient practice which is exhibited in the best MSS. and in which פרש' is simply put in the margin against the commencement of the Pericope.

¹ Comp. Arundel Oriental 2 dated A. D. 1216; Add. 9401—2 dated A. D. 1286. This is also the case in the beautiful and most important MS. No. 13 in the Imperial and Royal Court Library at Vienna.

Chap. VI.

The Division into Verses.

IV. The *fourth* division of the text is into verses. The Scrolls of the Law, which undoubtedly exhibit the most ancient form of the Hebrew text, have as a rule no versicular division.¹ These are found in all MSS. in book form with the vowel-points and the accents. The most cursory comparison of the Hebrew with the ancient versions discloses the fact that verses and whole groups of verses are found in the Septuagint which do not exist in the present Hebrew Bible, and that the Septuagint translation especially was made from a recension which in many respects differed materially from the present Massoretic recension.

When, therefore, the custodians of the Scriptures fixed the present text according to the MSS. which in their time were held as Standard Codices, they found it necessary not only to exclude these verses, but to guard against their inclusion on the part of Scribes. To secure this end the Massorites both carefully marked the last word of each verse by placing a stroke under it (ַ) called *Silluk* (סלוק) and counted every such verse in each canonical book, in accordance with the traditions

¹ There are, however, some MS. Scrolls in which both the verse-division and the pause in the middle of the verse, are indicated by marks of a special kind evidently made to aid the prelector in the public reading of the hebdomadal lessons. Comp. Catalogue of the Hebrew MSS. in the University Library Cambridge by Schiller-Szinessy, p. 2 &c., Cambridge 1876.

which were preserved in the respective Schools. Hence the Talmud tells us that "the ancients were called Scribes [i. e. *Sopherim* or *Counters*] because they counted all the letters in Holy Writ. Thus they said that the *Vav* in נחון [Levit. XI 42] is the middle letter in the Pentateuch, that דרש דרש [Levit. X 16] is the middle word, that והתגלה [Levit. XIII 33] is the middle verse; that the *ע* in מיער [Ps. LXXX 14] is the middle letter in the Psalter, and that Ps. LXXVII 38 is the middle verse".¹

In the division of the verses, however, as is the case with other features of the Hebrew text, the different Schools had different traditions. And though the verse-division, as finally fixed by the Massorites, is that which has been preserved and is followed in the MSS., yet traces of the Palestinian and other variations are occasionally given in different Codices and are indicated in the Massorah itself. Thus the word והתגלה = Levit. XIII 33 which the Talmud in the passage just quoted, gives as the middle verse of the Pentateuch, is not the one given in the Massoretic MSS. of the Bible, nor in the editions. The Massorah gives וישם עליו את = Levit. VIII 8 as the middle verse, whilst *Sopherim* and the Palestinian Midrash give וישחט = Levit. VIII 23 as the middle verse. The same difference is exhibited with regard to the total number of verses in the Pentateuch, the Prophets and the Hagiographa, as will be seen from the following Table.

¹ לפיכך נקראו הראשונים סופרים שהיו סופרים כל האותיות שבתורה שהיו אומרים ואין דנחון חציון של אותיות של ספר תורה, דרש דרש חציון של תיבות, והתגלה של פסוקים, יכרסמנה חזיר מיער עין דיער חציון של תהלים, והוא רחום יכפר עון חציו דפסוקים *Kiddushin* 30a.

	<i>Sopherim and Yalkut</i>	<i>Babylon. Talmud</i>	<i>The Massorah</i>
I. Pentateuch	15842 verses ¹	5888 verses ²	5845 verses
middle verse	Levit. VIII 23	Levit XIII 3	Levit. VIII 8
II. The Prophets	2294 verses	. . . . .	9294 verses
III. The Hagiographa	5063 "	. . . . .	8064 "
Psalms	. . . . .	5896 verses	[2527] "
Chronicles	. . . . .	5880 "	[1765] -
	total 23199 verses		total 23203 verses ³

We moreover learn from the Talmud that the Palestinians had much shorter verses than the Babylonians, and that the former divided the single verse in Exod. XIX 9 into three distinct verses.⁴ The oldest Massorah extant informs us that whilst according to the *Maarbai Deut.* XVII 10 is the middle verse of Deuteronomy, according to the *Madinchai* the middle verse is Deut. XVII 12.⁵ The traces of these variations I have carefully indicated in the notes when I have found them in the MSS.⁶ since they not only exhibit a more ancient School, but explain some discrepancies in the numbers.

¹ וחשבון פסוקים של חומש ט"ו אלפים ותתמ"ב, ופסוקים של נביאים ב' אלפים ורצ"ד, ופסוקים של כתובים ה' אלפים וס"ג, הכל ר"ג אלה קצט, לבר מספ' החצונים: Comp. *Yalkut* on the Pentateuch No. 855. A very able article on this subject by Graetz is to be found in the *Monatsschrift für Geschichte und Wissenschaft des Judenthums*, vol. XXXIV, p. 97—103, Krotoshin 1885.

² ת"ר ה' אלפים תתפ"ח פסוקי ס' תורה . . . יתר עליו תהילים שמונה חסר *Kiddushin* 30a; *Nedarim* 38a.

³ This addition does not include the Psalms and Chronicles which have been repeated here separately in order to exhibit the difference between the computation of the Talmud and the Massorah in these two books.

⁴ כ"י אתא ר' אחאבר אדא אמר במערבא פסקי להא' קרא תלתא פסוקי ויאמר: הנה אנוכי בא אליך בעב העני: Comp. *Kiddushin* 30a; *Nedarim* 38a.

⁵ Comp. Oriental 4445, fol. 172b.

⁶ Comp. Gen. XXXV 22; Deut. XVI 3; XVII 10, 12; XXXII 35, 39; Judg. VIII 29, 30; Isa. XX 2; Jerem. XXXIV 2; XXXVIII 28; Ps. XXII 5, 6; XXXIV 6; LII 1, 2; LIII 1, 2; XC 1; CXXIX 5, 6.

The Pentateuch. — Naturally the greatest care was taken in guarding the verse-division of the Pentateuch. Hence, not only is the sum-total of the verses in each book given, but the verses of each Pericope are counted and the number given at the end of each hebdomadal Lesson (פרשה) of the Annual Cycle with or without a mnemonic sign. It is, therefore, only natural to suppose that the Palestinians also must have exercised equal care and counted the verses in each *Seder* (סדר) of their Triennial Cycle, and that in the neglect of the *Sedarim* the number of the Palestinian verses has perished.

As has already been remarked, the number of verses given at the end of each *Parasha* (פרשה) is followed by a mnemonic sign. This generally consists of a proper name, which is numerically of the same value. Here again we must notice that the different Schools had different Lists of these mnemonic signs from which each Scribe selected one or more to append to each Pericope. Hence it is that different MSS. vary in these signs, and that some Codices and the *editio princeps* of the Massoretic Bible by Jacob b. Chayim, have at times several of these mnemonic signs at the end of one and the same *Parasha*. These we shall now explain according to the order of the *Parashas*, as well as correct the mistakes which have crept into the printed editions and account for the discrepancies in the number of the verses.

The MSS. which I have collated for this branch of the text are as follows: (1) Orient. 4445 which is the oldest known at present. (2) Orient. 2201 dated A. D. 1246. (3) The splendid MS. marked No. 1 in the University Library at Madrid dated 1280. (4) Add. 9401—9402 dated 1286. (5) Orient. 1379. (6) Orient. 2348. (7) Orient. 2349. (8) Orient. 2350. (9) Orient. 2364. (10) Orient. 2365. (11) Orient. 2626. (12) Add 15251 and (13) the *editio princeps* of Jacob b. Chayim's Rabbinic Bible, Venice 1524—25.

Genesis. — (1) For בראשית (Gen. I 1—VI 8) which has 146 verses, all the MSS. with the exception of Add. 9401, give אמציה = 146 as the mnemonic sign. The latter, however, has not only this name, but adds a second, viz. יחזקיהו which also exhibits the same numerical value. Hence the two names in the *editio princeps*. The connection between this MS. and the *editio princeps*, as far as the mnemonic signs are concerned, is also seen in Nos. 7, 10, 18, 30, 31, 39, 45 &c.

(2) For נח (Gen. VI 9—XI 32) which has 153 verses, all the MSS. have בצלאל = 153. The *editio princeps* has not only this name, but adds to it the sentence אבי יסכה לוט which is of the same numerical value, but which I could not find in the MSS.

(3) For לך לך (XII 17—XVII 27) which has 126 verses, all the MSS. have מכנדבי = 126. The *editio princeps* has נמלו = 126 which I could not find in the MSS. and מכנדב which is a mistake for מכנדבי.

(4) In וירא (XVIII 1—XXII 24) we come to the first apparent discrepancy. The Massoretico-Grammatical Treatise which precedes the Yemen MSS. of the Pentateuch state, both in words and in numerals, that this *Parasha* has 146 verses and that the mnemonic sign is יחזקיהו = 146.¹ Yet the same five MSS. in the text itself at the end of the Pericope state that it has 147 verses and give לפלא = 147 as the mnemonic sign. The latter computation is also to be found in Orient. 2201, Orient. 2626 and Add. 15251 which give קוליא = 147 as the mnemonic sign² as well as in Add. 9401, in MS. No. 1 in Madrid University Library which gives כונניהו = 147 as the mnemonic sign

¹ Comp. ומנין הפסוקים מאה ששה וארבעים, כמו נגד המנין שם יחזקיהו. Or. 1379, fol. 22a; Or. 2348, fol. 26a; Or. 2349, fol. 16a; Or. 2350, fol. 24a, and Or. 2364, fol. 12a.

² In Oriental 2201 קוליה is a clerical error for קוליא with א.

and the *editio princeps* which gives אמנון = 147 as the mnemonic sign. There can, therefore, be no doubt that the two computations exhibit two different Massoretic Schools.

(5) For חיי שרה (Gen. XXIII 1—XXV 18) which has 105 verses, all the MSS. as well as the *editio princeps* give יהודע = 105 as the mnemonic sign. It is, however, to be noticed that Add. 9401 has reversed both the numbers and signs in the preceding Pericope and in this, giving for the former ימנה קה and for the latter קמו אמנון. This shows that the numbers and the mnemonic signs for the Pericopes were preserved in separate Lists and that the Scribes occasionally assigned them to the wrong place.

(6) For תולדת (Gen. XXV 19—XXVIII 9) which has 106 verses, all the MSS. give יהללא = 106 as the mnemonic sign. In the *editio princeps* both the number of verses and the sign are omitted altogether.

(7) For ויצא (Gen. XXVIII 10—XXXII 3) which has 148 verses, all the MSS. give חלקי = 148 as the mnemonic sign. Add. 9041, however, has the additional sign מחנים which is of the same numerical value. Hence the two signs, in the *editio princeps*.

In (8) וישלח (Gen. XXXII 4—XXXVI 43) we have another apparent discrepancy. All the MSS., both in the separate Lists and at the end of this Pericope, distinctly declare that it has 154 verses. This is confirmed by the different mnemonic signs. Thus the five Yemen MSS. give קליטה = 154 as the mnemonic sign in the separate Treatise and in the text itself at the end of the *Parasha* they give קנד פיסו סימן אביאסף = 154. The former sign is also given in Or. 2201 and in the *editio princeps*.¹ The Madrid Codex, which gives לעדן = 154 as the mnemonic sign, gives the

¹ In Or. 2626 which has קני קליטא there is evidently a clerical error due to the misspelling of the mnemonic sign.

same number. Yet there are only 153 verses in the *Parasha*, viz. $30 + 20 + 31 + 29 + 43 = 153$. The discrepancy is due to the fact that XXXV 22 is two verses according to the *מדנהאי*. Hence the number given at the end of the *Parasha* is according to the Eastern recension, whereas the number of the verses in the text is according to the Western recension. Hence also the double accents in this verse, one representing the Oriental and the other the Occidental verse-division.

(9) For וישב (Gen. XXXVII 1—XL 23) which has 112 verses, all the MSS. give בקי = 112 as the mnemonic sign, whereas the *editio princeps* has יבק. Oriental 4445 which begins with Gen. XXXIX 20 also gives the number of verses after each *Parasha*, but not the mnemonic sign. As this is the oldest Hebrew MS. yet known, I shall henceforth include its numbers.

(10) For מקץ (Gen. XLI 1—XLIV 17) which has 146 verses, all the MSS., with the exception of Add. 9401, give יחזקיהו = 146 as the mnemonic sign. The latter gives אמציה = 146 as the sign. The *editio princps* has no fewer than three separate signs, viz. יהיה לי עבד, אמציה, יחזקיהו, the first is the one given in the majority of the MSS., the second is given in Add. 9401 and the third I could not find in any MS.

(11) For ויגש (Gen. XLIV 18—XLVII 27) which has 106 verses, all the MSS. and the *editio princeps* give יהללאל = 106 as the mnemonic sign. It will be seen that this sign is also given for the sixth *Parasha* which has the same number of verses.

(12) For ויחי (Gen. XLVII 28—L 26) which has 85 verses, all the MSS., with the exception of one, give ימלה = 85 as the mnemonic sign. Or. 2626, however, gives מיכה which is numerically of the same value. It is to be remarked that Or. 4445 gives פד = 84 as the number of verses in this *Parasha* probably exhibiting a different recension.

All the MSS. agree that Genesis has 1534 verses and that the middle verse is Gen. XXVII 40.

Exodus. — (13) For שמות (Exod. I 1—VI 1) which has 124 verses, all the MSS. give מעדי = 124 as the mnemonic sign. The *editio princeps*, which also gives this sign, has an additional one, viz. ויקח = 124 which I could not find in the MSS.

(14) For וארע (Exod. VI 2—IX 35) which has 121 verses, all the MSS. give יעיאל = 121 as the mnemonic sign. In the *editio princeps*, where the same sign is given, Jacob b. Chayim has also גיבעול = 121 which in this spelling does not occur in the Bible. The *hapax legomenon* in the Hebrew Scriptures is גבעל (Exod. IX 31) which is numerically 105. I could not, however, find this sign in any MS.

(15) For בא (Exod. X 1—XIII 16) which has 106 verses, all the MSS., with one exception, give יהללאל = 106 as the mnemonic sign. This sign we have already had twice, viz. in Pericopes תולדה and ויגש. Add. 9401 gives the number of verses in this *Parasha* as קה = 105 and has the mnemonic sign מללי = 110, which is evidently a mistake. The *editio princeps* which also gives the number of verses as קה = 105 corrects the mnemonic sign into ימנה = 105. If the number is right, we have here another instance of the variations in the verse-divisions which obtained in the different Schools. It is greatly to be regretted that Oriental 4445 which, as we have seen, is the oldest MS. known at present, does not give the number of verses at the end of this *Parasha*.

(16) For בשלח (Exod. XIII 17—XVII 16) which has 116 verses, all the MSS. give סנאה = 116 as the mnemonic sign. In the *editio princeps*, where this sign is also given, Jacob b. Chayim has added יד אמונה = 116 as another sign. This sign, however, I have not been able to find in any MS. The mnemonic sign סנאה in Oriental 2365 is a clerical

blunder, since this name is numerically 122 and contradicts the statement by which it is preceded, viz. קיו פיסוי סנואה. This error is probably due to the fact that the Scribe mistook it for the sign which belongs to *Parasha* ויקהל No. 22, where it is rightly given in all the MSS.

(17) In יתרו (Exod. XVIII 1—XX 26) we have another discrepancy. All the MSS. distinctly say that it has עב = 72 verses and give אליאל = 72 as the mnemonic sign. The *editio princeps*, though giving another sign יונרב = 72 which I could not find in the MSS., gives the same number. Yet the number of verses in our editions is 75 (i. e. 27 + 25 + 23 = 75). Indeed the ordinary editions of the Hebrew Bible have 26 verses in chap. XX, since verse 13 is divided into four verses. The apparent discrepancy is due to the different ways of dividing chap. XX into verses which obtained in olden days, one designed for public reading and the other in accordance with the division of the sentences. For public reading, when the Chaldee version was recited by the official interpreter after every verse, the Decalogue was divided into ten verses, so as to assign a separate verse to each commandment. Hence with the one introductory verse and the nine verses after the Decalogue, this chapter according to the Massorah and the MSS. has only twenty verses (i. e. 1 + 10 + 9 = 20). According to the sense, however, the Decalogue is divided into 12 verses which with the one preliminary verse and the nine following verses, give to chap. XX twenty-two verses (viz. 1 + 12 + 9 = 22), and *Parasha* יתרו has 74 verses. The double accents exhibit the two different verse-divisions. The computation here is in accordance with the former practice, whereas the sum-total at the end of Exodus is in accordance with the latter practice.

(18) For משפטים (Exod. XXI 1—XXIV 18) which has 118 verses, all the MSS., with the exception of one,

give עזיאל = 118 as the mnemonic sign. It is only Add. 9401 which gives חנני = 118 as the sign. Hence the two signs עזיאל and חנני in the *editio princeps*.

(19) For תרומה (Exod. XXV 1—XXVII 19) which has 96 verses, all the MSS., with the exception of Add. 15251, give סלו = 96 as the mnemonic sign.¹ The spelling סלוא with א in Oriental 2201 is a clerical error. The *editio princeps* which also gives this sign has the additional sign יעי = 96 which is manifestly taken from this *Parasha* (Exod. XXVII 3), but which I could not find in the MSS.

(20) For תצוה (Exod. XXVII 20—XXX 10) which has 101 verses, all the MSS. and the *editio princeps* give the mnemonic sign מיכאל = 101.

(21) For כי תשא (Exod. XXX 11—XXXIV 35) which has 139 verses, all the MSS. and the *editio princeps* give חננאל = 139 as the mnemonic sign.

(22) For ויקהל (Exod. XXXV 1—XXXVIII 20) which has 122 verses, all the MSS. and the *editio princeps* give סנואה = 122 as the mnemonic sign. This is the name which is given by mistake for *Parasha* בשלה No. 16 in Oriental 2365.

(23) For פקודי (Exod. XXXVIII 21—XL 38) which has 92 verses, eight MSS. out of the ten give עזיה = 92 as the mnemonic sign. The absence of the number of verses and the sign at the end of this *Parasha* in Add. 9401 and in Or. 2626, is due to the ornament which occupies the space between the two books. Hence their absence in the *editio princeps*, the editor of which had manifestly before him MSS. with ornamental letters at the beginning of Leviticus which excluded the signs at the end of Exodus.

¹ חנני which the Madrid Codex gives is manifestly a clerical error since this MS. distinctly states that this *Parasha* has (ופסוי ציו) 96 verses.

All the MSS. and the *editio princeps* state at the end of this book that Exodus has 1209 verses and that the middle verse is XXII 27. This computation is in accordance with the practice of dividing the Decalogue into twelve and chap. XX into 22 verses. In accordance with the practice which divided the Decalogue into ten verses and chap. XX into 20 verses the sum-total is 1207. For this two-fold division we must refer to the remark on *Parasha* יתרו No. 17.

Leviticus. — (24) ויקרא (Levit. I 1—V 26) which has 111 verses, all the MSS. give דעואל = 111 as the mnemonic sign. The same sign is given below in *Parasha* עקב No. 46 which has also 111 verses. The sign צו = 96 in the *editio princeps* has manifestly been inserted here from the next *Parasha* by an oversight on the part of Jacob b. Chayim.

(25) For צו (Levit. VI 1—VIII 36) which has 97 verses, all the MSS., except one, give עבדיהו = 97. Oriental 2626, however, states that this *Parasha* has צו = 96 verses and gives מלכו = 96 as the mnemonic sign. But this is evidently due to the scribe who confused the name of the *Parasha* (צו) with the memonical sign. Having taken צו as the number, he was obliged to invent the mnemonical sign מלכו = 96 to represent the same number. Jacob b. Chayim, who dropped the mnemonic sign, erroneously retained צו = 96 to express the numerical value.

(26) For שמיני (Levit. IX 1—XI 47) which has 91 verses, all the MSS., with the exception of one, give מיכיהו = 91 as the mnemonic sign. Add. 9401, however, gives עבדא = 91 as the mnemonic sign which is also given by Jacob b. Chayim. The connection between the *editio princeps* and this MS. has already been pointed out in *Parashas* Nos. 1, 7, 10, 18, 30, 39, 45 & c.

(27) For תזריע (Levit. XII 1—XIII 5) which has 67 verses, all the MSS. and the *editio princeps* give בניה = 67 as the mnemonic sign.

(28) For מצרע (Levit. XIV 1—XV 33) which has 90 verses, all the MSS. give יעדו = 90 as the mnemonic sign. יעדו is the *Keri* in 2 Chron. IX 29 the only place where this name occurs, whereas the *Kethiv* is יערי = 94. It will thus be seen that the official *Keri* is the only textual reading recognised by the Massorites even in mnemonic signs. עידו which is given in the *editio princeps*, though numerically correct, does not occur in the Hebrew Scriptures, nor is it given in any MS. as the sign. It is most probably due to an erroneous transposition of the first two letters on the part of the Scribe.

(29) For אחרי מות (Levit. XVI 1—XVIII 30) which has 80 verses, all the MSS. give עדו = 80 as the mnemonic sign. The *editio princeps* which also gives this sign, gives כף כי = 80 as a first sign, which I could not find in the MSS.

(30) For קדשים (Levit. XIX 1—XX 27) which has 64 verses six of the MSS., viz. Orient. 1379, Or. 2348, Or. 2349, Or. 2350, Or. 2364 and Or. 2365 give נודד = 64 as the mnemonic sign, three MSS., viz. Orient. 2201, Orient. 2626 and Add. 15251 give נוה = 64 as the sign, one MSS., viz. Add. 9401 gives the name מי זקב = 64 as the sign, the Madrid Codex gives ויזאל = 64 as the sign, and the *editio princeps* gives two signs וננה = 64 and מי זקב = 64. The first I could not find in the MSS. and the second is to be found in Add. 9041. The connection between the mnemonic signs in the *editio princeps* and Add. 9401 has already been pointed out in *Parasha* No. 1. Here again we have a striking evidence that there were separate Lists of these signs, and that each Scribe chose the one which best commended itself to his taste.

(31) For אמר (Levit. XXI 1—XXIV 23) which has 124 verses, all the MSS. with the exception of Add. 9401, give מעדי = 124 as the mnemonic sign. This MS., however, gives אלעווי as the sign. Hence also the *editio princeps*.

(32) For **בָּהָר** (Levit. XXV 1—XXVI 2) which has 57 verses, all the MSS. as well as the *editio princeps* give **חטיל** = 57 as the mnemonic sign. Jacob b. Chayim also gives **לאֲחֻזָּה** = 57 as a second sign, which, however, I could not find in the MSS., nor does this *plene* form occur in the Bible.

(33) For **בַּחֲקֵי** (Levit. XXVI 3—XXVII 34) which has 78 verses, all the MSS. and the *editio princeps* give **עזא** = 78 as the mnemonic sign. The spelling **עֻזָּה** in the *editio princeps* is a clerical error, since this is numerically 82 and is evidently due to the substitution of **ה** for **א** on the part of the Scribe.

The sum-total of the verses in Leviticus accordingly is 859, and the middle verse is XV 7. This entirely agrees with the statement in the Massoretic Summary given in the MSS. at the end of this book.

Numbers. — (34) For **בַּמִּדְבָּר** (Numb. I 1—IV 20) which has 159 verses, all the MSS. and the *editio princeps* give **חלקיהו** = 159 as the mnemonic sign. The shorter form **חלקיה** which is given in Orient. 2201 and Orient. 2349 is due to a clerical error, since it is numerically 153 and contradicts the right number by which it is preceded in these very MSS.

(35) For **נִשְׂא** (Numb. IV 21—VII 89) which has 176 verses, all the MSS. give **עמום** = 176 as the mnemonic sign. The *editio princeps* which also gives it adds **עמינדב** = 176 as a second sign. This sign I could not find in the MSS. and it has evidently been selected because it occurs in this *Parasha*.

(36) For **בַּהֲעֹלֶתָךְ** (Number VIII 1—XII 16) which has 136 verses, all the MSS. and the *editio princeps* give **מהללא** = 136 as the mnemonic sign. It is to be remarked that Oriental 4445 gives the number of verses in this *Parasha* as **קלה** = 135 being one verse less. This probably exhibits a variation in the verse-divisions which obtained in another School.

(37) For **שְׁלַח לְךָ** (Numb. XIII 1—XV 41) which has 119 verses, all the MSS. and the *editio princeps* give **פלט** = 119 as the mnemonic sign. This sign also occurs in *Parasha* No. 45.

(38) For **קָרַח** (Numb. XVI 1—XVIII 32) which has 95 verses, all the MSS. and the *editio princeps* give **דְּגִינְאֵל** = 95 as the mnemonic sign. **צה** = 98 by which the sign is preceded in the *editio princeps* is manifestly a mistake for **צה** = 95

(39) For **חֲקֵת** (Numb. XIX 1—XXII 1) which has 87 verses, all the MSS., except Add. 9401, give **עזי** = 87 as the mnemonic sign. This MS., however, gives **ימנאל** = 87 as the sign. Hence the second sign in the *editio princeps*. Jacob b. Chayim has also as first sign **לְמִידְבָּא** = 87 which I could not find in the MSS., but which is evidently chosen because it occurs in the *Parasha*. The only sign which is given in the nine MSS., occupies in the *editio princeps* the third position.

(40) For **בַּלֶּק** (Numb. XXII 2—XXV 9) which has 104 verses, all the MSS. and the *editio princeps* give **מנוח** = 104 as the mnemonic sign.

(41) For **פִּינָחָם** (Numb. XXV 10—XXX 1) which has 168 verses, the different MSS. give three separate mnemonic signs. Thus Add. 9401, Or. 2626, the Madrid Codex and the *editio princeps* give **וְאֵלִיפֶלְהוּ** = 168; Or. 2201 and Add. 15251 give **לחלק** = 168 which is also given in the *editio princeps* as the first of the two signs, and is evidently selected because it occurs in this *Parasha*; whilst Oriental 1379, Oriental 2348, Oriental 2349, Oriental 2350, Oriental 2364 and Oriental 2365 give **בְּסֻלְחִים** = 168. Here again we have evidence of the existence of separate Lists of these mnemonic signs from which the different Scribes chose according to their liking.

(42) For **מַטּוֹת** (Numb. XXX 2—XXXII 42) which has 112 verses, all the MSS. with exception of Add. 15251 and the Madrid Codex give **עיקל** = 112 as the mnemonic sign.

These MSS., however, give $\text{בְּקִי} = 112$ as the sign. Jacob b. Chayim not only gives both these signs, but has a third, viz. בְּקִי which occupies the middle position, and which I could not find in the MSS. The first sign בְּקִי is manifestly a misprint in the *editio princeps*.

(43) For מַסְעֵי (Numb. XXXIII 1—XXXVI 13) which has 132 verses, all the MSS. give $\text{בְּלֶק} = 132$ as the mnemonic sign. Jacob b. Chayim not only omits this sign, but gives two signs, viz. $\text{מְהֻלָּה} = 83$ and $\text{חֻלָּה} = 49$ which together yield 132 and which I could not find in the MSS. The first was evidently selected because it occurs in this *Parasha*, and the second has been added to it to yield the requisite number.

In casting up the number of verses in the separate *Parashas* of Numbers it will be seen that this book contains altogether 1288 verses, and that the middle verse is XVII 20. This entirely agrees with the number given in the Massoretic Summary at the end of Numbers. The only exception is Oriental 4445 which states at the end of the book¹ that it contains 1285 verses. But as the numbers given at the end of each *Parasha* in this very MS. agree, with one exception, with those given in the other MSS. it is evident that the Scribe committed an error in the summing up. The only difference, as we have seen, is in *Parasha* בְּהַעֲלֹתְךָ No. 36 which according to Oriental 4445 has 135 verses instead of 136 given in all the other MSS.

Deuteronomy. — (44) For דְּבָרִים (Deut. I 1—III 22) which has 105 verses, all the MSS. and the *editio princeps* give $\text{מְלֻכְיָה} = 105$ as the mnemonic sign.

(45) For וְאַחַחֲנָן (Deut. III 23—VII 11) which has 119 verses, all the MSS. with the exception of Add. 9401, give $\text{פְּלֹט} = 119$ as the mnemonic sign. It is the same sign which is given for *Parasha* No. 37 for the same number of verses. It is Add. 9401 which gives the mnemonic sign $\text{עֵיזְאֵל} = 118$.

¹ מִנֵּי פְסוּקֵי דְסִפְרָא אֵלֶּף וּמֵאֵתָיִם וּשְׁמוֹנִים וְחֲמִשָּׁה פְסוּקִים.

Hence, this sign in the *editio princeps* which gives the number of verses in this *Parasha* as $\text{קִיח} = 118$. It will be seen that according to the statement in all the MSS. this *Parasha* has 119 verses, whilst according to the common division of the verses it has 122 verses. The difference is due to the different ways in which the Decalogue was divided in chapter V. And as this question has already been discussed, we must refer to *Parasha* יִתְרוֹ No. 17.

(46) For עֵקֶב (Deut. VII 12—XI 25) which has 111 verses, the different MSS. give three different mnemonic signs. Thus, Oriental 2201, Add. 9401, Add. 15251 as well as the *editio princeps* give $\text{יַעֲלָא} = 111$; Oriental 1379, Or. 2348, Or. 2349, Or. 2350, Or. 2364 and Or. 2365 give $\text{דְּעֻזָּא} = 111$; and Or. 2626 gives $\text{פְּלֵאֵי} = 111$ which is the *Kethiv* in Judg. XIII 18. The additional אֵיק in the *editio princeps* is simply a transposition of קֵיא and is misleading, since there is no such word in the Hebrew Scriptures.

(47) For רֵאָה (Deut. XI 26—XVI 17) which has 126 verses, Or. 2201, Or. 1379, Or. 2348, Or. 2349, Or. 2350, Or. 2364, Or. 2365, the Madrid Codex and the *editio princeps* give $\text{פְּלֵאִיָּה} = 126$ as the mnemonic sign. Add. 15251 gives $\text{בְּעֵנָה} = 127$ and Or. 2626 $\text{נְמוּזָא} = 127$. These two MSS., therefore, exhibit a School which counted one verse more in this *Parasha*. The remark at the end of the *Parasha* in Add. 9401 קֵיט עֵיזְאֵל , that this *Parasha* has 119 verses and that the sign is $\text{עֵיזְאֵל} = 118$ is not only contradictory in itself, but has evidently been mixed up by the Scribe with the preceding *Parasha*.

(48) For שִׁפְטִים (Deut. XVI 18—XXI 9) which has 97 verses, the MSS. give two different mnemonic signs. Oriental 2201, Add. 9401, Add. 15251 and Or. 2626 as well as the *editio princeps* give $\text{סְלוּא} = 97$ as the sign, whilst Or. 2348, Or. 2349, Or. 2350, Or. 2364 and Or. 2365 give $\text{עֲבֻדְיָהוּ} = 97$ as the sign. The sign עֲבֻדְיָהוּ in Or. 1379 is a clerical error.

(49) For **כי תצא** (Deut. XXI 10—XXV 19) which has 110 verses, all the MSS. and the *editio princeps* give **עלי** as the mnemonic sign.

(50) For **כי תבוא** (Deut. XXVI 1—XXIX 8) which has 122 verses, all the MSS., except one, give **מִכְּבְּנֵי** = 122 as the mnemonic sign. **מִכְּבְּנֵי** in Or. 2349 is a clerical error, due to a transposition of the middle letters, since such a name does not occur. The sign **לְעֶבְדֶיךָ** = 122 given in the *editio princeps* I could not find in the MSS.

(51) For **נצבים** (Deut. XXIX 9—XXX 20) which has 40 verses, Or. 2626 gives the mnemonic sign **יְהוֹדֶה** = 40, which does not occur in the Hebrew Bible, whilst the *editio princeps* gives **לְכָבוֹ** = 40 as the sign. All the other MSS. count this and the following *Parashas* together.

(52) For **וילך** (Deut. XXXI 1—30) which has 30 verses, Or. 2626 gives the mnemonic sign **יְהוֹדֶה** = 30 as the mnemonic sign. The remark **ע' אדניה סימן** in the *editio princeps*, i. e. that "this *Parasha* has 70 verses and that the sign is **אֲדֹנֶיהָ** = 70", is misleading, since this sign belongs to the two *Parashas* counted together, as all the MSS. have it, with the exception of Or. 2626. As Jacob b. Chayim has already given the number of verses for the preceding *Parasha* by itself, there are only 30 verses left for this *Parasha*. Hence, this number, and the mnemonic sign which he gives here, are incorrect. Or. 2626 which, as we have seen, counts these *Parashas* separately with separate signs, remarks at the end of the second *Parasha* **אדניה ע' וסימ' אדניה** i. e. the verses of the two *Parashas* together are 70 and the sign is **אדניה** = 70.

(53) For **האזינו** (Deut. XXXII 1—52) which has 52 verses, all the MSS. except one give **בָּלַב** = 52 as the mnemonic sign. In Add. 9401 both the number of verses and the sign are omitted. Hence, they are also omitted in the *editio princeps*.

(54) For **וזאת הברכה** (Deut. XXXIII 1—XXXIV 12) which has 44 verses, all the MSS. as well as the *editio princeps* give **גְּאוּאֵל** = 41 as the mnemonic sign. Jacob b. Chayim gives also **אָלִי** = 41 as a second sign which I could not find in the MSS.

Accordingly the sum-total of the verses in Deuteronomy is 955; and the middle verse is Deut. XVII 10. This agrees with the statement in the Massoretic Summary given in the MSS. at the end of Deuteronomy.

In accordance with the same MSS. the sum-total of the verses in the entire Pentateuch is 5845 or 5843 and the middle verses is Levit. VIII 8. The difference of the two verses as we have seen, is due to the two-fold manner in which the Decalogue is divided in Exodus XX and Deut. V.

Before proceeding to discuss the verses in the Prophets and in the Hagiographa I must give here the following Table of the verses &c. which has been preserved in the Yemen MSS. of the Pentateuch, and which professes to be a copy from the celebrated Ben Asher Codex: —

"The Law of the Lord is perfect, converting the Soul" [Ps. XIX 7].

The number of verses in Genesis is	1534, the sign is אָךְ לָד = 1534.
The number of verses in Exodus is	1209, the sign is אֲרֵשׁ = 1209.
The number of verses in Leviticus is	859, the sign is נִמְאָה = 859.
The number of verses in Numbers is	1288, the sign is אֲרֵפֶה = 1288.
The number of verses in Deuteronomy is	955, the sign is הִנֵּן = 955.

תִּנְתֵּן יְהוָה הַמִּימָה מְשִׁיבַת נֶפֶשׁ

סכום הפסוקים של ספר בראשית אלף וחמש מאות ושלשים וארבעה סימן אָךְ לָד	
סכום הפסוקים של ספר ואלה שמות אלף ומאתים ותשעה פסוקים סימן אֲרֵשׁ	
סכום הפסוקים של ספר ויקרא שמונה מאות וחמשים ותשעה	סימן נִמְאָה
סכום הפסוקים של ספר במדבר סיני אלף ומאתים ושמונים ושמונה	סימן אֲרֵפֶה
סכום הפסוקים של ספר אלה הדברים תשע מאות וחמשים וחמשה	סימן הִנֵּן

And observe that from Gen. I 1 to XXXIV 19 is	1000 verses.
From Gen. XXX 20 to Exod. XVII 15 is	1000 verses.
From Exod. XVII 16 to Levit. XI 8 is	1000 verses. ¹
From Levit. XI 8 to Numb. X 16 is	1000 verses.
From Numb. X 17 to Deut. III 29 is	1000 verses.
And from Deut. IV 1 to XXXIV 12 is	845 verses.

The number of verses in the whole Pentateuch is 5845, the sign is $\text{הָרָה מָה} = 5845$.

The number of the large *Parashas* in the Pentateuch is 53, the sign is $\text{אליהוא} = 53$.

The number of the *Sedarim* in the Pentateuch is 154, the sign is $\text{קליטה} = 154$.

The middle verse of Genesis is XXVIII 4.

The middle verse of Exodus is XXII 27.

The middle verse of Leviticus is XV 7.

The middle verse of Numbers is XVII 20.

The middle verse of Deuteronomy is XVII 10.

The middle verse of the entire Pentateuch is Levit. VIII 7.

The middle word of the Pentateuch is Levit. X 16, דָּרַש belongs to the first half and דָּרַש to the second.

The middle letter of the Pentateuch is the *Vav* in נָחֹן Levit. XI 42.

¹ מבשרם לא האכלו occurs both in Levit. XI 8 and verse II. It is, therefore, difficult to say whether the reference is to the first or the second.

ודע מן בראשית עד ויבא חמור אלף פיסוקים.
 ומן ויבא חמור עד כי יד על כס יה אלף פיסוקים.
 ומן כי יד עד מבשרם לא האכלו אלף פיסוקים.
 ומן מבשרם עד והורד המשכן אלף פיסוקים.
 ומן והורד עד ועתה ישראל שמע אלף פיסוקים.

ומן ועתה ישראל שמע עד סוף התורה שמונה מאות ארבעים וחמשה פיסוקים.¹
 סכום הפיסוקים של כל התורה חמש אלפים ושמונה מאות וארבעים וחמשה סימן הָרָה מָה
 ומנין הפרשיות הגדולות של תורה שלשה וחמשים פרשיות נגד המנין שם אליהוא
 ומנין סדרים של תורה מאה וחמשים וארבעה נגד המנין שם קליטה

חצי ספר בראשית ועל חרבך תחיה.

חצי ספר ואלה שמות אלהים לא תקלל.

חצי ספר ויקרא והנוגע בבשר חוב.

חצי ספר וידבר והיה האיש אשר אבחר בו.

חצי ספר אלה הדברים ועשית על פי הדבר.

חצי התורה כולה בפסוקים וישם עליו את החשן.

חצי התורה בתיבות דרש דרש משה, דרש מזה ודרש מזה.

חצי התורה באותיות וו דגחון.

¹ Or. 2350 adds ולמערכאי יתיר סימן הַמָּה .

The correct number of words in the Pentateuch is 79856, the sign is $\text{טענתנו} = 79856$.

The correct number of letters in the Pentateuch is 409000, the sign is $\text{תָּן} = 409000$.

The number of Closed Sections in the Pentateuch is 290.

And of Open Sections 379.

Altogether the Sections are 669.

All this is according to the model Codex which was in Egypt and which was revised by Ben Asher who studied it many years when correcting it.¹

It will thus be seen that the Babylonian *Parashas* or Annual Pericopes are treated in the MSS. as chapters for the purpose of numbering the verses.

The Prophets and the Hagiographa. — With regard to the Prophets and Hagiographa no sectional divisions in any book have been utilized for the purpose of counting the number of verses in them. The MSS. simply state in the margin of the text against the verse in question that it is the middle verse of the book, and at the end of each book the MSS. give a Summary saying that it contains so many verses &c. &c. Hence, discrepancies or variations in the sum-total of the verses given in the Massoretic Summaries at the end of a book cannot easily be traced to the precise section which is affected by the divergent statement in

מספר תיבות של תורה על אמותם תשעה ושבעים אלף ושמונה מאות וששה וחמשים
 סימן טענתנו
 ומספר האותיות של תורה באמת ארבע מאות אלף ותשע מאות סימן תָּן
 ומנין הפרשיות הפתוחות של כל התורה מאתים ותשעים, והסתומות שלש מאות תשעה
 ושבעים.

הכל שש מאות ששים ותשעה פרשיות.

הכל על תיקון הספר שהיה במצרים שהגידו.

בן אשר ודקדק בו שנים רבות כמו שהעתיקו.¹

¹ This Summary is appended to Oriental 2349, fol. 144a; Orient. 2350, fol. 304b; Orient. 2364, fol. 184b; Orient. 2365, fol. 202b and Orient. 1379, fol. 373b.

the MSS. Instances of this difficulty will be seen in the following analysis of each book.

Joshua. — All the MSS. state that Joshua has 656 verses¹ and that XIII 25 is the middle verse. This is perfectly correct without the two verses in the text which are in the margin in modern editions, as will be seen from the following analysis of the number of verses in each of the twenty-four chapters in this book: (I) 18 + (II) 24 + (III) 17 + (IV) 24 + (V) 15 + (VI) 27 + (VII) 26 + (VIII) 35 + (IX) 27 + (X) 43 + (XI) 23 + (XII) 24 + (XIII) 25 + 8² + (XIV) 15 + (XV) 63 + (XVI) 10 + (XVII) 18 + (XVIII) 28 + (XIX) 51 + (XX) 9 + (XXI) 43 + (XXII) 34 + (XXIII) 16 + (XXIV) 33 = 656. But the difficulty is that those MSS. which have the two verses in the text also give the sum-total as 656, and XIII 25 as the middle verse. We must, therefore, conclude that the Massoretic Summary at the end of the book has been taken from Lists which belonged to a School that excluded these verses from the text.

Judges. — In this book the statement of the MSS. in the Summary at the end, that it has 618 verses,³ and that the middle verse is X 7, i. e. the 309th verse is in accord with the modern editions which affix the number of the verses to each of the twenty-one chapters, as will be seen from the following: (I) 36 + (II) 23 + (III) 31 + (IV) 24 + (V) 31 + VI 40 + (VII) 25 + (VIII) 35 + (IX) 57 + (X) 7 +

¹ Thus the St. Petersburg Codex, at the end of the Prophets (fol. 224a) which gives a list of the verses, says יהושע שש מאות וחמשים וששה פסוקים.

² Wherever two enumerations of verses are given (as in this case) under one chapter, it denotes the division of the book; the first number of verses belongs to the first half of the book, and the second number, belongs to the second half.

³ Thus the St. Petersburg Codex, fol. 224a שש מאות ושמונה פסוקים שש מאות ושמונה פסוקים.

11 + (XI) 40 + (XII) 15 + (XIII) 25 + (XIV) 20 + (XV) 20 + (XVI) 31 + (XVII) 13 + (XVIII) 31 + (XIX) 30 + (XX) 48 + (XXI) 25 = 618. This computation, however, is in accordance with the Western School; the Easterns read VIII 29 and 30 as one verse.

Samuel. — With regard to the total number of verses in Samuel all the MSS., except two, state that this book has 1506 verses, which agrees with the number of the verses affixed to the chapters in the modern editions, as will be seen from the following analysis: (I) 28 + (II) 36 + (III) 21 + (IV) 22 + (V) 12 + (VI) 21 + (VII) 17 + (VIII) 22 + (IX) 27 + (X) 27 + (XI) 15 + (XII) 25 + (XIII) 23 + (XIV) 52 + (XV) 35 + (XVI) 23 + (XVII) 58 + (XVIII) 30 + (XIX) 24 + (XX) 42 + (XXI) 16 + (XXII) 23 + (XXIII) 29 + (XXIV) 22 + (XXV) 44 + (XXVI) 25 + (XXVII) 12 + (XXVIII) 23 + 2 + (XXIX) 11 + (XXX) 31 + (XXXI) 13 + (2 Sam. I.) 27 + (II) 32 + (III) 39 + (IV) 12 + (V) 25 + (VI) 23 + (VII) 29 + (VIII) 18 + (IX) 13 + (X) 19 + (XI) 27 + (XII) 31 + (XIII) 39 + (XIV) 33 + (XV) 37 + (XVI) 23 + (XVII) 29 + (XVIII) 32 + (XIX) 44 + (XX) 26 + (XXI) 22 + (XXII) 51 + (XXIII) 39 + (XXIV) 25 = 1506.

The St. Petersburg Codex and Arund. Orient. 16, however, state that it has 1504. The latter also gives the mnemonic sign to the same effect.¹ If this is correct these MSS. must exhibit a School in which some of the verses were differently divided.

The real difficulty arises from the fact that Or. 2201, Arundel Or. 16, Harley 5710—11, Add. 15251 &c. state in the Summary that 1 Sam. XXVIII 23 is the middle verse and remark in the margin of the text against this verse

¹ Thus the St. Petersburg Codex שמואל אלה חמש מאות וארבעה פסוקים. In Arund. Or. 16, fol. 74b, it is כסו פסוקי שמואל אלה חמש מאות וארבע עשר פסוקים.

“the middle of the book”. This is followed by all the early and modern editions which record the Massoretic divisions. But on examination of the verses in the respective chapters, as given above, it will be seen that if we take $\text{עגל מרבק} = \text{XXVIII } 24$ to begin the second half of the book, it leaves 754 verses for the first half and the second half has only 752 verses. The difficulty, however, is removed by the Massoretic Summary in Harley 5720. This MS. which is one of the oldest known at present, not only states at the end of the book that the second half begins with $\text{XXVIII } 23$,¹ but has in the margin of the text against this verse, that “the half is here”. Hence, if the other MSS. and the editions are taken to represent a different School they do not harmonise with the present numbering of the verses. For the sake of harmony we must adopt the Massoretic note as given in Harley 5720.

Kings. — All the MSS. distinctly state that this book has 1534 verses, and that 1 Kings $\text{XXII } 6$ begins the second half.² But from the following analysis it will be seen that it has 1536 verses and that the middle shows that each half contains 768 verses, thus yielding two verses more than the Massoretic summary gives: (I) 53 + (II) 46 + (III) 28 + (IV) 20 + (V) 32 + (VI) 38 + (VII) 51 + (VIII) 66 + (IX) 28 + (X) 29 + (XI) 43 + (XII) 33 + (XIII) 34 + (XIV) 31 + (XV) 34 + (XVI) 34 + (XVII) 24 + (XVIII) 46 + (XIX) 21 + (XX) 43 + (XXI) 29 + (XXII) 5 + 49 + (2 Kings I) 18 + (II) 25 + (III) 27 + (IV) 44 + (V) 27 + (VI) 33 + (VII) 20 + (VIII) 29 + (IX) 37 + (X) 36 + (XI) 20 + (XII) 22 + (XIII) 25 + (XIV) 29 + (XV) 38 + (XVI)

¹ Fol. 112b ויהצוי וימאן ויאמר

² סכום פסוקי דסיפרא אלה וחמש מאות ושלשים וארבעה, דלאך סימן, וחצוי

ויקבץ מלך ישראל.

The St. Petersburg Codex, however, gives it מלכוי אלה וחמש מאות ושלשים וחמשה.

20 + (XVII) 41 + (XVIII) 37 + (XIX) 37 + (XX) 21 + (XXI) 26 + (XXII) 20 + (XXIII) 37 + (XXIV) 20 + (XXV) 30 = 1536. The difference of the two verses between the Massoretic Summary and the sum-total according to the number of verses in each chapter I have been unable to trace.

Isaiah. — The Babylonian Codex, which is the oldest dated MS. of the Former Prophets, gives the number of verses in this Book as 1272.¹ Harley 5720, however, which comes next in age of this portion of the Hebrew Scriptures, states at the end of Isaiah that it has 1291 verses;² and that $\text{XXXIII } 21$ begins the second half of the book. This is confirmed by Or. 2211, Arund. Or. 16, Add. 15251 and other MSS., which not only give the number in words, but exhibit it in the mnemonic sign. This fully agrees with the sum-total of the number of verses in each chapter, as will be seen from the following analysis: (I) 31 + (II) 22 + (III) 26 + (IV) 6 + (V) 30 + (VI) 13 + (VII) 25 + (VIII) 23 + (IX) 20 + (X) 34 + (XI) 16 + (XII) 6 + (XIII) 22 + (XIV) 32 + (XV) 9 + (XVI) 14 + (XVII) 14 + (XVIII) 7 + (XIX) 25 + (XX) 6 + (XXI) 17 + (XXII) 25 + (XXIII) 18 + (XXIV) 23 + (XXV) 12 + (XXVI) 21 + (XXVII) 13 + (XXVIII) 29 + (XXIX) 24 + (XXX) 33 + (XXXI) 9 + (XXXII) 20 + (XXXIII) 20 + 4 + (XXXIV) 17 + (XXXV) 10 + (XXXVI) 22 + (XXXVII) 38 + (XXXVIII) 22 + (XXXIX) 8 + (XL) 31 + (XLI) 29 + (XLII) 25 + (XLIII) 28 + (XLIV) 28 + (XLV) 25 + (XLVI) 13 + (XLVII) 15 + (XLVIII) 22 + (XLIX) 26 + (L) 11 + (LI) 23 + (LII) 15 + (LIII) 12 + (LIV) 17 + (LV) 13 + (LVI) 12 + (LVII) 21 + (LVIII) 14 + (LIX) 21 + (LX) 22 + (LXI) 11 + (LXII) 12 + (LXIII) 19 + (LXIV) 11 + (LXV) 25 + (LXVI) 24 = 1291.

¹ The St. Petersburg Codex ישעיה אלה ומאתים ושבעים ושני

² Fol. 225a with 200b וספר אלה ומאתים ותשעים ואחד וסימני ארצא.

Oriental 2201, however, which is dated A. D. 1246 states as distinctly that Isaiah has 1295 verses and gives the mnemonic sign to this effect.¹ This is followed in the Rabbinic Bible edited by Felix Pratenses, Bomberg 1517, by Jacob b. Chayim 1524-5 and in all the modern editions which give the Massoretic Summary, except by Dr. Baer. As both the MSS. and editions which give this number agree that XXXIII 21 begins the second half of the book, they must exhibit a School which divided some of the verses differently, so as to obtain four more verses than the majority of the MSS. give.

Dr. Baer's statement that this book has 1292 verses is against both the MSS., and the editions. The mnemonic sign which he gives to support this number is his own invention. How the first, second and third editions of the Bible came to mark in the text XXXVI 1 as the second half of the book I have not been able to trace.

Jeremiah. — The total number of verses in this book, viz. 1365, which I have given in the first part of the Summary, is in accordance with the statement in most of the MSS. which give it both in words and in the mnemonic sign.² This is the number given in Harley 5720; Harley 1528; Oriental 2201 and Add. 15251 and this is also the number given by Jacob b. Chayim in the first edition of his Rabbinic Bible. The Babylonian Codex, however, gives 1364 as the number³ which I have given in the Summary as a variation. The latter agrees with the sum-total obtained from a computation of the verses in our chapters, as will be seen from the following analysis: (I) 19 +

¹ סכום פסוקים של ספר ישעיה אלף ומאתים ותשעים וחמש, וסימן ארצה, וחציו כי אם שם אריר י"י Fol. 208b.

² סכום הפסוקים של ספר אלף ושלוש מאות וששים וחמשה וסימן אשמה.

³ This number 1364 is more fully given in the St. Petersburg Codex at the end where it is stated as follows: ירמיהו אלף ושלוש מאות וששים וארבעה.

(II) 37 + (III) 25 + (IV) 31 + (V) 31 + (VI) 30 + (VII) 34 + (VIII) 23 + (IX) 25 + (X) 25 + (XI) 23 + (XII) 17 + (XIII) 27 + (XIV) 22 + (XV) 21 + (XVI) 21 + (XVII) 27 + (XVIII) 23 + (XIX) 15 + (XX) 18 + (XXI) 14 + (XXII) 30 + (XXIII) 40 + (XXIV) 10 + (XXV) 38 + (XXVI) 24 + (XXVII) 22 + (XXVIII) 10 + 7 + (XXIX) 32 + (XXX) 24 + (XXXI) 40 + (XXXII) 44 + (XXXIII) 26 + (XXXIV) 22 + (XXXV) 19 + (XXXVI) 32 + (XXXVII) 21 + (XXXVIII) 28 + (XXXIX) 18 + (XL) 16 + (XLI) 18 + (XLII) 22 + (XLIII) 13 + (XLIV) 30 + (XLV) 5 + (XLVI) 28 + (XLVII) 7 + (XLVIII) 47 + (XLIX) 39 + (L) 46 + (LI) 64 + (LII) 34 = 1364.

It is remarkable that the Babylonian Codex which is supposed to exhibit the Eastern recension, should have one verse less than the Western MSS., inasmuch as according to the Orientals, XXXIV 2 and XXXVIII 28 are respectively divided into two verses, thus yielding a total of 1367 verses. But this is one of the many facts which show how precarious it is to adduce the St. Petersburg Codex by itself in support of an Eastern reading. Here again we have the inexplicable fact that the *editio princeps* of the Prophets (Naples 1486-7); the first edition of the entire Hebrew Bible (Soncino 1488); and the second edition (Naples 1491-3) introduce into the text חצי = *half* before XXVI 1, thus marking it as beginning the second half of Jeremiah.

Ezekiel. — Not only the St. Petersburg Codex, but Or. 2201; Arundel Or. 16; Add. 15252 and Oriental 2627 distinctly say that this book has 1273 verses.¹ This number is also given by Felix Pratensis and Jacob b. Chayim. Harley 5710-11, however, as distinctly declares that it

¹ At the end of the Prophets the St. Petersburg Codex, however, gives it as 1270 = יהוקאל אלף קקע.

has 1274 verses.¹ This statement is all the more remarkable since XL 8, which is wanting in the Septuagint, the Syriac and Vulgate is also wanting in this MS. Two verses must, therefore, have been obtained in this Codex by a different verse division. Still more remarkable is the fact that all these MSS., including the St. Petersburg Codex and Harley 5710—11, give Ezek. XXVI 1 as beginning the second half of Ezekiel. Both the St. Petersburg and the Harley MSS. also mark in the margin of the text against XXIV 24 that it is the middle of the book. Again, in the first, second and third editions of the Hebrew text² Ezekiel XXV 15 is marked in the text as half of the book. These variations undoubtedly preserve a difference in the verse division which obtained in the different Massoretic Schools, but which I have not been able to trace.

According to the current verse-divisions which are supported by most MSS. and which I have followed, Ezekiel has 1273 verses, and XXVI 1 is marked as beginning the second half. This will be seen from the following analysis: (I) 28 + (II) 10 + (III) 27 + (IV) 17 + (V) 17 + (VI) 14 + (VII) 27 + (VIII) 18 + (IX) 11 + (X) 22 + (XI) 25 + (XII) 28 + (XIII) 23 + (XIV) 23 + (XV) 8 + (XVI) 63 + (XVII) 24 + (XVIII) 32 + (XIX) 14 + (XX) 44 + (XXI) 37 + (XXII) 31 + (XXIII) 49 + (XXIV) 27 + (XXV) 17 + (XXVI) 1 + 20 + (XXVII) 36 + (XXVIII) 26 + (XXIX) 21 + (XXX) 26 + (XXXI) 18 + (XXXII) 32 + (XXXIII) 33 + (XXXIV) 31 + (XXXV) 15 + (XXXVI) 38 + (XXXVII) 28 + (XXXVIII) 23 + (XXXIX) 29 + (XL) 49 + (XLI) 26 + (XLII) 20 + (XLIII) 27 + (XLIV) 31 + (XLV) 25 + (XLVI) 24 + (XLVII) 23 + (XLVIII) 35 = 1273.

¹ מִנֵּן פְּסוּקֵי דְבַסְפֵּר יְחֻקָּל אֶלֶף וּמֵאָתַיִם וּשְׁבַעִים וְאַרְבַּעֵהָ.

² Soncino 1485—86, Soncino 1488, and Naples 1491—93.

The Minor Prophets. — The St. Petersburg Codex groups all the twelve Minor Prophets together as one book, and states that it has 1050 verses.¹ With this sum-total all the other MSS. agree. As some MSS., however, give the number of verses at the end of each book, and also quote the middle verses and moreover as there are some variations in the figures, I shall give each book separately.

Hosea. — All the MSS. agree that Hosea has 197 verses. This coincides with the verse-division and the number of verses given in each chapter of the book, as will be seen from the following analysis: (I) 9 + (II) 25 + (III) 5 + (IV) 19 + (V) 15 + (VI) 11 + (VII) 16 + (VIII) 14 + (IX) 17 + (X) 15 + (XI) 11 + (XII) 15 + (XIII) 15 + (XIV) 10 = 197. The mnemonic sign which I have given is in Arund. Oriental 16, viz. וְסִימָן קִצָּז. Dr. Baer's sign וְסִמֵּן קִבְצָה I could not find in any MSS., and is probably his own invention. Arundel Orient. 16 gives in the Massoretic Summary at the end of this book VII 13² to as the middle verse which I have printed. But as this is the ninety-sixth verse, viz. 9 + 25 + 5 + 19 + 15 + 11 + 12 = 96, it leaves the second part with 100 verses. There must, therefore, have been some difference in the Schools in the verse-division, if this Massoretic half is not a mistake.

Joel. — All the MSS., except one, give the number of verses in this book as 73. This agrees with the number in our editions, which is as follows: (I) 20 + (II) 27 + (III) 5 + (IV) 21 = 73. Arundel Or. 16, however, gives the number as 70, and II 18 as the middle verse. Hence, according to the ordinary computation, this leaves 38 verses for the first half of the book, and 35 verses for the second half. That there can be no clerical error in this

¹ The St. Petersburg Codex gives the sum-total of the Minor Prophets תְּרֵי עֶשֶׂר אֶלֶף וְחֲמִשִּׁים.

² וְחֲצִי אוֹי לְהֵם כִּי נִדְרוּ מִמֶּנִּי.

MS. is evident, since the number is given in words, and is followed by a mnemonic sign of the same value.¹ It is from this MS. that I have given the alternative reading in the Summary to my edition. The mnemonic sign מ"ל = 73 given by Dr. Baer is probably his own invention as I could not find it in the MSS.

Amos. — The statement in the Massoretic Summary at the end of this book, and in most of the MSS., that it contains 146 verses agrees with the sum-total of the verses in the chapters in our editions, as will be seen from the following analysis: (I) 15 + (II) 16 + (III) 15 + (IV) 13 + (V) 27 + (VI) 14 + (VII) 17 + (VIII) 14 + (IX) 15 = 146. Arundel Oriental 16, however, distinctly says that it has 144 verses, and gives the mnemonic sign to the same effect.² This MS., moreover, gives Amos V 15 as the middle verse, which allots 74 verses to the first half and 70 to the second half, according to the ordinary computation of the verses. It appears to me that these discrepancies can only be reconciled on the supposition that the different statements are taken from different Massoretic Schools, where variants existed with regard to the verse-divisions.

Obadiah. — With regard to this book which has 21 verses, Arundel Oriental 16, as far I can trace it, is the only MS. which gives the middle verse, viz. verse 11.

Jonah. — There is no difference in the MSS. as regards the verses in Jonah. They all agree that it has 48 verses, which coincides with our editions, as may be seen from the following: (I) 16 + (II) 11 + (III) 10 + (IV) 11 = 48. Arundel Oriental 16 is again the only MS., which gives the middle verse, viz. II 8.

¹ סכום פסוקי דספרא דיואל שבעים, וסימן י"א. וחציו ויקא י" לארצו ויחמל על עמו.

² סכום פסוקי דספרא דעמוס מאה וארבעים וארבעה וסימן קמד.

Micah. — All the MSS. agree that this book has 105 verses, as follows: (I) 16 + (II) 13 + (III) 12 + (IV) 14 + (V) 14 + (VI) 16 + (VII) 20 = 105. Here again, Arund. Oriental 16 is the only MS. which gives the middle verse, viz. II 11. But this is manifestly a mistake since it assigns only 27 verses to the first half of the book, and leaves the second half with 78 verses. It will be seen that the Summary at the end of this book in my edition is taken from this MS.

Nahum. — In this book which according to the MSS. has 47 verses, viz. (I) 14 + (II) 14 + (III) 19 = 47, Arundel Oriental 16, gives II 10 as the middle verse.

Habakkuk. — There is a difference of opinion with regard to the number of verses in this book. Arundel Oriental 16 and Add. 15251 distinctly state that it has 57 verses,¹ and give a mnemonic sign to the same effect, whilst Oriental 2201 and Harley 1528 as distinctly state that it has only 56 verses.² The latter number, which is also given by Jacob b. Chayim in the first edition of his Rabbinic Bible, coincides with the number of verses in our editions, as will be seen from the following: (I) 17 + (II) 20 + (III) 19 = 56. Arundel Oriental 16 is again the only MS. which gives the middle verse, viz. II 12.

Zephaniah. — All the MSS. agree that this book has 53 verses. This coincides with the number of verses in our editions which is as follows: (I) 18 + (II) 15 + (III) 20 = 53. Here again, Arundel Oriental 16 gives the middle verse, viz. II 9.

Haggai. — The MSS. differ as to the number of verses in this book. Thus, Arundel Oriental 16 states that it has 37 verses³ and gives the mnemonic sign to the same effect, whilst Oriental 2201 and Harley 1528 declare that it has

¹ סכום פסוקי דסיפרא שבעה וחמשים וסימן ז"ן.

² סך פסוקי של נביא חבקוק חמשים וששה.

³ סכום פסוקי דספרא שבעה ושלשים וסימן ל"ז.

38 verses.¹ This is not only given by Jacob b. Chayim, but coincides with the number of verses in our editions, as will be seen from the following: (I) 15 + (II) 23 = 38. Arundel Oriental 16 which gives II 6 as the beginning of the second half, assigns 20 verses to the first half of the book and 18 verses to the second half, according to the present computation of the verses. The Massoretic Summary at the end of this book in Add. 15251² is due to a clerical error. The Scribe simply repeated here the Massoretic note from the previous book. Here again, Arundel Or. 16 is the only MS. which gives the middle verse, viz. II 6.

Zechariah. — All the MSS. agree that this book has 211 verses, which are as follows: (I) 17 + (II) 17 + (III) 10 + (IV) 14 + (V) 11 + (VI) 15 + (VII) 14 + (VIII) 23 + (IX) 17 + (X) 12 + (XI) 17 + (XII) 14 + (XIII) 9 + (XIV) 21 = 211. Arundel Oriental 16 gives the middle verse³ Zech. X 41, which must be a mistake, since this gives for the first half 141 verses, viz. 17 + 17 + 10 + 14 + 11 + 15 + 14 + 23 + 17 + 3 = 141, and leaves the second half only 70 verses, viz. 9 + 17 + 14 + 9 + 21 = 70.

Malachi. — Arundel Oriental 16 says that this book has 54 verses and gives the mnemonic sign to the same effect.⁴ The other MSS. do not give the number of verses in this book separately, but the first edition of the Rabbinic Bible by Jacob b. Chayim, gives it as 55, which agrees with the number of verses in our editions, as will be seen from the following: (I) 14 + (II) 17 + (III) 24 = 55. Dr. Baer, who also gives the number 55, affixes to it the mnemonic sign הל"ך = 55, which is his own making. Arundel Oriental 16 gives II 14 as the middle verse.

¹ סכום פסוקי של נביא שלשים ושמה.

² סדר פסוקי של ספר הני חמשים ושלושה וסימן נן.

³ והציו ממנו פנה ממנו יתר ממנו קשת מלחמה.

⁴ סכום פסוקי דספר מלאכי ארבעה יחמשים וסימן ד"ן.

From the above analysis it will be seen that the sum-total of the verses in the Minor Prophets, given in the Massoretic List, which is preserved in the Babylonian Codex (dated 916) agrees with the respective numbers assigned to each book separately in the majority of the MSS., which I have collated, viz. (Hosea) 197 + (Joel) 73 + (Amos) 146 + (Obadiah) 21 + (Jonah) 48 + (Micah) 105 + (Nahum) 47 + (Habakkuk) 56 + (Zephaniah) 53 + (Haggai) 38 + (Zechariah) 211 + (Malachi) 55 = 1050. It will also be seen that according to Arundel Oriental 16 which is one of the most magnificent MSS. in existence, belonging to the 13th century, and which is evidently a model Codex, there are only 1044 verses in the Minor Prophets, according to the separate number of verses assigned to each book in the respective Massoretic Summaries. The difference in the six verses, is due to the fact that in four books it has seven verses less: viz. in Joel it gives 70 verses instead of 73, in Amos it gives 144 instead of 146, in Haggai it gives 37 instead of 38, and in Malachi it gives 54 instead of 55, whilst in one book, i. e. Habakkuk, it gives 57 instead of 56, or one more verse than in the other MSS. Yet in the Massoretic Summary, which this very MS. appends to the Minor Prophets, it gives the sum-total as 1050 verses, and Micah III 12 as the middle verse¹ thus agreeing with the other MSS. It is, therefore, only natural to assume that the different Massoretic Summaries, which are appended to the separate books, are derived from different Lists belonging to Schools where other verse-divisions obtained.

The Hagiographa. — *Psalms.* The Massoretic Summary at the end of the Psalter states that it has 2527 verses, and that Ps. LXXVIII 36 is the middle verse. This entirely agrees with

¹ סכום פסוקי תרי עשר אלף וחמשים, וסימן ח"ת"ן, והציו לבן בנללכם ציון

the sum-total of the verses in the present Psalms as will be seen from the following analysis: (I) 6 + (II) 12 + (III) 9 + (IV) 9 + (V) 13 + (VI) 11 + (VII) 18 + (VIII) 10 + (IX) 21 + (X) 18 + (XI) 7 + (XII) 9 + (XIII) 6 + (XIV) 7 + (XV) 5 + (XVI) 11 + (XVII) 15 + (XVIII) 51 + (XIX) 15 + (XX) 10 + (XXI) 14 + (XXII) 32 + (XXIII) 6 + (XXIV) 10 + (XXV) 22 + (XXVI) 12 + (XXVII) 14 + (XXVIII) 9 + (XXIX) 11 + (XXX) 13 + (XXXI) 25 + (XXXII) 11 + (XXXIII) 22 + (XXXIV) 23 + (XXXV) 28 + (XXXVI) 13 + (XXXVII) 40 + (XXXVIII) 23 + (XXXIX) 14 + (XL) 18 + (XLI) 14 + (XLII) 12 + (XLIII) 5 + (XLIV) 27 + (XLV) 18 + (XLVI) 12 + (XLVII) 10 + (XLVIII) 15 + (XLIX) 21 + (L) 23 + (LI) 21 + (LII) 11 + (LIII) 7 + (LIV) 9 + (LV) 24 + (LVI) 14 + (LVII) 12 + (LVIII) 12 + (LIX) 18 + (LX) 14 + (LXI) 9 + (LXII) 13 + (LXIII) 12 + (LXIV) 11 + (LXV) 14 + (LXVI) 20 + (LXVII) 8 + (LXVIII) 36 + (LXIX) 37 + (LXX) 6 + (LXXI) 24 + (LXXII) 20 + (LXXIII) 28 + (LXXIV) 23 + (LXXV) 11 + (LXXVI) 13 + (LXXVII) 21 + (LXXVIII) 36 + 36 + (LXXIX) 13 + (LXXX) 20 + (LXXXI) 17 + (LXXXII) 8 + (LXXXIII) 19 + (LXXXIV) 13 + (LXXXV) 14 + (LXXXVI) 17 + (LXXXVII) 7 + (LXXXVIII) 19 + (LXXXIX) 53 + (XC) 17 + (XCI) 16 + (XCII) 16 + (XCIII) 5 + (XCIV) 23 + (XCV) 11 + (XCVI) 13 + (XCVII) 12 + (XCVIII) 9 + (XCIX) 9 + (C) 5 + (CI) 8 + (CII) 29 + (CIII) 22 + (CIV) 35 + (CV) 45 + (CVI) 48 + (CVII) 43 + (CVIII) 14 + (CIX) 31 + (CX) 7 + (CXI) 10 + (CXII) 10 + (CXIII) 9 + (CXIV) 8 + (CXV) 18 + (CXVI) 19 + (CXVII) 2 + (CXVIII) 29 + (CXIX) 176 + (CXX) 7 + (CXXI) 8 + (CXXII) 9 + (CXXIII) 4 + (CXXIV) 8 + (CXXV) 5 + (CXXVI) 6 + (CXXVII) 5 + (CXXVIII) 6 + (CXXIX) 8 + (CXXX) 8 + (CXXXI) 3 + (CXXXII) 18 + (CXXXIII) 3 + (CXXXIV) 3 + (CXXXV) 21 + (CXXXVI) 26 + (CXXXVII) 9 + (CXXXVIII) 8 +

(CXXXIX) 24 + (CXL) 14 + (CXLI) 10 + (CXLII) 8 + (CXLIII) 12 + (CXLIV) 15 + (CXLV) 21 + (CXLVI) 10 + (CXLVII) 20 + (CXLVIII) 14 + (CXLIX) 9 + (CL) 6 = 2527. It is, however, to be remarked that this sum-total is according to the Westerns. The Easterns have three verses less, since they do not divide Ps. XXII 5, 6; LII 1, 2; LIII 1, 2 and CXXIX 5, 6, thus reading four verses instead of eight; whilst they divide Ps. XC 1 into two verses which yields a total of 2524, so far as their verse division is known at present.

Proverbs. — The statement in the Massoretic Summary at the end of this book that it contains 915 verses, and that XVI 18 is the middle verse, coincides with the number of verses in each chapter in our editions, as will be seen from the following: (I) 33 + (II) 22 + (III) 35 + (IV) 27 + (V) 23 + (VI) 35 + (VII) 27 + (VIII) 36 + (IX) 18 + (X) 32 + (XI) 31 + (XII) 28 + (XIII) 25 + (XIV) 35 + (XV) 33 + (XVI) 18 + 15 + (XVII) 28 + (XVIII) 24 + (XIX) 29 + (XX) 30 + (XXI) 31 + (XXII) 29 + (XXIII) 35 + (XXIV) 34 + (XXV) 28 + (XXVI) 28 + (XXVII) 27 + (XXVIII) 28 + (XXIX) 27 + (XXX) 33 + (XXXI) 31 = 915.

Job. — Harley 5710—11, Arundel Oriental 16 which are standard Codices, and Oriental 2375 which represents the Yemen School, state in the Massoretic Summary at the end of this book that it has 1070 verses, and that the middle verse is XXII 16,¹ whilst Oriental 2201, which is a very beautiful Spanish MS. dated A. D. 1246, and Add. 15251, which is one of the latest MSS., as distinctly state that it has 1075 verses and give the mnemonic sign to the same effect.² The sum-total of the verses, however, according to

¹ מספר פסוקי דספרא אלף ושבעים וחציו אשר קמטו ולא עת.

² סכום פסוקיא דספרא אלף ושבעים וחמשה וסימן אעה. וחציו אשר קמטו

the present verse-division as indicated in our text, is 1071 as will be seen from the following analysis: (I) 22 + (II) 13 + (III) 26 + (IV) 21 + (V) 27 + (VI) 30 + (VII) 21 + (VIII) 22 + (IX) 35 + (X) 22 + (XI) 20 + (XII) 25 + (XIII) 28 + (XIV) 22 + (XV) 35 + (XVI) 22 + (XVII) 16 + (XVIII) 21 + (XIX) 29 + (XX) 29 + (XXI) 34 + (XXII) 16 + 14 + (XXIII) 17 + (XXIV) 25 + (XXV) 6 + (XXVI) 14 + (XXVII) 23 + (XXVIII) 28 + (XXIX) 25 + (XXX) 31 + (XXXI) 40 + (XXXII) 23 + (XXXIII) 33 + (XXXIV) 37 + (XXXV) 16 + (XXXVI) 33 + (XXXVII) 24 + (XXXVIII) 41 + (XXXIX) 30 + (XL) 32 + (XLI) 26 + (XLII) 17 = 1069. There is, therefore, a difference of one verse only between this number and the smaller sum given in the first named MSS. It is remarkable that the MSS. which give 1075 verses in this book, also mark XXII 16 as the middle verse. As this assigns to the first half 536 verses, the difference in the verse-division must to a great extent be in the second half according to the Massoretic Summary appended to these MSS.

Canticles. — All the MSS. give 117 verses as the number contained in this book, and IV 14 as the middle verse. This coincides with the number exhibited in our editions, as will be seen from the following: (I) 17 + (II) 17 + (III) 11 + (IV) 14 + 2 + (V) 16 + (VI) 12 + (VII) 14 + (VIII) 14 = 117.

Ruth. — The MSS. are equally unanimous in stating that this book has 85 verses, and that II 21 is the middle verse. This coincides with the number of verses in each chapter in our editions, viz. (I) 22 + (II) 21 + 2 (III) 18 + (IV) 22 = 85.

Lamentations. — There is also no difference in the MSS. with regard to the number of verses in this book which is given as 154, and the middle verse of which is stated to be III 34. This is exactly the number exhibited

in our editions as follows: (I) 22 + (II) 22 + (III) 34 + 32 + (IV) 22 + (V) 22 = 154.

Ecclesiastes. — According to the MSS. this book has 222 verses, and the middle verse is VI 9. The editions exhibit the same number, which is as follows: (I) 18 + (II) 26 + (III) 22 + (IV) 17 + (V) 19 + (VI) 9 + 3 + (VII) 29 + (VIII) 17 + (IX) 18 + (X) 20 + (XI) 10 + (XII) 14 = 222.

Esther. — This book, according to the MSS., has 167 verses, and the middle verse is V 7. The following analysis shows that the editions faithfully follow the MSS.: (I) 22 + (II) 23 + (III) 15 + (IV) 17 + (V) 7 + 7 + (VI) 14 + (VII) 10 + (VIII) 17 + (IX) 32 + (X) 3 = 167. The Massoretic Summary at the end of this book in Harley 5710—11 gives the number of verses in this book¹ as 177, but this is manifestly a mistake, for *ושבעים* ought to be *וששה* as is evident from the mnemonic sign. These MSS. which group the Five Megilloth together also give the sum-total of all the verses as 745, and they give Esther V 7 as the middle verse.

Daniel. — Oriental 2201; Harley 5710—11 and Oriental 2375 state that this book has 357 verses, and that the middle verse is VI 17.² This coincides with the verse-division in the present text as will be seen from the following analysis: (I) 21 + (II) 49 + (III) 33 + (IV) 34 + (V) 30 + (VI) 11 + 18 + (VII) 28 + (VIII) 27 + (IX) 27 + (X) 21 + (XI) 45 + (XII) 13 = 357. The statement in the Massoretic Summary at the end of this book in Add. 15251 that it contains 308 verses³ is manifestly due to a clerical error, as is evident from the fact that VI 11 is here given as the middle verse which

¹ סכום הפסוקים של מגלת אסתר מאה ושבעים ושבעה וסימניהן קסו.

² סכום פסוקי של דניאל שלש מאות וחמשים ושבעה.

³ סכום פסוקי דניאל שלש מאות ושמה וחציו גבריא אלד הרגשו.

assigns 179 verses to the first half, thus leaving 179 verses for the second half making a total of 358. This is exactly the number of verses according to the computation of our present text. Jacob b. Chayim, who also states that this book contains 357 verses, gives V 30 as the middle verse.¹ This, however, is a mistake as is partly indicated in the last word which does not occur in chap. V 30, but is to be found in VI 12.

Ezra-Nehemiah. — According to Harley 5710—11, Oriental 2212 and Oriental 2375 this book has 685 verses and Nehemiah III 32 is the middle verse.² This coincides with the sum-total of the number of the verses in the separate chapters in the present editions, as will be seen from the following analysis: (I) 11 + (II) 70 + (III) 13 + (IV) 24 + (V) 17 + (VI) 22 + (VII) 28 + (VIII) 36 + (IX) 15 + (X) 44 + (Neh. I) 11 + (II) 20 + (III) 32 + 6 + (IV) 17 + (V) 19 + (VI) 19 + (VII) 72 + (VIII) 18 + (IX) 37 + (X) 40 + (XI) 36 + (XII) 47 + (XIII) 31 = 685. Arundel Oriental 16, however, and Add. 15251 expressly state that it has 688 verses, and give the mnemonic sign to the same effect.³ Jacob b. Chayim in the first edition of his Rabbinic Bible combines the two statements, in the Massoretic Summary at the end of the book. In expressing the numbers he gives 688 verses, whilst in the mnemonic sign he has 685. The two different statements manifestly proceed from different Massoretic Schools which preserved variations in the verse-divisions.

Chronicles. — Harley 5710—11, Arundel Oriental 16 and Add. 15251 state that Chronicles has 1765 verses, and that 1 Chron. XXV 23 begins the second half of the book. This coincides with the sum-total of the verses in

¹ וחציו ביה בליליא קטיל בלשאצר הרנישו.
² סכום הפסוקים של ספר שש מאות ושמונים וחמשה סימן תרע"ה.
³ סכום פסוקי דעורא שש מאות ושמונים ושמה. סימן פ"חם סימן.

the separate chapters as will be seen from the following analysis: (I) 54 + (II) 55 + (III) 24 + (IV) 43 + (V) 41 + (VI) 66 + (VII) 40 + (VIII) 40 + (IX) 44 + (X) 14 + (XI) 47 + (XII) 41 + (XIII) 14 + (XIV) 17 + (XV) 29 + (XVI) 43 + (XVII) 27 + (XVIII) 17 + (XIX) 19 + (XX) 8 + (XXI) 30 + (XXII) 19 + (XXIII) 32 + (XXIV) 31 + (XXV) 31 + (XXVI) 32 + (XXVII) 24 + 10 + (XXVIII) 21 + (XXIX) 30 + (1 Chron. I) 18 + (II) 17 + (III) 17 + (IV) 22 + (V) 14 + (VI) 42 + (VII) 22 + (VIII) 18 + (IX) 31 + (X) 19 + (XI) 23 + (XII) 16 + (XIII) 23 + (XIV) 14 + (XV) 19 + (XVI) 14 + (XVII) 19 + (XVIII) 34 + (XIX) 11 + (XX) 37 + (XXI) 20 + (XXII) 12 + (XXIII) 21 + (XXIV) 27 + (XXV) 28 + (XXVI) 23 + (XXVII) 9 + (XXVIII) 27 + (XXIX) 36 + (XXX) 27 + (XXXI) 21 + (XXXII) 33 + (XXXIII) 25 + (XXXIV) 33 + (XXXV) 27 + (XXXVI) 23 = 1765. The Massoretic statement, therefore, at the end of this book in the *editio princeps* of Jacob b. Chayim's Rabbinic Bible that it has 1565 verses¹ must be a misprint. How Dr. Baer came to say that this Rabbinic Bible stated the number of verses to be 1656² passes my comprehension.

Though no such detailed numbering of the verses of the sectional divisions in the separate books exists in the case of the Prophets and the Hagiographa, yet a List has been preserved which not only divides each book into two halves, but gives the middle verse of each of the groups of the Prophets and the Hagiographa. It also divides each such group into fourths so that the number of verses in every subdivision may easily be ascertained. I subjoin this List from a Yemen MS.³ of the Hagiographa in the British Museum.

¹ סכום הפסוקים של ספר דברי הימים אלה וחמש מאות וששים וחמשה.
² אלה ושש מאות וחמשים וששה.

³ Oriental 2212, fol. 228 a.

The Pentateuch has 5845 verses.

The Prophets have 9294 verses.

The Hagiographa have 8064 verses.

The Scriptures altogether have 23203 verses.

The following two verses are the mnemonic sign:

'And all the days that Adam lived were 930 years.' [Gen. V 5.]

'And all the firstborn males by the number of names were 22373.'

[Numb. III 43] $930 + 22273 = 23203$.

The sign thereof is: 'Remember man that nothing must be put to it nor any thing be taken from it: and God doeth it that men should fear before him.' [Eccl. III 14.]

The middle verse of the Prophets is Isa. XVII 3.

The first fourth of the Former Prophets is Judg. XV 4.

The middle verse of the Former Prophets is 2 Sam. III 12.

The last fourth of the Former Prophets is 1 Kings XII 24.

The first fourth of the Latter Prophets is Isa. LXV 23.

The middle verse of the Latter Prophets is Jerem. XLIX 9.

The last fourth of the Latter Prophets is Ezek. XLI 7.

The first fourth of the Hagiographa is Ps. XX 10.

The middle verse of the Hagiographa is Ps. CXXX 3.

The last fourth of the Hagiographa is Prov. XXV 13.

סכום הפיסוקים של תורה חמשת אלפים ושמונה מאות וארבעים וחמשה ה'ף מה
סכום הפיסוקים של נביאים תשעת אלפים ומאתים ותשעים וארבעה סימני טרצד
סכום הפיסוקים של כתובים שמונת אלפים וששים וארבעה וסימני ה'סר.
כל המקרא כולו שלושה ועשרים אלף ומאתים ושלושה סימן כ'ג ר'ג
ובולם כלולים בשני פיסוקים ויהיו כל ימי אדם אשר חי תשע מאות שנה ושלושים
שנה וימת:

ויהי כל בכור וזכר במספר שמות מבן חדש ומעלה לפקדיהם שנים ועשרים אלף
שלשה ושבעים ומאתים:

אמת

סימן זכר אדם עליו אין להוסיף וממנו אין לרנוע והאלהים עשה שיראו מלפניו:
חצי הנביאים ונשבת מבצר מאפרים:

רביעית הראשון של ארבע הספרים הראשנים וילך שמשון וילכד שלש מאות
שועלים:

חצי ארבע ספרים הראשנים וישלח אבנר מלאכים אל דוד:

רביעית ארבע ספרים הראשנים השני אמר יי לא תעלו ולא תלחמו עם אחיכם:
רביעית ארבע ספרים האחרונים לא ייגעו לריק ולא ילדו לבהלה:

חצי ארבע הספרים האחרונים אם בצרים באו לך הלוא ישאירו:

רביעית השני של ארבע ספרים האחרונים ורחבה ונסבה למעלה:

רביעית הכתובים יי הושיעה המלך יענינו ביום קראינו:

חצי הכתובים אם עונות תשמר יה יי מי יעמר:

רביעית הכתובים השני כצנת שלג ביום קציר ציר נאמן לשלחיו:

Apart from these sum-totals indicated in the margin against the respective places, or in the Massoretic Summaries at the end of each book, there is no numeration of the verses in the MSS. or in the early editions of the Hebrew Bible. The introduction of the numbers against each verse is of comparatively late date. As far as I can trace it, the small Hebrew Psalter published by Froben, Basle 1563, is the first portion of the Hebrew Bible with the Arabic numerals in the margin against each verse. But these numerals which Froben adopted from the Latin Quinplex Psalter¹ published by Stephens in 1509 do not agree with the Massoretic verse-divisions.

According to the Massorah the titles are a constituent part of the Psalm, and hence, have not only the ordinary verse-divisions, but are counted as the first verse, or the first two verses according to their length and contents. Thus the title of Ps. LX has no number in the Froben Psalter, and accordingly this Psalm has only twelve verses marked in the margin, whereas in the Hebrew the title constitutes two verses, and the Psalm has fourteen verses. If the student were to test the Massoretic numbers by the notation given in this edition, or for that matter by the numerals exhibited in the Authorised Version, he would be involved in hopeless contradiction.

Arias Montanus, who was the first to break up the Hebrew text into the Christian chapters and to introduce the Hebrew numerals into the body of the text itself, was also the first who, seven years later, expanded this plan. He attached the Arabic numerals in the margin against each verse throughout the whole Hebrew Bible published at Antwerp in 1571. As far as the Jews were

¹ For a description of this Psalter see *Bibliotheca Sussexiana* Vol. I, Part II, fol. 103 &c.

concerned he precluded the possibility of their using this splendid edition with the interlinear Latin translation, because he wantonly placed the sign of the Cross at every verse-division throughout the whole Hebrew text. The statement, therefore, which is often made, that Athias, whose edition of the Hebrew Bible appeared ninety years later (1659—61), was the first who introduced the numerals against the verses, is inaccurate.

Chap. VII.

The Number of the Words.

Though the ancient authorities inform us that the guild of Scribes who numbered the verses, also counted the words,¹ it is beyond the scope of this Introduction to enter into a detailed discussion on the accuracy or otherwise of the sum-total of words in the whole Bible. The case, however, is different as far as the Pentateuch is concerned. The splendid MS. No. 1 in the Madrid University Library which is dated A. D. 1280 and the Standard Codex No. 1 in the Imperial and Royal Court Library Vienna give the number of words in every *Parasha* throughout the whole Pentateuch. Jacob b. Chayim had evidently no knowledge of the existence of this Massoretic List, since it is only at the end of six out of the fifty-four *Parashas* that he gives the number of words. As the numbers given both in the Madrid List and in the fragments preserved by Jacob b. Chayim in the *editio princeps* do not agree with the number I give at the end of each *Parasha* I am obliged to notice the difference.

It so happens that I possess a MS. of the Pentateuch in which every two pages are followed by a page containing two tables. These tables register line for line, the number of times each letter of the Alphabet occurs in the two corresponding pages, as well as the number of words in each line. At the end of each table, the sum-total is given of each separate letter, and of the words in the pages in question.

¹ Vide supra, p. 64.

To convey a proper idea of the minuteness and accuracy with which this plan is worked out throughout the entire Pentateuch, I give on pp. 110, 111 a copy of the first page of the MS. containing Gen. I 1—16 with the table belonging to it.

By this means I have been able to control the Massoretic Summaries with respect to the number of letters and words in the Pentateuch, and it is from this MS. that I appended the sum-total to each *Parasha*, and at the end of each book of the Pentateuch. It is with the aid here afforded, that the inaccuracy of the sum-totals given in some of the *Parashas* in both these MSS. as well as in Jacob b. Chayim's Massoretic fragments become apparent.

Thus the Madrid Codex No. 1, from which in conjunction with the Grammatico-Massoretic Treatise in the Yemen MSS. I printed the Summaries at the end of each *Parasha*, no fewer than ten out of the fifty-four *Parashas* have incorrect sum-totals of words. They are exhibited in the following Table where the Arabic figures before each *Parasha* describe its number according to the sequence of the fifty-four *Parashas* in the Annual Cycle.

Table showing the variations in the number of words in the *Parasha*.

	Parashas	Madrid MS.	My MS.
8	וישלה [= Gen. XXXII 4—XXXVI 43]	1976	1996
10	מקץ [= „ XLI 1—XLIV 17]	1871	2022
11	וינש [= „ XLIV 18—XLVII 27]	1469	1480
12	ויחי [= „ XLVII 28— L 26]	1149	1158
14	וארא [= Exod. VI 2—IX 35]	1523	1748
34	במדבר [= Numb. I 1—IV 20]	1893	1823
39	חקת [= „ XIX 1—XXII 1]	1445	1245
41	פינחס [= „ XXV 10—XXX 1]	1886	1887
50	כי תבוא [= Deut. XXXVI 1—XXIX 8]	1746	1747
53	האזינו [= „ XXXII 1—5]	614	615
		15572	15721

As the sum-totals in the forty-four *Parashas* agree with the numbers in my MS., there is no doubt that the variations exhibited in the Madrid Codex in these ten *Parashas* are due to clerical errors. I have, therefore, substituted in all these instances the numbers in accordance with the Tables in my MS.

From the Tables in my MS., moreover, it is also evident that the sum-totals of words given in the printed Massorah in the *editio princeps* of Jacob b. Chayim's Rabbinic Bible at the end of six *Parashas* is incorrect and must be corrected as follows:

(10) מקץ [= Gen. XLI 1—XLIV 17], which according to the printed Massorah has 2025 words,¹ ought only to have 2022 words.

(38) קרח [= Numb. XVI 11—XVIII 32], which the printed Massorah tells us has 1462 words,² ought to be 1409 words.

(39) חקת [= Numb. XIX 1—XXII 1], which according to the printed Massorah has 1454 words,³ ought to be 1245 words.

(40) בלק [= Numb. XXII 2—XXV 9], which it says has 1450 words,⁴ ought to be 1455 words.

(45) ואתחנן [= Deut. III 23—VII 11], which the Massorah states has 1870 words,⁵ ought to be 1878 words and

(46) עקב [= Deut. VII 12—XI 25], which the Massorah tells us has 1746 words,⁶ ought to be 1747 words.

The Number of the Letters.

Still more glaring is the sum-total of the number of letters in Genesis which the Massorah gives in the Summary at the end of this book. Here the printed Massorah tells us that Genesis has 4395 letters,⁷ whereas it has 87064.

¹ ותיבות אלפים כ"ה.

² ותיבות אלף תש"ב.

³ ותיבות אלף תנ"ד.

⁴ ותיבות אלף ת"ג.

⁵ ותיבות אלף תת"ע.

⁶ ותיבות אלף תשמ"ו.

⁷ ואותיותיו ד' אלפים ושלש מאות ותשעים וחמשה.