



REDUCED FACSIMILE OF MS. (ORIENTAL, No. 4445, IN THE BRITISH MUSEUM LIBRARY), SHOWING LEV. xi. 4-21.

This Collotype is kindly presented to the Trinitarian Bible Society by the REV. WM. BRAMLEY-MOORE, M.A., Cant.

## Chap. XII.

The Manuscripts used in the Massoretico-Critical edition of the Bible.

In describing the Manuscripts which I have collated for my Massoretico-Critical text, I find it more convenient to classify them according to the Countries and the Libraries in which they are found; and according to the order in which they are given in the Catalogues of the respective collections wherever that is possible. The exception to this rule which I make is in the oldest two Codices, viz. Orient. 4445 in the British Museum and the St. Petersburg Codex dated A. D. 916.

No. 1.

*Oriental 4445.*

This MS. contains the Pentateuch and consists of 186 folios, 55 of which are missing and have been added by a later hand. Folios 1 to 28 containing Gen. XXXIX 20 to Deut. I 33; folio 125 containing Numb. VII 46 to 73; folio 128 containing Numb. IX 12 to X 18; and folios 160 to 186 containing Deut. I 4 to XXXIV 12 making in all 55 folios, have been added, and are dated A. D. 1540. The original portion, therefore, which consists of 129 folios runs on continuously from Gen. XXXIX 20 to Deut. I 33 with the exception of folios 125 and 128, containing Numb. VII 46 to 73; IX 12 to X 18.

Though not dated, the original MS. was probably written about A. D. 820 - 850. The text is written in large,

bold and beautiful characters and is furnished with vowel-points and accents. Each page is divided into three columns and each column, as a rule, has twenty-one lines. The lines at the left side of the column are irregular as the dilated letters (א ה ל ת מ), which are now used to obtain uniformity in the length of the lines, did not then exist, and are indeed a modern device. The upper margin on each page has generally two lines of the Massorah Magna, and the bottom margin four lines; whilst the outer margins as well as the margins between the columns contain the Massorah Parva. Both the Massorahs Magna and Parva have been added about a century later by the Massoretic Annotator or Nakdan who revised the text. The Massorah which is here exhibited in its oldest form frequently uses a terminology different from that employed in MSS. of the eleventh and twelfth centuries. It was probably added in the life-time of the Ben-Ashers circa A. D. 900—940.<sup>1</sup>

The consonantal text with the vowel-points and accents is identical with the Western or Palestinian recension which is the present *textus receptus*. The deviations simply extend to the form or arrangement, the most noticeable of which are as follows:

In the division of the text into Open and Closed Sections it differs materially from the present Massoretic Sections as will be seen from the following analysis:

*Genesis.* — In the small portion of Genesis which is original, this MS. has three Closed Sections where our text exhibits Open Sections, viz. XLIX 8, 13, 14.

<sup>1</sup> *Vide supra*, Part II, chap. X, pp. 249–250. To the passage there given is to be added the remark of the Massoretic Annotator which occurs on Levit. XX 17, fol. 106a, and which is as follows מלמד הנדול בן אשר בת אביו או בת־אמו ויש אמרים בת אביו או־בת־אמו. It will be seen that here too the Punctuator speaks of Ben-Asher without the benedictory phrase which is used of the dead.

*Exodus.* — In Exodus this Codex has no Section in seven places where our text exhibits them.<sup>1</sup> In two instances<sup>2</sup> it has Closed Sections where our text has none. In two places it has Open Sections where our text has none.<sup>3</sup> In eleven places it has an Open Section where our text has a Closed Section,<sup>4</sup> whilst in thirteen places it has a Closed Section where the present text exhibits an Open Section.<sup>5</sup>

*Leviticus.* — In Leviticus this Codex has no break in three instances where our text exhibits Sections<sup>6</sup> and in three passages has a Section where our text has none.<sup>7</sup> In ten instances it has an Open Section, where our text has a Closed one,<sup>8</sup> and *vice versa* it has six Closed Sections where our text exhibits Open Sections.<sup>9</sup>

*Numbers.* — In Numbers it has no Section in XXXI 21 where our text has one, and has five Sections which our text has not.<sup>10</sup> It has twenty-one Open Sections in places where our text exhibits Closed Sections;<sup>11</sup> and *vice versa* has three Closed Sections where our text has Open Sections.<sup>12</sup>

<sup>1</sup> Comp. Exod. IV 27; VI 14; IX 13; XII 51; XXI 16, 17; XXIII 1.

<sup>2</sup> Comp. Exod. II 11; XXIII 2.

<sup>3</sup> Comp. Exod. XXVI 7; XXXIII 5.

<sup>4</sup> Comp. Exod. VI 29; VII 14; XI 4, 9; XII 29; XVI 28; XXVII 20; XXXI 1; XXXVIII 1; XXXIX 6; XL 24.

<sup>5</sup> Comp. Exod. IV 18; IX 8; XII 37, 43; XIV 15; XXI 28; XXIV 1; XXV 23; XXXIII 12, 17; XXXIV 1, 27; XXXIX 8.

<sup>6</sup> Comp. Levit. XV 25; XXII 1; XXV 29.

<sup>7</sup> Comp. Levit. V 7; XI 9, 24; XXV 14.

<sup>8</sup> Comp. Levit. IV 13; V 14; VI 7; IX 1; XI 29; XXI 16; XXIII 26; XXIV 10; XXV 8; XXVII 9.

<sup>9</sup> Comp. Levit. III 6; VII 11; X 12; XII 1; XIII 9; XXIII 23.

<sup>10</sup> Comp. Numb. X 22, 25; XXI 8, 34; XXV 4.

<sup>11</sup> Comp. Numb. II 10, 17, 25; XVII 1; XXVI 23, 26; XXVIII 16, 26; XXIX 12, 17, 20, 23, 26, 29, 32, 35; XXXI 13, 25; XXXII 5; XXXIII 40, 50.

<sup>12</sup> Comp. Numb. I 48; V 11; XVII 6.

It will thus be seen that the omissions, additions, and differences in the Open and Closed Sections in the ten chapters of Genesis, in Exodus, Leviticus and Numbers exhibit no fewer than 116 variations between this MS. and the *textus receptus*. The remarkable part in connection with these variations is the fact that the Massoretic Annotator who revised the text and furnished it with the Massorah corrects only six Sections out of the 116 variations, and that in one of these six instances where the MS. agrees with our present text he deliberately alters it against the *textus receptus*. Thus for instance in two passages where this Codex exhibits Open Sections, the Reviser puts in the vacant space *It should be read straight on*, i. e. without a Sectional break.<sup>1</sup> In two other passages where the MS. has no Sectional break at all, he remarks that it should be a Closed Section.<sup>2</sup> In one instance the text exhibits a homoeoteleuton and the suppletive occupies the original Sectional space. The Annotator, therefore, rightly remarks against it that there is here an Open Section.<sup>3</sup> In Exod. IX 13, however, where this Codex like our text has a Closed Section, the Massoretic Annotator remarks against it that *it ought to be an Open Section*<sup>4</sup> thus deliberately disagreeing with the *textus receptus*.

The Triennial Pericopes, or the *Sedarim*, are indicated by the letter *Samech* (ס) in only two instances, viz. Gen. XLIII 14 and XLVI 8. The latter, however, does not occur in the official Lists nor in any other MSS. which I have collated.<sup>5</sup>

<sup>1</sup> Comp. Exod. VIII 1, fol. 48b; and XXXIII 5, fol. 76a, where the Massoretic Annotator remarks מִישׁוֹר צִירִיךְ.

<sup>2</sup> Comp. Exod. XII 51, fol. 54b; Levit. XV 25, fol. 101a, פֶּרֶשָׁה פְּתוּחָה and פֶּרֶשָׁה סְגוּלָה צִירִיךְ.

<sup>3</sup> Comp. Levit. XXIII 1, fol. 107a, where he remarks פֶּסַח פְּתוּחָה and vide supra, Part II, chap. VI, p. 171.

<sup>4</sup> Comp. Exod. IX 13, fol. 50a, where he remarks פְּתוּחָה צִירִיךְ.

<sup>5</sup> Vide supra, Part II, chap. IV, p. 35.

The Annual Pericopes coincide with those in the *textus receptus*; they are marked by the required vacant space which is generally occupied by the letters representing the number of verses in the Pericope in question. The word *Parasha* (פָּרָשָׁה) is also put in the margin to indicate the beginning of the hebdomadal Lesson.<sup>1</sup>

The verse-divider (סִיף פָּסוּק) which in all the MSS. I have collated, is represented by a kind of colon (:) was originally entirely absent in this Codex, and the end of the verse is simply marked by the *Silluk* (ט) under the last word of the verse which is closely followed by the word that begins the next verse. Hence where the later Massoretic Annotator has added the two dots, they are frequently forced in between the verses for want of space.

The following letters are different in form from those in the ordinary MSS.

ה. — The left shaft of the *He* (ה) like that of the *Cheth* (ח) is not open at the top, and the only difference between the two letters is that in the case of the *He* the left shaft begins a little inside the horizontal or head line; whilst in the *Cheth* the horizontal line is within the two shafts, as will be seen in the word הַמִּגְבָּהִים *the body-guard* (Gen. XLI 10, 12, fol. 30a). הַחֲרָטְמִים *the magicians* (Gen. XLI 24, fol. 30b).

י. — The shaft of the *Yod* (י) is longer than that of the ordinary *Yod*. Comp. יִשָּׁלֵחַ *it shall be well* (Gen. XL 14, fol. 29b).

ל. — The shaft to the left of the horizontal line in the letter *Lamed* (ל) is exceptionally long and is hooked towards the outside as will be seen in the words יֵלְדֵי-לֹן *born unto him* (Gen. XLII 27), שָׁלַח *he sent* (Gen. XLII 28, fol. 37b).

ן. — The final *Nun* (ן) is simply the length of the medial letters and is hardly distinguishable from the letter

<sup>1</sup> Vide supra, Part II, chap. V, pp. 66, 67.

*Zayin* (ז). Comp. וַיִּשָּׁן *and he slept* (Gen. XLI 5, fol. 30a), וַאֲוָן *and Onan* (Gen. XLVI 12, fol. 37b).

The aspirated letters (בגדכפת) as well as the silent letter *He* (ה) both in the middle and end of words are marked with the horizontal stroke.

The graphic sign *Kametz* has its primitive form which is simply the *Pathach* with a dot under it in the middle (א). Comp. מְאוֹמָה בְּיָדוֹ *anything in his hand* (Gen. XXXIX 23, fol. 29b); מִרְיָם הַנְּבִיאָה *Miriam the prophetess* (Exod. XV 20, fol. 57a).

The *Metheg* or *Gaya* is very rarely used and very irregularly. Even the vowels before a composite *Sheva* have no *Metheg* though modern Grammarians describe it as indispensable. The following examples will suffice to establish this fact

לְאֶרְיָהֶם	<i>to their lord</i>	Gen. XL	1
הַעֲנָבִים	<i>the grapes</i>	"	11
וְהָשִׁיבָךְ	<i>and restore thee</i>	"	13
בְּחִלּוֹמִי	<i>in my dream</i>	"	16
מֵאֵכֶל	<i>food for</i>	"	17
מַעֲשֵׂה	<i>the work of</i>	"	17
אַחֲרֵיהֶן	<i>after them</i>	"	XLI 3

It is very remarkable that even in וַיַּחלֵם *and he dreamed* (Gen. XLI 5), where the *Vav* has *Metheg*, the *Yod* is without it though it precedes the *Chateph-Pathach*. The same is the case in וְאֶשְׁלַחְךָ *and I will send thee* Exod. III 10 which is pointed וְאֶשְׁלַחְךָ with *Metheg* under the *Aleph*, but not under the *Lamed*. As this is a most accurately written MS. and as the accuracy extends both to the vowel-points and accents, it is evident that it belongs to a period when the superfine speculations about the *Metheg* and the *Gaya* had not as yet asserted themselves. An autotype facsimile page of this important MS. is given at the end of this Introduction.<sup>1</sup>

<sup>1</sup> The Rev. G. Margoliouth of the British Museum has described some features of this MS. in *the Academy* for April 1892.

## No. 2.

## The St. Petersburg Codex of A. D. 916.

This Codex is dated A. D. 916 and is, therefore, the oldest *dated* MS. of any portion of the Hebrew Scriptures which has as yet come to light, though the text of the preceding undated MS. is at least half a century earlier. The Codex consists of 225 folios, each folio has two columns and each column has 21 lines with the exception of fol. 1a and fol. 224a-b which are occupied with epigraphs. It contains the Latter Prophets, i. e. Isaiah, Jeremiah, Ezekiel and the Twelve Minor Prophets. It has as a rule two lines of the Massorah Magna in the lower margin of each page<sup>1</sup> and gives the Massorah Parva in the outer margin and between the columns. It is of the same importance to the criticism of this portion of the Hebrew Scriptures as the former MS. is to the criticism of the Pentateuch. It is remarkable that the Palaeographical features which this Codex exhibits are almost identical with those in Oriental 4445. It has the same peculiar *He* (ה), the same *Yod* (י), the same *Lamed* (ל) and the same final *Nun* (ן). It has, however, already the verse-divider or *Soph Pasuk* (:) which is still absent in Orient. 4445.

That which distinguishes the St. Petersburg Codex is the fact that it exhibits the oldest dated text with the superlinear system of the vowel points and accents which, as we have seen, was for a time the rival to the Babylonian infralinear system.<sup>2</sup> Because it exhibits the Babylonian punctuation some critics have concluded that it also exhibits the consonantal text of the Babylonian or Eastern recension. This, however, as we have shown is not the

<sup>1</sup> For the number of the Massoretic Rubrics in this Codex see above p. 424 note.

<sup>2</sup> *Vide supra*, Part II, chap. XI, pp. 453-457.



case.<sup>1</sup> It is a mixed text and embodies both the Eastern and Western readings before they were definitely separated. This mixture is also exhibited in the Massorah itself. According to this very MS. the order of the Latter Prophets is Isaiah, Jeremiah, Ezekiel and the Minor Prophets. Yet, in enumerating the instances in which certain words occur in the Bible, Jeremiah is placed before Isaiah in some Lists.<sup>2</sup> In others the order is Jeremiah, Ezekiel and Isaiah,<sup>3</sup> whilst in others again it is Ezekiel Isaiah and Jeremiah<sup>4</sup> which is the Western or Palestinian order.<sup>5</sup>

For the Sectional divisions of the text this Codex is invaluable, inasmuch as it strictly indicates the traditional Sections of this portion of the Hebrew Scriptures which have been greatly neglected in later MSS.<sup>6</sup> The importance of this MS. for textual criticism has been described by Geiger, Strack and others.<sup>7</sup> The MS. has been reproduced in beautiful facsimile by Professor Strack with Prefatory notes by the learned editor, St. Petersburg 1876.

<sup>1</sup> *Vide supra*, Part II, chap. IX, pp. 216—230; chap. XI, pp. 239—242.

<sup>2</sup> Comp. לֵאמֹר 13 times; Jerem. XIII 16; XXXI 35; XLIX 6; לֵאמֹר 9 times Jerem. XXV 5; XLII 14; Amos VIII 5; Zech. XI 3; וַיִּבְרָא 11 times Isa. XLI 25; בְּכִי 5 times Mal. I 10 &c. &c.

<sup>3</sup> Comp. אֲוִי 32 times plene Jerem. XXXV 6.

<sup>4</sup> Comp. וַיִּרְאֵן 7 times Isa. XXXVII 19; Ezek. XXIII 46.

<sup>5</sup> *Vide supra*, Part I, chap. I, pp. 2—8.

<sup>6</sup> *Vide supra*, Part I, chap. II, pp. 13—17.

<sup>7</sup> Comp. Geiger, *Jüdische Zeitschrift für Wissenschaft und Leben*, Vol. II, pp. 137—146, Breslau 1863; Strack, in the *Zeitschrift für die gesammte lutherische Theologie und Kirche*, Vol. XXXVIII, pp. 17—52. Leipzig 1877; also Harkavy and Strack, *Katalog der Hebräischen Bibelhandschriften der kaiserlichen öffentlichen Bibliothek in St. Petersburg*, No. B 3, pp. 223—235, St. Petersburg 1875.

## MSS. in the British Museum.

No. 3.

*Harley 1528.*

This MS. which was written *circa* A. D. 1300 is a large quarto in 424 folios and contains the whole Hebrew Bible. It is written in a beautiful Sephardic hand and is furnished with the vowel-points and accents. With the exception of the poetical portions and the three poetical books, each folio has three columns and each column has 32 lines. The upper margin has two lines of the Massorah Magna, and the lower margin has three; whilst the Massorah Parva is given in the outer margins and between the columns. Folios 1b—4b and 9a—10a have the Lists of the variations between Ben-Asher and Ben-Naphtali which, however, only extend from Gen. to Ps. LVIII 7. The words which constitute the differences are carefully pointed and accented. They exhibit to a large extent a different record of the variations between these two great redactors of the Hebrew text. I have adopted them in my notes to the Bible from Joshua to the Psalms as far as they go. The Annual Pericopes are carefully indicated by the word *Parasha* (פָּרָשָׁה) at the commencement of each hebdomadal Lesson throughout the Pentateuch, but there is no indication of the *Sedarim* or Triennial Cycle. The Open and Closed Sections are indicated by the prescribed vacant space without the insertion of the letters *Pe* (פֿ) and *Samech* (סֿ) in the text. At the end of the MS. there is a List of the *Haphtaroth* (הַפְּטָרוֹת) = the Sabbatical and Festival Lessons from the Law and Prophets, written by a later Scribe. I have collated this MS. for the consonants, the vowel points, the accents, the *Keri* and the *Kethiv*, the Sectional Divisions, and the order of the books. The latter

is given in Column III of the Table.<sup>1</sup> This MS. has the two verses in Joshua XXI (verses 36, 37) with the regular vowel-points and accents to which, however, a later reviser has added in the margin against the first word of verse 36 מִכָּאן *from here*, and against the last word of verse 37 עַד כָּאן *to here*, as well as the following marginal gloss:

we have not found these two verses in a correct Bible and so also has Kimchi remarked.<sup>2</sup>

Other glosses by a later hand are to be found throughout the MS.

This MS. is No. 100 in Kennicott's List.

No. 4.

*Harley 5710—5711.*

This splendid MS., which contains the whole Hebrew Bible, is in two volumes folio. Volume I has 258 folios and contains Genesis to Kings, whilst Volume II, which has 301 folios, contains Isaiah to Ezra-Nehemiah. The order of the books is that exhibited in Column IV in the Table. It was written *circa* A. D. 1230 and is in an excellent Italian hand, beautifully illuminated. The illuminations are not only at the beginning of every book, but in the case of the Pentateuch, the first word of every one of the fifty-four Pericopes is inclosed in a coloured design. The same is the case with the first word of every Psalm and the first word of every section in the Book of Job. At the end of the Pentateuch (fol. 136a) there is also an illuminated representation of the seven-branched Candlestick which extends over the whole folio.

Each folio has two columns and each column has 29 lines. As a rule there are three lines of the Massorah

<sup>1</sup> *Vide supra*, Part I, chap. I, p. 5.

<sup>2</sup> Comp. fol. 125a and *Vide supra*, Part II, chap. VI, pp. 178—180 במקרא מדוייקת לא מצאנו אילו השני פסוקים וכן כתב הקמחי.

Magna in the upper margin of each folio and five lines in the lower one. Occassionally there is also a long List of the Massorah Magna in the outer margin. The Massorah Parva occupies the outer margins. In the first two divisions of the Bible, viz. in the Pentateuch and the Prophets, the Massorah has been supplied by two different Massorites whilst in the third division, i. e. the Hagiographa, it is uniformly by the same Nakdan who was manifestly the original Annotator of the Law and the Prophets. The Rubrics which emanate from this Annotator, whose name is not given, are almost identical with those in the St. Petersburg Codex of A. D. 916. The name of the second, however, is Hezekiah the Nakdan. This he himself has disclosed to us in eight passages of the Annotations where he takes exception to the readings in this MS. As these readings are of importance, inasmuch as with the exception of one they exhibit variations from the *textus receptus*, I subjoin them with the animadversions of the glossator.

(1) On הִרְאִיתִם *see ye* (1 Sam. X 24), which has Dagesh in the Resh, he remarks "it appears to Hezekiah the Nakdan that this Dagesh is not according to rule."<sup>1</sup> (2) On מִשְׁחִיתִים *corrupters* (Jerem. VI 28), which is entirely plene in this MS., he says "it appears to me that it is without the second Yod according to the Massoreth, Hezekiah the Nakdan."<sup>2</sup> (3) On תִּנּוּר *bemoan* (Jerem. XVI 5) the Massoretic gloss is that it is unique and is defective which contradicts the text where it is plene in this MS. and the Annotator also adds "it appears to me Hezekiah the Nakdan it should be תִּנֵּר the apocapated form"<sup>3</sup> (4) In Jerem. XXXII 12 this MS. reads הַכְּתוּבִים *that are written*, the Kal participle passive on which he remarks "it appears to me Hezekiah the Nakdan that it should be הַכְּתוּבִים *that wrote*," the active participle.<sup>4</sup> In the *textus receptus*, however, when it is also the active participle

<sup>1</sup> הִרְאִיתִם נ' ונ'ל אני חוקי' הנקדן שהיא דנוש' שלא כדון Comp. Vol. I, fol. 179b.

<sup>2</sup> מִשְׁחִיתִים נ'ל שהוא חס יוד בחר על פי המסורת חוקי' הנקדן Comp. Vol. II, fol. 35b.

<sup>3</sup> תִּנּוּר ל' וחס' ולינ חוקי' הנקדן תנֵר Comp. Vol. II, fol. 41b.

<sup>4</sup> הַכְּתוּבִים נ'ל חוקי' הנקדן הַכְּתוּבִים Comp. Vol. II, fol. 53b.

it is defective which does not agree with the correction of the glossator.

(5) In Ezek. XX 5 the glossator animadvertes upon the accent under the adverb כֹּה *thus*, which is *Mahpach* in the MS. (כֹּה), but which he, i. e. Hezekiah the Nakdan says ought to be *Munach* (כֹּה) according to the Massorah.<sup>1</sup> In the *textus receptus*, however, it has neither the one nor the other accent, but is simply connected by Makkeph with the following word.

(6) In Ezek. XXIII 22 this MS. reads וְהִבֵּאתִים and *I will bring them*, on which he remarks "it appears to me Hezekiah that it should be וְהִבֵּאתִים."<sup>2</sup>

(7) In Ezek. XLV 4 where this MS. reads לְבָתִּים *for houses*, the glossator remarks "it appears to me Hezekiah that it should be לְבָתִּים according to the Massorah."<sup>3</sup> And (8) in Hosea IV 19 when this MS. reads וִיבְשׂוּ מִזְבְּחֵיהֶם *their altars shall be put to shame*, which as will be seen from my edition of the Bible is also the reading of other MSS. as well as of several early editions and which is adopted in the margin of the Revised Version, the glossator remarks "it appears to me Hezekiah that it should be מִזְבְּחֵיהֶם according to the Massorah,"<sup>4</sup> i. e. *and they shall be ashamed because of their sacrifices*, as it is in the Authorised Version.<sup>5</sup>

As to the date of this Hezekiah Nakdan we find in an epigraph to a MS. *Selichah* in the Hamburg Library (Cod. No. 16) that his son R. Joseph Nakdan finished the Codex in question in A. D. 1338. He, therefore, flourished at the beginning of the fourteenth century. Accordingly the activity of his father Hezekiah must have extended over the second half of the thirteenth century. Hezekiah, as we have seen, is the second or later Annotator. This coincides with the date, viz. *circa* A. D. 1230 which I assign to this important MS. of the Bible.<sup>6</sup>

<sup>1</sup> אני המסור כֹּה אמר נ"ל חוקי' מכח המסור Comp. Vol. II, fol. 81b.

<sup>2</sup> וְהִבֵּאתִים נ"ל וְהִבֵּאתִים חוקי' Comp. Vol. II, fol. 84b.

<sup>3</sup> לְבָתִּים נ"ל לְבָתִּים חוקי' מכח המסור Comp. Vol. II, fol. 100b.

<sup>4</sup> מִזְבְּחֵיהֶם נ"ל מִזְבְּחֵיהֶם חוקי' מכח המסור Comp. Vol. II, fol. 104b.

<sup>5</sup> Comp. *The Massorah*, letter ח, § 649, Vol. I, p. 605.

<sup>6</sup> The epigraph which is given by Dukes is as follows אני הצעיר יוסף ברבי חוקיה הכהן הסופר הנקדן כחבתי ונקדתי אלו הסליחות לר' ... בר משה שנת חמשת אלפים וצ"ח לבריאת עולם: Comp. *Literaturblatt des Orients*, Vol. IV, Col. 232—233 note, Leipzig 1843.

The text of the Pentateuch is not only divided into the fifty-four canonical Pericopes or *Parashas*, but into the prescribed Open and Closed Sections. In the vacant space of these Sections the nature of the Section is carefully indicated by the expression פְּתוּחָה *Open Section*, or סְתוּמָה *Closed Section*, fully written out in small letters. The number of verses in the respective Pericopes is not given at the end of each *Parasha* as is the case in Orient. 4445 or MS. No. 1 in this Chapter, but the sum-total of the verses in each book is given at the end of the respective books. This is followed by an epigraph in which the special name and character of each book are described. As this description is of rare occurrence I subjoin the epigraphs.

At the end of Genesis (fol. 34b) it is

Here endeth the work of the First Book which is the Book of the Creation of the world and the genealogy.<sup>1</sup>

At the end of Exodus (fol. 62b) it is

Here endeth the work of the Second Book which is the Book of the Exodus from Egypt and the Giving of the Law.<sup>2</sup>

At the end of Leviticus (fol. 83a) it is

Here endeth the work of the Third Book which is the Book of the Priestly Code and the Sacrifices.<sup>3</sup>

At the end of Numbers (fol. 110b) it is

Here endeth the work of the Fourth Book which is the Book of the Mustered and the Journeys.<sup>4</sup>

At the end of Deuteronomy (fol. 135b) it is

Here endeth the work of the Fifth Book which is the Book of the Repetition of the Law and the departure of our Master Moses.<sup>5</sup>

<sup>1</sup> ותשלם מלאכת ספר ראשון והוא ספר בריאת עולם והיחס.

<sup>2</sup> ותשלם מלאכת ספר שני והוא ספר יציאת מצרים ומתן תורה.

<sup>3</sup> ותשלם מלאכת ספר שלישי והוא ספר תורת כהנים והקרבנות.

<sup>4</sup> ותשלם מלאכת ספר רביעי והוא ספר הפקודים והמסעות.

<sup>5</sup> ותשלם מלאכת ספר חמישי והוא ספר משנה תורה ופטירת משה רבינו.

This is followed by a brief Massoretic Treatise in the hand-writing of the first Annotator, describing the rules which are to be followed in writing MSS. of the Scriptures. This Treatise I have printed in the Massorah.<sup>1</sup>

Besides the other remarkable features of this MS. is to be mentioned the fact that throughout the entire Pentateuch all the Titled or Crowned Letters of the text are carefully reproduced in the margin. They are placed against the respective words which are thus distinguished and form part of the Massorah Parva.

From the proceedings of the second Annotator we have already seen that this MS. exhibits readings which are at variance with the present *textus receptus*. But whilst this glossator tries to remove them, the first Massorite frequently multiplies them by quoting readings from ancient Codices which differ from those exhibited in the text. These he gives as a part of the Massorah Parva with the introductory remark **ס"ד** according to other MSS. as will be seen from the following List.

Vol. I, fol. 148b	ס"א הַיָּמָה	יָמָה	Josh.	XVI	3
" I, " 148b	ס"א הַיָּמָה	יָמָה	"	XVI	6
" I, " 152a	ס"א הַשָּׁבֵט	שָׁבֵט	"	XXII	1
" I, " 152a	ס"א לָהֶם	לָהֶם	"	XXII	4
" I, " 164a	ס"א אֶל־וֹקֵנִי	וֹקֵנִי	Judg.	XI	7
" I, " 172b	ס"א בִּשְׂרָאֵל חֶסֶד	בִּישְׂרָאֵל	"	XXI	25
" I, " 181b	ס"א שָׁנָה	סָנָה	1 Sam.	XIV	4
" I, " 202b	ס"א אָרָם מִמֶּנִּי	מִמֶּנִּי אָרָם	2 Sam.	X	11
" I, " 206b	ס"א אִם־	וְאִם־	"	XIV	32
" I, " 216b	ס"א הַמֶּלֶךְ לָהֶם	לָהֶם הַמֶּלֶךְ	1 Kings	I	33
" I, " 235b	ס"א עַל־	אֶל־הַרְרֹךְ	"	XX	38
" I, " 249a	ס"א לַעֲרִיָּה	לַעֲרִיָּה	2 Kings	XV	13
" I, " 249b	ס"א תִּלְגַּת	תִּלְגַּת	"	XV	29
" I, " 251b	ס"א נִבְחָן	נִבְחָן	"	XVII	31
" I, " 252b	ס"א מִיָּדִי	מִיָּדִי	"	XVIII	29
" I, " 253a	ס"א שָׁלַח	שָׁלַח	"	XIX	16

<sup>1</sup> Comp. *The Massorah*, letter **ס**, § 174, Vol. II, p. 337.

Vol. II, fol. 6a	ס"א כָּל־הָאָרֶץ	הָאָרֶץ	Isa.	X	23
" II, " 51a	ס"א אֶל־	עַל־הַמִּשְׁכָּת	Jerem.	XXIX	26
" II, " 56a	ס"א אֶל־	עַל־הָאָרֶץ	"	XXXV	11
" II, " 63b	ס"א הַסְרִינֹת	הַסְרִינֹת	"	XLVI	4
" II, " 72b	ס"א אָנָּדַע	אָנָּדַע	Ezek.	V	11
" II, " 80b	ס"א מֵאֲחַת	מֵאֲחַת	"	XVIII	10

Those which I have marked with an asterisk are at variance with the *textus receptus*. These different readings I have given in the notes to my edition of the Bible where I have underlined the introductory remark, viz. **ס"ד** other Codices, to show that it is the Massorah itself which adduces the Codices in contradistinction to **ס"ד** without the underlining which indicates MSS. I have collated myself.

This MS. exhibits no hiatus in the middle of the eighteenth verse of Gen. IV nor has it the two verses in Joshua XXI, viz. 36, 37; and though it omits Neh. VII 68 from the text yet it has the verse in the margin with the following condemnatory remark:

I have found in one Codex "their horses, seven hundred thirty and six; their mules, two hundred forty and five"; but according to the Massorah this is evidently a mistake.<sup>1</sup>

In the Hagiographa, which, as we have seen, is by the first Annotator, the *Sedarim* are not unfrequently marked in the margin by the letter *Samech* (ס).<sup>2</sup> In the three poetical books, viz. the Psalms, Proverbs and Job the lines are poetically divided and arranged in hemistichs, as exhibited in my edition of the Hebrew Bible.

The graphic sign *Kametz* still exhibits the primitive form which is simply the *Pathach* with a dot under it in the middle (אֶ), as it is in Codex No. 1. This MS. exhibits a larger number of the *Keri* and *Kethiv* than any other

<sup>1</sup> מִצֵּאתִי כְּהֶעֱתָק אַחֵר סִימָהֶם שֶׁבַע מֵאוֹת שְׁלֹשִׁים וְשִׁשָּׁה פְּרִדֵּיהֶם מֵאֲחַת אַרְבָּעִים וְחֲמִשָּׁה: וְלִפִּי הַמְסוּרָה נִרְאָה שֶׁהוּא טָעוּת. Comp. Vol. II, p. 297a.

<sup>2</sup> *Idem supra*, Part I, chap. IV, pp. 32-65.

Codex which I have collated. The Codex Mugah (מִגָּה) I have only found referred to in one instance. In Numb. XXXI 43 this MS. reads שֶׁבַע *seven*, without *Vav* conjunctive which is to be found in many MSS., editions and ancient Versions, as will be seen in the note to my edition of the Hebrew Bible. The glossator supports this reading by an appeal to the Mugah Codex.<sup>1</sup> In two instances it also uses the technical expression יפה *correctly so*, in approbation of the textual reading. Thus on וַיַּעֲזֹב *and he forsook* (2 Kings XXI 22) the Massorite declares that it is correctly without *Gaya*,<sup>2</sup> and on Isa. I 18 where this MS. reads אִם-יֹאדִימוּ *though they be red*, without the *Vav* conjunctive which is exhibited in some MSS., editions and ancient Versions, as may be seen in the note in my edition of the text, the glossator remarks against it that it is correctly so without *Vav*.<sup>3</sup>

Incidentally we learn from the Massorah Parva in this MS. the interesting fact that there was a Model Codex written by Abraham Chiyug. On וַיִּשֶׂם *and he put* (Gen. I 26), Kal future third person singular, the glossator states that in the Chiyug Codex it was וַיִּשֶׂם *and he was put*, Hophal future third person singular, as the *Kethiv* or textual reading is in Gen. XXIV 33.<sup>4</sup> Jehudah Chiyug the prince of Hebrew Grammarians who flourished circa A. D. 1020—1040 is well known, but not Abraham Chiyug. The note, therefore, discloses to us the fact that there was a family of Chiyugs who redacted the text, just as there was a family of Ben-Ashers and a family of Ben-Naphtalis.

The Massorah in this MS. is most accurate and important. I have, therefore, made it the basis of my

<sup>1</sup> Comp. Vol. I, fol. 107a.

<sup>2</sup> יפה בלא געיא Comp. Vol. I, fol. 255a.

<sup>3</sup> יפה Comp. Vol. II, fol. 1a.

<sup>4</sup> וַיִּשֶׂם וַיִּשֶׂם כֵּן וְכֵן מִצַּד בַּסֵּפֶר שֶׁכֵּן ר' אברהם חיוג Comp. Vol. I, fol. 34b.

edition of this Corpus. It was only in those cases where it failed in certain Lists that I reproduced the Rubrics from other MSS. which I duly indicate in this chapter.

This MS. is No. 102 in Kennicott's List.

No. 5.

Harley 5720.

This important MS. is an imperfect exemplar of the Former and Latter Prophets written circa A. D. 1100—20. It consists of 322 folios and begins with Joshua VII 22 and ends with Ezek. XLV 19. It wants XI 22—XIII 6; Judg. II 8—III 7; Ezek. XXVI 17—XXVII 30; XLV 19—XLVIII 15 and all the Minor Prophets. The order of the Prophets is that exhibited in Column III in the Table given on page 6. It is written in a large and beautiful Sephardic hand. Each folio consists of three columns and each column has 21 lines. The lines on the left side of the column are irregular, which is due to the fact that the practice of using dilated letters (א ה ל ת ם) to obtain uniformity of the lines did not then exist. It is furnished with vowel-points and accents. It has as a rule one line of the Massorah Magna in the upper margin and two lines in the lower margin. The outer margins and the margins between the columns contain the Massorah Parva. The Sedarim are marked in the margin throughout the MS., whilst the Open and Closed Sections are carefully indicated by the prescribed vacant space. The Summary at the end of each book gives the number of verses, the middle verse and the number of the Sedarim in the book in question.

The letters *He* (ה) and *Cheth* (ח) as well as the letter *Lamed* (ל) exhibit the same calligraphical peculiarities which are noticed in Codices Nos. 1 and 2. The aspirated letters (כ נ ד כ פ ת) as well as the silent *He* (ה) both in the middle and at the end of words are duly marked with the

horizontal stroke. The graphic sign *Kametz* is simply the *Pathach* with a dot under it in the middle. Comp. הַשְׁמִימָהּ *to heaven* (Josh. VIII 20, fol. 2a) עֲבָדֶיךָ *thy servants* (IX 8, fol. 3a) וְכָל-יִשְׂרָאֵל *and all Israel* (X 15, fol. 4b).

The *Metheg* or *Gaya* is not used before a composite *Sheva* or *Segol* as will be seen from the following examples:

נָחֳלֵי	<i>they inherited</i>	Josh. XIV	1
נַחֲלָתָם	<i>their inheritance</i>	"	2
כַּאֲשֶׁר	<i>as</i>	"	2
אַחֲרַי	<i>after</i>	"	8
הַחַיָּה	<i>kept alive</i>	"	10
לְאַחֲזִינֵם	<i>of Ahinoam</i>	2 Sam. III	2

בֵּית-אֵל *Beth-el* is written uniformly in two words and in some instances is actually in two lines, i. e. בֵּית- Belh is at the end of one line and אֵל *el* at the beginning of the next line (Comp. Josh. XVIII 13; Judg. XXI 19). This is the reading of the Westerns or the Palestinians which is the *textus receptus*.<sup>1</sup>

It has not the two verses in Joshua, viz. XXI 36, 37 and though it is one of the most beautifully and carefully written MSS. being manifestly a Model Codex, there are homoeoteleuta in it;<sup>2</sup> and in one passage we have an instance of dittography where two lines are written twice over.<sup>3</sup> Of the Standard Codices usually referred to in the Massorah, the *Great Machsor* is the only one quoted.<sup>4</sup> In four instances the readings of the Oriental recension are adduced; one of these, however, is by a later Annotator

<sup>1</sup> Vide *supra*, Part II, chap. IX, pp. 200—202.

<sup>2</sup> Comp. folios 5b; 20b; 26b; 316b.

<sup>3</sup> Comp. Judg. XI 5, fol. 33a.

<sup>4</sup> On לְהַשִּׁיחַ (2 Kings XIX 25) without Dagesh in the *Shin* which is the textual reading, the Massorah Parva remarks לְהַשִּׁיחַ רִבּוֹא לְעֶשֶׂר לְהַשִּׁיחַ Comp. fol. 169b.

and is at variance with our Lists.<sup>1</sup> In three instances the Massorite quotes readings of other Codices with the introductory remark א"ס = *according to other MSS.* Thus Jerem. XV 8 the last words of which are "anguish and terrors" in the received text, the Massorite states that these words are followed in other Codices by the words:<sup>2</sup>

Woe unto us! for the day declineth, for the shadows of the evening are stretched out;

the very sentence with which Jerem. VI 4 ends.

The second instance is in Jerem. XVII 1 where the received text has *your altars* on which the Massorite remarks according to other Codices it is *their altars*.<sup>3</sup>

The third instance simply affects the orthography and is so far interesting since the textual reading upon which the Massorite makes the remark exhibits a unique form.<sup>4</sup> In one passage the Massorite himself suggests an alteration which he gives with the prefatory remark נ"ל = *it appears to me*. In Jerem. VI 9 the MS. reads *on the vine*, as in VIII 13 for which he suggests *as a vine*<sup>5</sup> which is that of the *textus receptus*. More often, however, he supports the textual reading against other Codices with the approbatory remark יפה = *correctly so, properly so*.

<sup>1</sup> Comp. 2 Sam. VI 23, fol. 88b; Isa. XLIX 5, fol. 213b; Jerem. XLIV 1, fol. 270a; Ezek. XXII 4, fol. 299b. It is in the first instance where the gloss is by a later hand. The text of the MS. has here יָלַד למדינה כתי' ולד בוא וקרי (2 Sam. VI 23) in accordance with the Western recension which has no *Keri*. The later Annotator, however, remarks upon it ילד ביוז ולמערבא בהפכו.

<sup>2</sup> Comp. fol. 239a. עיר וקְהֵלוֹת: מ"א איי לנו כי פנה היום כי ינמו צִלְלֵי ערב

<sup>3</sup> Comp. fol. 240b. מ"א מובחורותיהם

<sup>4</sup> The textual reading in Jerem. XV 11 is בעת רָעָה *in the time of evil*, on which the Massorite remarks מ"א רעה Comp. fol. 239a.

<sup>5</sup> Comp. fol. 230b. כִּנְסָן נ"ל כנסן עם כף



The following are the ten instances which the Massorite distinguishes by his special commendation of the textual reading with the expression *יפה* correctly so:

1	יפה	הַמְלָקִים	Judg.	VII 6, fol.	27a
2	יפה	אֶת־כָּל־	1 Sam.	XXV 21, "	75b
3	יפה	וְהַדָּבָר־	"	" 24, "	75b
4	יפה געיה	וְהָיְתָה	"	" 29, "	75b
5	יפה בלא געיה	וַיַּעֲזֹב	2 Kings	XXI 22, "	171b
6	יפה	שָׁכַר עָמִי	Jerem.	VI 14, "	230b
7	יפה	וְאֵת כָּל־הָעָרִים	"	XXV 20, "	248b
8	יפה בלא אתנה	וְאֶת־כָּל וְכו' נִקְוֶה	"	" 25, "	248b
9	יפה	לֹא חָנָם	Ezek.	XIV 23, "	291a
10	יפה	שֵׁם מַעֲלֹ	"	XVII 20, "	294a

From these ten instances we learn the two important facts that (1) the conceit of putting a *Chateph-Pathach* where a consonant with *Sheva* is followed by the same consonant finds no favour here. This is not only evident from No. 1 which is pointed *הַמְלָקִים* that lapped (Judg. VII 6) and which punctuation is declared by the Massoretic Annotator to be the correct one, but from *מַחֲלִים* piped (1 Kings I 40), *קָלָנִי* cursed me (1 Kings II 8), *סֹבְבִים* compassing (1 Kings VII 24), *וְהִתְפַּלְּלוּ* and they pray (1 Kings VIII 33, 35, 44), *וְהִתְחַנְּנוּ* and they make supplication (1 Kings VIII 33, 47) &c. &c. In all such cases the first of the two consonants which are the same has the simple *Sheva* throughout this MS. And (2) that the fad of putting a Dagesh into the first letter of a word when the preceding word ends with the same letter has equally no support from this model Codex. In addition to the instance exhibited in No. 10. I refer to *בֶּן־נֵר* son of Ner (1 Kings II 5), *מְנַשִּׁים מְנָחָה* and better than he (1 Kings II 32), *שָׁם מָקוֹם* there a place (1 Kings VIII 21), *בְּכָל־לִבָּבָם* with all their heart (1 Kings VIII 48) &c. &c. In all these and similar

instances the initial consonant has no Dagesh in this important Codex.

Equally instructive are the twenty-four variations which the Massoretic Annotator registers under Ben-Asher and Ben-Naphtali, as *פליגא* = *פליגא* a difference of opinion, a variation and *מתחלפין* = *מתחלפין* which denotes the same thing. They are as follows:

1	כָּשַׁמַּע בֶּן נַפְתָּלִי כְּשַׁמַּע דָּגֵשׁ	1 Kings	XIII 4, fol.	133a
2	וְהַגְדִּירוּהוּ פֶל וְהָיָה	"	XIX 5, "	141a
3	וְהַקֵּד פֶּלְנִי וְהַקֵּד בְּלֹא גַעִיה	"	XX 3, "	142a
4	אֶל־עֲבֹדךָ פֶּל אֶל־	"	" 9, "	142a
5	וְכָל־מַחְנֵהוּ פֶּלְנִי וְכָל־	2 Kings	V 15, "	152a
6	בְּהַשְׁתַּחֲוִייתִי בֶן נַפְתָּלִי בְּהַשְׁתַּחֲוִייתִי בְּפֶשֶׁט וְאַחֵר	"	" 18, "	152b
7	אֲשֶׁר לַמֶּלֶךְ פֶּלְנִי אֲשֶׁר־	"	VII 2, "	154a
8	אֶת־יְהוֹרֵת פֶּלְנִי אֶת־	"	XI 17, "	160a
9	כָּל־הַקְּדָשִׁים פֶּלְנִי כָּל־	"	XII 19, "	160b
10	בְּסַפֵּר פֶּלְנִי בְּסַפֵּר	"	XIV 6, "	162a
11	אִם־בְּמִשְׁפָּטָם פֶּל אִם	"	XVII 40, "	166b
12	הַמְּבַלְעֵנִי פֶלְנִי הַמְּבַלְעֵנִי	"	XVIII 25, "	168a
13	אִם־מַעֲשֵׂה פֶלְנִי אִם־	"	XIX 18, "	169a
14	וְנִדְפָּתָה פֶּל = וְנִדְפָּתָה	"	" 22, "	169a
15	וְיָדַעַת מַחֲלָה וְיָדַעַת	Jerem.	XLIV 28, "	270a
16	מִבֵּית אֶל מַחֲלָה מִבֵּית־אֶל	"	XLVIII 13, "	272a
17	וְאֶל־יְהוֹעֵל מַחֲלָה וְאֶל־יְהוֹעֵל	"	LI 3, "	276a
18	מִשָּׁל מַחֲלָה וּמִשָּׁל	"	" 46, "	277b
19	הַשְׁעֵי־עֶשְׂרָה מַחֲלָה הַשְׁעֵי	"	LII 12, "	279a
20	וְשִׁכְלָתָה מַחֲלָה וְשִׁכְלָתָה	Ezek.	XIV 15, "	290b
21	לְכָל־מַאֲרִיכִי פֶלְנִי לְכָל־	"	XVI 33, "	292b
22	וְחִשְׁחָדִי פֶלְנִי וְחִשְׁחָדִי	"	" 33, "	292b
23	כְּנַעַת פֶּלְנִי כְּנַעַת דָּגֵשׁ	"	XVII 10, "	294a
24	עַל־מַאֲרִיכָה פֶּל עַל־מַאֲרִיכָה	"	XXIII 5, "	300a

But though the Massoretic Annotator mentions the names of Ben-Asher and Ben-Naphtali in only two out of



- 14 אשר ולבן נפתלי בשוא ופחה Jerem. XXXI 33, fol. 255 b  
 15 ואני כפי הקמחי ואין כתו " XXXVII 19, " 263 a  
 16 מרפה הקמחי מרפא האלף במקום הא למד הפעל " XXXVIII 4, " 263 a  
 17 גבוראין הקמחי נבחראין נון ועירא " XXXIX 13, " 265 a  
 18 בעלים בעלים עם סמך כפי הקמחי " XL 14, " 266 a  
 19 אליבני עמון כפי הקמחי אתיבני עמון " XLI 10, " 266 b  
 20 קרתו פי הקמחי בספרי מדויקי קרתו הכף " XLVI 23, " 271 a  
 מעמדת בנעייא וזאת היא הקריא הנכונ'  
 21 נקרה כפי הקמחי נסרחה הריש בקמח חטף " XLIX 7, " 273 a  
 22 יי המין כפי הקמחי ניא Ezek. XXXIX 11, " 315 b

It will be seen that with the exception of the last passage, this Nakdan devoted his revision and corrections to the text of Jeremiah. A still later Nakdan also applied himself, but to a much more limited extent, to occasionally annotating this Prophet and exhibiting various readings from other Codices. As the Codex or the Massorite to whom he refers is indicated by a peculiar expression and as this term has given rise to an apparent discovery, I subjoin all the passages in which it occurs.

- 1 בגרות בכן עשוי בנדרות Jerem. XLI 17, fol. 267 a  
 2 לאלהים ובכן אין ל " XLIV 3, " 268 b  
 3 אל-נפשותיכם בכן על- " " 7, " 268 b  
 4 בחרב קרעב בכן אין וברעב " " 13, " 269 a  
 5 הפגנות השרינות בכן עשוי " XLVI 4, " 270 b

Now whatever may be the import of the enigmatical expression בכן there can be no doubt as to the nature of the alternative reading which this glossator sets forth in each of the five passages before us. In No. 1 the Nakdan tells us that instead of בגרות *in the habitation of* (Jerem. XLI 17), *Kān* reads בגדרות *in or by the hedges of*, the very expression which occurs in Jerem. XLIX 3, and indeed the phrase camping or dwelling in the hedges (החונים בגדרות) is to be found in Nah. III 17. In No. 2 the glossator tells us with equal explicitness what the variant is. He not only marks

the *Lamed* with the usual small circle [= ל] to indicate that it is the object of the gloss, but distinctly states that *Kān* reads it without the *Lamed*, so that the phrase exactly corresponds to Josh. XXIV 16. Equally explicit is the glossator's remark in No. 3 where *Kān* reads על upon, instead of אל unto, as it is in the *textus receptus*. A reference to the Massorah,<sup>1</sup> and to the notes in my edition of the Hebrew Bible will show how often the MSS. and the ancient Versions read the one particle instead of the other. In No. 4 he states that *Kān* reads the phrase "by the sword and by the pestilence" (Jerem. XLIV 13) without the word וברעב *by the famine*, whilst in No. 5 *Kān* reads השרינות *the brigandines or coats of mail*, with a Sin (ש) instead of *Samech* (ס) which is not only an orthographical variant of not unfrequent occurrence, but is an ordinary Massoretic gloss which also occurs in other MSS. noticing this reading.<sup>2</sup>

I have deemed it necessary to set forth minutely the nature of these variants because Mr. Margoliouth of the British Museum has ingeniously conjectured that *Kān* (כ) which is numerically *seventy*, (viz. כ 20 and נ 50), denotes the Septuagint and that the Massoretic Annotator refers here to this ancient Version which exhibits the variations in question.<sup>3</sup> Had Mr. Margoliouth seen all the five notes, and noticed the variants which the glossator explicitly and most unmistakably gives as the alternative readings in *Kān*, he would not have hazarded this tempting conjecture. With the exception of No. 3 none of the readings given by the glossator occur in the Septuagint and indeed the variant in No. 5 is not only an ordinary Massoretic variant exhibited in the margin of other MSS., but could

<sup>1</sup> Comp. *The Massorah*, letter מ, § 514, Vol. I, p. 57.

<sup>2</sup> Vide *supra*, Codex No. 4, p. 483.

<sup>3</sup> Comp. *The Academy*, Nov. 26 1892, p. 484.

not possibly be expressed in the Greek which makes no distinction between the Hebrew consonants *Samech* (ס) and *Sin* (ש). The enigmatic expression כן like some other Hebrew abbreviations defies solution at present. The *Nun* is most probably the ordinary abbreviation of נקדן *Nakdan* and the *Caph* stands for the name of the writer of a certain Codex who is at present unknown.

In importance Harley 5720 is next to the St. Petersburg Codex of A. D. 916. I have given a facsimile of fol. 169b, containing 2 Kings XIX 22—35 in the Oriental Series of the Palaeographical Society, Plate XL edited by the late Professor Wright, London 1875—1885.

This MS. is No. 114 in Kennicott's List.

No. 6.

*Harley 5774—5775.*

This MS., which consists of two volumes quarto, contains the Prophets and the Hagiographa in the order given in column No. 1 of the Table of Comparison, only that Proverbs precedes Job.<sup>1</sup> It is written in a Sephardic hand; and in the epigraph at the end of the Second Volume the name of the Scribe and the date are given as follows:

Written at Castion d'Amporia and finished in the month of Elul in the year 5156 of the creation [= A. D. 1396] and the writing is the writing of Ezra b. R. Jacob son of Adereth of blessed memory.<sup>2</sup>

The first volume which contains the Prophets consists of 322 folios; and the second, which gives the Hagiographa has 217 folios. Each folio has two columns and each column has 25 lines. The Massorah Magna is given in two lines in the upper margin and in three lines in the lower, whilst the Massorah Parva is given in the outer margin and between the columns.

<sup>1</sup> *Vide supra*, Part I, chap. I, p. 7.

<sup>2</sup> נכתב בקשטיון דאמפוריא ונשלם בחדש אלול שנת חמש אלפים ומאה וחמשיי, ושש לציירה והמכתב מכתב עזרא בר' יעקב בן אדרת ז"ל.

The Massorah is frequently given in ornamental and fantastic designs which makes its decipherment very difficult.

It has the two verses Josh. XXI 36, 37 with the proper vowel-points and accents and without any marginal remark that they are absent in other Codices; whilst it omits Neh. VII 68 which, however, has been supplied in the margin by another hand. It frequently adduces various readings from other MSS. (ס"א) which affect the consonants, the vowel-points and the accents, as will be seen from the following examples in each of these three categories.

(1) The consonants. — On עמוק *deep* (Ps. LXIV 7) which is plene in this MS. the Massorah remarks ס"א עמוק חם according to other Codices it is defective. On לִבִּי *my heart* (Ps. LXXIII 13) it remarks ס"א לִבִּי according to other Codices it is לִבִּי the shorter form which occurs more frequently in the Psalter. On בְּחַדְמוֹת *as out of the depths* (Ps. LXXXVIII 15) it remarks ס"א בְּחַדְמוֹת according to other Codices it is in the depths. On Ps. XCVII 6 where the text of this MS. reads הַגִּידוּ שָׁמַיִם *heavens declare*, the Massorah remarks ס"א הַגִּידוּ הַשָּׁמַיִם according to other Codices it is the heavens declare, with the article. In Neh. VII 43 where this MS. reads לְהוֹדֶיָה *of Hodeva*, the Massorah, instead of the *Keri* simply states לְהוֹדֶיָה ס"א that according to other Codices the textual reading is of *Hodeijah*.

(2) The vowel-points. — In Ps. LXIV 6 this MS. reads יִרְאוּהֶם *shall see them*, without Dagesh and the Massorah remarks against it ס"א לֹמוֹ בְּדִנְשׁ according to other Codices it is לֹמוֹ with Dagesh. On וְאֶבְרוּתֶיהָ *and her pinions* (Ps. LXVIII 14) it remarks נ"א וְאֶבְרוּתֶיהָ another recension is וְאֶבְרוּתֶיהָ with Pathach under the Aleph instead of Segol. On מִחָסִי *my trust* (Ps. LXXIII 28) it remarks ס"א מִחָסִי according to other Codices the Cheth has Chateph-Pathach instead of Sheva. On בְּאֵלִילִים *of idols* (Ps. XCVII 7) it remarks ס"א בְּאֵלִילִים according to other Codices the Beth has Pathach and the Aleph Chateph-Pathach. On 1 Chron. XXIV 16 where the text has לִיהֶזֶל *to Jehez-ël*, with Sheva under the Koph and Tzere under the Aleph, contrary to the recensional canon to guard the Divine name אֵל *El*, the Massorah remarks ס"א לִיהֶזֶל according to other Codices it is to Jehez-kel, the Koph has Tzere and the Aleph has no vowel-sign at all.<sup>1</sup>

(3) The accents. — On עֲזָרָה *Ps. LVII 9* the Massorah remarks ס"א עֲזָרָה. On וְאֵינִי בָשָׁר *(Ps. LXXIII 23)* it remarks ס"א וְאֵינִי בָשָׁר. On כִּי כִסֵּי בִידֶיךָ

<sup>1</sup> *Vide supra*, Part II, chap. XI, pp. 397—399.

(Ps. LXXXV 9) it has **כִּי־כִּים בִּיד** **ס"א**. On **אֲבִהֶנָּךְ** (Ps. LXXXI 8) the Massorah remarks **ס"א אֲבִהֶנָּךְ**. On **וְיִרְשֻׁוּ** (Ps. CIX 10) it has **ס"א וְיִרְשֻׁוּ**.

At the end of each book there is a Massoretic Summary specifying the number of verses, the middle verse and with the exception of Joshua, Ezekiel, Proverbs and Job, the number of the Sedarim in each book.

The text exhibits homoeoteleuta (comp. Vol. I, folios 32*b*; 57*b*; 242*a*; 282*b*; 284*b*; 285*a* &c.) which, however, have duly been supplied in the margin by the Massoretic Annotator. A Massoretic note adducing the Codex Mugah in five passages in support of the textual reading is of special interest. In Jerem. IX 23 (fol. 204*b*) this Codex like the received text reads **אֶל** *not*, without the *Vav* conjunctive, but as a number of MSS. and ancient Versions have it **וְאֶל** with the *Vav*, the Massorite justifies his reading by stating that it is the right one according to the Mugah Codex (**יפה בספר מנה**). Exactly the same remark he makes on the same particle in Jerem. XXII 3 (fol. 213*b*); on **לֹא** *not* Jerem. XXXIII 3 (fol. 225*a*); on **שֶׁקֶר** *falsely* Jerem. XL 16 (fol. 232*b*) and on **תִּירָאִי** *thou shalt fear* Zeph. III 15 (fol. 311*a*). This leaves it beyond the shadow of a doubt that **יפה** is not the name of a Codex, but denotes *good, right, correct*, and that the phrase in question means *correctly so in Codex Mugah* or *rightly so according to the Mugah Codex*. Hence when the Massorah has **יפה** by itself against a reading which is not unfrequently the case, it means to call attention to the fact that the reading exhibited in the text is the right reading.

These two volumes are Nos. 113 and 119 in Kennicott's List.

No. 7.

*Arundel Oriental 2.*

This imperfect MS., which is written in a beautiful Italian hand, contains the Pentateuch with the Chaldee Onkelos, the Haphtaroth and the Five Megilloth. It begins

with Gen. VI 21 as far as the Pentateuch is concerned and ends with Deut. XXXIV 12. Besides, however, the missing folios at the beginning of Genesis there are also missing Gen. XIV 10—XXI 9; L 4—26 and Exod. III 18—V 8. There are also several folios torn in the middle, and partly imperfect.

In its present form the MS. consists of 301 folios, each folio has two columns and each column, as a rule, contains 19 lines. In Deuteronomy, however, the columns have more often 17 and 18 lines. The outer margin and the bottom one of each folio in the Pentateuch give the Onkelos Targum. Both the Hebrew text and the Chaldee Paraphrase are furnished with vowel-points and accents. Immediately after the end of the Pentateuch (fol. 271*b*) begin the Haphtaroth, in the outer and bottom margins of which are the Five Megilloth in the following order: Song of Songs, Ruth, Lamentations, Esther and Ecclesiastes, breaking off with II 20. It will be seen that this does not coincide with any one of the orders exhibited in the Table.<sup>1</sup>

In the sectional divisions of the text, this MS. materially differs from the Open and Closed Sections of the *textus receptus*. Thus for instance in Genesis alone it has seven new Sections,<sup>2</sup> whilst it omits four which are in the received text.<sup>3</sup>

The Annual Pericopes or *Parashiyoth* (**פרשיות**) are mostly indicated by three *Pes* (**פ פ פ**) in the vacant space in the text, which are followed by the first words of the new Pericope in large letters. Some Pericopes, however, begin with only the first words in large letters and have

<sup>1</sup> *Vide supra*, Part I, chap. I, p. 4.

<sup>2</sup> Comp. Gen. X 13; XXV 7, 13; XXXVI 9; XXXIX 7; XLI 38; XLIX 3.

<sup>3</sup> Comp. Gen. X 15, 21; XXXIV 1; XXXV 1, *Vide supra*, Part I, chap. II, p. 9 &c.

no *Pes* at all, some have one *Pe*, and some have two *Pes*. Besides the two Pericopes ויצא = Gen. XXVIII 10 and ויחי = Gen. XLVII 28, which do not coincide with an Open or Closed Section and, therefore, begin with only the first words in large letters,<sup>1</sup> וינש = Gen. XLIV 18 and תצוה = Exod. XXVII 20 have no *Pe* at all, מקץ = Gen. XLI 1, יתרו = Exod. XVIII 1 and משפטים = Exod. XXI 1 have each one *Pe*; whilst בא = Exod. X 1 and בשלח = Exod. XIII 17 have each two *Pes*. It is noticeable that תרומה = Exod. XXV 1 (fol. 87), which is supplied by another hand and is not divided into columns, has פרש' *Parsha* in the text. This analysis of Genesis and Exodus will suffice to show the absence of uniformity in indicating the Pericopes.

Exodus is the only book at the end of which there is a summary giving the number of verses in this book. The first two words of this epigraph are on fol. 114a and the rest is contained in four large hollow letters שמחה *Simcha*, which occupy the centre of fol. 114b. The epigraph is as follows:

The number of verses in Exodus is 1250, this is the sign Isaac b. Simcha his rest is in Paradise A. M. [5] 967 = A. D. 1216.<sup>2</sup>

Accordingly this is one of the oldest dated MSS. of the Pentateuch. It is, however, to be remarked that the number of verses assigned here to Exodus exceeds by forty-one the number given in the Massorah,<sup>3</sup> and that Isaac b. Simchah is not the Scribe of this Codex, but the son of the Scribe. This is evident from the following epigraph which occurs at the end of Deuteronomy:

<sup>1</sup> Vide supra, Part I, chap. V, pp. 66, 67.

<sup>2</sup> מנן מסוקי מאלה שמות אלף ומאתים וחמשים זה סימן יצחק בן שמחה בעם  
his rest is in Paradise. The expression בעם is the abbreviation of מנוחתו  
The expression תתקע מפרט

<sup>3</sup> Vide supra, Part I, chap. VI, p. 78.

Courage and strength Simchah the son of Joseph<sup>1</sup>

which is the customary formula appended by the Scribe as a pious utterance at the end of the MS. or at one of the three Divisions of the Hebrew Scriptures. The Scribe's name is also indicated in the text itself. Thus the expression בשמחה with *Simchah*, which occurs in Gen. XXXI 27 is enclosed by dots, viz. .בשמחה.

The letters *He* (ה) and *Cheth* (ח) exhibit almost the same calligraphical peculiarities which are noticeable in Codices Nos. 1, 2 and 6; whilst the *Beth* (ב) and the *Caph* (כ) are in many instances indistinguishable. The aspirated letters (ב ג ד כ פ ת), however, as well as the silent *He* (ה) in the middle and at the end of words are treated most inconsistently, inasmuch as they are sometimes marked with the horizontal stroke and are sometimes without it in one and the same verse. Thus for instance we have אַבְרָהָם *Abraham*, and אֲבִרָהָם in Gen. XXV I 5. שֶׁבָא *Sheba*, and וּבְנֵי *and the sons of*, in the same verse (Gen. XXV 3): קִדְמָה *eastward*, and קָדָם in Gen. XXV 6; מַכְפֶּלֶה *Machpelah* and לְנִכָּח *for*, in Gen. XXV 9, 21; שִׁפְחָת *handmaid of*, and נַפִּישׁ *Naphish*, in Gen. XXV 12, 15; בְּתוּלָה *Bethuel*, and אַחֻת *sister of*, in the same verse Gen. XXV 19.

The final letters (ך ן ף ץ) are, as a rule, no longer than the medial ones. The graphic sign *Kametz* is simply the *Pathach* with a dot under it in the middle. As to the other vowel-signs *Pathach* and *Kametz*, as well as *Tzere* and *Segol* they are frequently interchanged, and not only is the Dagesh *lene* often absent, but the Dagesh *forte* after the *Vav* consecutive is not expressed, as may be seen from the following examples from fol. 27b.

וַיִּקַּח	<i>and he took</i>	Gen. XXXI 45
וַיִּקְחוּ	<i>and they took</i>	" " 46
וַיַּעֲשׂוּ	<i>and they made</i>	" " 46

<sup>1</sup> חזק ונתחזק שמחה בר יוסף Comp. fol. 271 b.



וַיִּקְרָא <i>and he called</i>	Gen. XXXI 47
הַקֵּר הַזֶּה <i>this heap</i>	" " 48
עַד כִּינִי <i>is witness between me</i>	" " 48, 50
יֵצֵף יְהוָה <i>the Lord watch</i>	" " 49
הִנֵּה הַקֵּר <i>behold this heap</i>	" " 51
וְהִנֵּה הַמַּצֵּבָה <i>and behold the pillar</i>	" " 51
יָרִיתִי <i>I have cast</i>	" " 51
וְעֵדָה הַמַּצֵּבָה <i>and this pillar be witness</i>	" " 52
וַיִּשְׁבַּע <i>and he swear</i>	" " 53

But on the same page we have also

וַיֹּאמֶר *and he said* Gen. XXXI 46.

The *Metheg* and the *Gaya* never occur. The accents, too, differ frequently from those exhibited in the *textus receptus*. The *Kethiv* has the vowel-signs of the *Keri*, though this official alternative reading is not given in the margin except in a few instances where it has been added by a later hand. In the consonants too, the text often differs from our *textus receptus*. It often exhibits homoeoteleuta. Comp. Gen. VII 23, fol. 1*b*; XXIX 28, 29, fol. 23*a*; Levit. XIX 28, fol. 142*b*; XXI 21, fol. 145*a* &c. &c. All these, however, have been supplied in the margin by a later reviser. As the MS. is without the Massorah there are no other Codices adduced in the margin.

In Kennicott's List this MS. is No. 129.

No. 8.

*Arundel Oriental 16.*

This magnificent MS. in huge and broad folio is manifestly a Model Codex. It is written in a beautiful German hand, circa A. D. 1120. It consists of 389 folios and contains the Prophets and the Hagiographa, with vowel-points, accents, and both the Massorah Parva and the Massorah Magna. The order of the books is that

exhibited in Column V in the Table.<sup>1</sup> Each folio has three columns and each column has 30 lines. There are four lines of the Massorah Magna in the upper margin of each folio, and seven lines in the lower one; whilst the outer margins as well as the margins between the columns contain the Massorah Parva.

It is greatly to be regretted that the folios containing Jerem. XLI 12—LII 34; Ezek. I 1—XIV 3; Dan. XI 3—XII 13 and Ezra I 1—II 27 are missing.

The text is carefully divided into Open and Closed Sections which are frequently indicated by the expressions פתוי = *Open Section*, and סתוי = *Closed Section*, in the sectional vacant space of the text itself when the redactor of the Codex thought that there might be any doubt as to the nature of the Section. As this is of extremely rare occurrence in the MSS. of the Prophets and the Hagiographa and moreover as it will enable the student to test the accuracy of the insertion of the letters *Pe* (פ) and *Samech* (ס) into the text in Dr. Baer's edition, I subjoin an analysis of the passages in which the Sections are thus described in this Model Codex.

In *Joshua* the expressions פתוי *Open Section*, and סתוי *Closed Section*, occur nine times in the body of the text. The former occurs in the following seven instances Josh. I 12; VIII 20; X 36; XI 6, 10; XII 9; XIII 1; and the latter in two passages, viz. Josh. IV 4; X 34.

In *Judges* they occur eight times, פתוי *Open Section*, occurs six times, viz. Judg. XI 29, 32; XII 1; XIX 1; XX 12; XXI 1 and סתוי *Closed Section* twice, viz. Judg. VII 1, 15.

In *Samuel* they occur thirty-three times, פתוי *Open Section*, occurs in the following twenty passages: 1 Sam. II, 27;

<sup>1</sup> Vide supra, Part I, chap. I, p. 7.

VI 15; XI 1; XIII 1, 15; XIV 17; XVIII 6; XIX 11; XXI 1; XXVI 10; XXIX 1; 2 Sam. I 17; III 14; IV 4, 11, 17, 22; VII 1; XVI 15; XXIII 1 and סתרי *Closed Section*, occurs thirteen times, viz., in 1 Sam. V 9; VIII 11; XXI 10b; XXIII 2, 13, 19, 21; XXIV 1; XXV 32; XXVII 1, 5; XXI 8; 2 Sam. XII 1.

In *Kings* they occur twenty times, פתרי *Open Section*, occurs sixteen times, viz. 1 Kings III 3; IV 1; VI 1; VII 13, 51; X 14; XI 1; XIII 1, 20; XIV 21; XVI 21, 23; XXI 12; XXII 3; 2 Kings XXI 12; XXII 3 and סתרי *Closed Section*, occurs four times, viz. 1 Kings IV 2; VII 27; XXV 1; 2 Kings XXV 1.

In *Isaiah* they occur fifteen times, פתרי *Open Section*, occurs seven times, viz. Isa. III 13; XXVII 7; XXVIII 16; XLII 1; XLVII 4; LIV 1; LVIII 1 and סתרי *Closed Section*, eight times, viz. Isa. VII 9; XVIII 7; XXVI 16; XLIII 25; XLIV 25; XLVIII 20; XLIX 8.

In *Jeremiah* which is imperfect, wanting eleven chapters, the expressions occur forty-four times, פתרי *Open Section*, occurs twenty-eight times, viz. Jerem. I 11; II 4; IX 16; X 1; XI 6, 14; XIV 11; XV 1; XVI 16; XVII 19; XVIII 5; XIX 1, 14; XXI 1, 11; XXII 10; XXIII 1, 5, 15; XXIV 1; XXV 8; XXIX 20; XXXI 23; XXXII 16, 42; XXXIV 1; XXXVII 9; XL 7 and סתרי *Closed Section*, sixteen times, viz. Jerem. I, 7, 13; VII 3; VIII 4; XIII 8; XVI 3; XXII 11; XXIII 19, 30, 37, 39; XXIV 8; XXVI 11; XXX 12, 18; XXXII 26.

In *Ezekiel* where thirteen chapters are missing, these expressions occur twenty-three times, פתרי *Open Section*, occurs in the following eleven passages Ezek. XIV 12; XXI 1, 13; XXII 1; XXV 15; XXVIII 20; XXX 20; XXXI 1; XXXIII 23; XL 1; XLIV 16; and סתרי *Closed Section*, in twelve passages, viz. Ezek. XIV 9; XVI 51, 59; XVIII 24; XX 27; XXVII 1; XXXIV 1; XXXV 14; XXXVI 5; XXXIX 11; XLIII 18; XLVI 16.

In the *Minor Prophets* they occur eighteen times, פתרי *Open Section*, occurs nine times, viz. Hosea III 1; XIII 12; Amos VII 1; Zech. VIII 6, 7; IX 1, 9; XI 4; XIV 12; and סתרי *Closed Section*, nine times, viz. Hosea II 16; Joel IV 9, 18; Amos IV 1; Zeph. I 8, 12; Hag. I 13; II 14; Mal. I 14.

In *Ezra-Nehemiah*, where Ezra I 1—II 27 is missing, סתרי *Closed Section*, occurs twice, viz. Ezra V 16 and Neh. V 9.

In *Chronicles* these expressions occur seventy-seven times, פתרי *Open Section*, occurs nine times, viz. 1 Chron. II 1; XV 3, 11; XVI 23, 34; XIX 1; XXIX 26; 2 Chron. XVIII 28; XXXIV 29; and סתרי *Closed Section*, occurs sixty-eight times, viz. 1 Chron. I 13, 35, 42; II 3, 21, 27; III 1, 24; IV 24, 28; VI 3, 45, 46, 50, 57, 59; VII 1, 2, 8, 10; VIII 33; IX 12, 35; X 6; XI 14, 11, 26, 40; XII 1, 15, 19; XIII 1; XV 6, 26; XVII 1; XXV 3, 4, 10, 11, 12, 13, 14, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31; XXVI 1, 2, 6, 7; 2 Chron. III 8; VI 32; VII 1, 5; X 12, 18b; XIV 7b; XVIII 18.<sup>1</sup>

In the *Psalms*, *Proverbs*, *Job* and the *Five Megilloth* these expressions do not occur in the text of this Codex.

The *Sedarim* are not only indicated in their proper places against the text, but are registered in a separate List at the end of every book, giving the verse with which each Seder begins and the number of the *Sedarim* in each book. At the end of each book, moreover, are Lists registering the number of verses, the middle verse,<sup>2</sup> the *Paseks*,<sup>3</sup> the Variations between the Easterns and Westerns,<sup>4</sup> the *Keris*

<sup>1</sup> Vide *supra*, Part I, chap. II, pp. 10—31.

<sup>2</sup> Comp. *The Massorah*, letter ב, §§ 195—215, Vol. II, pp. 450—453, and *Vide supra*, Part I, chap. VI, pp. 88—108.

<sup>3</sup> Comp. *The Massorah*, letter ב, §§ 205—223, Vol. II, pp. 648—652.

<sup>4</sup> Comp. *The Massorah*, letter כ, §§ 622—640, Vol. I, pp. 592—599, and *Vide supra*, Part II, chap. IX, pp. 208—240.

and the *Kethivs*,<sup>1</sup> and sometimes also the differences in the phraseology of the parallel passages or the dittographs<sup>2</sup> of the book in question. These I have reproduced in my edition of the Massorah under the letters indicated in the notes below. It is, however, to be remarked that some of these Lists do not occur at the end of every book. With the exception of Ezra-Nehemiah and Chronicles they are absent in the Hagiographa.

It has the two verses in Josh. XXI, viz. 36, 37 without the vowel-points and the accents; and the second Annotator added the lengthy note in the margin which I have already given.<sup>3</sup> It, however, omits altogether Neh. VII 68. The text as a whole differs in many respects from the *textus receptus* in the orthography, the vowel-points and the accents, though it has been thoroughly revised by Jacob Nakdan in accordance with the celebrated Codex Sinai. This is stated by the Reviser himself. Thus for instance on 1 Chron. II 4 where the text has ססמאי *Sisamai*, with *Pathach*, the Reviser corrects it in the margin into ססמאי with *Kametz* with the remark that it is in accordance with the Codex which I had before me, Jacob.<sup>4</sup> That Jacob

<sup>1</sup> Comp. *The Massorah*, letter כ, §§ 493—522, Vol. II, pp. 56—74.

<sup>2</sup> Comp. *The Massorah*, letter ח, §§ 496—588, Vol. I, pp. 521—571.

<sup>3</sup> *Vide supra*, Part II, chap. VI, p. 179 note.

<sup>4</sup> כָּל יַעֲקֹב Comp. fol. 238b. That כָּל is an abbreviation of בֶּן לִפְנֵי so it was before me, meaning the Codex before me according to which the correction is made, is stated by R. Jacob himself, since he uses this solution of the abbreviation in a number of his notes. Thus for instance on Jerem. XII 3 where the text originally had הִתְיָקֵם *pull them out*, plene, he corrected it into הִתְיָקֵם defective, remarking against it in the margin בֶּן לִפְנֵי Comp. fol. 155a. In Jerem. XXXI 4 where the text originally was וַיֵּצֵאתָ *and thou shalt go forth*, with *Kametz* under the *Tzadi* (צ) as it is in the *textus receptus*, he corrected it into וַיֵּצֵאתָ with *Pathach* and has against it בֶּן לִפְנֵי Comp. fol. 166b. Again Jerem. XXXII 27 where the text has הִמָּשְׁכֵּנִי *from me?* with *Gaya*, he states בֶּן לִפְנֵי it is so in the Codex before me. Comp. fol. 168b. For other instances

was the Reviser is, moreover, attested by the note on לַמְרִבָּה *for the increase of* (Isa. IX 6) which is pointed in the text, לַמְרִבָּה with *Segol* under the *Beth* and on which the Annotator remarks "according to the Codex before me it is with *Tzere*, Jacob";<sup>1</sup> as well as by the remark on Song of Songs I 1 where it is stated by another Reviser in quite a different hand-writing "this Column [consisting of Song of Songs I 1—9] was not pointed by Jacob".<sup>2</sup>

It is equally certain that the Codex which R. Jacob had before him and according to which he revised the whole text, is the Codex Sinai. Thus on Judg. VIII 27 where Arund. Or. 16 exhibits the vacant space of a break which R. Jacob could not remove, he corrects it by remarking against it "there is no Section here in Codex Sinai".<sup>3</sup> The same is the case in Jerem. XXXIX 1. Here too the MS. exhibits in the text the vacant space of a sectional break and here also R. Jacob remarks: "In Codex Sinai there is here no Section whatever, either Open or Closed."<sup>4</sup> In the MS. the Song of Songs follows immediately after the Psalms, which is against the order of the Sinai Codex. R. Jacob could not of course alter it to make it conformable to his Sinai Model. The only expedient, therefore, to which he could possibly resort was to indicate the deviation from his exemplar. Accordingly he states at the end of the Psalms "Here in Codex Sinai

where the Reviser uses this full form instead of the abbreviation see Ezek. XXVI 20; XXIX 10; Amos III 12; V 6 &c. &c. In one instance where וְכִנֹּר *and harp*, is pointed וְכִנֹּר Ps. CXLIX 3 he remarks בֶּן נִקְדָּר לִפְנֵי it is so pointed in the Codex before me. Comp. fol. 321a.

<sup>1</sup> כָּל יַעֲקֹב Comp. fol. 122b.

<sup>2</sup> עָמֹד וְהָ לֹא נִקְדָּר יַעֲקֹב Comp. fol. 348b. The hand-writing of this note is identical with that of the lengthy note on Josh. XXI 36. *Vide supra*, Part II, chap. VI, p. 179, note.

<sup>3</sup> אֵין כָּאן פְּתוּחָה בְּסִינֵי Comp. fol. 24b.

<sup>4</sup> אֵין כָּאן פְּסָקָא לֹא פְתוּחָה וְלֹא סְתוּמָה Comp. fol. 173b.

follow the book of Ruth and the rest of the Five Megilloth one after the other."<sup>1</sup>

In some instances R. Jacob justifies the reading of the Sinai Codex which he adopts by appealing to other MSS. Thus for instance on יַעֲקֹב *he shall supplant* (Jerem. IX 3) without *Dagesh* as it is in the text of Arund. Or. 16 which R. Jacob corrects, he remarks "so it is in the Codex before me [i. e. the Sinai], the *Coph* with *Dagesh* and so it is also in other MSS."<sup>2</sup> In Prov. VII 18, where the text in Arund. Or. 16 has בְּאַהֲבִים *with loves*, with *Chateph-Pathach* under the *Aleph*, R. Jacob corrects it in the margin into *Chateph-Kametz* in accordance with the Sinai Codex which he had before him and justifies this correction by stating that it is so in other MSS. also.<sup>3</sup>

In other instances, however, where he supports the textual reading of the MS. because it is in accordance with the Sinai Codex which he had before him, he tells us that other MSS. are against the reading. Thus in Amos III 12, Arund. Orient. 16 reads כֹּה אָמַר אֲדֹנִי יְהוָה *thus said the Lord Jehovah*, as it is in the immediately preceding verse. Being preceded by אֲדֹנִי *Lord*, the expression *Jehovah* in such combination is pointed יְהוָה. A previous Nakdan marked אֲדֹנִי *Lord*, as spurious and left it unpointed. But R. Jacob defends the pointing of *Jehovah* (יְהוָה) which carries with it the reading of אֲדֹנִי *Lord*, on the ground that it is so in the Sinai Codex which he had before him and which was his model. He, however, frankly states that it is not the reading of other MSS.<sup>4</sup>

In one instance he tells us that the reading of Arund. Orient. 16, which agrees with his Model Codex, is

<sup>1</sup> כֹּאן כָּתַב בְּסִינִי סֵפֶר רוּת וְכָל ה' מְגִלּוֹת זוֹ אַחֵר זוֹ Comp. fol. 348b.

<sup>2</sup> כָּל דִּנְשׁ הַקּוּף וְכֵן בְּסִינֵי Comp. fol. 153a.

<sup>3</sup> כָּל וְכֵן בְּסִינֵי Comp. fol. 338b.

<sup>4</sup> כֵּן לִפְנֵי וְלֹא בְּסִינֵי Comp. fol. 206a.

both against the Massorah and against other MSS. and he, therefore, hesitates about accepting it. Thus וְיִדְרְכָּאִינִי *and break me in pieces* (Job. XIX 2), which is pointed with *Sheva* under the *Caph*, and *Gaya* under the *Vav*, R. Jacob states that this is the pointing of his Model Codex, but in his opinion the *Caph* ought not to have the *Sheva* because the *Aleph* is not pronounced according to the Massorah, and also according to other MSS.<sup>1</sup>

As R. Jacob Nakdan flourished circa A. D. 1130<sup>2</sup> and, moreover, as he was the second Reviser these notes disclose to us the important fact that (1) Arund. Orient. 16 must have been written about A. D. 1120, (2) that the Codex Sinai was then still extant and served as a Model Codex, and that (3) the systematic corrections of the British Museum MS. to make it conformable to the readings of the Sinai MS. virtually constitute Arund. Orient. 16 a representative of the now lost famous Codex Sinai.

The supreme importance which R. Jacob attached to the Codex Sinai may also be seen from the fact that though he constantly corrects the MS. by it he never quotes any of the other famous Standard Codices which are mentioned by the other Nakdanim. The appeal to the Codex Mugah which is twice made in this MS. proceeds from the first Massoretic Annotator.<sup>3</sup> The single reference

<sup>1</sup> וְיִדְרְכָּאִינִי כֵּן לִפְנֵי וְיִדְרְכָּאִינִי כֹּלָא שׁוֹא תַחַת הַכֶּף כִּי אֵין הָא נִקְרָאָה <sup>1</sup> Comp. fol. 327b.

<sup>2</sup> Comp. Biesenthal and Lebrecht's edition of *Kimchi's Lexicon*, Introduction p. 15, Berlin 1847; Geiger in *Ozar Nechmad* II, p. 159 &c., Vienna 1857; Graetz, *Geschichte der Juden* VI, p. 131 &c., Leipzig 1861; Levita, *Massoreth Ha-Massoreth*, p. 258, ed. Ginsburg, London 1867. Jacob Nakdan also redacted a standard Codex which is frequently quoted in Massoretic Annotations by the name *Rin* (רִין) being the abbreviation of נִקְרָן רַבִּי יַעֲקֹב נִקְרָן *R. Jacob Nakdan*.

<sup>3</sup> Comp. Isa. XXXVI 15, fol. 133b; Nah. III 7, fol. 213a.

to R. Phinehas also proceeds from the first Reviser.<sup>1</sup> The writing of the two Annotators is very easily distinguished. That of the first Reviser is larger and in a German hand, whilst that of the second is exceedingly small and partly cursive. The first seems chiefly to have confined himself to corrections of the various readings exhibited in the consonants and in the orthography, the second devoted himself principally to the vowel-points and the accents. The following analysis of the treatment to which these two Annotators have subjected the text of Isaiah will best show their respective functions.

#### First Reviser.

Corrected	Original Reading		
לַעֲמֶרָה	וּלְעֲמֶרָה	Isa.	I 9
כְּסֹדִם	כְּסֹדִים	"	III 9
וְנִבְקָעָה	וְנִבְקָעָה	"	VII 6
הַשְּׁלֵכֶתָּה	הַשְּׁלֵכֶתָּה	"	XIV 19
שְׁלֹחֹתֶיהָ	שְׁלֹחֹתֶיהָ	"	XVI 8
לֹא יִרְעֶע	וְלֹא יִרְעֶע	"	" 10
יְהוֹה	יְהוֹה צְבָאוֹת	"	XVII 6
מִמֶּלְכָּה	וּמִמֶּלְכָּה	"	XIX 2
כְּלִי-אֲנַחְתָּה	וְכְלִי-אֲנַחְתָּה	"	XXI 2
עַל-הָאֲדָמָה	וְעַל-הָאֲדָמָה	"	XXIV 21
וַיֹּאמֶר אֱלֹהֵי	וַיֹּאמֶר יְהוֹה	"	XXIX 13
מֶלֶךְ	הַמֶּלֶךְ	"	XXXVII 6
אֱלֹהֵי יִתְפַּלְלוּ	וְאֱלֹהֵי יִתְפַּלְלוּ	"	XLV 14
נְשָׁמוֹת	נְשָׁמָה	"	LIV 3
צִירִיד	צִירִיד	"	LVII 9
אֲשָׁכֵן	אֲשָׁכֵן	"	" 15

<sup>1</sup> Comp. Ezek. XXXI 7, fol. 186 b.

#### Second Reviser.

Corrected	Original Reading		
כָּל [= שְׁמִיר]	שְׁמִיר	Isa.	VII 25
כָּל [= וְאֶקְרַב]	וְאֶקְרַב	"	VIII 3
כָּל [= פֶּלֶא]	פֶּלֶא	"	IX 5
כָּל הַנוֹקֵד	כְּאֶרְפֶּר	"	X 9
כָּל [= הַקְּבֵרָה]	הַקְּבֵרָה	"	XIV 3
כָּל [= וְאֶלְעָלָה]	וְאֶלְעָלָה	"	XVI 9
כָּל הַנֶּגֶן לַמָּטָה עַל הַיּוֹד	מִמַּחֲתִים	"	XXV 6
כָּל לִמְדָּה וּבִסְמָא מִסּוּר לַ מַלְעִי	לִמְדָּה	"	XXXVI 10
כָּל [= עֵשֶׂנִי]	עֵשֶׂנִי	"	XXIX 16
כָּל מִקֵּץ [= לִיעֶרֶךְ]	לִיעֶרֶךְ	"	" 17
כָּל [= כָּלָם]	כָּלָם	"	XXXI 3
כָּל בִּשְׁקָל רַפּוֹת [= צִחוֹת]	צִחוֹת	"	XXXII 4
כָּל [= פֶּחָדִי]	פֶּחָדִי	"	XXXIII 14
כָּל רַפִּי לַמֶּד הַנִּינָא	לִילִית	"	XXXIV 14
כָּל רַפִּי לִי פֶתַח [= וַיִּפְתַּח]	וַיִּפְתַּח	"	XXXVII 37
כָּל שִׁבְתָּ הַדְּגֹשׁ בְּלוֹ	בְּלוֹ	"	XXXVIII 14
כָּל [= קֶרֶבֶן]	קֶרֶבֶן	"	XLI 21
כָּל [= וְתַהוֹ]	וְתַהוֹ	"	" 29
כָּל [= מַחֲשָׁךְ]	מַחֲשָׁךְ	"	XLII 16
כָּל [= אֶמֶר]	אֶמֶר	"	XLIII 1
כָּל [= לֹאֵב]	לֹאֵב	"	XLV 10
כָּל [= מַצְרִים]	מַצְרִים	"	" 14
כָּל [= דְּבָרָתִי]	דְּבָרָתִי	"	XLVI 11
כָּל [= לַמִּצּוֹתֵי]	לַמִּצּוֹתֵי	"	XLVIII 18
כָּל [= וְאֶבְרַכְתֶּם]	וְאֶבְרַכְתֶּם	"	LI 2
כָּל [= יוֹצֵר]	יוֹצֵר	"	LIV 17
כָּל [= יֵין]	יֵין	"	LVI 12
כָּל [= דָּם]	דָּם	"	LIX 7
כָּל [= מִמַּעֲרֵב]	מִמַּעֲרֵב	"	" 19
כָּל [= הַעֲרֻכִים]	הַעֲרֻכִים	"	LXV 11
כָּל [= תַּפְרִיחָה]	תַּפְרִיחָה	"	LXVI 14
כָּל [= הַרְחָקִים]	הַרְחָקִים	"	" 19

Variations from the received text not corrected by either of the Nakdanim.

Isa. XXXIII 23	תָּרַגְם	Isa. III 23	וְהִגְלוּ אֶתְכֶם
" XXXIX 4	בְּאַצְרֹתַי	" VI 5	יֵשֶׁב
" XLI 10	תִּשְׁתַּע	" X 13	שִׁיתִי
" XLIV 21	וְיִשְׂרָאֵל לֹא	" XIV 11	וּמִכֶּסֶד
" XLV 11	וְיִצְרוּ	" XXIX 8	וְרִיקָה
" XLIX 7	וְיִכְרְדָּךְ	" XXXIII 1	בְּגִלוּתְךָ
" LIII 1	לְשִׁמְעֹתֵינוּ	" " 20	יִצְעַן

From the above analysis it will be seen that originally the text of this Codex exhibited no fewer than 52 variations from the received text in Isaiah alone, that 16 were made conformable to the *textus receptus* by the first Reviser, and 32 by the second Reviser, whilst 14 still differ from the Massoretic text.

The graphic sign *Kametz* is simply the *Pathach* with a dot under it in the middle as is the case in Orient. 4445 (Codex No. 1) and all the other ancient Codices.

It is almost needless to state that in this Model Codex there is no *Dagesh* in a consonant at the beginning of a word if the same consonant happens to terminate the immediately preceding word. Thus it is שְׂאֵל־לְךָ *ask thee*, and not שְׂאֵל־לְךָ Isa. VII 11; וְכָל־לֵב *and every heart of*, and not וְכָל־לֵב Isa. XIII 7 &c. &c.<sup>1</sup> Nor is a *Dagesh* inserted into a consonant which follows gutturals with silent *Sheva*. Thus it is אֶעֱלִים *I will hide*, and not אֶעֱלִים Isa. I 15; לֶחֶמֶנּוּ *our own bread*, and not לֶחֶמֶנּוּ Isa. IV 1; וְלִמְחֶסֶה *and for a shelter*, and not וְלִמְחֶסֶה Isa. IV 6 &c. &c.<sup>2</sup> Nor is the *Sheva* changed into *Chateph-Pathach* when a consonant with the simple *Sheva* is followed by the same consonant. In this Codex it is סוֹרְרִים *rebellious*, and not

וְעֹנְנִים Isa. I 23; וְעֹנְנִים *and soothsayers*, and not וְעֹנְנִים Isa. II 6; הַחֲקִיקִים *that decree*, and not הַחֲקִיקִים Isa. XI &c. &c.<sup>1</sup>

Like Orient. 4445 (= No. 1) the vowels before composite *Sheva* have no *Metheg*. Thus

Isa. I 20	תִּמְאֲנוּ	Isa. I 2	וְהָאֵינוּ
" " 21	נִמְאֲנָה	" " 9	וְלִעֲמָרָה
" " 26	אֲחֲרֵי	" " 10	הָאֵינוּ
" " 26	נִמְאֲנָה	" " 13	וְעֲצָרָה
" " 31	וּבְעֵרָו	" " 16	רְחֻצּוֹ

This MS. exhibits a remarkable instance of punctuation in Ps. CXLIX 3 where the expression וְכִנּוּר *and the harp*, is pointed וְכִנּוּר. That this is no clerical error is perfectly certain, for the careful Annotator R. Jacob assures us that it was thus pointed in the celebrated ancient Codex Sinai which he had before him as his model.<sup>2</sup> But according to our present orthography the *Vav* conjunctive has *Sheva* (וְ) or is sounded *Ve*. It is only changed into the vowel *u* before the labials *Beth* (ב), *Mem* (מ) and *Pe* (פ) or before words whose first consonant has the simple *Sheva*. From Origen's transliteration of the Hebrew into Greek, however, we see that in olden days the *Vav* conjunctive was as a rule pronounced *u*. This is manifest from Gen. I 1—4 which is as follows:

Βρεσιθ βαρα ελωιμ εθ ασαμαιμ ουεθ [= וְיָאֵת] ααρφα. Ουααρφα  
 [= וְיִאֲרָץ] αιεθα  
 θουου ουβουου [= וְיִבְרֵי] ουωσεχ [= וְיִחְשֶׁךְ] αλ φνε θεωμ ουφουε  
 [= וְיִרְחֵם] ελωειμ  
 μαραιφθεθ αλ φνε αμμαιμ. Ουωμερ [= וְיִאֲמַר] ελωιμ ιει ωρ ουιει  
 [= וְיִהְיֶי] ωρ.  
 Ουιαρ [= וְיִרְאֵ] ελωιμ εθ αωρ χι τωβ ουιαβδελ [= וְיִבְרֵל] ελωιμ  
 βεν αωρ ουβεν αωσεχ.

These two independent records confirm one another that the primitive pronunciation of the *Vav* was *u*.

<sup>1</sup> Vide supra, Part I, chap. I, pp. 116—121.

<sup>2</sup> Vide supra, Part II, chap. I, pp. 121—135.

<sup>1</sup> Vide supra, Part II, chap. XI, pp. 465—466.

<sup>2</sup> Ben Neker Lefni Comp. fol. 321a.



Besides the sundry Massoretic Rubrics at the end of each book, this MS. has extensive Lists of the variations in the dittographs in the Prophets and the Hagiographa. These Lists which are given at the end of the Minor Prophets and which occupy fol. 225*b*—233*b*; 235*b*—236*b*, I have reproduced in the Massorah.<sup>1</sup>

The Lists of the differences between Ben-Asher and Ben-Naphtali in the Prophets which are given between the dittographs in the Prophets and the Hagiographa and which occupy fol. 234*b*—235*b*, simply contain the catchwords and do not specify the nature of the differences.

From the above description it will be seen that the Massorah in this MS. is most copious. This MS. has yielded me numerous Rubrics which do not occur in Harley 5710—11 or No. 4 of this Description. My edition of the Massorah is substantially taken from the Massorahs in these two important Codices supplemented by Lists from other MSS.

Besides the three Massoretic Annotators who elaborated this Codex at different times in olden days, a studious owner at the beginning of the seventeenth century added the names of the separate books as running head lines to the respective folios. He also indicated in Hebrew letters the number of each chapter both against the text where such a chapter begins and on the top of each column.

This MS. is No. 130 in Kennicott's List.

No. 9.

*King's 1.*

This folio contains the whole Hebrew Bible and consists of 439 leaves. According to the Epigraph it was written at Solsona, by Jacob b. R. Joseph of Ripoll of

<sup>1</sup> Comp. *The Massorah*, letter מ, §§ 501—587, Vol. I, pp. 522—568.

blessed memory for R. Isaac b. Jehudah of Tolosa in the month of Kislev in the year of the creation 5145 = A. D. 1385.<sup>1</sup>

The first folio contains the title and history of the MS. in Latin. Folios 2*a*—8*a* consist of illuminations exhibiting respectively amidst sundry Biblical texts the Tetragrammaton, the name of the owner for whom the MS. was written, the seven-branched candlestick, the Table of Shew-Bread, the Temple utensils, the Massoretic Lists of the Majuscular and Minuscular letters, and the Title page. The text itself begins with fol. 8*b*.

Each folio has two columns, and each column has 32 lines. The text is provided with the vowel-points and the accents. The order of the Prophets is that exhibited in Column III of the Table on page 6. With the exception of Ruth being detached from the Five Megilloth and being placed between the Psalms and Proverbs, the order of the Hagiographa is that which is followed in the early editions and is exhibited in Column VIII of the Table on page 7. It is remarkable that the Massorah Magna is given only on Joshua I—II and Judges XVI 1—1 Sam. XII where the upper margin has two lines of this Corpus and the lower margin three lines.<sup>2</sup> It has, however, the Massorah Parva throughout, but in an exceedingly scanty form.

The Open and Closed Sections are indicated by the required vacant space without the insertion of *Pe* (פ) or

<sup>1</sup> כתבתי אני יעקב בן יוסף דריפול ו'ל ספר ארבעה ועשרים זה ל' יצחק בן יהודה דשולושא ו'ל בחדש כסליו פה שולשונה שנת חמש אלפים ומאה וארבעים וחמשה לציורה המקום יזכרו להנח בו הוא חורעו חורע ורעו ויקיים בהם מקרא שכתוב ואני זאת בריתי אותם אמר יהוה רוחי אשר עליך ודברי אשר שמתי בפיך לא ימוש מפיך ומפי ורעך ומפי ורעך אמר יהוה מעתה ועד עולם אמן אמן: Comp. fol. 427*a*.

<sup>2</sup> Comp. fol. 105*b*—106*a*; 127*b*—136*a*.

*Samech* (ס) into the text;<sup>1</sup> whilst the Pericopes are marked with the simple letter *Pe* (פ = פֶּרֶשֶׁה) in the margin against the beginning of the respective hebdomadal Lessons. The three Poetical books, viz. Psalms, Proverbs and Job are in hemistichs. With the exception of clerical errors, the text is the same as the *textus receptus*.

In Gen. VI 3 this MS. has בִּשְׁנָם with *Kametz* under the *Gimel* as it is in the Codex Hilleli. This makes it the infinitive Kal of שָׁנָה to *transgress, to sin, to err*, with the suffix third person plural. Accordingly the passage is to be rendered

in their going astray he [i. e. the man] is flesh

as it is substantially in the margin of the Revised Version.

בֵּית־אֵל *Beth-el* is written throughout in two words. Like the earlier Codices, this MS. has no *Metheg* under the vowels before composite *Sheva*. It has the two verses, viz. 36 and 37 in Joshua XXI with the proper vowel-points and the accents, and indicates in the margin against the word בְּצֶרֶר *Bezer*, in verse 36 that בְּמִדְבָּר in the wilderness, has been omitted from the text by mistake. It has not Neh. VII 68.

In 2 Sam. XIII 37, this MS. has two words which are not in the *textus receptus* nor indeed in any other MS. which I have collated. It has

וַיִּשְׁמַע דָּוִד וַיִּתְאַבֵּל עַל-בְּנוֹ

*And David heard it and mourned for his son.*

But these two words are marked by the Scribe himself or the Annotator as spurious and as having been written by mistake.

In the scanty Massorah Parva the Annotator quotes once, a variant from the Codex Mugah. He tells us that in

<sup>1</sup> *Vide supra*, Part I, chap. II, p. 9 &c.

Gen. IX 29 this celebrated Codex read וַיִּהְיֶה the plural instead of וַיְהִי the singular.<sup>1</sup>

On Gen. XXII 17, where the expression וַיִּכְחֹל *and as the sand*, occurs, the Massoretic Annotator states that this exact form occurs only twice and in two different senses, viz. here and in Job. XXIX 18; but that according to the Western School and that of Nehardea it occurs only once, since in Job. XXIX 18 they point it וַיִּכְחֹל and it denotes *the phenix*.<sup>2</sup>

On וַיִּהְיֶה *and behold*, Gen. XXIX 25, which is pointed וַיְהִי with *Tzere* under the *Nun* and וַיִּהְיֶה is with *Vav*, he tells us that it has *Segol* in the *Great Machsor* and that this celebrated Codex reads וַיִּהְיֶה with *Yod*.<sup>3</sup> He also adduces variants from the Hilleli Codex in three instances, but these are already known.<sup>4</sup> He, however, quotes one variant from other Codices which is not recorded in other MSS. Instead of "and great pain *shall be* (וַיְהִי־תָה) in Ethiopia" he informs us that according to other Codices it is "and great pain *shall befall* (וַיִּפְּלֶה) in Ethiopia".<sup>5</sup>

The remarkable feature of this MS. is that the chapters and verses are marked in the margin throughout the whole Bible in red Hebrew letters. In the margin against Gen. I 1 the Scribe frankly avows that he has taken the chapter and verse division from the Christians and by a play upon the word אֶדוֹם *Edom*, which denotes both *Christian* and *red*, he tells us he indicated them in

<sup>1</sup> בספר מונה מצאתי ויהי<sup>1</sup> Comp. fol. 11b and the note in my edition of the Bible on this passage.

<sup>2</sup> וַיִּכְחֹל בַּבְּתָרִי לִישׁ וַיִּכְחֹל אַרְבֶּה יָמִים לְמַעַרְבָא וּלְנִהַרְדֵּי לִית דְּבִי וְקוֹרִין וַיִּכְחֹל אַרְבֶּה יָמִים וְהוּא שֵׁם עוֹף: Comp. fol. 16b.

<sup>3</sup> במחזו רבא וַיְהִי־הָיָא Comp. fol. 20b.

<sup>4</sup> Comp. Judg. VI 5, fol. 127b; 2 Sam. VIII 1, fol. 151b; 1 Kings XIII 22, fol. 173b and the notes on these passages in my edition of the Bible.

<sup>5</sup> וַיִּפְּלֶה מֵאֶרֶץ וַיִּפְּלֶה Comp. fol. 260a.

distinct and red ink so that he who readeth may run and be enabled to answer those who turn white into black and green into red, as well as to cope with unbelievers.<sup>1</sup>

These divisions as well as the titles of the respective books in the head lines, the pagination and the various tables embracing folios 2a—8a; 427b—429a, were added by D'Arvieux into whose possession the MS. came in 1683.

The MS. which is in a Sephardic hand is carelessly written. It makes hardly any distinction between the *Beth* (ב) and the *Caph* (כ); it seldom and very arbitrarily uses the *Raphe* mark; it frequently omits the Dagesh not only after the article, but after the *Vav* conversive (ו) in the third person future, and has plenes instead of defectives and *vice versa*. The following few verses from the beginning of Judges XV will amply corroborate this statement.

וַיִּקְרָא	Judg. XV 4	וַיִּשְׁקֶר	Judg. XV 1
לְפִי־דִים	" " 4	לָבָא	" " 1
כְּתוֹךְ	" " 4	וַאֲחֵנָּה	" " 2
וַיִּתְּנָה	" " 6	הַקְטָנָה	" " 2
וַיִּשְׁרֹפּוּ	" " 6	תְּהִי	" " 2
אֶתָּה	" " 6	נִקְחִי	" " 3
נִקְחִי	" " 7	וַיִּלְכֹּד	" " 4

The MS., moreover, exhibits many omissions due to homoeoteleuta. Comp. Exod. I 17, fol. 31b; XXIX 27, fol. 44b; Numb. XXIX 9, fol. 80a; 1 Sam. XXIV 11, fol. 144a; Isa. XXXVII 14, fol. 208a; Jerem. XXXII 8, fol. 234a; Jerem. XLIV 11, fol. 240b; Jerem. XLVIII 1, fol. 242a; Ezek. VIII 8, fol. 248b; Ezek. XXXIV 10, 11, fol. 262b; Ezek. XL 23, fol. 266a; Hosea II 9, fol. 271a &c. &c. These omissions have duly been supplied in the margins by different Revisers.

<sup>1</sup> מספר פרשיות זה בא מאדום חמוץ בגדים למחלקותם כתבתים בדיו צה ואדום למען ירוץ קורא בו להשיב להופכים לבן לשחור וירוק לאדום והאמת יורה צדק לאמר הלעיטני נא מן האדום האדום, סמכתי על מה שאמרו ו'ל הוי שקוד ללמוד תורה מה שחשיב את אפיקורוס ולכונה טובה נתכונתי: Comp. fol. 8b.

With these facts before us it is rather startling to find the following description by Kennicott in his own handwriting prefixed to this MS.

The Hebrew MS. purchased for The Royal Library, contains *the whole Hebrew Bible*; and is elegantly written, finely illuminated, and very valuable on different Accounts. It is particularly curious, as having belonged to a *Synagogue of Jews at Jerusalem*; where it was preserved as a most Sacred and Venerable Treasure, till, on account of some Persecution from the Turks, the Jewish chief carried it to Aleppo: and there, after the Death of this chief, his widow, thro' extream Distress, sold it. It afterwards came into the possession of the celebrated *D'Arvieux*, Consul for France and Holland at Aleppo, in 1683. This Account is found in Latin, on the Back of the Title-page; it is attested by 3 Rabbies at Aleppo, and witnessed by 2 Christians. At the End of the Book is an Account, in Hebrew, given by the Writer of the MS. — that it was written by *Jacob the son of Joseph De Riphul*; in the year from the Creation 5145, which answers in the Christian *Æra* to the year 1385: and the MS. is, therefore, 383 years old.

The 3 Poetical Books of *Psalms*, *Job*, and *Proverbs* are here written (not, as in most MSS. and printed Copies, like Prose, but) like *Poetry*; the 2 parts of each verse being ranged in 2 distinct Columns.

Some later hand has inserted parts of the Masora, at the Top and Bottom, only from *Judges* ch: 16 to 1 Samuel ch: 12; and has placed some Variations in the Margin. But several words of consequence, which are only in the Margin of the Common Bibles, are here happily found in the Text itself. And it has in one place, *Two whole Verses*, which are most certainly genuine, and yet are now to be found in very few MSS.

Dr. Kennicott, after the Examination he has already made of this MS. in a few places, has no doubt, but it will be found, upon a perfect Examination of it, to contain many Various Readings, and some of great Importance. And he, therefore, humbly prays, that His Majesty will be graciously pleased to entrust him with it; in order that an entire Collation of it may be made, for the Honour of his Work, during the present Year.

This description and petition Dr. Kennicott addressed to George III in 1768. The only explanation which I can vouchsafe of this glowing description of what unquestionably is a second-rate MS., is Kennicott's extreme hostility to the Massorah and the deplorable state in which the knowledge of Hebrew Palaeography was in his time.

A minute collation of these constituent parts of the text together with the consonants would have undeceived him. The gorgeous illuminations which occupy the preliminary pages and which are by a later hand led the learned Doctor to think that the MS. itself was equally valuable.

This MS. is No. 99 in Kennicott's List.

No. 10.

Add. 4708.

This MS., which consists of 213 folios large quarto, contains the Latter Prophets. It is written in a bold Sephardic hand and the order of the books is that exhibited in Column III on page 6. It is slightly imperfect since Jerem. XXXII 7—XXXIII 4 and Ezek. XL 27—XLIII 13 are missing. Each folio has two columns and each column has 20 lines. It is furnished with the vowel-points and the accents, but has no Massorah Magna. Up to Ezek. XLIII 23, fol. 161*a*, it has not even the Massorah Parva and only gives the *Keri*, indicates the Haphtaroth and supplies the words which the original Scribe has omitted from the text and which are rather numerous. From fol. 161*b* to 188*a*, however, we have occasionally remarks from the Massorah Parva by a later Nakdan. By a later Nakdan also are the Massoretic Summaries at the end of Isaiah (fol. 48*b*), Jeremiah (fol. 112*b*) and Ezekiel (fol. 168*b*), which record the number of verses and the middle verse in the respective books. The first Summary also gives the number of the Sedarim in Isaiah. The numbers given in these Summaries agree with the statements in the best attested Massorahs.<sup>1</sup> So too are the three instances in which other Codices are appealed to for various readings in Ezekiel.<sup>2</sup>

<sup>1</sup> Vide *supra*, Part I, chap. VI, pp. 91—94.

<sup>2</sup> Thus on *תשאנה* Ezek. XXIII 49 which is here the textual reading the Nakdan remarks against it *בספר אחר מרדכי תשאנה* (fol. 140*a*); on *ממנה*

The writing, as already stated, is that of the Sephardic School and the letters exhibit the development noticeable in MSS. of the twelfth and thirteenth centuries. The difference between the *Beth* (ב) and the *Caph* (כ) is marked by a thin stroke projecting upwards in the lower horizontal line of the *Beth*. The difference between the *Gimel* (ג) and the *Nun* (נ) is indicated by the bottom line being almost semicircular. The *He* (ה) and the *Cheth* (ח) exhibit the latest form of development. The left shaft of the *He* is no longer closed at the top like the *Cheth* as is the case in Codices Nos. 1 and 2 of this List, but is quite open. The final letters too are not as short as in these early MSS., but are elongated far below the lines of the medials. There is not only a considerable space left between the verses, but the verse-divider (:) which is absent in the ancient Codex No. 1 is here prominently introduced and forms part of the original text.

The text itself is strictly of the Western recension which is the same as our *textus receptus*. It is, however, carelessly written as may be seen from the number of omissions due to homoeoteleuta and to sheer negligence. The following examples will suffice to prove this statement.

(1) Omissions due to homoeoteleuta. — There are no fewer than twenty-five omissions due to this cause.

- |          |        |    |                     |  |                 |
|----------|--------|----|---------------------|--|-----------------|
| (1) Isa. | VI     | 5  | יִשָּׁב . . . . .   | אֲנֹכִי  | fol. 5 <i>a</i> |
|          |        |    |                     | וְכַתוּב עַם-יִשְׂרָאֵל אֲנֹכִי                  |                 |
| (2) "    | XXVIII | 11 | קֹל לְקוֹ . . . . . | צוֹ לְצוֹ  | 19 <i>b</i>     |
|          |        |    |                     | צוֹ לְצוֹ קוֹ לְקוֹ                              |                 |
| (3) "    | XXIX   | 8  | וְהִנֵּה . . . . .  | הַצֵּמָא   | 20 <i>b</i>     |
|          |        |    |                     | וְהִנֵּה שְׂתֵּה וְהִקִּין                       |                 |
| (4) "    | XLVI   | 4  | וְאִמְלֵט . . . . . | אֶסְבֵּל   | 35 <i>a</i>     |
|          |        |    |                     | אֲנִי עֲשִׂיתִי וְאֲנִי אֶשָּׂא וְאֲנִי אֶסְבֵּל |                 |

XXIV 12 he remarks *ממנה מרדכי* (fol. 140*b*) and on *וְכַתוּב*, which is the original reading in XXXIII 10, he states *בספר אחר וְכַתוּב* (fol. 150*b*).

- (5) Isa. LVI 2 יִדְּ . . . . . שָׁמֵר fol. 41a  
 שָׁבֵת מִחֲלָלוֹ וְשָׁמֵר  
 (6) " " 11 לֹא יִדְּעוּ . . . . . דְּבִין " 41b  
 שֶׁבֶעֶה וְהָמָּה רָעִים לֹא יִדְּעוּ

For other instances see: (7) Jerem. III 9, fol. 51a; (8) Jerem. XXXIII 8, fol. 84a; (9) Jerem. XXXIII 11, fol. 84a; (10) Jerem. XXXVIII 3—6, fol. 90b; (11) Jerem. XLIV 1, fol. 97b; (12) Ezek. XX 30, 31, fol. 134b; (13) Ezek. XXV 3, fol. 141b; (14) Ezek. XXVI 18, fol. 143a; (15) Ezek. XXVIII 24, 26; XXIX 4, fol. 145b; (16) Ezek. XXXIII 22, fol. 151a; (17) Ezek. XXXVI 1, fol. 153b; (18) Ezek. XXXIX 11, fol. 158b; (19) Ezek. XLVI 2, fol. 164b; (20) Ezek. XLVIII 13, fol. 167b; (21) Hosea III 4, 5, fol. 170a; (22) Zeph. II 2, fol. 197b; (23) Zeph. III 20, fol. 198b; (24) Zech. III 7, fol. 202b; (25) Zech. XIV 19, fol. 210b. In all these instances the Nakdan who revised the text duly supplied the omissions in the margin.

(2) Omissions due to negligence. — Of the numerous omissions which are due to the carelessness of the Scribe I subjoin the following examples. In Isa. XXV 11 הַשּׁוֹחָה the swimmer, is omitted, which spoils the sense and mars the rhythm. In XXVII 9 יַעֲקֹב Jacob, is left out and the passage now states "by this, therefore, shall the iniquity of be purged". In XXIX 6 תִּפְקֹד thou shalt be visited, is omitted, and the clause is simply "from the Lord of hosts with thunder". In XXXII 16 מִשְׁפָּט judgment, is left out and we have it "then shall dwell in the wilderness" and we are not told what is to dwell there. In XXXVI 1 עָרֵי the cities of, is omitted and the passage as it now stands makes the clause impossible to construe. To indicate all the careless omissions which make the text talk nonsense would fill several pages. The Nakdan, however, who revised the consonantal text of the Scribe, has in all these passages supplied the omissions in the margin.

In the sectional divisions of the text, this MS. differs materially from the *textus receptus*. Thus for instance in Isaiah alone it has no section in 24 instances in which the present text has a Section<sup>1</sup> and *vice versa* it has a Section in ten passages in which there is no Section in the received text.<sup>2</sup>

A remarkable feature of this MS. is the absence of the *Raphe* stroke over the aspirated letters (בְּנֹדֶכֶת), a fact which I have hitherto not noticed in any other Massoretic Codex.

The graphic sign *Kametz*, however, has here its primitive form which is simply the *Pathach* with a dot under it in the middle as it is in the other MSS.

The *Metheg* or *Gaya* is very rarely used and even the vowels before a composite *Sheva* have no *Metheg*, as will be seen from the following examples which I take from one page (fol. 23a).

כְּמִתְחַבֵּא	as a hiding from	Isa. XXXII 2
יַעֲשֶׂה	it will work	" " 6
לַעֲשׂוֹת	to practice	" " 6
שְׁאֵנֹת	that are at ease	" " 9, 11
וְהִנְיָרָה	and gird	" " 11
תֵּעָלֶה	shall come up	" " 13
מַעֲשֵׂה	the work of	" " 17
וְעִבְדָּתָהּ	and the service of	" " 17

The *Yod* (י) of the third person future after *Vav* conversive (ו) has frequently no *Dagesh*. Here again I simply take the illustrations from one page of the MS. (fol. 95a).

<sup>1</sup> Comp. Isa. I 18; V 22; VIII 3, 19; XVI 5; XVII 9; XIX 8; XX 3; XXIII 15; XXXV 1; XXXVI 1, 16; XXXVII 1, 15, 36; XL 17, 25; XLII 14; XLVII 1; XLVIII 3; XLIX 24; LIII 1; LXII 6; LXIV 15.

<sup>2</sup> Comp. Isa. XIII 5, 16, 17; XVII 7; XXIV 9; XXVII 5; XXX 26; XLIII 25; LVI 7; LXVI 15.

וַיִּשָּׂב	and he carried away captive	Jerem. XLI 10
וַיִּשָּׂבֵם	and he carried them away captive	" " 10
וַיִּקְחוּ	and they took	" " 12
וַיֵּלְכוּ	and they went	" " 12
וַיִּמְצְאוּ	and they found	" " 12
וַיִּשְׂמְחוּ	and they were glad	" " 13
וַיִּקַּח	and he took	" " 16

The conceit of putting a *Chateph-Pathach* where a consonant with *Sheva* is followed by the same consonant, or of putting a *Dagesh* into the first letter of a word when the preceding word ends with the same letter, or into consonants which follow a guttural with silent *Sheva*, finds no support in this MS.<sup>1</sup> as will be seen from the following examples.

סָרְרִים Isa. I 23	שָׁאֵלֶיךָ Isa. VII 11	אֲעָלִים Isa. I 15
הַחֲקִיקִים " X 1	עֲלִילָב " XL 2	לְחַמֵּנִי " IV 1
נִדְרָה " " 31	עֲלִילָב " XLII 25	וּלְמַחֲסֶה " " 6
סִבְכֵּי " " 34	קָלִילָב Ezek. XXI 12	נִחְשְׁבֵי " V 28
וַעֲרִירֵי " XI 13	בְּיָנִיתֵיהֶוָה Jerem. XL 8	הַעֲמֵק " VII 11

בֵּית-אֵל *Beth-El*, which occurs ten times in the Latter Prophets, is not only written uniformly in two words, but has in five instances two distinct accents<sup>2</sup> and in one instance is in two separate lines *Beth* (בֵּית) being at the end of one line and *El* (אֵל) at the beginning of the next line.<sup>3</sup>

A most important contribution which this MS. makes to Biblical criticism is the fact that it has still retained the abbreviated form of writing in at least one instance. Thus in Isa. XLIV 21 (fol. 23a) we have the abbreviation ישר for יִשְׂרָאֵל *Israel*.<sup>4</sup>

The relative positions which the *Kethiv* (כְּתִיב) or the textual reading and the *Keri* (קְרִי) or the official and

authoritative marginal substitute occupy in this MS. have still to be considered, inasmuch as they throw light upon the treatment which these variants have received in other MSS. and especially in the early editions. An analysis of these official variations in Isaiah will enable the student to form an approximate conclusion as to their proper position in the other books of the Hebrew Scriptures.

In Isaiah there are no fewer than sixty-one official *Keris* or different marginal readings which the Massorah directs us to substitute for the textual reading or the *Kethiv*. Of these, thirty actually occupy the text itself or are the substantive readings in this MS. and there is no indication whatever that they are the *Keri*.<sup>1</sup> In seventeen instances the *Kethiv* or the consonants in the text have not only the vowel-points of the alternative reading, but have against them in the margin the *Keri* or the vowel-less consonants of the official reading<sup>2</sup> as the vowel-signs are already given with the textual consonants to which they do not belong, whilst in fifteen instances we have the strange appearance of the *Kethiv* or the consonants of the text exhibiting vowel-points which belong to other consonants or to the *Keri* without the official reading to which these graphic signs belong being given in the margin.<sup>3</sup>

The interest which attaches to this MS. arises from its supposed great antiquity. At the end of the Codex

<sup>1</sup> They are: Isa. III 8, 16; V 29; IX 2; X 6, 13, 13, 13, 32; XII 5; XIV 9; XVI 3; XXIII 12; XXV 10; XXVI 20; XXVIII 15, 15; XXIX 11; XXX 6; XXXII 7, 15; XXXVII 30; XLI 23; XLII 20, 24; XLV 2; XLVII 13; XLIX 13; LVII 19; LVIII 14.

<sup>2</sup> They are as follows: Isa. III 15; IX 6; XIII 16; XVI 3; XXIII 13; XXX 32; XXXVI 12, 12; XLIV 24; XLVI 11; XLIX 5; LII 5; LIV 16; LXIII 9; LXV 4, 7; LXVI 17.

<sup>3</sup> Comp. Isa. XV 3; XVI 7; XVIII 4; XXVI 20; XXX 5, 32; XXXV 2; XXXIX 2; XLIV 17; XLIX 6; LII 2; LV 13; LVI 10; LX 21; LXII 3.

<sup>1</sup> Vide supra, Part II, chap. I, pp. 116—134.

<sup>2</sup> Comp. Jerem. XLVIII 13; Hosea X 15; Amos V 5, 6; VII 13.

<sup>3</sup> Amos VII 10, fol. 183b.

<sup>4</sup> Vide supra, Part II, chap. V, p. 166 &c.



(fol. 213b) there is a slip of parchment with the following words:

נביאים אחרונים  
כתיבת יד רבינו חם

The Latter Prophets

A MS. of Rabenu Tam.

It is self evident that the slip could not have been written by this celebrated Scholar who was the grandson of Rashi and who was born circa A. D. 1100 and died 1171, since he would not describe himself as *Rabenu Tam* = *Our Pious Rabbin*.<sup>1</sup> If this slip has not been attached by a later owner in order to enhance its value, it describes the MS. as having formed part of Rabenu Tam's Library and in that case the Codex would at least be of the twelfth century. Whilst Kennicott, who devotes to it two and half lines of description, ascribes it to the beginning of the 15th century,<sup>2</sup> the late Dr. Margoliouth, as will be seen from the following extract, assigns it to the *sixth* century.

The work bears internal evidence that it was written at different times and I say without reserve that the greatest part of the MS. is of the sixth century. I have investigated all the known MSS. in Europe and Asia and have in consequence become acquainted with their different calligraphies. I, therefore, claim the right to pass a judgment independent of Kennicott and De Rossi. Kennicott was most assuredly led astray by the inscription of the MS. כתיבת יד רבינו חם a MS. of Rabanu Tam. I have collated the very oldest MS. at Guber in the neighbourhood of Damascus which the Jews ascribe as belonging to the third century. The older portions of the MS. in question [i. e. Add. 4708] agree with that Codex in the writing. Moreover, I have seen the splendid and valuable MS. at Damascus which the Jews assert to be 1300 years old. Our MS. [i. e. Add. 4708] is much older than that one. The MS. at Guber and the first part of 126 [= Add. 4708] are according to my opinion of the sixth century.<sup>3</sup>

<sup>1</sup> Comp. Kitto, *Cyclopaedia of Biblical Literature* s. v. *Tam*, Vol. III, p. 945.

<sup>2</sup> Comp. *Dissentatio Generalis*, Cod. 126, p. 387, ed. Bruns Bronwik 1783.

<sup>3</sup> Das Werk trägt selbstbestimmende Spuren an sich, dass es zu verschiedenen Zeiten geschrieben wurde, und ich sage ohne Zurückhaltung, dass

It will be seen that Dr. Margoliouth bases his conclusion solely upon the calligraphy of the MS. Dr. Heidenheim, however, who has subjected the Codex to an extensive collation in four separate articles,<sup>1</sup> says that though he does not venture with Dr. Margoliouth to place it in the sixth century, still maintains that it may have been written between the sixth and the eighth centuries and that at all events it is the oldest Codex in Europe. His reasons for assigning it to this early period are (1) the form of the letters and (2) the variations which occur in this MS. and which agree with the Septuagint. He, therefore, concludes that it must date from a time when the Jews were not only still familiar with the Septuagint, but when Judaism still acknowledged the authority of this ancient Version.

As regards the first statement, we have already adverted to the fact that the characters exhibited in this MS. are a later form of development than those in Codices

der grösste Theil des Manuscripts aus dem sechsten Jahrhundert ist. Ich habe alle bekannten Manuscripte Europas und Asiens untersucht und bin hierdurch mit den verschiedenen Kalligraphien derselben vertraut geworden. Ich glaube darum das Recht beanspruchen zu dürfen, ein von Kennicott und De Rossi unabhängiges Urtheil zu fällen. Kennicott wurde ganz gewiss durch die Aufschrift des Manuscripts כתיבת יד רבינו חם irre geleitet. Ich habe das sehr alte Manuscript zu Guber in der Nähe von Damaskus, das die Juden als aus dem dritten Jahrhundert stammend ausgeben, collationirt. Die älteren Theile des in Frage stehenden Manuscripts Kennicott 126 stimmen mit diesem Manuscript hinsichtlich der Schreibweise überein. Ferner habe ich das pracht- und werthvolle Manuscript zu Damaskus gesehen, wofür die Juden ein Alter von 1300 Jahren beanspruchen. Unser Manuscript (d. h. Ken. 126) ist viel älter als jenes. Das Manuscript von Guber und der erste Theil des von 126 Ken. sind meiner Ansicht nach aus dem sechsten Jahrhundert u. s. w. Comp. Heidenheim, *Deutsche Vierteljahrsschrift für Englisch-theologische Forschung*, Vol. I, p. 263, note. Gotha 1861-62.

<sup>1</sup> Comp. *Deutsche Vierteljahrsschrift* &c., Vol. I, pp. 259-274; 396-405; 552-562; Gotha 1861-62. Vol. II, pp. 72-79, Gotha 1865.

Nos. 1 and 2 of this List which belong to the ninth and tenth centuries. Indeed the writing is such as we meet with in the Sephardic Codices of the twelfth and thirteenth centuries. This is the period to which the Codex would now be assigned by any student who is acquainted with the present state of Hebrew Palaeography. The second argument which Dr. Heidenheim bases upon the variations in this MS. ignores the fact that the Codex is carelessly written and the few among the numerous omissions, which happen also to be omissions in the Septuagint, were either supplied by the Scribe himself or by the first Nakdan who certainly was a contemporary of the original Scribe.

This Codex is No. 126 in Kennicott's List.

No. II.

Add. 9398.

This MS., which is a huge folio and consists of 316 leaves, is written in a beautiful German hand probably of the 14th century. It contains the second and third divisions of the Hebrew Scriptures, i. e. the Prophets and the Hagiographa with the exception of the Five Megilloth. Though the Megilloth form a constituent part of the Hagiographa they have been removed from the third division and appended to the Pentateuch for ritual purposes which is often the case both in MSS. and in the early editions.<sup>1</sup> This shows beyond doubt that the MS. before us is the second Volume of the original Codex and that the first Volume, which consisted of the Pentateuch and the Five Megilloth and probably also of the Haphtaroth, is missing.

The order of the Prophets is that exhibited in Column I in the Table on page 6, whilst that of the

Hagiographa is the same as in the early editions which is shown in Column VIII in the Table on page 7 only without the Megilloth. The text is furnished with vowel-points and accents. Each folio is divided into three columns, and each column, as a rule, has thirty-four lines. The upper margin on each page has two lines of the Massorah Magna and the bottom margin three lines, whilst the outer margins and the margins between the columns contain the Massorah Parva. The first word of each book is in large letters. The Massoretic Summary, giving the number of verses, the middle verse and the Sedarim, which is usually appended to each book, is not given at the end of the books.

Though the text as a whole is that of the Western School which is the *textus receptus*, it exhibits many variations from the Massoretic recension in its orthography, the vowel-points, the accents and the readings. Thus for instance when a word is too large for the end of the line not only is the abbreviated form of it used to fill up the line and the whole word is repeated at the beginning of the next line, but the abbreviated part is sometimes given in the margin as is the case in Josh. XII 20, 22, 23. Here the expression *אֶחָד* *one* could not be got into the line. The Scribe, therefore, put in all the three instances the letters *Aleph* (א) and *Cheth* (ח) into the text and gives the *Daleth* (ד) in the margin.<sup>1</sup>

The extent to which the text deviates from the present Massoretic recension in the consonants and the vowel-points may be approximately inferred from the following collation of one chapter.

M. T.	MS.		M. T.	MS.	
הַעֲרִיבוּת	הַעֲרִיבוּת	Josh. II 6	בֵּית־אֵשׁ	אֶל־אֵשׁ	Josh. II 1
יִשְׁכְּבוּ	יִשְׁכְּבוּ	" " 8	לְחֹפֶר	לְחֹפֶר	" " 3
אֶת־הָאָרֶץ	אֶת־כָּל־הָאָרֶץ	" " 9	לְסֹנֶר	לְסֹנֶר	" " 5

<sup>1</sup> Vide *supra*, Part I, chap. I, p. 4.

<sup>1</sup> Vide *supra*, Part II, chap. V, pp. 165—166.



specify the MSS.<sup>1</sup> On three occasions the Massoretic Annotator appeals to the Massorah, twice against the readings in the MS. and once in support of it and against Rashi. Thus on Nah. I 1, where the MS. has *חֲזוֹן* *vision*, the absolute, he states that according to the Massorah it is *חֲזוֹן* *the vision of*, in the construct.<sup>2</sup> On Nah. II 14, where the MS. has *רֶכֶבָּהּ* *her chariots*, he states that Rashi explains it without the suffix, but that the Massorah supports the MS. reading.<sup>3</sup> On Neh. XI 17 again, where the MS. reads *מִיכָה* *Michah*, with *He* at the end, he states that according to the Massorah it is with *Aleph* (מִיכָא).<sup>4</sup>

Besides other omissions, this Codex contains no fewer than thirty-two which are entirely due to homeoteleuta.<sup>5</sup> One of these omissions is of special interest inasmuch as it confirms the instance we have adduced from 1 Kings VIII 16. We have shown that the phrase omitted in Kings is preserved in the parallel passage in 2 Chron.

<sup>1</sup> *חֲזוֹן* מִצֵּי חֲזוֹן Comp. fol. 144a.

<sup>2</sup> *חֲזוֹן* בְּמִסְתָּחָהּ Comp. fol. 194b.

<sup>3</sup> *רֶכֶבָּהּ* רִשִּׁי פִּירֵשׁ רֶכֶבָּהּ וְהִמָּס מִפִּי ה' Comp. fol. 194b.

<sup>4</sup> *מִיכָה* מִצֵּי בְּמִסְתָּחָהּ א' Comp. fol. 278b.

<sup>5</sup> Comp. (1) Josh. II 16, fol. 2a; (2) Judg. IX 2, fol. 23b; (3) Judg. IX 20, fol. 25a; (4) 1 Sam. X 18, fol. 37a; (5) 1 Sam. XV 3, fol. 41a; (6) 1 Sam. XXIII 18, fol. 46b; (7) 2 Kings II 13, 14, fol. 85a; (8) 2 Kings III 4, fol. 85b; (9) 2 Kings IV 43, fol. 87a; (10) 2 Kings VII 4, fol. 88b; (11) 2 Kings XI 11, fol. 91b; (12) Jerem. XXV 35, 36, fol. 115b; (13) Jerem. XXXII 37, fol. 120b; (14) Ezek. VIII 5, fol. 136a; (15) Ezek. XIV 22, 23, fol. 139a; (16) Ezek. XX 5, fol. 142a; (17) Ezek. XXXI 18, fol. 148b; (18) Ezek. XXXVII 16, fol. 152a; (19) Ezek. XL 44, fol. 154b; (20) Isa. XXXVII 29, fol. 172a; (21) Isa. XXXIX 4, fol. 173a; (22) Hosea XIV 7, fol. 186b; (23) Jonah III 3, 4, fol. 192a; (24) Ps. CXXIX 2, 3, fol. 232a; (25) Neh. I, 2, 3, fol. 272a; (26) 1 Chron. VI 20, 21, fol. 283b; (27) 1 Chron. VI 59, fol. 284a; (28) 1 Chron. VIII 32, fol. 285a; (29) 1 Chron. XXIII 5, fol. 292b; (30) 2 Chron. VI 6, fol. 298b; (31) 2 Chron. XXIII 8, fol. 307b; and (32) 2 Chron. XXV 25, fol. 309a.

VI 6.<sup>1</sup> Now in this MS. the Scribe has not only omitted this very passage which the ancient Scribe omitted in 1 Kings VIII 16, but the whole verse, because both verses five and six end with the same expression, viz. *יִשְׂרָאֵל* *Israel*. Some of these omissions have been supplied in the margin by the original copyist and some by different Nakdanim who periodically revised the text.

There is one feature, though not peculiar to this MS., which is yet to be noticed. The Scribe or the Nakdan has often erased a reading because it was either a mistake or contrary to the Massorah and left the erased space vacant.<sup>2</sup> When a subsequent reviser supplied the missing word or words he could not always fit them into the space and he was, therefore, obliged to write the suppletive smaller. This accounts for *אֲרִיִן* Isa. XVI 1 being smaller in Codex No. 9, from which Dr. Heidenheim has drawn such a remarkable conclusion<sup>3</sup> as to the antiquity of the MS.

A remarkable omission occurs at the end of Jeremiah. On fol. 132b Jeremiah LII 29—34 are omitted and the suppletive is by a much later hand. The cause of the omission is due to a practice which obtained among the copyists and which was followed by the early printers. When the Scribe wanted to finish a book within a certain number of leaves and was anxious to begin the text of the next book on a fresh folio, he not unfrequently had only one or two columns on the last folio and left the space of the other columns entirely blank. If the text which was to occupy the last leaf was small in quantity the Scribe gradually diminished the length of the lines and thus produced a kind of tapering apex, as will be

<sup>1</sup> *Vide supra*, Part II, chap. VI, pp. 174, 175.

<sup>2</sup> Comp. folios 36b; 37a; 86a-b; 113b; 114a; 173a &c. &c.

<sup>3</sup> Comp. *Deutsche Vierteljahrsschrift für Englische Theologie*, Vol. I, p. 267, Gotha 1861.

seen on folio 101a—b of this very Codex where the end of Kings is so arranged. The Scribe of the MS. before us had manifestly reserved the last six verses of Jeremiah for such an arrangement on a special folio which he, however, omitted to insert.

According to a note on fol. 113b this MS. was purchased for ten gold florins in the year 1436, by Abraham b. Joel Cohen who records that he effected this transaction on the second of Sivan of that year.<sup>1</sup> From a memorandum which is signed by Dr. Adam Clarke and which is attached to the MS. we learn that this Codex was one of a collection of ten MSS. and this distinguished Divine acquired the whole collection in 1823. As this memorandum is of interest to Biblical students I subjoin the following extract.

These MSS. have been long preserved in two families; first in that of *Shultens*, and since the year 1726 in that of Mr. *John Van der Hagen*.

They seem to have been an heirloom in the latter family; and to have descended regularly to *that son* in the family who should enter into the *sacred Ministry*; but on the death of the Revd. *John Van der Hagen*, about the year 1797, the son who was expected to enter the sacred Order, having refused to do so, the family agreed to sell the Library, containing these *Ten MSS.*, by public auction, and they were accordingly advertised to be sold at *Utrecht* in June 1823.

I requested the late Mr. *Wm. Baynes*, to go over and buy them for me. They were marked in the Cat. as *ten* different *Lots*; at his request, the *ten lots* were sold in *one* . . .

Mr. Baynes, who was *then* my *agent*, said "he had difficulty to buy them, as some of the Professors in that University wished them not to go out of the Country; but when they learnt that they were for me, they were satisfied, as they concluded, they would then be sacred to the use of Biblical Criticism".

*Haydon Hall, Pinner, Middlesex*

*Adam Clarke.*

April 16 1832.

<sup>1</sup> זה הספר קניתי בער עשרה וחובי והגיתי בו יומם ולילה ולמען אביל (?)  
Comp. fol. 113b. לפרש אני אברהם בר יואל הכהן המכונה . . . אמר ונכתב יום ב' סיון:

The whole of this important Collection consisting of the ten MSS. were bought by the British Museum from the Rev. J. B. Clarke the son of Dr. Adam Clarke in February 1834.

No. 12.

*Add. 9399.*

This Codex is the second of the Collection of ten MSS. which Dr. Adam Clarke purchased at Utrecht. Like its predecessor (No. 10) it is a large folio written in a beautiful German hand circa A. D. 1250 and contains Isaiah, Ezekiel, the Twelve Minor Prophets and the Hagiographa. The text which is that of the Western recension and which is furnished with the vowel-points, the accents and both the Massorahs Parva and Magna, deviates in many respects from the *textus receptus*.

In its present form the MS. consists of 249 folios. Each folio has three columns and each column, as a rule, has 30 lines. The upper margin of each folio has two lines, of the Massorah Magna and the lower margin three lines, whilst the outer margins and the margins between the columns contain the Massorah Parva. The order of the Hagiographa is Ruth, Song of Songs, Ecclesiastes, Lamentations, Esther, Psalms, Proverbs, Job, Daniel, Ezra-Nehemiah and Chronicles. It will be seen that this order does not coincide with any of the sequences exhibited in the Table on page 7, though when taken separately the Five Megilloth coincide with the order of Column III in the Table on page 4, whilst the rest of the Hagiographa coincide with the sequence exhibited in Column VIII in the Table on page 7 which is followed in the early editions. It is to be regretted that Ezek. XXVIII 13b—XXXIX 2; 2 Chron. XVI 5—XXVIII 9a and XXXVI 12b—23 are missing. The first word in Isaiah

and in all the books in the Hagiographa is in large ornamental letters. In the other books of the Prophets the blank space reserved for the ornamental initial word has not been filled up.

Both the writer of the Codex and the original owner for whom it was written are mentioned in different parts of the MS. Whilst at the end of the Psalms the Scribe simply finishes the book with the pious ejaculation *Be of good courage, and let us be courageous, may the Scribe never be hurt*,<sup>1</sup> which is frequently appended to a book, or to one of the three divisions of the Hebrew Scriptures, or to the end of the whole volume especially in MSS. of the German School, he gives in two places his own name in this customary phrase. Both at the end of Malachi and at the end of Job he adds *Be of good courage and let us be courageous, may Solomon the Scribe never be hurt*.<sup>2</sup> In accordance with the custom which obtained in the German School he also indicates his name in the text itself. Thus in 1 Chron. XXIII 1 and 2 Chron. VI 1 where *שְׁלֹמֹה* Solomon begins the line, he marked it with a flourish in both instances to show his name.<sup>3</sup> The name of the patron for whom he wrote the Codex, the Scribe gives in hollow letters in the large ornamental word *שִׁיר* Song, with which the book of Canticles begins. Within the thick strokes of the letters are the words *Jacob the son of the Saint R. Joetz*.<sup>4</sup>

The text itself which is that of the Western School exhibits a number of variations from the present Massoretic text in the orthography, in the consonants, in the vowel-points and the accents, the most important of which I have

<sup>1</sup> חזק ונתחזק הסופר לא יזק Comp. fol. 147a.

<sup>2</sup> חזק ונתחזק שלמה הסופר לא יזק Comp. fol. 83a, 178b.

<sup>3</sup> Comp. fol. 227b and 235b.

<sup>4</sup> יעקב בן הקדוש ר' יועץ Comp. fol. 86b.

noticed in the notes to my edition of the Bible. The following collation of the first chapter of Ezekiel with the Massoretic text will show approximately the extent of these variations:

Massor. Text	MS.	Massor. Text	MS.
לְאַרְבַּעַתָּן	לְאַרְבַּעַתָּם Ezek. I 16	כְּתוּד	כְּתוּד Ezek. I 1
וְנִבְתָּם	וְנִבְתָּם " " 18	עַל-יְהִר	עַל-יְהִר " " 1
מִלֵּאָה	מִלֵּאָה " " 18	לְגִלּוֹת הַמֶּלֶךְ	לְגִלּוֹת הַמֶּלֶךְ " " 2
הָאִפְנִים	הָאִפְנִים " " 19	עַל-יְהִר	עַל-יְהִר " " 3
עַל אֲשֶׁר	עַל-אֲשֶׁר " " 20	הַחֲשָׁמַל	הַחֲשָׁמַל " " 4
וְהָאִפְנִים	וְהָאִפְנִים " " 20	מִתַּחַת בְּכִנְפֵיהֶם מִתַּחַת בְּכִנְפֵיהֶם	מִתַּחַת בְּכִנְפֵיהֶם " " 8
לְעִמָּתָם	לְעִמָּתָם " " 20	אַרְבַּעַת	אַרְבַּעַת " " 8
לְעִמָּתָם	לְעִמָּתָם " " 21	יָסְבוּ	יָסְבוּ " " 9
הַחִיָּה	הַחִיָּה " " 22	בְּלִכְתָּן	בְּלִכְתָּן " " 9
לְאִישׁ	לְאִישׁ " " 23	אִישׁ	אִישׁ " " 9
נְיֻיֹּתֵיהֶם	נְיֻיֹּתֵיהֶם " " 23	חִבְרוֹת	חִבְרוֹת " " 11
תַּרְפִּינָה בְּנִפְיָהֶם תַּרְפִּינָה בְּנִפְיָהֶם	תַּרְפִּינָה בְּנִפְיָהֶם " " 24	נְיֻיֹּתֵיהֶם	נְיֻיֹּתֵיהֶם " " 11
מֵעַל	מֵעַל " " 25	אֶל-אֲשֶׁר	אֶל-אֲשֶׁר " " 12
בְּמִרְאֵי-אֵשׁ	בְּמִרְאֵי-אֵשׁ " " 27	הַלְפָּדִים	הַלְפָּדִים " " 13
בְּעֶזְן	בְּעֶזְן " " 28	וְהָיָה מִתְּהַלֵּכַת הָיָה מִתְּהַלֵּכַת	וְהָיָה מִתְּהַלֵּכַת " " 13
דְּמוּת	דְּמוּת " " 28	הָאִפְנִים	הָאִפְנִים " " 16

One of the remarkable features of this MS. is its use of actual abbreviations when a word is too long to be got into the line. As this is an important contribution to textual criticism, corroborating what we have stated on this point,<sup>1</sup> I subjoin the following examples:

fol. 33a	מִמְרָא = מִמְרָא	Ezek. I 27
" 34b	סְבִיבְתִיךְ = סְבִיבְתִיךְ	" V 7
" 35a	גִּלּוּלִיךְ = גִּלּוּלִיךְ	" VI 6
" 35a	קָרַעַב = קָרַעַב	" " 12
" 40b	הָאֶבְלִי = הָאֶבְלִי	" XVI 19
" 40b	הַמִּנְאָפָה = הַמִּנְאָפָה	" " 32
" 40b	כְּתוּנֹתַי = כְּתוּנֹתַי	" " 33, 36

<sup>1</sup> Vide supra, Part II, chap. V, pp. 165—170.

fol. 41 <sup>b</sup>	בְּצֶדֶקְהָם = בְּצֶדֶקְהָם	Ezek.	XVI	52
" 44 <sup>a</sup>	וְנִשְׁפָּטִי = וְנִשְׁפָּט	"	XX	35
" 48 <sup>a</sup>	לְהַשְׁמִיעוֹת = לְהַשְׁמִיעַ	"	XXIV	26
" 51 <sup>a</sup>	כְּמִדּוֹת = כְּמִדּוֹ	"	XL	28
" 57 <sup>a</sup>	וּמֵאֲחֵי = וּמֵאֲחֵי	"	XLVIII	17
" 57 <sup>a</sup>	חֲבוּאֶתָּה = חֲבוּאֶתָּה	"	"	18
" 57 <sup>a</sup>	רְבִיעִית = רְבִיעִי	"	"	20
" 238 <sup>a</sup>	הַמִּסְכָּנוֹת = הַמִּסְכָּנוֹ	2 Chron.	VIII	6
" 238 <sup>a</sup>	מִשְׁמְרוֹתָם = מִשְׁמְרוֹ	2 "	"	14

In all these instances a later reviser has supplied the letters in a smaller hand.

Another remarkable feature in this MS. in the division of the Psalter into 159 Psalms. The variation in the number is due to several causes, as will be seen from the following explanation. Up to Psalm LVI the MS. and the printed text coincide. Owing, however, to the homoeoteleuton in Psalms LVII 1 and LVIII 1 the Scribe omitted Psalm LVII. Hence from Psalm LVII to Psalm LXXVII the numbering in the MS. is one Psalm less, that is Psalms LVIII—LXXVII of the printed text are Psalms LVII—LXXXVI in the MS. As Psalm LXXVIII of the printed text is divided into two Psalms in the MS., viz. (1) verse 1—37 and (2) verse 38—72, this restores the evenness in the numeration between the MS. and the printed text up to Psalm XCIII. But here again a divergence takes place, since Psalms XCIV and XCV of the printed text are one Psalm in the MS. so that Psalms XCVI—CXIV of the printed text are Psalms XCV—CXIII in the MS. Hence Psalms XCVI—CXIV are Psalms XCV—CXIII or one number behind in the MS. Henceforth the divergence is gradually increasing in the MS. Thus Psalms CXV and CXVI are each two Psalms in the MS., viz. CXV 1—11 is CXIV in the MS. CXV 12—18 is CXV; Psalm CXVI 1—11 is CXVI in the MS. and CXVI 12—19 is CXVIII in the MS. Psalms CXVII to CXVIII 4 are one Psalm, i. e. CXVIII in the MS. and Psalm

CXVIII 5—29 is two Psalms in the MS., viz. CXVIII 5—24 is Psalm CXIX, and Psalm CXVIII 25—29 in the printed text is Psalm CXX in the MS.; Psalm CXIX of the printed text constitutes eight Psalms in the MS. CXXI—CXXVIII. Hence Psalms CXX—CXXVII are Psalms CXXIX—CXXXVI. The two Psalms CXXVIII and CXXIX are one Psalm, i. e. CXXXVII in the MS. so that Psalms CXXX—CL are CXXXVIII—CLIX in the MS. The following Table will exhibit the difference between the MS. and the Massoretic text.

	<i>Printed text</i>	<i>MS.</i>
Psalms	I—LVI	= I—LVI
"	LVII	= °
"	LVIII - LXXVII	= LVII—LXXXVI
"	LXXVIII 1 37	= LXXXVII
"	" 38—72	= LXXXVIII
"	LXXIX - XCIII	= LXXXIX—XCIII
"	XCIV—XCV	= XCIV
"	XCVI—CXIV	= XCV - CXIII
"	CXV 1—11	= CXIV
"	" 12—18	= CXV
"	CXVI 1 - 11	= CXVI
"	" 12—19	= CXVII
"	CXVII CXVIII 4	= CXVIII
"	CXVIII 5—24	= CXIX
"	CXVIII 25—29	= CXX
"	CXIX 1 - 16	= CXXI
"	" 17—40	= CXXII
"	" 41—64	= CXXIII
"	" 65—88	= CXXIV
"	" 89 - 112	= CXXV
"	" 113—136	= CXXVI
"	" 137—160	= CXXVII
"	" 161 - 176	= CXXVIII
"	CXX—CXXVII	= CXXIX—CXXXVI
"	CXXVIII—CXXIX	= CXXXVII
"	CXXX—CL	= CXXXVIII—CLIX

This is the first MS. in the List which has בִּתְּחֵל *Bethel*, uniformly as one word. This is in accordance with the Eastern recension. It does not, however, countenance the fad of putting a *Chateph-Pathach* where a consonant with *Sheva* is followed by the same consonant,<sup>1</sup> nor of putting a *Dagesh* into the first letter of a word when the preceding word ends with the same letter<sup>2</sup> nor of inserting a *Dagesh* into a consonant which follows gutturals with silent *Sheva*.<sup>3</sup> The *Metheg* and the *Gaya* are more generally and more regularly used in this MS. as indeed is the case in Codices which emanate from the German Schools.

At the end of Ruth the Massoretic Annotator gives the old tradition that Samuel wrote the Books of Ruth, Judges and Samuel.<sup>4</sup> Only in one instance have I found the Nakdan quote a variant from other Codices. Thus on Isa. XX 5 where the MS. reads מַבְטָם *their expectation*, as it is in the *textus receptus*, the Nakdan states that according to other MSS. it is מְבַטָם with *Segol* under the *Mem*.<sup>5</sup> On Ezra VIII 30 where the MS. reads מִשְׁקָל *weight*, with *Kametz*, which is against the *textus receptus*, he supports it by appealing to the authority of Parchon (flour. circa A. D. 1130—1180) in justification of it.<sup>6</sup>

We have still to call attention to the remarkable number of omissions in the text of this MS. which are entirely due to homoeoteleuta. There are no fewer than

<sup>1</sup> Comp. חֲלִילָהם Ezek. IV 12; וְחִלְיָ IV 15; חֲלִילָהם VI 4; חֲלִילָהם VI 13; וְשִׁלְיָ XXVI 12 &c. &c.

<sup>2</sup> Comp. וְהָיָה לָבָב Ezek. XI 21; וְהָיָה לָבָב XXI 14; וְהָיָה לָבָב XXIV 24; כְּלִי-חַיִּים XXVII 5 &c. &c.

<sup>3</sup> Comp. אֶחָד Ezek. V 11, VII 4, 9; לְחָמִי XVIII 7, 16; וְעָמִי XXI 36, XXII 31; מִחֲמַד XXIV 16, 21, 25; הָעֵלִימוּ XXII 26 &c. &c.

<sup>4</sup> שְׁמוֹאל כָּתַב סֵפֶר רוּחַ וּשְׁפָטִים וּסְפָרוֹ Comp. fol. 86a.

<sup>5</sup> מִבְטָם סִיָּא Comp. fol. 10b.

<sup>6</sup> מִשְׁקָל קָמַ בְּפָרְחוֹן Comp. fol. 197b.

sixty-eight such instances. As this is a subject which has been almost entirely ignored in the criticism of the Hebrew text, I subjoin the passages.

(1) *Isaiah* XVII 13, fol. 9b; (2) XXV 6, fol. 12b; (3) XXX 23, fol. 15a; (4) XXXI 17, fol. 16a; (5) XLVIII 5, fol. 24a; (6) LII 2, fol. 26a.

(7) *Ezekiel* VI 5, fol. 35a; (8) VII 19, fol. 36a; (9) XV 5, fol. 40a; (10) XL 30, fol. 50b; (11) XLIII 3, fol. 53a; (12) XLIV 10, fol. 54a; (13) XLV 14, fol. 55a; (14) XLVI 10, fol. 55b; (15) XLVIII 17, fol. 57a; (16) XLVIII 20, fol. 57a.

(17) *Hosea* II 18, fol. 58b; (18) *Jonah* I 8, fol. 68a; (19) *Hag.* II 14, fol. 75b; (20) *Zech.* IV 6, fol. 77a; (21) VIII 9, fol. 78b; (22) XII 12, fol. 80b.

(23) *Esther* II 19, fol. 99a; (24) III 12, fol. 99b.

(25) *Psalms* XXIV 10, fol. 109a; (26) XXIX 8, fol. 110a; (27) XLIV 4, fol. 115a; (28) LVII, fol. 118b; (29) XC 17, fol. 130b; (30) XCVII 9, fol. 132a; (31) CI 5, fol. 132b; (32) CXIX 48, fol. 139b; (33) CXX 3, fol. 141a; (34) CXXV 3, fol. 142a; (35) CXXXIX II, 12, fol. 144a.

(36) *Proverbs* XI 9, 10, fol. 152a; (37) XIV 12, 13, fol. 153b; (38) XXVII 20, fol. 160a.

(39) *Job* XXIV 16, 17, fol. 171b.

(40) *Daniel* I 8, fol. 179a; (41) I 15, fol. 179b; (42) III 3, fol. 181b; (43) V 3, fol. 184a; (44) VI 24, fol. 186a; (45) VIII 5, fol. 187a; (46) VIII 13, fol. 187b; (47) X 17, fol. 189b; (48) XI 18, fol. 190a.

(49) *Ezra* II 70, fol. 193a; (50) X 25, fol. 199b; (51) *Neh.* VII 16, fol. 204a; (52) VII 18, fol. 204a; (53) XI 5, fol. 208a; (54) XII 39, fol. 209b.

(55) *1 Chronicles* XI 6, fol. 219b; (56) XIX 17, fol. 225b; (57) XXV 15, fol. 228b; (58) XXV 30, fol. 229a; (59) XXVII 29, fol. 231a; (60) *2 Chron.* IV 12, fol. 235a; (61) VIII 6, fol. 238a; (62) VIII 8, 9, fol. 238a; (63) IX 4, fol. 238b; (64) XIII 15, 16, fol. 241b; (65) XXIX 6, fol. 243b; (66) XXIX 19, fol. 244a; (67) XXIX 22, fol. 244a; (68) XXXIV 27, fol. 248b.

Besides these omissions, some of which have been supplied by the Scribe himself and some by successive Revisers, the Scribe wrote one column twice containing Ps. LXXXIX 16a—28a. This, the Nakdan not only left without points and accents, but describes in the margin against the first word as due to dittography.<sup>1</sup>

<sup>1</sup> כָּל הַעֲמוּד הַזֶּה שֶׁלֹּא לִצְוֹרֵךְ Comp. fol. 129b.



The MS. has not Neh. VII 68 and no statement is made in the margin that it is to be found in some Codices.

No. 13.

Add. 9400.

This is the third of the Collection of ten MSS. which belonged to the Hagen family and which was purchased by Dr. Adam Clarke. It consists of 337 folios. It contains the Pentateuch with the Targum of Onkelos in alternate verses, the Five Megilloth and the Haphtaroth. The order of the Megilloth is that which is exhibited in Column I in the Table on page 4 and which is followed in the early editions.

Each folio has three columns and each column has 28 lines. The text which is written in a beautiful German hand *circa* A. D. 1250 is furnished with vowel-points and accents. The Chaldee of Onkelos too has not only the vowel-points, but the same accents as the Hebrew Original. Though the Scribe has left five ruled lines in the bottom margin on each folio for the Massorah Magna, the Massoretic Annotator has not furnished the Codex with this portion of the Corpus. Even the Massorah Parva, which is given in the outer margins and in the margins between the columns, is of an extremely scanty nature.

The text generally exhibits the vowel-points of the *Keri* where such a variant exists and where the official reading is given in the margin. The fifty-four *Parashiyoth* (פרשיות) or hebdomadal Lessons according to the Annual cycle into which the Pentateuch is divided are indicated in the margin by the letters פ"ר or simply by פ [= פרשה] which are generally surmounted by a pen-and-ink design representing the head of some animal. The Open and Closed Sections are indicated simply by a vacant space and indented lines. These, however, show only the paragraph, but do not

enable us to decide whether it is an Open or Closed Section.

On Levit. X 16 the Massorah Parva remarks that it is the middle word in the Pentateuch, that the word פָּרָשׁ *seeking*, rendered "diligently" in the Authorised Version, is the last word of the first half and that the second פָּרָשׁ *he sought*, begins the second half.<sup>1</sup> On Levit. XI 42 the Massorah Parva states that the letter *Vav* (ו) in the word נֶחֱוֹן *belly*, is the middle letter in the Pentateuch.<sup>2</sup>

As to the calligraphy of the MS., though the final letters are not much longer than the medials, the characters are very distinct. The difference between the *Beth* (ב) and the *Caph* (כ), between the *Gimel* (ג) and the *Nun* (נ), between the *Daleth* (ד) and the *Resh* (ר), the *He* (ה) and the *Cheth* (ח) &c. is almost impossible to mistake, and the writing as a whole exhibits a perfect state of development.

Though the text is that of the Western School, it exhibits considerable variations from the *textus receptus* in the consonants, the vowel-points and in the accents. That which will strike the student most is the use of the *Dagesh* and the *Raphe* mark. Letters at the beginning of words have *Dagesh* without any apparent cause, as will be seen from the following examples:

ומידהבמה למינה	Gen. VI 20	אלה תולדת נח	Gen. VI 9
מאדם ועד בהמה	" VII 23	נח אש צדיק	" " 9
אתיפוש האדם	" IX 5	מבית ומחון	" " 14

The same inexplicable use is made of the *Raphe* stroke over the letters, viz.

המשים אמה	Gen. VI 15	והנה קשחתה	Gen. VI 12
ופתח התבה קצרה חשים	" " 16	כא לפני	" " 13
ואתה קתילך	" " 21	המם מפניהם	" " 13

<sup>1</sup> חצי התורה בתיבות דרש מיכא ודרש מיכא Comp. fol. 140b.

<sup>2</sup> ו' רנחון חצי אותיות התורה Comp. fol. 142b. *Vide supra*, Part I, chap. VI, p. 69.

In the Chaldee Paraphrase which follows each verse of the Hebrew text, the *Dagesh* and the *Raphe* are still more copiously employed. This shows the length to which some of the Nakdanim have been carried by the fine-spun theories of eccentric purists.

The following collation of Pericope Noah [נח = Gen. VI 9—XI 32] will show the variations in the consonants, the vowel-points and the accents between this MS. and the revised text.

M. T.	MS.		M. T.	MS.	
וַיְהִי כְּלִימִי	וַיְהִי כְּלִימִי	Gen IX 29	הַפְּהֶרָה	הַפְּהֶרָה	Gen. VII 8
שֵׁם חָם	שֵׁם חָם	" X 2	וְכָל־אֲשֶׁר־	וְכָל־אֲשֶׁר	" " 8
וַתִּנְרָמָה	וַתִּנְרָמָה	" " 3	הַשָּׁנִי	הַשָּׁנִי	" " 11
בְּנוֹיָהֶם	בְּנוֹיָהֶם	" " 5	מַעֲנִית	מַעֲנִית	" " 11
no break	ומצרים [סתומה]	" " 13	חֶלֶן	חֶלֶן	" VIII 6
בְּנוֹיָהֶם	בְּנוֹיָהֶם	" " 20	לַעֲת־עָרֹב	לַעֲת־עָרֹב	" " 11
כִּי בְּקִימִי	כִּי בְּקִימִי	" " 25	וַיְדַבֵּר אֱלֹהִים	וַיְדַבֵּר אֱלֹהִים	" " 15
יִקְחוּ	יִקְחוּ	" " 25	יָצָר	יָצָר	" " 21
וַיִּקְחוּ	וַיִּקְחוּ	" " 26	מִנְעִירִי	מִנְעִירִי	" " 21
עֹבֵל	עֹבֵל	" " 28	אֲשֶׁר־הָיָה חִי	אֲשֶׁר־הָיָה חִי	" IX 3
יִקְחוּ	יִקְחוּ	" " 29	לְאֶבְלָה	לְאֶבְלָה	" " 3
לְתוֹלְדָתָם	לְתוֹלְדָתָם	" " 32	בְּבִהְמָה	בְּבִהְמָה	" " 10
וַעֲתָה	וַעֲתָה	" XI 6	וַיִּרְאֶתֶּהָ	וַיִּרְאֶתֶּהָ	" " 16

In Gen. VI 3 the MS. has בְּשָׁנִים with *Pathach* under *Gimel*, i. e. for that he also. The name *Beth-el* is uniformly written בֵּית־אֵל *Bethel* as is mostly the case in MSS. of the German School. Only in one instance have I found that the Massoretic Annotator who altered some of the variants appeals to other Codices. Gen. XXIV 28 the MS. has וַתִּרְצֵן and she ran, with *Munach*, and the Nakdan remarks against it that other Codices have it with *Pashta*<sup>1</sup> which agrees with the received text. On the Chaldee Paraphrase,

<sup>1</sup> וַתִּרְצֵן ב"א וַתִּרְצֵן Comp. fol. 29a.

however, the Nakdan in several instances adduces variations from other MSS.<sup>1</sup>

On fol. 273b there is an Epigraph at the bottom of the first column written in cursive Rabbinic characters which is now very faded, but which has been transcribed into square characters in the second column and is as follows:

I Jechiel son of Jacoban have written this Codex in the City of Constantinople in the year 1007 after the destruction of the Temple, that is 1387 of the era of contracts which is 4836 A. M. = A. D. 1076.<sup>2</sup>

If the Epigraph were genuine, the MS. would be one of the oldest dated Hebrew Codices which have as yet come to light. But the most cursory examination of it shows that it is a forgery of the sixteenth if not the seventeenth century. Besides, the whole character of the MS. itself, the developed calligraphy, the orthography and the disposition of the text show beyond doubt that it was written by a Scribe of the German School *circa* A. D. 1250 at the earliest. Dr. Adam Clarke's descriptive note on the fly leaf which endorses the early date of the Epigraph and which pronounces the MS. as emanating from the Spanish School is due to the imperfect knowledge of Hebrew Palaeography at the beginning of this century.

No. 14.

Add. 9401—9402.

These two large volumes, containing the Pentateuch, the Five Megilloth, the Haphtaroth, the Hagiographa as well as Isa. XXXIV 1—XXXV 10; Jerem. I 1—XXIII 6, constitute the fourth and fifth volumes of the Collection

<sup>1</sup> Comp. Exod. XXI 14, fol. 97b.

<sup>2</sup> אני יחיאל בר יקובן כתבתי זה הספר בעיר קונסטנטינאן אלף ושבע מאות לחרבן הבית שהיא אלף שלוש מאות שבע ישימונים למנין השטרות שהיא שנת ארבע אלפים שמונה מאות שלושים ושש ליצירה.

of ten MSS. which belonged to the Hagen family and which Dr. Adam Clarke purchased. The first volume consists of 297 folios and contains the Pentateuch, the Five Megilloth and the Haphtaroth. Folios 2, 4, 7 and 9, which were missing, have been supplied by a later hand. The leaves, which contained Eccl. IX 10–XII 14, the whole of Lamentations and Esther I 1–3, are missing altogether. The second volume, which contains the Hagiographa (except the Five Megilloth), Jerem. I 1–XXIII 6 and Isa. XXXIV 1–XXXV 19, consists of 229 folios.

The order of the Megilloth is that exhibited in Column I in the Table on page 4, whilst that of the Hagiographa is that of Column VII in the Table on page 7. Each folio has, as a rule, three columns and each column has 25 lines. There are two lines of the Massorah Magna in the upper margin of every folio and three lines in the lower one, whilst the outer margins and the margins between the columns contain the Massorah Parva. The text which is written in a beautiful German hand is furnished with the vowel-points and the accents.

At the end of the second volume there is the following Epigraph written in large characters, consisting of eleven lines and occupying the whole page:

I Isaac son of Judah the Scribe, have written this Pentateuch, the Hagiographa and Jeremiah for R. Mordechai son of . . . . in the year 5046 of the creation of the world [= A. D. 1286] and on the twenty-second day of the month Elul being the fifth day of the week. May the Lord permit him to transmit it as an inheritance to his children and children's children to the end of all generations. Amen, Amen, Amen, Selah. Blessed be He who giveth power to the faint, the Holy One, the Creator. Blessed be He who created men. Courage, and let us be courageous.<sup>1</sup>

<sup>1</sup> אני יצחק בר יהודה הסופר כתבתי זה החומש כתובים ירמיה לל מרדכי בר . . . בשנת חמשת אלפים וארבעים וששה לבריאת עולם ועשרים ושנים לירח אלול ביום חמישי המקום זכרו להורישו לבניו ולבני עד סוף כל הדורות אמן אמן אמן סלה: ברוך הוא הנותן ליעף כח: הוא הנקדש והנקדש ברוך אשר יצר את

Accordingly the name of the Scribe was Isaac and the Codex was finished A. D. 1286 for R. Mordecai. This explains the peculiar appearance which the text exhibits in no fewer than nineteen passages where the name יִצְחָק *Isaac* occurs at the beginning or at the end of the line. In all these instances there is a foliated ornament over the beginning or end of the patriarch's name to indicate that this was also the name of the Scribe of the MS.<sup>1</sup>

The Pentateuch is divided into the usual fifty-four *Parashiyoth* (פרשיות) or hebdomadal lessons. They are indicated by three *Pes* (פ פ פ) at the beginning of each Pericope as well as by the first word being written in large letters and occupying the middle of the line. The only exceptions are the two Pericopes *Vayetze* [ויצא = Gen. XXVIII 10] and *Vayechei* [ויחי = Gen. XLVII 28] which have not the three *Pes* and which simply begin with a large word without any intervening vacant space to mark off the preceding *Parasha*.<sup>2</sup> The number of verses in each Pericope with a proper name as the mnemonic sign is generally given in the margin against the last line of the *Parasha*, but sometimes in small letters between the three *Pes*. The Open and Closed Sections are indicated throughout the text by a vacant space without the letter *Pe* [פתוחה = פ]

האדם: חוק ונתחוק: Comp. fol. 229a. The words הסופר לא at the end have been added by a much later hand.

<sup>1</sup> Comp. Gen. XXI 4, Vol. I, fol. 20a; XXII 2, fol. 21a; XXVII 1, fol. 28b; XXXV 27, fol. 38b; XLVI 1, fol. 50b; L 24, fol. 55b; Exod. II 24, fol. 57b; VI 8, fol. 61a; XXIII 2, fol. 89b; Numb. XXXII 11, fol. 170b; Deut. I 8, fol. 176b; VI 9, fol. 184a; IX 5, fol. 186b; IX 27, fol. 187b; XXX 20, fol. 208b; XXXIV 4, fol. 212b; 1 Chron. I 28, Vol. II, fol. 143b; XXIX 18, fol. 170b; 2 Chron. XXX 6, fol. 198a.

<sup>2</sup> Vide *supra*, Part I, chap. V, pp. 66, 67, and comp. *The Massorah*, letter D, § 378, Vol. II, p. 468.

or *Samech* [ס = סתומה]. And as both these paragraph divisions begin with an indented line, it is difficult to say whether they are intended for an Open or Closed Section. At the end of Genesis and of Numbers there are the Massoretic Summaries giving the number of verses, Pericopes and Sedarim in these two books, but it is absent at the end of Exodus, Leviticus and Deuteronomy. In the Hagiographa the Summary is given only at the end of Ezra-Nehemiah.

As is generally the case in MSS. which proceed from the German Schools, the *Metheg* and the *Gaya* are more uniformly used in this Codex and the name *Beth-el* is written as one word (בֵּיתֶאֱל). The innovation, however, of inserting *Dagesh* into consonants which follow a guttural with *Sheva*,<sup>1</sup> or into the first letter of a word when the preceding word happens to end with the same letter<sup>2</sup> derives no support from this Codex.

Though the text is essentially identical with the present Massoretic recension, yet it exhibits interesting orthographical and Palaeographical features as well as some readings which are of importance. The *He* (ה) and the *Cheth* (ח) are more like these letters in Codices Nos. 1 and 2 in this List, and the final letters do not descend much below the line. The *Kametz* is simply the *Pathach* with the dot in the middle of the line, whilst the *Dagesh* of the suffix third person singular feminine is a *Chirek* under the *He* (ה).<sup>3</sup>

This Codex has preserved to us the interesting fact that in ancient days words were divided in Hebrew as in

<sup>1</sup> Comp. וְנִחַמְךָ Gen. III 6; וְנִחַמְךָ X 7; וְנִחַמְךָ XXIX 31; XXX 22 &c.

<sup>2</sup> Comp. אִם-יָחִיטָה Gen. XIV 23; לֹא-כִלְיָהֶם XXXI 54; עַל-לֵב XXXIV 3 &c.

<sup>3</sup> Comp. רֹאשָׁהּ her head or top Gen. XXVIII 18; לְמַקְצָהּ in her place Gen. XXIX 3, fol. 30a.

other Semitic Scripts. In Jerem. VIII 18 the word מְבַלִּינִי *Oh that I could comfort myself*, is divided into two words, מְבַלִּי is at the end of one line and נִי is at the beginning of the next line. It needs hardly to be added that a later Massoretic Reviser altered this division.<sup>1</sup>

Another contribution which this MS. makes to textual criticism is the indication of the passages where there is a hiatus in the Pentateuch. The List of these "Breaks in the middle of the Verse", as they are Massoretically called, embracing the whole Hebrew Bible, is of extreme rarity. I have found it in only one MS.<sup>2</sup> The printed Massorah of Jacob b. Chayim gives only the List of the five passages in the Pentateuch. Our MS. marks the hiatus in four out of the five instances and among these is Gen. IV 8. Against each of the four passages the Massoretic Annotator has in the Massorah Parva פְּרִינְמָא = פְּרִינְמָא = πρηγμα, πρηγμα, *break, hiatus*,<sup>3</sup> the expression which was such a puzzle to the distinguished Massorite Elias Levita.<sup>4</sup>

In Deut. XI 4 where the textual reading of this MS. is

as they pursued after *them* (אַחֲרֵיהֶם)

instead of

as they pursued after *you* (אַחֲרֵיכֶם)

as the present Massoretic text has it, the Massoretic Annotator justifies it by appealing to the authority of the Sephardic Codices.<sup>5</sup>

At the end of the Psalms the Massoretic Annotator states that the Psalter consists of 147 Psalms.<sup>6</sup>

<sup>1</sup> Comp. Jerem. VIII 18, Vol. II, fol. 215a.

<sup>2</sup> Comp. *The Massorah*, letter ס, § 185, Vol. II, p. 449.

<sup>3</sup> Comp. Gen. IV 8, Vol. I, fol. 6a; XXXV 22, fol. 38a; Numb. XXV 19, fol. 163a; Deut. II 8, fol. 178a.

<sup>4</sup> Comp. *Massoreth Ha-Massoreth*, pp. 242, 262 ed. Ginsburg.

<sup>5</sup> ברדפם אַחֲרֵיהֶם כֵּן הוּא בַּסְפָּרָה Comp. Vol. I, fol. 188b.

<sup>6</sup> סך הכל קמו מומרים Comp. Vol. II, fol. 59b.

In accordance with most MSS. and the present Massoretic recension, this Codex has not Nehemiah VII 68. The Codex, moreover, has not only **כֶּדֹר-לְעֹמֶר** *Chedor-laomer* in two words which is the Western recension, but in two lines **כֶּדֹר** *Chedor* at the end of one line and **לְעֹמֶר** *laomer* at the beginning of the next line.<sup>1</sup>

The MS. exhibits over fifty instances of omission which are entirely due to homoeoteleuton.

- (1) *Exodus* XXXIV 27, Vol. I, fol. 91b.
- (2) *Leviticus* XV 4, fol. 115b; (3) XX 20, fol. 122a.
- (4) *Numbers* II 9, fol. 134a; (5) IV 6, fol. 136b; (6) VI 3, fol. 139b;
- (7) VIII 22, fol. 144a; (8) XXIX 2—8, fol. 166b; (9) XXXIII 41, fol. 172b;
- (10) XXXIV 7, fol. 173a.
- (11) *Deuteronomy* XXIII 8, fol. 200a; (12) XXVIII 52, fol. 205b.
- (13) *Psalms* XCVII 5, Vol. II, fol. 40a; (14) CXVIII II, fol. 48a.
- (15) *Job* X 14, fol. 65a; (16) XXXIX 28, fol. 80a.
- (17) *Daniel* II 33, fol. 103a; (18) II 48, fol. 104a; (19) V 13, fol. 108a; (20) V 19, fol. 108a; (21) IX 16, fol. 113a; (22) XI 28, fol. 115b.
- (23) *Ezra-Nehem.* II 29, fol. 118a; (24) II 42, fol. 118a; (25) II 68, fol. 119a; (26) VI 16, 17, fol. 122b; (27) *Neh.* I 11, fol. 127b; (28) VII 9, fol. 132b; (29) VII 73, fol. 134a.
- (30) *Chronicles* V 35, fol. 148a; (31) VI 7, 8, fol. 148b; (32) VI 10, fol. 148b; (33) VI 43, fol. 149a; (34) VI 45, fol. 149a; (35) XII 27, fol. 156a; (36) XXIII 9, fol. 164a; (37) XXIII 13, fol. 164b; (38) XXIV 1, fol. 166a; (39) XXV 14, fol. 166a; (40) XXV 29, fol. 166b; (41) 2 *Chron.* II 27, fol. 172b; (42) III 8, fol. 173a; (43) VIII 8, fol. 178a; (44) VIII 12, fol. 178a; (45) XII 7, fol. 181b; (46) XXIX 22, fol. 179b; (47) XXIX 31, fol. 179b; (48) XXX 23, fol. 199a; (49) XXXIV 22, fol. 202b;
- (50) *Jeremiah* XVII 27, fol. 223b.

As is usually the case, some of these omissions have been supplied by the original Scribe and some by the different revisers. It is remarkable that most of the MSS. in which the omissions due to homoeoteleuton are very numerous are of the German School.

<sup>1</sup> Comp. *Gen.* XIV 5, 9, Vol. I, fol. 14b.

No. 15.

Add. 9403.

This is another of the Codices which constituted the Hagen Collection bought by Dr. Adam Clarke. It consists of 230 folios of which, however, 212 folios represent the original portion of the MS. They contain the Pentateuch in which *Gen.* I 1—25 is missing, the Haphtaroth for the whole year to which are added the Chaldee for Pericope *Tzav* [צו = *Levit.* VI 1—VIII 36], as well as for the Feasts of Passover and Pentecost, the Five Megilloth in the order exhibited in Column I in the Table on page 4, and the Three Poetical Books, viz. *Psalms*, *Proverbs* in which XVIII 20—XXIX 2 are missing and *Job* in which XLII 11—17 has disappeared.

Each folio has three columns and each column has 31 lines. The text is furnished with the vowel-points and accents. The upper margin on each folio has two lines of the Massorah Magna and the lower margin three lines, whilst the outer margins and the margins between the columns give the Massorah Parva.

The text of the Pentateuch is divided into the fifty-four canonical Pericopes. Each of these commences with the first word in large letters which occupies the middle of the column with the exception of the two following *Parashiyoth*: (1) Pericope *Vayishlach* (וישלח = *Gen.* XXXII 4 &c.) which has simply a vacant line with two *Pes* (פ) one at each end of the vacant line, but with the word itself written like the rest of the text, and (2) Pericope *Vayechei* (ויחי = *Gen.* XLVII 28 &c.) which though beginning with the large word does not stand by itself in the middle of the column, nor is there a vacant space between the lines.

The division of the text into Open and Closed Sections (פתוחות וסגורות) is not only indicated in several

ways, but deviates in many respects from the received text. In a number of instances there is simply a vacant space at the end of the Section, and the next Section begins with an indented line. Hence it is difficult to say whether the break in question is meant for an Open or Closed Section.<sup>1</sup> In the majority of passages, however, the Massoretic Annotator indicated the Open Sections by the letter *Pe* [פ = פתוחה] or by two *Pes* (פ פ) or by the two words (פתוח שורה) in the vacant space of an Open Section occupying the two ends of the line in question.<sup>2</sup> The Closed Section is not only expressed by the usual letter *Samech* (ס), but by the unusual expression *Sedurah* (סדורה).<sup>3</sup>

The extent to which this Codex differs from the Sectional divisions in the received text will be seen from the following analysis of Genesis.

MS.	M. T.	MS.	M. T.
Open Sections	Closed Sections	Open Sections	Closed Sections
פתוחה שורה	ס Gen. XVII 15	ס	ס Gen. VII 13
פ פ ס „	XXI 1	ס	ס „ VIII 15
פ פ ס „	XLIV 18	ס	ס „ XI 24
[פ] ס „	XLVI 8	פתוח שורה	ס „ XV 1
		פתח שור	ס „ XVI 1

In one instance the reverse is the case. Thus Gen. XLI 1 which is expressly marked in the text of the MS. as a Closed Section (ס) is in the received text an Open Section (פ).

The MS., moreover, exhibits no fewer than five Sections in Genesis alone which do not occur in the received text, viz.

<sup>1</sup> Comp. Gen. I 21; III 16, 17, 22; V 1, 6, 9, 12, 15, 18, 21, 25, 28, 32; VI 5; XXV 1, 12; XXVI 1, 34; XXVII 1; XXXIII 18; XXXIV 1; XXXV 1, 9; XXXVI 1, 20, 31; XXXVIII 1; XXXIX 1; XL 1; XLVI 28; XLVIII 1; XLIX 1, 5.

<sup>2</sup> Comp. Gen. X 1; XI 10; XIV 1; XVI 1; XVII 15; XXI 1; XXII 1; XLIV 18.

<sup>3</sup> Comp. Gen. XVII 1, fol. 8b; XXIV 1, fol. 12b.

ואלה תלדות עשו	Gen. XXXVI 9	וירע אדם עור	Gen. IV 25
ויהי אחר הרברים	„ XXXIX 7	ויאמר יהוה לנה	„ VII 1
		ואלה ימי שנייהי	„ XXV 7

The writing shows that the Scribe was an accomplished calligraphist and that the Codex was intended as a model from and by which other MSS. were to be made and corrected. Hence nearly all the letters of the alphabet are in their turn furnished with Tittles or Crowns in certain words. The peculiar forms of these distinguished letters I have given in my edition of the Massorah both under the respective letters and under the word *Taagim* (תאגים).<sup>1</sup>

Even in this Model Codex the difference between the *Beth* (ב) and *Caph* (כ) is hardly distinguishable.<sup>2</sup> The final letters as a rule, do not descend below the line of the medials, so that the vowel-signs *Sheva* and *Kametz* are not placed within the final *Caph* (ך ך) as they are in other MSS. and in the editions, but under it (ך ך) as if the letter in question were *Daleth* (ד).

Not only are the aspirated letters (כ ג ד כ פ ת) uniformly denoted by *Raphe*, but the silent *Aleph* (א) in the middle of a word and the *He* (ה) both in the middle and end of words are marked with the horizontal stroke.<sup>1</sup> The *Metheg* is rarely used before a composite *Sheva* or *Segol*. The *Soph Pasuk* (:) or verse-divider resembles a thin stroke (י) and is frequently absent. (Comp. Gen. VII 10, fol. 4b.) One of the remarkable features of this MS. is its frequent use of abbreviations. When a word is too long for the line a portion of it is given in the text and the suppletive is placed perpendicularly above it. The text differs in many

<sup>1</sup> Comp. *The Massorah*, letter ך, § 25, Vol. II, pp. 680—701.

<sup>2</sup> Comp. התבנה Gen. VI 14, 15 &c.; לתבנה Gen. VI 16; כבכר Gen. VI 14, fol. 4a.

<sup>1</sup> Comp. לקראתם Gen. XIX 1, fol. 9a.

respects from the Massoretic recension in the orthography, the consonants, the vowel-points and the accents. The following collation of Pericope *Noah* (נח = Gen. VI 9—XI 32) will show the extent of these variations.

M. T.	MS.	Gen.	M. T.	MS.	Gen.
המים	המי <sup>י</sup>	VIII 13	תולדות	תולדות	VI 9
ם	ם	" 15	האלהים	האלהים	" 11
ובכדמה ובחיה	ובכדמה ובחיה	" 17	ם	[ם]	" 13
הארץ	האר <sup>י</sup>	" 17	תקשה	תקשה	" 14, 15, 16
כל רומש	וכל רומש	" 19	אתימבול	אתימבול	" 17
עלה	עולה	" 20	והקמתי	והקמתי	" 18
אסף	אסף	" 21	מכל רמש	ומכל רמש	" 20
והחכם	והחכ <sup>י</sup>	IX 2	הארמה למינהו	הארמה	" 20
הארמה	הארמ <sup>י</sup>	" 2	ם	ם	VII 1
אדרש	אדרש	" 5	הטהורה	הטהורה	" 2, 8
והקמתי	והקמתי	" 11	רמש	רמש	" 8
ולא יהיה עוד	ולא-עוד	" 11	הארמה	הארמ <sup>י</sup>	" 8
הברית	הברי <sup>י</sup>	" 12	הבהמה	הבהמ <sup>י</sup>	" 14
המים למבול	מים למבול	" 15	הרמש	הרמ <sup>י</sup>	" 14
ויאמר	ויאמ <sup>י</sup>	" 17	בערו	בערו	" 16
הקמתי	הקמתי	" 17	מני הארץ	מני הארץ	" 18
ערו	ערו <sup>י</sup>	" 23	ההרים	ההרים	" 20
באהלי	באהלי	" 27	ובחיה	ובחיה	" 21
שנה וחמשים ונו'	omitted	" 28, 29	מקצה חמשים חמשים	" 24	" 24
ותכל	ותכל	X 2	ויעבר	ויעבר	VIII 1
ותנרמה	ותנרמה	" 3	מענות	מענות	" 2
ללשנו	ללשנו	" 5	וארבות	וארבות	" 2
וחוילה	וחוילה	" 7	ויסף	ויסף	" 10
נבר	נבר	" 9a	בסיה	בסיה	" 11
נינה	נינה	" 11, 12	היונה	היונ <sup>י</sup>	" 12

M. T.	MS.	M. T.	MS.
לעשות	לעשות	פלשתים	פלשתים <sup>י</sup>
ועתה	ועתה	וצבים	וצבים
אתם משם	משם אתם	ונשר	ונשר
לבנות	לבנות	שלה ואח	omitted
הפיצם	הפיצם	לחולדתם	לחולדתם
ק	ם	ונשרפה	ונשרפ <sup>י</sup>

It will be seen from the above collation that in one Pericope alone, consisting of less than six chapters, or of 153 verses, the MS. exhibits (1) *sixteen* variations from the Massoretic recension in the orthography, or in cases of plene and defective,<sup>1</sup> (2) *seven* in the vowel-points,<sup>2</sup> (3) *one* variant in the accents,<sup>3</sup> (4) *nine* variants in the *Metheg* or *Gaya*,<sup>4</sup> (5) *four* in the division of the Sections,<sup>5</sup> (6) *ten* in the textual readings,<sup>6</sup> (7) *thirteen* in the use of abbreviations<sup>7</sup> and (8) *two* omissions of words due to homoeoteleuton.<sup>8</sup>

To the various readings in this Pericope I must add one from Gen. XXXV 6. Instead of simply "and Jacob

<sup>1</sup> Comp. Gen. VI 9, 18; VII 2, 8; VIII 2, 10, 20, 21; IX 17; X 2, 3, 5, 9, 19, 32; XI 8.

<sup>2</sup> Comp. Gen. VIII 11; IX 5, 27; X 11, 12; XI 6, 9.

<sup>3</sup> Comp. Gen. VII 21.

<sup>4</sup> Comp. Gen. VI 11, 14, 15, 16; VII 16; VIII 1; IX 11; X 7; XI 6.

<sup>5</sup> Comp. Gen. VI 13; VII 1; VIII 15; XI 24.

<sup>6</sup> Comp. Gen. VI 7, 20; VII 18, 24; VIII 17, 19; IX 11, 15; X 23; XI 8.

<sup>7</sup> Comp. Gen. VII 8, 14, 14; VIII 12, 13, 17; IX 2, 2, 12, 17, 23; X 14; XI 3.

<sup>8</sup> Comp. Gen. IX 28, 29, where the words *מאות השע מאות* are omitted because of the similar ending *שנה וחמשים שנה* and Gen. X 26, where the words *שלה ואח* are omitted because of the homoeoteleuton *ואת . . . . .* *ואת*. In supplying these omissions the Massoretic Annotator adopted the reading *יהיו* the plural in Gen. IX 29 instead of *יהי* the singular which is in the present Massoretic recension. Comp. the note on this passage in my edition of the Hebrew Bible.

came to Luz" as it is in the Massoretic recension, the MS. reads here

ויבא יעקב ללוז עיר שקם

and Jacob came to Luz, a city of Shechem.<sup>1</sup>

In the classical passage Gen. VI 3 the MS. has בשנם with *Pathach* under the *Gimel* (ג). Far more uncertain is its treatment of the proper name *Beth-el*. Of the twelve passages in which it occurs in the Pentateuch or rather in Genesis, the MS. has it as one word (בֵּית־אֵל) in the first six instances,<sup>2</sup> and in two words (בֵּית-אֵל) in the second.<sup>3</sup> It is, therefore, evident that, at the time when this Codex was written or in the model from which it was copied, the Eastern and Western readings of this name were not as yet strictly separated.

The innovation of putting a *Dagesh* into the first letter of a word when the preceding word happens to end with the same letter finds no support in this Model Codex as may be seen from the following:

fol. 22a	לאכל-לָחֶם	Gen. XXXVII 25	fol. 8a	אם-יִמְחוּשׁ	Gen. XIV 23
" 50b	בְּיָנִין	Exod. XXXIII 11	" 19a	לאכל-לָחֶם	" XXXI 54
			" 20a	על-יָלֵב	" XXXIV 3

Equally unsupported is the innovation of inserting a *Dagesh* into a consonant which follows gutturals with silent *Sheva*. This is rendered beyond doubt from the following instances:

fol. 10b	וְאֶחָדָם	Gen. XX 6	fol. 2a	נֶחֱמָר	Gen. II 9
" 17b	רַחֲמָה	" XXIX 31	" 2b	וְנֶחֱמָר	" III 6
" 17b	רַחֲמָה	" XXX 22	" 5b	וְרַעְמָה	" X 7
" 17b	מַחֲשֵׁף	" " 37	" 5b	רַעְמָה	" " 7

<sup>1</sup> Comp. fol. 20b. A later Nakdan ran his pen slightly through the variant to make it conformable to the Massoretic recension.

<sup>2</sup> Comp. Gen. XII 8, 8; XIII 3, 3; XXVIII 19; XXXI 13.

<sup>3</sup> Comp. Gen. XXXV 1, 3, 6, 8, 15, 16.

fol. 28a	וְיִאָסֵר	Gen. XLVI 29	fol. 21a	יְעֻלָּם	Gen. XXXVI 5
" 28b	רַעְמָם	" XLVII 11	" 21a	יְעֻלָּם	" " 14
" 29b	לֶחֱמוֹ	" XLIX 20	" 21a	יְעֻלָּם	" " 18

Neither is the *Sheva* in this Model Codex changed into *Chateph-Pathach* when a consonant with the simple *Sheva* is followed by the same consonant. Thus it is here

fol. 16b	וְהִלְלוּ	Gen. XXIX 3	fol. 7b	וְהִלְלוּ	Gen. XII 15
" 16b	וְהִלְלוּ	" " 8	" 15b	קִלְלָהֶם	" XXVII 13

In Gen. XLII 21, however, it is בְּהִתְחַנְנִי when he besought. (Comp. fol. 25b.)

With fol. 212, or Job XLII 11a, ends the original portion of the MS. which was written by an accomplished Scribe of the German School, who has not disclosed his name. Though there is no mention of the date, yet the whole complexion of the Codex shows that it was finished circa A. D. 1160 or at latest about A. D. 1200. It is the most important of the Hagen Collection of MSS. and it is to be deplored that the MS. has been so cruelly used and so barbarously mended. Much of the valuable Massorah has been almost obliterated. The vowel-points and accents have often been roughly restored by an unskilful hand, but the consonants as a whole have fortunately been preserved in their original state.

Bound up with it are two different fragments. The first fragment which extends from fol. 213 to 227 contains the Hebrew text of Genesis I 1—XII 15 with the Chaldee Paraphrase and the Commentary of Rashi. This portion is probably of the thirteenth century. The second fragment which extends from fol. 228 to 230 contains several short Treatises. (1) On the Accents of the twenty-one Prose books of the Hebrew Bible. (2) A List of words in the Bible written with *Sin* (ש) and with *Shin* (ש) by the Nakdan R. Salman of Rothenburg, two more complete recensions



of which I published in the Massorah.<sup>1</sup> (3) A fragmentary Treatise on the Titled or Crowned Letters, attributed to R. Akiba &c. &c.

No. 16.

Add. 9404.

This MS. which is written in a German hand *circa* A. D. 1350, contains the Pentateuch, the Five Megilloth and the Haphtaroth. The order of the Megilloth is that exhibited in Column II in the Table on page 4. The MS. has 210 folios. Each folio as a rule has three columns and each column has 40 lines. The text is provided with vowel-points and the accents, but is without the Massorah though the lines for it are exhibited in the lower margin.

The Pentateuch, in which folios 1 [= I 1—20] and 8 [= X 21—XII 4b] have been supplied by a later hand, has the Hebrew verity and the Chaldee in alternate lines. Like the Hebrew, the Targum is not only furnished with the vowel-points, but with the accents. The text of the Pentateuch is divided into the fifty-four annual Pericopes each of which begins with the first words or word in larger letters occupying the middle of the line.

Though the text is substantially that of the Western recension and though the MS. has neither of the Marginal Massorahs, it exhibits Palaeographical features and textual variations which make it peculiarly interesting to the criticism of the Old Testament.

(1) Many of the letters throughout the text are furnished with Tittles or Crowns known as *Taagim*.

(2) The double pronunciation of ש is not only indicated in the usual way by the diacritic point being on the top

of the right branch of the letter when it is *sh* (ש) and on the top of the left when it is *s* (ש), but by placing the point within the letter to the right with a *Raphe* stroke over the right branch when it is *Sh* (ש) and in the left with the same stroke when it is *S* (ש). Thus for instance the *Shin*:

אֶשֶׁר	Gen. XVIII	8, 17, 19	אֶשֶׁר	Gen. XVIII	2
רָשָׁע	"	" 23	כֶּאֱשֶׁר	"	" 5
כֶּרְשָׁע	"	" 25	אֲשׁוּב	"	" 10, 14

The *Sin*:

אֶשְׁרָה	Gen. XVIII	29, 30	לְעֶשְׂרָה	Gen. XVIII	7
הַעֲשִׂיָּם	"	" 31	מִעֶשְׂרָה	"	" 25
			יְעֶשְׂרָה	"	" 25

(3) The *Chateph-Pathach* has also a double form. Besides its ordinary position under the consonant, the *Pathach* alone is in many instances under the consonant whilst the *Sheva* is in the body of the letter especially where it is *He* (ה) or *Cheth* (ח). Thus

הַמִּשְׁמָחִים	Gen. XVIII	24, 26, 28	מִדְרִי	Gen. XVIII	6
הַשְּׁמָחִים	"	" 25	הַיִּפְלֵא	"	" 14
הַחֲשִׁחִית	"	" 28	אֲחֵרִי	"	" 19

(4) *Pathach-Chateph*. — The *Pathach* furtive which in certain words is placed under the *Cheth* (ח) at the end of words, but which is sounded before it, has often *Sheva* after it (ח) and thus becomes a kind of *Pathach-Chateph*, e. g.

נָח	Gen.	X 1	רִחַח	Gen.	VI 17
מִנְחָה	"	XII 7	מִנְחָה	"	VIII 9
לִבְרָח	"	XXXI 27	רִחַח	"	" 21

(5) The guttural *Cheth* (ח) at the end of a word after *Pathach*, which according to the ordinary system has no vowel-point, is frequently furnished with *Sheva*, e. g.

<sup>1</sup> Comp. *The Massorah*, letter ש §§ 7, 8, Vol. II, pp. 586--591.

וַיִּמָּחַ	Gen. VII 23	מִחוּשְׁלָה	Gen. V 21, 22, 25
וַיִּמָּחַ	" VIII 6	חָה	" VI 21
הַמִּלָּה	" XIV 3	חִמְקָה	" VII 2

(6) In case of the guttural *Ayin* (ע) which is without a vowel-sign at the end of a word after a *Pathach*, it too has frequently a *Sheva*. Thus for instance

שָׁבַע	Gen. XXI 31	וַיִּרַע	Gen. VIII 11
שָׁמַע	" XXVII 43	לָשַׁע	" X 19
שָׁמַע	" XXIX 13	חִרַע	" XV 13

(7) When the *Ayin* (ע) itself has a *Pathach* at the end of a word according to our system of vocalization, it often has *Pathach-Chateph* in this Codex just as is the case of the guttural *Cheth* (ח). Thus for instance

חֶנֶּעַ	Gen. XXVI 11	וְנִסְעַ	Gen. XII 9
כִּמְחַעַחַע	" XXVII 12	יִרַע	" XV 13
שָׁבַע	" XXIX 28	לֶחֶעַ	" XX 6
		הַשְׁמַעַ	" XXI 6

(8) The audible *Vav* (ו) at the end of a word, whether as suffix third person singular masculine or as a constituent part of the expression which is without a vowel-point in the present Massoretic text, has frequently *Sheva*. Thus for instance

אָבִין	Gen. XXII 7	בָּאָפִין	Gen. VII 22
נִמְלִין	" XXIV 20	אָלִין	" VIII 9
עָמִין	" XXV 8	יִחְדִין	" XIII 6
עָשִׂין	" " 27	אָחִין	" XIV 16

Not unfrequently the *Sheva* is in the body of the letter, just as it is in the final *Caph* (פ) in the present Massoretic text, e. g. עֵשָׂו *Esau* (Gen. XXV 30), לְעֵשָׂו *to Esau* (Gen. XXV 34) &c.

(9) The audible *Yod* (י) at the end of a word after *Pathach* or *Kametz*, whether as suffix first person singular or as a constituent part of the expression which is without

a vowel-sign according to the present recension of the Massoretic text, has often a *Chirek*. Thus for instance

רָעַי	Gen. XIII 8	חַי	Gen. VIII 21
מַעֲלֵי	" " 9	וַיִּמְרֵי	" X 2
אָרְנֵי	" XVIII 27	שָׁרֵי	" XII 5
לְאֲרֵי*	" " 30	הָעֵי	" XIII 3

These abnormal forms are used side by side with the normal ones. As they are exceptional it is evident that they simply represent the remnants of an older system of vocalization which was once in friendly rivalry with the present system, but which the system now in vogue has gradually vanquished. We shall see in the sequel that older Codices than the MS. before us have retained this vocalization to a far larger extent. Apart, however, from these abnormal forms, the MS. also differs in many respects from the present Massoretic text in the vowel-points, the accents and the consonants. The following collation of the first part of Pericope *Vayera* (וַיֵּרָא = Gen. XVIII 1—XXII 24) will show approximately the extent of the variations throughout the Codex:

### I. The vowel-points.

M. T.	MS.	M. T.	MS.
וַיֹּאמְרוּ לֹא	וַיֹּאמְרוּ לֹא	וַיֹּאמְרוּ לֹא	וַיֹּאמְרוּ לֹא
Gen. XIX 2	Gen. XIX 2	וַיֹּאמְרוּ לֹא	וַיֹּאמְרוּ לֹא
בָּרַחַב	בָּרַחַב	בָּרַחַב	בָּרַחַב
" " 2	" " 2	בָּרַחַב	בָּרַחַב
מִשְׁתָּה	מִשְׁתָּה	מִשְׁתָּה	מִשְׁתָּה
" " 3	" " 3	מִשְׁתָּה	מִשְׁתָּה
מִקְצָה	מִקְצָה	מִקְצָה	מִקְצָה
" " 4	" " 4	מִקְצָה	מִקְצָה
הַפְּתִיחָה	הַפְּתִיחָה	הַפְּתִיחָה	הַפְּתִיחָה
" " 6	" " 6	הַפְּתִיחָה	הַפְּתִיחָה
הִנֵּה	הִנֵּה	הִנֵּה	הִנֵּה
" " 8	" " 8	הִנֵּה	הִנֵּה
נֶשְׁחַלְאָה	נֶשְׁחַלְאָה	נֶשְׁחַלְאָה	נֶשְׁחַלְאָה
" " 9	" " 9	נֶשְׁחַלְאָה	נֶשְׁחַלְאָה
בְּסִנְיָרִים	בְּסִנְיָרִים	בְּסִנְיָרִים	בְּסִנְיָרִים
" " 11	" " 11	בְּסִנְיָרִים	בְּסִנְיָרִים
צָאוּ	צָאוּ	צָאוּ	צָאוּ
" " 14	" " 14	צָאוּ	צָאוּ
הִנֵּה	הִנֵּה	הִנֵּה	הִנֵּה
" " 19	" " 19	הִנֵּה	הִנֵּה
וַיִּסַּף	וַיִּסַּף	וַיִּסַּף	וַיִּסַּף
" " 19	" " 19	וַיִּסַּף	וַיִּסַּף
וַיִּסַּף	וַיִּסַּף	וַיִּסַּף	וַיִּסַּף
" " 19	" " 19	וַיִּסַּף	וַיִּסַּף

M. T.	MS.		M. T.	MS.	
מִצֶּרֶם	מִצֶּרֶם	Gen. XIX 20	וְמָתִי	וְמָתִי	Gen. XIX 19
וְיִשְׁכְּם	וְיִשְׁכְּם	" " 27	הַנֶּהֱדָה	הַנֶּהֱדָה	" " 20
בְּהֵן	בְּהֵן	" " 29	וְהָיָא	וְהָיָא	" " 20
בְּלִילָה	בְּלִילָה	" " 33	אִמְלָטָה	אִמְלָטָה	" " 20

## II. The Accents.

M. T.	MS.	
וְהִשְׁעֵנִי	וְהִשְׁעֵנִי	Gen. XVIII 4
וְאֶבְרָהִם	וְאֶבְרָהִם	" " 16, 18, 22
וְהַמֶּלֶךְ	וְהַמֶּלֶךְ	" " 20
וְיִסְכֶּךְ עוֹד	וְיִסְכֶּךְ עוֹד	" " 29
הָאֵחָד בְּאֵלֶּנּוֹר	הָאֵחָד בְּאֵלֶּנּוֹר	" XIX 9
עֲתָה	עֲתָה	" " 9
כִּי־מִשְׁחִיתִים	כִּי־מִשְׁחִיתִים	" " 13
וּבְכִי־אֶשְׁחִי	וּבְכִי־אֶשְׁחִי	" " 16
כִּי־לֹא	כִּי־לֹא	" " 22

## III. Variations in the Consonants.

M. T.	MS.		M. T.	MS.	
הַחֻצָּה	הַחֻצָּה	Gen. XIX 17	עֲנֵה	עֲנֵה	Gen. XVIII 6
וְהָיָא	וְהָיָא	" " 20	יֵשׁ שָׁם	יֵשׁ שָׁם	" " 24
הָיָא	הָיָא	" " 20	לְדִרְכֵיכֶם	לְדִרְכֵיכֶם	" XIX 2
פִּנִּיךְ	אֶת־פִּנִּיךְ	" " 21	קָרָחֹב	קָרָחֹב	" " 2
עַד הַיּוֹם הַזֶּה;	עַד הַיּוֹם הַזֶּה;	" " 38	וְיִסְרוּ	וְיִסְרוּ	" " 3
אֶת־אֲשֶׁר יֹאמַר אֲשֶׁר יֹאמַר	אֶת־אֲשֶׁר יֹאמַר אֲשֶׁר יֹאמַר	" XXII 14	מִשְׁחִיתִים	מִשְׁחִיתִים	" " 13
לִפְנֵי מוֹתִי	לִפְנֵי מוֹתִי	" XXVII 7	וַיִּצְאֵהוּ	וַיִּצְאֵהוּ	" " 16
			וַיִּנְחֵהוּ	וַיִּנְחֵהוּ	" " 16

The *Metheg* or *Gaya* is used very irregularly even before a composite *Sheva* or *Segol* as will be seen from the following instances taken from the first chapter of the same Pericope:

יֵשָׁה	Gen. XIX 25	הָאֲנָשִׁים	Gen. XVIII 16	וְרִחְצוּ	Gen. XVIII 4
אֶעֱשֶׂה	" " 29	וְעִקְתָּ	" " 20	מִהָרִי	" " 6
וְאֶדְבָרָה	" " 30, 32	מִעֲשֶׂת	" " 25	וְאֵנִי	" " 13

The occurrence of the *Dagesh* in certain words is very abnormal as will be seen from the following instances:

לֹא אֲדִנִּי	Gen. XXIII 11	וַיֹּאמֶר מֶלֶךְ	Gen. XIV 21
לֹא אֲמַר לוֹ	" " 14	וְאִם־לֹא	" XVIII 21
מִשְׁבַּעֲתִי זֹאת	" XXIV 8	עַל־סֶרֶם	" XIX 24
וּכְל־טוֹב	" " 10	אֲשֶׁר לֹא־	" XX 9
אֶת־צֹאן	" XXIX 10	אֲבִימֶלֶךְ צֹאן	" " 14
צֹא מִן־	" XXXI 13	יִצְחָק־לִי	" XXI 6

But though the *Dagesh* is used so profusely in a variety of expressions in this MS. it does not favour the conceit of putting it into the consonant which follows a guttural with *Sheva*<sup>1</sup> or of inserting it into the first letter of a word when the preceding word ends with the same letter.<sup>2</sup> The practice, too, of putting a *Chateph-Pathach* where a consonant with *Sheva* is followed by the same consonant, finds no support in this Codex.<sup>3</sup>

*Beth-el* (בֵּית־אֵל) is uniformly written as one word (*Bethel*) in all the twelve passages in which it occurs in the Pentateuch.<sup>4</sup> This orthography which is that of the Easterns or Babylonians is mostly followed in MSS. of the German School. Tubal-Cain, however, which occurs twice<sup>5</sup> and Chedor-laomer which occurs five times<sup>6</sup> and which are respectively written as one word according to the

<sup>1</sup> Comp. Gen. II 9; XX 6; XXX 37; XLVII 11. The only instance where the *Dagesh* occurs after a guttural with *Sheva* is in לְחֶמְוֹ Gen. XLIX 20.

<sup>2</sup> Comp. Gen. XIV 23; XXXI 54; XXXIV 3. It will be seen that this MS. furnishes the *Lamed* with *Dagesh* more often than any other consonant. It is, therefore, not surprising to find that it has אֶל־לֶבֶת (Gen. VI 6) with *Dagesh* in the *Lamed*. Dr. Baer, however, who introduced this fact into his text, has most unaccountably omitted it in this instance.

<sup>3</sup> Comp. Gen. XII 15, XXVII 13; XXIX 3, 8; XLII 21.

<sup>4</sup> Comp. Gen. XII 8, 8; XIII 3, 3; XXVIII 19; XXXI 13; XXXV 1, 3, 6, 8, 15, 16.

<sup>5</sup> Comp. Gen. IV 22, 22.

<sup>6</sup> Comp. Gen. XIV 1, 4, 5, 9, 17.

Easterns (חִבְלֵי-קִין, כְּדֹר־לְעֹמֶר) are as uniformly written in two words (חִבְלֵי-קִין, כְּדֹר־לְעֹמֶר). In one instance the latter is written in two lines, *Chedor* at the end of one line and *laomer* at the beginning of the next line.

In Gen. VI 3 the reading is בְּשָׁנִים with *Pathach* under the *Gimel*. In Gen. XXVII 28 this MS. points it וַיִּתֵּן and in verse 29 וַיִּשְׁתַּחֲוֶה which is according to the Ben-Naphtali recension. In the latter case the *Keri* is in the text.

A very remarkable feature of this Codex has yet to be noticed, viz. the numerous abbreviations which occur in the Chaldee Version. These abbreviations occur not only at the end of the lines, but at the beginning and in the middle. In the first chapter of Pericope *Vayera* (וִירָא = Gen. XVIII) alone there are no fewer than sixteen instances. They are as follows:

וַאֲבָרְהָם =	וַאֲבָרְהָ	Gen. XVIII 16	מִמָּרָא =	מִמָּרָ	Gen. XVIII 1
מֵאֲבָרְהָם =	מֵאֲבָרְהָ	" "	מִשְׁכָּנָא =	מִשְׁכָּ	" "
וַאֲבָרְהָם =	וַאֲבָרְ	" "	עֲבָדָךְ =	עֲבָדָךְ	" "
אֲבָרְהָם =	אֲבָרְהָ	" "	וַאֲמָר =	וַאֲמָ	" "
סִנְיָא =	סִנְיָא	" "	דְּעֵבֶב =	דְּעֵבֶב	" "
וַאֲבָרְהָם =	וַאֲבָרְ	" "	וַאֲבָרְהָם =	וַאֲבָרְהָם	" "
קָדָם =	קָדָם	" "	וַאֲמָר =	וַאֲמָר	" "
וַאֲבָרְהָם וַאֲמָר =	וַאֲבָרְהָ וַאֲמָר	" "	מִתַּמָּן =	מִתַּמָּן	" "

In one instance the word הָיִיתָ כְּפָא (Gen. XVIII 14) is actually divided, הָיִיתָ is at the end of one line and כְּפָא is at the beginning of the next line. A later Nakdan who altered this division by supplying the letters outside the line has still left the second half of the word at the beginning of the next line without the vowel-points.<sup>1</sup> As the Chaldee is in alternate verses with the Hebrew, it exhibits one continuous text so that the abbreviations appear to belong to the whole arrangement.

<sup>1</sup> Comp. fol. 12b, Column 3.

Though the MS. is carefully written, it exhibits omissions due to homoeoteleuton which have been supplied by later Nakdanim on the following pages: fol. 55b; fol. 71b; fol. 72a; fol. 78b; 85a, 96b, 99a, 108a, 111a, 175b, 179b, 183a, 184a.

At the end of Genesis and Leviticus there are Massoretic Summaries giving the number of verses, the middle verse and the number of Sedarim in these books.

No. 17.

Add. 9405—9406.

These two volumes are pieces of what originally was a Pentateuch with the Haphtaroth, the Megilloth, Job, portions of Jeremiah and Isaiah which not unfrequently occur together. As they now are, they constitute Volumes VIII and IX of the Hagen Collection. According to the Epigraph at the end of the second piece the entire Codex was written A. D. 1309. The hand-writing is of the German School to which nine out of the ten volumes of this Collection belong.

The first piece consists now of 14 folios and contains the Song of Songs, Ruth, Ecclesiastes and Lamentations. The second piece which consists of 32 folios contains Job, Jerem. I 1—XXXIII 6 and Isaiah XXXIV 1—XXXV 10. Each folio has three columns and each column has 28 lines. Every book begins with the first word in large letters. The text is furnished with the vowel-points and the accents, but is without the Massorah. Though the text is substantially of the Western recension, it differs in many respects from the *textus receptus* in its orthography, its vowel-points, accents and readings. The following collation of the first chapter of the Song of Songs with the present Massoretic text will approximately show the nature and extent of these variations:

M. T.	MS.		M. T.	MS.	
בְּצִהְרִים	בְּצִהְרִים	Cant. I 7	יִשְׁקֵנִי	יִשְׁקֵנִי	Cant. I 2
אֲדִיָּה	אֲדִיָּה	" " 7	מִנְשִׁיקָה	מִנְשִׁיקָה	" " 2
קַעֲטִיָּה	קַעֲטִיָּה	" " 7	לְרִיחַ שְׁמִינִךְ	לְרִיחַ שְׁמִינִךְ	" " 3
בְּנָשִׁים	בְּנָשִׁים	" " 8	הַמֶּלֶךְ	הַמֶּלֶךְ	" " 4
בְּעַקְבֵי	בְּעַקְבֵי	" " 8	חֲדָרָיו	חֲדָרָיו	" " 4
נִרְיִיתִיךְ	נִרְיִיתִיךְ	" " 8	בָּךְ	בָּךְ	" " 4
לִסְסָתִי	לִסְסָתִי	" " 9	דֹּדֶיךָ	דֹּדֶיךָ	" " 4
רַעֲיָתִי	רַעֲיָתִי	" " 9	שְׁחֹרָה אֲנִי	שְׁחֹרָה אֲנִי	" " 5
לְחִיִּיךְ	לְחִיִּיךְ	" " 10	וְנֹאדָה	וְנֹאדָה	" " 5
בְּתוֹרִים	בְּתוֹרִים	" " 10	הַשֶּׁמֶשׁ	הַשֶּׁמֶשׁ	" " 6
נִקְדֹת	נִקְדֹת	" " 11	שְׁמוֹנִי	שְׁמוֹנִי	" " 6
נִרְדִּי	נִרְדִּי	" " 12	נִטְרָתִי	נִטְרָתִי	" " 6
הַמֹּר	הַמֹּר	" " 13	שְׁאֵרְכָה	שְׁאֵרְכָה	" " 7
שְׂרִי	שְׂרִי	" " 13	תִּרְעָה	תִּרְעָה	" " 7
קִרְוָת	קִרְוָת	" " 17	אִיכָה	אִיכָה	" " 7

An analysis of these variations discloses the striking resemblance between some of the characteristics of this MS. and the preceding Codex. In both there is the frequent absence of the *Dagesh*, the interchange of the graphic signs, *Pathach* and *Kametz*, *Tzere* and *Segol*, the furnishing of the audible *Vav* and *Yod* at the end of words with *Sheva* and *Chirek* &c. &c. In Codex No. 16, however, these features are more pronounced.

The Epigraph at the end of the second piece, which was originally appended to the complete Codex, and in which the Scribe not only gives his own name, but that of the owner for whom he wrote it and the year in which he finished it, is of peculiar interest and is as follows:

I Solomon son of Jechiel have written this Machasor [= these Sacred Scriptures], for R. . . . son of Abraham in the year 5069 of the creation of the world [= A. D. 1309] in the month of Nisan.<sup>1</sup>

<sup>1</sup> אֲנִי שְׁלֹמֹה בֶּן יְחִיאֵל בְּתַבְתִּי יְהוֹ הַמַּחְסֹר לִרְ . . . . בֶּן אֲבְרָהָם שְׁנַת הַמַּשָּׁת  
Comp. fol. 32b. וְחֲשָׁעָה וְשָׁשִׁים לְבְרִיאַת עוֹלָם בַּח בְּנִיחוֹן אֶלְפִּים:

It will be seen that the expression *Machasor* which is used in the oldest MSS. for a Codex of the Hebrew Scriptures<sup>1</sup> reappears in this Epigraph. Moreover, the peculiarities in the punctuation of the Epigraph resemble those exhibited in the text. Thus for instance the absence of the diacritic point over the *Shin* (ש), the *Chirek* under the letter *Resh* in *bar* [= בַּר son of] &c.

The innovation of (1) inserting *Dagesh* into consonants which follow a guttural with *Sheva* or (2) into the first letter of a word when the preceding word ends with the same letter, or of (3) putting a *Chateph-Pathach* where a consonant with *Sheva* is followed by the same consonant is not supported in this MS. notwithstanding all its peculiarities in punctuation, as will be seen from the following examples:

III.	II.	I.
Jerem. II 10 בְּכִלְכֵּלָה *וְהַתְּבִנִי	Jerem. III 10 וְעָמִי	Jerem. X 10
" V 1 מְלֵאִים מֶרְמָה שׁוֹטְטִי	" V 27 נִחְלִי *	" XII 13
" VI 6 עֵם-מֵלֶא *סִילְכָה	" VI 11 וְנִחְשָׁבָה	" XVIII 18

The *Raphe* mark in the first table of the collation I have put over the letters to show the absence of the *Dagesh* in the MS. The asterisk in this table indicates that the reading differs from that of the received text.

No. 18.

Add. 9407.

This MS. which is in quarto is written in a beautiful Sephardic hand circa A. D. 1330 and consists of 273 folios. It contains the Pentateuch and the Haphtaroth. The former occupies fol. 1b—208a and the latter fol. 208a to 272b. Fol. 273 is blank. With the exception of the poetical chapter in Pericope *Haazinu* (הָאֲזִינוּ = Deut. XXXII 1—43)

<sup>1</sup> Vide supra, Part II, chap. X, p. 241 &c., chap. XI, p. 435 &c.

the folios have only one column consisting of 21 lines. The text is furnished with the vowel-points and the accents and a very scanty Massorah Parva which chiefly records the *Keri*, the Majuscular and Minuscular letters, the middle verses of the respective books and of the Pentateuch &c. &c. The upper, lower and outer margins have the Commentary of the celebrated Rashi (A. D. 1040—1105).

The fifty-four annual Pericopes into which the text of the Pentateuch is divided are generally indicated by the word *Parasha* (פרש) in the margin against the beginning of each hebdomadal Lesson. The Open and Closed Sections are carefully exhibited by the prescribed vacant space,<sup>1</sup> but no *Pe* (פ = פתוחה) or *Samech* (ס = סתומה) is inserted into the text.

Not only are the aspirated letters (ב ג ד כ פ ת) uniformly denoted by *Raphe*, but the silent *Aleph* (א) in the middle of a word and the *He* (ה) both in the middle and at the end of words are duly marked with the horizontal stroke.<sup>2</sup>

The text is strictly that of the Western recension though it does not uniformly follow the punctuation of Ben-Asher. Thus for instance in Gen. III 17 the textual reading is תאכל־לָהּ *thou shall eat*, with *Sheva* under the *Caph* (כ) which is according to Ben-Naphtali, whilst Ben-Asher's punctuation is relegated into the margin where we are told that according to the latter the *Caph* has *Chateph-Pathach* (כְּ).<sup>3</sup>

In Levit. XXIV 6, however, which is the only other instance where the Massoretic Annotator exhibits the variants between these two textual redactors, he has תַּעֲרֹכֶת *a row*, with *Segol* under the *Resh* (ר) in the text and תַּעֲרֹכֶת with *Kametz* (רְ) in the margin, and he

<sup>1</sup> *Vide supra*, Part I, chap. I, p. 9 &c.

<sup>2</sup> *Vide supra*, Part II, chap. I, pp. 114—115.

<sup>3</sup> בן אש האכלה Comp. fol. 4a.

expressly states that this is the punctuation of Ben-Naphtali.<sup>1</sup> It is remarkable that we have no other record of this variation and that according to this emphatic testimony we follow Ben-Naphtali in our present *textus receptus*.

The three instances in which the Massoretic Annotator adduces the difference in the punctuation from the celebrated Codex Hilleli are already known from the records in other MSS.<sup>2</sup> Equally well known is the variation in the accents on יִרְאֶה *shall appear* (Deut. XVI 16), but his reference to the variant in Gen. XXXII 18 exhibits a new feature. On יִפְגֹּשֶׁךָ *he meeteth thee*, which in the Codex before us is pointed with *Dagesh* in the *Gimel*, but without *Metheg*, the Massoretic Annotator remarks that there is a variation here in the MSS. and that some have it יִפְגֹּשֶׁךָ with *Metheg*.<sup>3</sup> The difference in the orthography, however, of the word in question which has hitherto been known to us consists in the presence or absence of the *Dagesh* in the *Gimel* and not in the *Metheg*.

In Gen. VI 3 this MS. reads בְּשָׁנִים with *Pathach* under the *Gimel*. It has no break in the middle of the verse in Gen. IV 8. The *Metheg* is not used before a composite *Sheva* or *Segol*, as will be seen from the following analysis of Gen. XVIII, fol. 14b—15b:

תַּעֲבֹרוּ	Gen. XVIII 5	תַּעֲבֹרוּ	Gen. XVIII 3
תַּעֲשֶׂה	" " 5	וְיִרְאֶנִּי	" " 4
מִדְּרִי	" " 6	*וְיִשְׁעֵנִי	" " 4
לַעֲשׂוֹת	" " 7	וְיִסְעֵרֵנִי	" " 5

<sup>1</sup> בן נפתלי המעֲרֹכֶת Comp. fol. 121a.

<sup>2</sup> Comp. (1) Exod. XXX 14 קָמַן נִקְוֶה מִבֶּן בְּהִלְלִי fol. 82a; (2) Numb. XXXIV 11 כְּנִרְתָּ בְּהִלְלִי כְּנִרְתָּ fol. 168a and (3) Deut. XII 11 תִּדְרִי בְּהִלְלִי fol. 184b. See the notes on these passages in my edition of the Hebrew Bible.

<sup>3</sup> יִפְגֹּשֶׁךָ מִתְחַלֵּם יִפְגֹּשֶׁךָ fol. 31b.

הָאֲנָשִׁים Gen. XVIII 22	אֲחֵרֵי Gen. XVIII 10, 19
וַעֲשֵׂה " " 25	אֲחֵרֵי " " 12
בְּעִבְרִים " " 26	צִחְקָה " " 13
בְּחֻמְשָׁה " " 28	וְאֵי " " 13
וְחֻמְשָׁה " " 28	לְעִשׂוֹת " " 19
אֶעֱשֶׂה " " 30	וַעֲקַת " " 20
בְּעִבְרִי " " 31, 32	וַעֲמָרָה " " 20
הַעֲשֶׂרָה " " 32	הַכְּעִשְׂקָה " " 21

The proper name *Beth-el* is uniformly written in two words (בֵּית-אֵל) throughout this MS. The innovation of inserting a *Dagesh* into consonants which follow a guttural with *Sheva* has no support here. In this Codex it is

רַחֲמָה Gen. XXX 22	נֶחֱמָר Gen. II 9
מַחֲשֶׁה " " 37	וְנֶחֱמָר " III 6
יַעֲלֶם " XXXVI 5, 14, 18	וְרַעְמָה " X 7
וַיֵּאֱכֹר " XLVI 29	רַעְמָה " " 7
רַעְמָסִם " XLVII 11	וְאֶחָשָׁד " XX 6
לַחֲמוֹ " XLIX 20	רַחֲמָה " XXIX 31

Neither does the MS. support the innovation of putting a *Dagesh* into a consonant at the beginning of a word if the same consonant happens to terminate the immediately preceding word. Here it is אֶם-מָחוּט Gen. XIV 23 and not אֶם-מָחוּט; לֹאכַל-לָחֶם Gen. XXXI 54 and not לֹאכַל-לָחֶם; עַל-לֵב Gen. XXXIV 3 and not עַל-לֵב.

Nor is the *Sheva* changed into *Chateph-Pathach* when a consonant with a simple *Sheva* is followed by the same consonant. Here it is

וְנִלְלוֹ Gen. XXIX 3, 8	וְנִלְלוֹ Gen. XII 15
בְּהַחֲתִנֵּנוּ " XLII 21	קִלְלָהוּ " XXVII 13

This volume is the last of the ten MSS. which originally constituted the Hagen Collection and which the British Museum purchased from the son of Dr. Adam Clarke.

No. 19.

Add. 10455.

This huge MS. which is written in a beautiful German hand, consists of 460 folios. It contains the Pentateuch with the Chaldee in alternate verses, the Five Megilloth in the order which is exhibited in Column I in the Table on page 4, the Haphtaroth, Job, Jeremiah I 1—XXIII 6; XXXI 2—20 and Isaiah XXXIV 1—XXXV 10. With the exception of the poetical portions, viz. Exod. XV 1—18 (fol. 112a—b) and Deut. XXXII 1—43 (fol. 343a—b) which are written in accordance with an especially prescribed arrangement, each folio has three columns and each column has 28 lines. Not only is the Hebrew text furnished with the vowel-points and the accents, but the Chaldee too has the accents as well as the vowel-points. There are two lines of the Massorah Magna in the upper margin of each folio and three lines in the lower margin, whilst the outer margins and the margins between the columns give the Massorah Parva.

With the exception of Parasha *Vayetze* (וַיֵּצֵא Gen. XXVIII 10), the fifty-four Pericopes into which the Pentateuch is divided are indicated by three *Pes* (פ פ פ) occupying the vacant line which separates each hebdomadal Lesson, whether the *Parasha* coincides with an Open or Closed Section.<sup>1</sup> In a few instances the number of the verses in the Pericope is given with or without the mnemonic sign either before or between the three *Pes*.<sup>2</sup>

Although the text is carefully written, it exhibits throughout a considerable number of variations from the *textus receptus* in the consonants, the vowel-points and the

<sup>1</sup> Vide *supra*, Part I, chap. V, p. 67.

<sup>2</sup> Comp. Pericopes נח fol. 15a; לך לך fol. 22b; וירא fol. 31a; חיי fol. 36b.

accents. The extent and nature of these variants may be approximately estimated by the following collation of the short Pericope *Vayechi* (ויחי = Gen. XLVII 28—L 26) which consists of only 85 verses, with the present Massoretic recension.

M. T.	MS.	
וּמָאֵת	וּמָאֵת	Gen. XLVII 28
וּיקְרָבוּ יָמָיו	וּיקְרָבוּ יָמָיו	" " 29
שְׁנֵי	שְׁנֵי	" XLVIII 5
וּאֲבָרְכֶם	וּאֲבָרְכֶם	" " 9
יִשְׂרָאֵל אֶל-יוֹסֵף	יִשְׂרָאֵל יוֹסֵף	" " 11
הַקָּבֹד	הַקָּבֹד	" " 18
וּמָאֵן	וּמָאֵן	" " 19
לָעַם	לָעַם	" " 19
וּבְרַכְּם	וּבְרַכְּם	" " 20
יִשְׁמְדֹ	יִשְׁמְדֹ	" " 20
וְאֵנִי	וְאֵנִי	" " 22
הַקָּבֹד	הַקָּבֹד	" XLIX 2
בְּכָרִי	בְּכָרִי	" " 3
עֲלִיתָ	עֲלִיתָ	" " 4
לְבִישׁוֹ	לְבִישׁוֹ	" " 11
סִוְתָהּ	סִוְתָהּ	" " 11
אֲנִיתָ	אֲנִיתָ	" " 13
חֲמֹר	חֲמֹר	" " 14
עֹבֵד	עֹבֵד	" " 15
שְׁפִיפֹן	שְׁפִיפֹן	" " 17
יָגֵד	יָגֵד	" " 19
בְּנִימִן	בְּנִימִן	" " 27
וּלְעָרֵב	וּלְעָרֵב	" " 27
הַמַּעֲרָה	הַמַּעֲרָה	" " 29
עֶפְרָן	עֶפְרָן	" " 30
וַיַּעַשׂ לֵאבִי	וַיַּעַשׂ לֵאבִי	" L 10
עֶפְרָן	עֶפְרָן	" " 13
אֵתָם	אֵתָם	" " 21

It is remarkable that the successive revisers who have altered the differences in the consonants and made them conformable to the present Massoretic recension have left untouched the variations in the accents.

In Gen. IV 8 this Codex has no break in the middle of the verse and in Gen. VI 3 reads בְּשֵׁנִים with *Pathach* under the *Gimel*. בֵּית־אֵל *Beth-el* is invariably written in two words in all the twelve passages in which it occurs in the Pentateuch.

The innovation of (1) inserting *Dagesh* into the consonant after a guttural with *Sheva*, or (2) into the first letter of a word when the preceding word happens to end with the same letter, or of (3) changing the *Sheva* into *Chateph-Pathach* when a consonant with a simple *Sheva* is followed by the same consonant has no support in this magnificent Codex as will be seen from the following:

(3)	(2)	(1)
Gen. XII 15 וְהִלְלִי	Gen. XIV 23 אִם-מָחֹשׁ	Gen. II 9 נָחֵדָר
" XXVII 13 קָלְלָהֶךָ	" XXXI 54 לְאַקְלֵלָהֶם	" X 7 רַעְמָה
" XXIX 3 וְנִלְלוּ	" XXXIV 3 עַל-לֵב	" XX 6 וְאַחֲשֹׁד

It is, however, to be remarked that in the phrase בֶּן-נֹחַ *son of Nun*, which occurs sixteen times in the Pentateuch, this Codex has invariably *Dagesh* in the initial *Nun* (נֹחַ).<sup>1</sup>

Though this Codex has not the usual Massoretic Summary at the end of each book which registers the number of verses, the middle verse, the Sedarim &c. of the respective books, the Massorah Parva marks against

<sup>1</sup> Comp. Exod. XXXIII 11, fol. 145b; Numb. XI 28, fol. 235b; XIII 8, 16, fol. 237b; XIV 6, fol. 239a; XIV 30, fol. 240b; XIV 38, fol. 241a; XXVI 65, fol. 266a; XXVII 18, fol. 267a; XXXII 12, fol. 276a; XXXII 28, fol. 277a; XXXIV 17, fol. 281a; Deut. I 38, fol. 287a; XXXI 23, fol. 343a; XXXII 44, fol. 345a; XXXIV 9, fol. 348b.



the text itself the middle verse in four out of the five books of the Pentateuch. These entirely coincide with the present Massoretic recension.<sup>1</sup> It also marks against the text the middle verse in the Pentateuch.<sup>2</sup>

In only three instances have I found that a later Massoretic Annotator adduces variants from other Codices. In Gen. XIX 2 he simply records that other Codices have a different accentuation.<sup>3</sup> In the other two instances, however, one of which also affects the accents and the other the orthography, he decides in favour of the variants and against the reading in the MS.<sup>4</sup>

A remarkable feature of this MS. is not only its frequent use of abbreviations in the Chaldee text which is almost as extensive as in Codex No. 16, but the important fact that these abbreviations occur in the Hebrew text itself. The following instances will fully establish this fact:

יִרְבֶּעַ = יָא Numb. II 9, fol. 214b      בְּאָרְם = בְּ Gen. IX 6, fol. 12b  
יִשְׂרָאֵל = יִשְׂרָאֵל Deut. I 3, „ 284b      אִמְלִטָּה = אִמְלִטָּה „ XIX 20, „ 25b

Even the division of words has been preserved in this Codex when required to fill out the line. Thus we have

מִרְבֶּבֶת Exod. XV 4, fol. 112a      יִשְׂרָאֵל Exod. XV 1, fol. 112a  
נֶאֱמַר „ „ 13, „ 112b      אֲשֶׁר הָ „ „ 2, „

<sup>1</sup> Comp. חֲצִי הַסֵּפֶר בפסוקי against Gen. XXVII 40, fol. 41b; Levit. XV 7, fol. 186b; Numb. XXVII 20, fol. 247a; Deut. XVII 10, fol. 317b, and *vide supra*, Part. I chap. VI, pp. 72—85.

<sup>2</sup> Comp. חֲצִי הַתּוֹרָה בפסוקי against Levit. VIII 7, fol. 172a.

<sup>3</sup> Comp. הִנֵּה נֹאדִים־אֵל מִקֵּם Gen. XIX 2, fol. 24b, and see the note on this passage in my edition of the Hebrew Bible.

<sup>4</sup> In Numb. VI 11 the MS. has וַעֲשֵׂה דְבָרִי on which he remarks כִּי־אֵל רַבִּיעַ וְכֵן עִקְרֵי. Comp. fol. 224a, and the note in my edition of the Bible. In Deut. XXIX 28 the MS. reads הִנֵּה־הִיא defective, and the Massorah remarks against it לֹא הִיא [= *unique and defective*] which is in accordance with the *textus receptus*. The Reviser, however, takes exception to this and states *other Codices have it defective and this is correct*, thus rejecting the Massoretic gloss. Comp. fol. 339a.

This is simply the survival of the ancient practice which generally obtained in the pre-Massoretic period as is attested by the Samaritan, the Chaldee and the Septuagint.<sup>1</sup>

Notwithstanding the care with which this Codex was manifestly written, there occur in it a considerable number of omissions due to homœoteleuton. Comp. fol. 15a; 18b; 26a; 108b; 111a; 115b; 135a; 194a; 218b; 223a; 224b; 250b; 258a—b; 275a; 283a; 285b; 288a; 299b; 311b; 315a; 353a; 359a; 374a &c., &c.

These, as is usually the case, have been supplied in the margin both by the Scribe himself and by successive Massoretic Annotators.

The Epigraph at the end of the Codex, which gives the name of the Scribe, the owner for whom it was written and the date when it was finished, is of great Palaeographical importance inasmuch as it enables us to fix approximately the date of undated MSS. of a similar character. It is as follows:

I Simson the Scribe, son of Jacob, the memory of the righteous is blessed, surnamed Vivant the seal engraver, have written this Pentateuch, the Chaldee, the Five Megilloth, the Haphtaroth, Job, and Jeremiah. Praise be to God, the Creator of the world. On the fourth day of Pericope *Vezoth Habrachah*, the twenty-sixth of Tishri in the year 5071 [= A. D. 1311] for Mordecai son of Zadok. May the Lord bless it to him, and to his children and to his children's children to the end of the world, Amen, Amen, Selah. Take courage! May the Scribe not be injured neither to-day nor ever.<sup>2</sup>

No. 20.

Add. 14760.

This MS. which is written in a beautiful Italian hand consists of 317 folios and contains the Former and the Latter Prophets in the order exhibited in Columns III and

<sup>1</sup> *Vide supra*, Part I, chap. V, pp. 165—170

<sup>2</sup> אֲנִי שִׁמְשׁוֹן הַסֹּפֶר בֶּרֶךְ יִצְחָק וְצִלְ הַמְכֻנֶּה וְיִצְחָק הַחֹקֵק חֻתְמוֹת כְּתָבִי וְהַחֲמֵשׁ תַּרְגוּמֵי חֲמֵשׁ מְגִלּוֹת וְהַפְּטָרוֹת וְאִיּוֹב וְיִרְמְיָהוּ שֶׁבַח לִבְרָא הַעוֹלָם בְּיָהּ יוֹם ד' פְּרָשָׁה בְּרַבְרָא לִי בְּתַשְׁרִי שְׁנַת ה' אֲלֵפִים שְׁבַעִים וְאַחַר לִפְרֵט לִרְ מִרְכִּי בֶרֶךְ צְדוֹק הַשֵּׁם

IV in the Table on page 6. Two interesting Epigraphs, one by the Scribe at the end of the volume and the other by the Nakdan at the end of Ezekiel which is also repeated at the end of the Codex, fix the date of the MS. The one by the anonymous Scribe is as follows:

Finished on Tuesday, Pericope *Vayechi*, on the 13th of the month of Tebeth in the year 53 [= A. D. 1293]. Blessed be he who giveth power to the faint, and to him that hath no might he increaseth strength [Isa. XL 29].<sup>1</sup>

The second Epigraph, which in point of order is really the first since it is appended to the end of Ezekiel, gives the name of the Nakdan and is as follows:

To thy glory O Lord! Benjamin the Nakdan courage, son of Joab, his soul shall dwell at ease, and his seed shall inherit the earth [Ps. XXV 13], of the family of Piatelli. Blessed be he who giveth power to the faint, and to him that hath no might he increaseth strength [Isa. XL 29].<sup>2</sup>

In a much shorter form the Nakdan repeats this Epigraph after the one by the Scribe at the end of the volume.<sup>3</sup> These dated Epigraphs are of great help in determining the approximate age of undated Italian MSS.

Each folio has two columns and each column has 25 lines. Every book begins with a large word which as a rule occupies the middle of the line. The text is furnished with the vowel-points and the accents. It has no Massorah

יבדו לו ולבניו ולבני בניו עד סוף העולם: אמן אמן סלה. חזק הסופר לא יזק. לא היום ולא לעולם.

<sup>1</sup> נשלם ביום נ פרשת ויחי בשלשה עשר יום לירח טבת שנת ג'ן לפרט בן ברוך נתן ליעקב כח ולאין אונים עצמה which is often at the end of both MSS. and printed books is an abbreviation of *עצמה* Isa. XL 29.

<sup>2</sup> Comp. fol. 282a. *ממשפחת נבתייא* ממשפחת The formula *נבתייא* which is used when speaking of the departed is an abbreviation of *נפשו בטוב תלין וזרעו יירש ארץ* Ps. XXV 13. The abbreviation *נבתייא* is of the same passage which is represented in the former note by three words.

<sup>3</sup> Comp. fol. 315a. *בנימין המנקד חזק בר יואב נע ממשפחת הענונים*, כבודך יי' <sup>3</sup>

Magna, and the Massorah Parva, which is in the outer margins and between the columns, is exceedingly scanty. It is almost exclusively confined to marking the *Paseks* and the *Legarmehs*.

As to the text itself, it can hardly be called Massoretic because of its numerous departures from the *textus receptus*. Want of space precludes the possibility of indicating all the differences between this MS. and the Massoretic recension. Some idea, however, may be formed as to the nature and extent of these variations from the following collation of Hosea:

M. T.	MS.	M. T.	MS.
כִּי	כִּי Hos. IV 6	בְּהוֹשֶׁעַ פָּחַד	בְּהוֹשֶׁעַ Hos. I 2
וְאִמְאָאָד כַּח	וְאִמְאָאָד " " 6	וְלִיךְ וִיקָח	וְלִיךְ וִיקָח " " 3
כְּרָבָם	כְּרָבָם " " 7	וְתָהָר	וְתָהָר " " 3
יִשְׁבְּעוּ	יִשְׁבְּעוּ " " 10	בְּעֶמֶק	בְּעֶמֶק " " 5
יִשְׁאָל	יִשְׁאָל " " 12	רְחֻמָּה	רְחֻמָּה " " 6
אֶל־יִאֲשֶׁם	לֹא יִאֲשֶׁם " " 15	אֶהְיָ	אֶהְיָ " " 9
סִרְרָה	סִרְרָה " " 16	יִסְפָּר	יִסְפָּר II 1
אִפְרִים	אִפְרִים " " 17	אֲשֶׁר	אֲשֶׁר " " 1
הִנֵּחַ	הִנֵּחַ " " 17	וְתָסִיר	וְתָסִיר " " 4
אוֹתָהּ	אוֹתָהּ " " 19	עֲרֻמָּה	עֲרֻמָּה " " 5
לְכֻלָּם	לְכֻלָּם " V 2	...	ס " " 7
וְיִשְׂרָאֵל	יִשְׂרָאֵל " " 3	הוֹכִישָׁה	הוֹכִישָׁה " " 7
לֹא	לֹא " " 3	שָׁד	שָׁד " " 8
הַזֵּנוּת	הַזֵּנוּת " " 3	נִבְלָתָהּ	נִבְלָתָהּ " " 12
יְהוָה אֱלֹהֵיהֶם I	יְהוָה אֱלֹהֵיהֶם " " 4	נָאֻם	נָאֻם " " 18
וְיִשְׂרָאֵל	וְיִשְׂרָאֵל " " 5	תִּקְרָאִי עוֹד	תִּקְרָאִי I " " 18
כְּמִשְׁנֵי	כְּמִשְׁנֵי " " 10	וְהִסְרֹתִי	וְהִסְרֹתִי " " 19
מִזְרוּ	מִזְרוּ " " 13	כִּי אֲנִי יְהוָה I	כִּי אֲנִי יְהוָה " " 22
לְרַפָּא	לְרַפָּא " " 13	עַמִּי־אֹתָהּ	עַמִּי־אֹתָהּ " " 25
אֲנִי אֲנִי	אֲנִי " " 14	אֶרְבֶּת	אֶרְבֶּת III 1
אֲשָׂא	אֲשָׂא " " 14	אֲפֹד	אֲפֹד " " 4
יִאֲשֶׁמוּ	יִאֲשֶׁמוּ " " 15	אֲחֵר	אֲחֵר " " 5

M. T.	MS.	M. T.	MS.
בצרות	בצורות Hos. VIII 14	ישחרוני	ישחרוני Hos. V 15
ארמנותיה	ארמנותיה " " 14	ורפאני	ורפאני VI 1
יבוא	יבא IX 4	מימים	מימים " 2
הפקדה	הפקודה " 7	יקמנו	יקמנו " 2
השלם	השלום " 7	ויבא	ויבא " 3
משנע	משונע " 7	מה	ומה " 4b
רב	רוב " 7	הלך	והלך " 4
יפקד	ויפקד " 9	עקבה	עקבה " 8
בראשיתה	ראשיתה " 10	כהנים	כהנים " 9
הרג	הורג " 13	שעריריה	שעריריה " 10
רע	רוע " 15	לישראל	לישראל VII 1
אוסף	אוסף " 15	שקר	און " 1
בלי כח	כל- " 16	יבוא	יבא " 1
אלהי	אלהים " 17	מנאפים	מנאפים " 4
כי לא שמעו	לא שמעו " 17	בצק	בצק " 4
ויהיו	ויהיו " 17	מלכני	מלכני " 5
נדרים	נדרים " 17	אפיהם	אפיהם " 6
קרוב	קרוב X 1	ענה	ענה " 8
יאשמו	יאשמו " 2	בקשוהו	בקשוהו " 10
מצבותם	מצבתם " 2	איסירם	איסירם " 12
קרת	קרות " 4	עלי	אלי " 13
אתו	אתו " 6	ילילו	ילילו " 14
בשנה אפרים	בשנה אפרים " 6	משקבתם	משקבתם " 14
עניתם כח	עונתם " 10	ותגדרו	ותגדרו " 14
יבוא ויזרה	יבא וזרה " 12	שפר	שפר VIII 1
גבוריך	גבוריך " 13	שמרון	שמרון " 5
שלמן	שלמן " 14	כי אלהים	כי אלהים " 6
ארבאל	ארבל " 14	יבלעוהו	יבלעוהו " 7
רעתכם	רעתכם " 15	שירים	ושירים " 10
ולפסלים	ולפסלים XI 2	אכתוב כח	אכתוב " 12
ואהיה	ואהיה " 4	רבו כח	רבי " 12
על	עול " 4	תורתי	תורתי " 12
ממעצותיהם	ממעצותיהם " 6	את-עשרו	עשרו " 14

M. T.	MS.	M. T.	MS.
תלאבות	תלאבות Hos. XIII 5	כצבים	כצבים Hos. XI 8
אפרים	אפרים " 12	לא אשוב	ולא אשוב " 9
יעמד	יעתר " 13	הוא ישאג	הוא ישאג " 10
יבוא	יבא " 15	סכבני	סכבני XII 1
עלה	עלה " 15	ויכל	ויכל " 5
ויבש	ויבש " 15	שמר	שמר " 7
האשם	האשם XIV 1	באהלים	באהלים " 10
נרפב	נרפב " 4	מזבחיהם	מזבחיהם " 12
ידינו	ידינו " 4	בישראל	בישראל XIII 1
איהיה	איהיה " 6	ויאשם	ויאשם " 1
לישראל	לישראל " 6	יוספו	יוספו " 2
ינקותיו	ינקותיו " 7	אמרם	אמרם " 2
ישבו	ישבו " 8	הולך	הולך " 3
ויפרחו	ויפרחו " 8	חדע	חדע " 4

It will thus be seen that in this small book alone, which consists of 14 chapters and 197 verses, there are about 140 differences between this MS. and the present Massoretic recension, and that only a few of them have been altered by the revising Nakdan to make them conformable to our *textus receptus*. There can, therefore, hardly be any doubt that the Model Codex from which this MS. was copied represented a different Massoretic School.

It is equally certain that this MS. or rather its Model belonged to a period when the separation between the two recensions of Ben-Asher and Ben-Naphtali had not as yet taken definite shape. One of the points of difference between these two textual redactors is with regard to the prefixes *Beth* (ב) and *Lamed* (ל) in words which begin with *Yod* (י) and which have a *Chirek*. According to Ben-Asher the prefix takes *Sheva* and the *Yod* retains the *Chirek*, whilst according to Ben-Naphtali the *Chirek* is transferred to the prefix and the *Yod* loses its character as a consonant.<sup>1</sup>

<sup>1</sup> Vide *supra*, Part II, chap. X, p. 267.

(1) Thus **בִּישְׂרָאֵל** in *Israel*, which occurs twice in Joshua (VII 15; XXIV 9) and three times in the Minor Prophets (Hos. XIII 1; Micah V 1; Mal. II 11), is pointed **בִּישְׂרָאֵל** in Joshua and **בִּישְׂרָאֵל** in the Minor Prophets.

(2) **וּישְׂרָאֵל** and *Israel*, which occurs once in Joshua (XXII 22) and in this MS. three times in the Minor Prophets (Hosea V 5; Amos VII 11, 17), is pointed **וּישְׂרָאֵל** in Joshua and **וּישְׂרָאֵל** in the Minor Prophets. In Hosea V 3 this MS. reads **וּישְׂרָאֵל** without *Vav* conjunctive.

(3) **לְיִשְׂרָאֵל** to *Israel*, which occurs eight times in Joshua (VIII 22; X 14, 42; XI 23; XIII 6; XXI 43; XXIII 1; XXIV 31) and twice in the Minor Prophets (Hos. VII 1; XIV 6), is uniformly pointed **לְיִשְׂרָאֵל** in Joshua and **לְיִשְׂרָאֵל** in the Minor Prophets.

(4) To these are to be added **וַיִּרְפְּאֵנוּ** and *he shall heal us* (Hos. VI 1), which is pointed **וַיִּרְפְּאֵנוּ** in the received text; **וַיִּלְלוּ** *they shall howl* (Hos. VII 14), which is **וַיִּלְלוּ** in the *textus receptus*; **וַיְהִי** and *they shall be* (Hos. IX 17), which is **וַיְהִי** in the present recension; and **וַיִּפְרְחוּ** and *they shall revive* (Hos. XIV 8), which is **וַיִּפְרְחוּ** in our text. The former system of punctuation is now after the definite separation of the two recensions ascribed to Ben-Naphtali, whilst the latter, which is exhibited in the Massoretic text, is declared to be that of Ben-Asher.

That this Codex is not in accordance with our Massorah is also attested by its record about the number of the verses. Though it has no special Massoretic Summary at the end of each book, as is the case in other MSS., this Codex gives at the end of the Volume the following general summary:

It is found that all the Prophets have 9285 verses.<sup>1</sup>

Comp. נמצאו הנביאים כולם בפסוקין תשעת אלפים ומאתים ושמונים וחמשה

fol. 315a.

This is at variance with the present Massoretic division of the verses according to which there are 9294 verses in the Prophets.<sup>1</sup> It shows that in the prototype from which this notice is taken there were nine verses less than in the present Massoretic verse-division.

The departure from the present Massoretic verse-division is also seen in the three instances in which this MS. gives in the margin the middle verse of Isaiah, Jeremiah and Ezekiel. In the MS. the Massoretic gloss against Isaiah XXXVI 1 states that this is the middle of the book (fol. 169b), whilst our Massorah gives XXXIII 21. The MS. against Jeremiah XXIX 1 marks it as the middle (fol. 213a), but our Massorah gives XXVIII 10. The same variation obtains in Ezekiel. The Massoretic gloss in the MS. is against XXIV 24 (fol. 259b), whereas our Massorah gives XXVI 1.<sup>2</sup>

Equally indicative of a different recension from the *textus receptus* is the sectional division. It would occupy too much space to tabulate the numerous variations throughout all the Prophets. The following collation of the Minor Prophets will suffice to show the extensive differences between this MS. and the present Massoretic text. In this portion alone the Codex has no fewer than twenty-four Sections which do not exist in our text,<sup>3</sup> whilst it omits ten Sections which are exhibited in the present Massoretic recension.<sup>4</sup>

<sup>1</sup> Vide supra, Part I, chap. VI, pp. 88—99; and *The Massorah*, letter B, § 202, Vol. II, p. 453.

<sup>2</sup> Vide supra, Part I, chap. VI, pp. 91—94.

<sup>3</sup> Comp. Hos. III 5; IX 9; Amos III 12; V 3, 8, 27; VII 14, 15; IX 7, 11; Jonah I 11; II 2; IV 4; Nah. II 5; III 16; Habak. III 14; Zeph. I 18; II 8; III 18; Hag. II 13; Zech. I 5; IV 3; VI 8; XIV 6.

<sup>4</sup> Comp. Hos. XI 7; Joel I 13; Micah II 3; Zeph. III 16; Zech. I 1, 5, 14; VI 1; VIII 3; XI 12.

The MS. also exhibits a remarkable feature in connection with the sectional divisions which I have not found in any other Codex. Of the numerous Open and Closed Sections which occur in the Prophets and which are duly indicated by vacant spaces and indented lines, this MS. has the letter *Samech* (ס = סתומה) in the vacant space of the text in a specific number of Sections in several books. Kings has fourteen such *Samechs* in the text;<sup>1</sup> Isaiah has nine,<sup>2</sup> Jeremiah eleven<sup>3</sup> and the Minor Prophets have fifteen.<sup>4</sup>

We have seen that Codex No. 8 frequently has the letters *Pe* (פ) and *Samech* (ס) in the vacant space of the text to indicate the nature of the Section,<sup>5</sup> but not the *Samech* alone. The selection of the particular Sections in the MS. before us to distinguish them by the letter *Samech* is probably due to the fact that these Sections were marked as Open Sections (פ) in some Standard Codices of other Schools and that the School from which the prototype of this MS. proceeded designed thereby to emphasise its dissent.

This MS. has not the two verses in Joshua, viz. XXI 36, 37, nor has it any remark that they occur in other Codices. *Beth-el* is uniformly written as one word (בֵּיתֶל). But it does not favour the innovation of (י) inserting *Dagesh* into consonants which follow a guttural

<sup>1</sup> Comp. 1 Kings II 36; III 15; V 16; XXII 41; 2 Kings III 2; VII 1, 3; IX 1; XV 17; XVII 7, 24; XVIII 29; XIX 34; XXIX 25.

<sup>2</sup> Comp. Isa. I 10, 18; VII 7, 10; XXI 16; XXIII 1; XXXVIII 1; LI 4; LXVI 12.

<sup>3</sup> Comp. Jerem. IX 12; XI 14, 18; XVI 9; XXIV 8; XXV 1; XXXII 26; XXXVII 9; L 8, 17; LI 1.

<sup>4</sup> Comp. Hosea II 1, 7, 16, 18; VII 1; Joel. IV 9; Amos III 11, 12; Micah III 1; V 1; Habak. II 19; Zeph. III 14; Zech. XI 4; XIII 7; XIV 12.

<sup>5</sup> Vide supra. pp. 501—503.

with *Sheva*, or (2) into the first letter of a word when the preceding word ends with the same letter, or of (3) changing the *Sheva* into *Chateph-Pathach* where a consonant with *Sheva* is followed by the same consonant. This will be seen from the following examples.

לְנָצִים Hosea VII 5	עַל־לֵב Mal. II 2	לְחָמִי Hosea II 7
נָדְרוּ " " 13	בְּרִינִין Josh. II 1 &c.	בְּעָלִי " " 18
סִדְרִים " IX 15	עַם־מִשָּׁה " III 7	הַעֲמִיקוּ " V 2
נִידְרִים " " 17	בְּנִיכֶם מִחֵר " IV 6	לְחָמֶם " IX 4

As to the relative position of the textual reading or *Kethiv* (כְּתִיב) and the official reading or the *Keri* (קְרִי), it will be seen from the above collation of Hosea that the official reading generally occupies the text and that there is no indication whatever of a various reading. In other parts of the MS., however, when the *Kethiv* is the substantive reading, the later Nakdanim have not unfrequently furnished it with the vowel-points of the *Keri* and sometimes have put the consonants of this official reading in the margin.

In several instances the MS. has abbreviations in the text and has thus preserved the orthography which obtained in the pre-Massoretic period. The following are a few instances:

מָרוֹם = מָר the height of	Isa. XXXVII 24, fol. 171a
וְלֹאֲבָלָיו = וְלֹאֲבָ and to his mourners	" LVII 18, " 183b
יִשְׂרָאֵל = יִשְׂרָ Israel	Ezek. III 1, " 240a
וַתִּשְׂמַח = וַתִּשְׂ and thou rejoiced	" XXV 6, " 260a

The suppletives have been clumsily furnished by later revisers. It is greatly to be regretted that these Massoretic Annotators have also obliterated many important different readings throughout the MS. in the attempt to make the text conformable to the present recension.

On the following pages are some of the omissions which are due to homoeoteleuton: fols. 20a; 83b; 106b;

123*a*; 162*b*; 196*a*; 239*b*; 244*b*; 263*a*; 275*a*; 284*a*; 286*a*; 314*b* &c., &c.

No. 21.

Add. 15250.

This MS., which is written in a beautiful Sephardic hand and which consists of 437 folios, contains the whole Hebrew Bible. Though not dated, it is most probably of the thirteenth century. From an entry in cursive Hebrew on fol. 437*a* we learn that in 1493 the MS. was still in the possession of some wealthy Jewish family. The registry is as follows:

On this day the 15th of Nisan in the year 5253 of the creation of the world [= A. D. 1493], my brother Joseph was born. May the Lord grant him to attain to holy matrimony and good works. May he thus find favour and say Amen.<sup>1</sup>

Pettigrew who describes this MS., which afterwards came into the possession of the Duke of Sussex, mistook the date of the birth for the age of the Codex, and hence gives 1493 as the date of the Codex.<sup>2</sup>

Fols. 1*b*—3*a* were originally designed to tabulate the Variations between Ben-Asher and Ben-Naphtali throughout the Bible, but only those in the Pentateuch are given. The triple columns ornamented in gold and colours on fol. 1*b*, part of 2*b*, fols. 1*b*—3*b* in part are occupied by the variations, whilst the greater part of 2*b* and the whole of 3*a*, which were to contain the rest of the variations, are left unoccupied. As far, however, as these variations are here tabulated they are of great importance inasmuch as they

היום ט"ז מחורש ניסן שנת חמשת אלפים ומאתים וחמשים ושלושה לבריאת  
עולם נולד אחי יוסף השם יוכרי לחופה ומעשים טובים וכן יהי רצון ויאמר אמן.

<sup>2</sup> Comp. *Bibliotheca Sussexiana*, Vol. I, Part I, No. 2, pp. XII—XIV.

London 1827. This MS. was purchased by the British Museum at the Sussex sale July 31st 1844.

carefully indicate the precise nature of the differences between these two textual redactors. I have exhibited them in the notes to my edition of the Hebrew text whenever they deviate from the official Lists which I have adopted.<sup>1</sup>

Fols. 3*b*—4*a* exhibit splendid illustrations in gold and colours of the seven-branched candlestick and the sacred utensils of the Tabernacle, whilst fols. 4*b*—5*a* are blank. On fol. 5*b* begins the text of the Bible.

With the exception of the poetical portions of the Pentateuch, Judges and Samuel,<sup>2</sup> and the three poetical books of the Hagiographa, viz. Psalms, Job and Proverbs, each folio has three columns and each column 31 lines. The order of the Prophets is that exhibited in Columns III and IV in the Table on page 6, whilst that of the Hagiographa is the sequence given in the Talmud and in Column I in the Table on page 7.

The text is furnished with the vowel-points and the accents. The upper margin has two lines of the Massorah Magna and the lower margin three lines, whilst the outer margin and the margins between the columns give the Massorah Parva. The outer margin frequently also gives portions of the Massorah Magna in ornamental designs. This is also often the case with the Massorah in the lower margin. The separate books do not begin with the first word in larger letters. Most of them have a Massoretic Summary at the end giving the number of verses &c. in the respective books.

The fifty-four annual Pericopes, into which the Pentateuch is divided, are simply indicated by the word *Parasha* (פרש) in the margin against the beginning of each hebdomadal Lesson. The numerous Open and Closed

<sup>1</sup> *Vide supra*, Part II, chap. X, p. 241 &c.

<sup>2</sup> Comp. Exod. XV 1—19, fol. 40*b*; Deut. XXXII 1—43, fols. 114*b*—115*b*; Judg. V 1—31, fol. 134*a*; 2 Sam. XXII 1—51, fol. 178*a*.

Sections, into which the text of the whole Bible is divided, are indicated by the prescribed vacant spaces and indented lines. In some instances, however, where a whole line had to be left vacant at the bottom<sup>1</sup> or top<sup>2</sup> of a column to mark an Open Section, the letter *Pe* (פ = פתוחה) occupies the centre of the line to show that there is no hiatus, but the vacant space of a Section. In a few instances the *Pe* (פ) also stands in the centre of the vacant line in the middle of the column in the case of an Open Section.<sup>3</sup> Outside the Pentateuch the *Pe*, as far as I could trace it, is not inserted into the text. The Psalter consists of 151 Psalms since Psalm CXVIII is here two Psalms, viz. CXVIII 1—4 is one Psalm and verses 5—29 are Psalm CXIX.

The anonymous Scribe has reproduced the Massoretic text with surprising accuracy. The deviations from the present *textus receptus* are comparatively few and are due to the traditions which obtained in the Massoretic School from which the prototype of the MS. proceeded, as will be seen from the following collation of Joel:

M. T.	MS.	M. T.	MS.
וְאָמְרוּ	וְאָמְרוּ Joel II 17	שָׁק	שָׁק Joel I 8
הַצְפוּנִי	הַצְפוּנִי " " 20	נְעִרְיָה	נְעִרְיָה " " 8
בָּאֵשׁ	בָּאֵשׁ " " 20	מִן־בְּנֵי כֵת וּקַ	מִן־בְּנֵי מִבְּנֵי קַ " " 12
תִּירְאִי אֲדָמָה	תִּירְאִי אֲדָמָה " " 21	קִרְשׁו־צוּם	קִרְשׁו־צוּם " " 14
וְהַחֲסִיל	וְהַחֲסִיל " " 25	קִרְאוּ עֲצָרָה	קִרְאוּ עֲצָרָה " " 14
הַעֲבִדִים	הַעֲבִדִים " III 2	בֵּית יְהוָה אֱלֹהֵיכֶם	בֵּית יְהוָה אֱלֹהֵיכֶם " " 14
אֲשֶׁר פּוֹרֵץ	אֲשֶׁר־פּוֹרֵץ " IV 2	עֲדָן	עֲדָן " II 3
נָתַת	נָתַת " " 13	עֲשֵׂה	עֲשֵׂה " " 11
מַחֲסֶה	מַחֲסֶה " " 16	וְרָחוּם	וְרָחוּם " " 13
דָּם־	דָּם־ " " 19	וְנָחֵם	וְנָחֵם " " 13
		וְיִנְקִי	וְיִנְקִי " " 16

<sup>1</sup> Comp. fols. 9b; 56b; 68a; 73a.

<sup>2</sup> Comp. fols. 10a—b; 23b.

<sup>3</sup> Comp. fols. 35b; 39a; 50a; 88b.

It will be seen that most of the variants consist in the interchange of the graphic signs *Kametz* and *Pathach*, *Tzere* and *Segol* as well as in plene and defective which were not as yet finally fixed in the different Schools.

A remarkable feature of this MS. is the total absence of the horizontal stroke over the aspirated letters (בְּנִדְכַּת) which is almost peculiar to this Codex.

The *Metheg* is not used before a composite *Sheva* or *Segol* as will be seen from the following examples:

וְהָאֵינוּ Joel I 2	וְהָאֵינוּ Joel II 9	וְהָאֵינוּ Joel II 20
בְּהִמּוּת " " 20	רָעָשׁ " " 10	וְרָעָשׁ " IV 16
הַעֲרִיב " " 20	הָאֲחִירִין " " 20	וְאֶדְרוֹם " " 19

The MS. has no hiatus in Gen. IV 8 nor has it any remark that there is a break in the middle of the verse in some Codices. It has בְּשָׁנָם with *Pathach* under the *Gimel* in Gen. VI 3 without the note that some MSS. point it with *Kametz*.

It has the two verses in Joshua XXI, viz. 36 and 37 in a much more complete form than most of the MSS. as will be seen from the following:

וּמִמֶּטֶה רְאוּבֵן אֶת־עֵיר מְקוֹלֵט הָרָצָה אֶת־בְּצֵר בְּמִדְבָּר וְאֶת־מִנְרָשָׁה אֶת־  
הָרָצָה וְאֶת־מִנְרָשָׁה;  
אֶת־קִרְמֹת וְאֶת־מִנְרָשָׁה אֶת־מִיפְעֵת וְאֶת־מִנְרָשָׁה עָרִים אַרְבַּע:

Not only is there no gloss to the effect that these two verses do not occur in some MSS., but there is a Massoretic note against אֶת־בְּצֵר *Bezer*, that it occurs four times with the accusative particle.<sup>1</sup> It has not Neh. VII 68. (Comp. fol. 397b.)

בֵּית־אֵל *Belh-el* is uniformly written in two words. The innovation of (1) putting a *Dagesh* into the first letter of a word when the preceding word happens to end with the same letter, or of (2) inserting it into a

<sup>1</sup> Vide *supra*, Part II, chap. VI, p. 179.

consonant which follows gutturals with silent *Sheva* or of (3) changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant finds no support in this MS. Thus it is here

לְצַעֲצִים Hos. VII 5	יְהוֹשֻׁעַ Hos. XIV 1	בְּיָנִין Josh. I 1 &c.
נָדְרוּ „ 13	נֶאֱשָׁמוּ Joel I 18	בְּכַל־לֵב Zeph. III 14
סוֹרְרִים „ IX 15	נִיחַמֶּל „ II 18	עַל־לֵב Mal. II 2

The accuracy of the MS. may be inferred from the fact that there is in it only one omission due to a homoeoteleuton, viz. Isa. XIV 27

וְיָפִי  
יִשְׂרָאֵל  
יִפְרֹ וְיִדְרֹ הַנְּמוּנָה וְיָמִי

(fol. 220a) which is supplied by the Scribe himself.

Besides the official various readings or *Keris*, the Massoretic Annotator never adduces in the margin variants from other Codices.

No. 22.

Add. 15251.

This choice specimen of Hebrew calligraphy consists of 448 folios, 418 of which (fols. 13a—429a) contain the Bible, whilst fols. 2—12 and 430—448 give important Lists of the Massorah Magna. In an Epigraph on fol. 429b we are told that the Scribe's name is Moses Ekris the Sephardi<sup>1</sup> and that he completed the Codex in the year 5208 [= A. D. 1448] for R. Solomon.<sup>2</sup>

In describing this beautiful MS. we must first analyse the contents of the eleven preliminary folios. The important Massoretic Lists here given have been arranged by the Massoretic Annotator under the three great divisions of the Hebrew Bible, viz. the Pentateuch, the Prophets, (Former and Latter) and the Hagiographa.

<sup>1</sup> עקריש ספרדי אשר עשה כאלה רבות חקק עלי קלף מקרא וגם משנה.  
<sup>2</sup> שלמה כתיבתו בשנת אנשים חמשת אלפים מאתים ושמנה.

I. *The Pentateuch*. — Here we have the following Lists (1) of the *Sedarim* fols. 2a—b;<sup>1</sup> (2) the *Paseks* fols. 2b—3a;<sup>2</sup> (3) the graphic-sign *Pathach* with the accents *Altnach* and *Soph-Pasuk* fols. 3a—b;<sup>3</sup> and (4) the variations between Ben-Asher and Ben-Naphtali fols. 3b—5b.<sup>4</sup>

IIa. *The Former Prophets*. — The same Lists are given fols. 5b—7b for this portion of the Bible with the exception of those tabulating the variations between Ben-Asher and Ben-Naphtali.

IIb. *The Latter Prophets*. — For this subdivision the same Lists are given fols. 7b—8b as those in IIa.

III. *The Hagiographa*. — In this division only the Lists of the *Sedarim* are complete whilst of the *Paseks* only the List in Chronicles is given, fols. 9a—b. There are, however, added here the number of verses and the middle verse in each book of this division, except Chronicles.

Then follow fols. 10a—b (1) the Lists of variations between the Palestinians and Babylonians or the Western and Eastern Schools in the Former Prophets<sup>5</sup> and (2) the List of the Haphtaroth fols. 11b—12b.

With fol. 13a begins the text of the Bible. Each folio has two columns and each column has 31 lines. The text is furnished with the vowel-points and the accents. The upper margin of each folio contains two lines of the Massorah Magna and the lower margin three lines whilst the outer margins and the margin between the columns give the Massorah Parva.

<sup>1</sup> Vide supra, Part I, chap. IV, pp. 32—41; and comp. *The Massorah*, letter ד, §§ 75—79, Vol. II, pp. 329—331.

<sup>2</sup> Comp. *The Massorah*, letter ז, §§ 200—204, Vol. I, pp. 647—648.

<sup>3</sup> Comp. *The Massorah*, letter ז, §§ 540—554, Vol. II, 299—300.

<sup>4</sup> Vide supra, Part II, chap. X, p. 241 &c.; and comp. *The Massorah*, letter ח, §§ 589—598. Vol. I, pp. 571—578.

<sup>5</sup> Vide supra, Part II, chap. IX, pp. 197—215; and comp. *The Massorah*, letter ט, §§ 622—625, Vol. I, pp. 592—594.



Each book begins with the first word written in large gold letters on coloured ground with diaper pattern which is enclosed in an ornamental border illuminated with floral designs, whilst the Song of Moses (Exod. XV 1—19, fols. 49b—50a) is enclosed in a richly illuminated border.

The order of the books is that exhibited in Column IV in the Table on page 7. The Scribe himself divided the Bible into two parts and paged them accordingly. The first part contains the Pentateuch and is paged א-קיג = fols. 1—113, omitting from the pagination the preliminary Massoretic matter. The second part which contains the Prophets and the Hagiographa is paged א-שד = fols. 1—304. Here too the last folios which give the Massoretic Lists are not included in the pagination. He has also given the names of the respective books in running head-lines on each folio, has divided the books of Samuel, Kings, Chronicles and Ezra, respectively into two books and called them by two different names. Thus he calls the first of Samuel both Samuel and "the first of Kings", the second of Samuel both 2 Sam. and 2 Kings, the first Kings both Kings and 3 Kings, the second of Kings both 2 Kings and 4 Kings, Ezra he calls both Ezra and 1 Ezra and Nehemiah both Nehemiah and 2 Ezra.<sup>1</sup> At the end of each book is the Massoretic Summary which records the number of verses, the middle verse and the Sedarim in the book.

Each of the fifty-four Pericopes, into which the Pentateuch is divided, is indicated in the margin against the beginning by the word *Parasha* (פרש), and gives at the end the number of verses in the *Parasha* with the mnemonic sign in small letters in the vacant sectional

<sup>1</sup> א מהמלכים, שמואל א; ב מהמלכים, שמואל ב; ג מהמלכים, מלכים א; ד מהמלכים, מלכים ב; עזרא א, עזרא; עזרא ב נחמיה.

space. The Open and Closed Sections are indicated throughout by the prescribed vacant spaces and indented lines, but there is no *Pe* (פ) or *Samech* (ס) inserted into the text.

The text itself is remarkably accurate and though it is one of the most faithful reproductions of what is now the *textus receptus*, the Massoretic Annotator gives copious and important variations in the Massorah Parva from other Standard Codices. As I have minutely tabulated these various readings in the Massorah<sup>1</sup> and have also given them in the notes to my edition of the Hebrew Bible it is unnecessary to repeat them here.

It is doubtful whether the MS. exhibits a sufficiently large vacant space in Gen. IV 8 to quote it as favouring the hiatus. There can, however, be no doubt that it has בשנים in Gen. VI 3 with *Pathach* under the *Gimel*. It has the two verses in Josh. XXI, viz. 36 and 37 with the proper vowel-points and accents, but with the marginal remark that they are omitted in many Codices<sup>2</sup> and it omits Neh. VII 68.

*Beth-el* בֵּית-אֵל is uniformly written in two words. The innovation of (1) inserting *Dagesh* into the first letter of a word when the preceding word ends with the same letter, or (2) into consonants which follow gutturals with *Sheva* has no support in this Codex as will be seen from the following examples:

(2)		(1)	
תַּעֲטֶרנוּ	Ps. V 13	בִּינֵנוּ	Exod. XXXIII 11 &c.
תַּעֲלִים	" X 1	בְּכַל-לֵילָה	Ps. VI 7
מַחֲסֵהוּ	" XIV 6	בְּכַל-לֵכִי	" IX 2
אֶחָדָר	" XXIII 1	בַּעֲלִיל לְאָרֶץ	" XII 7
יַחֲשֵׁב	" XXXII 3	עַל-לִשְׁנִי	" XV 3

<sup>1</sup> Comp. *The Massorah*, Vol. III, letter ט, §§ 641b; 461f; 641k; 641o; 641s; 641w; 641aa; 641dd; 641ii; 641oo; 641tt; 641zz; 641eee; 641iii; 641mmm; 641ppp; 641sss; 641ttt; 641uuu; 641vvv; 641xxx; 641ffff; 641kkkk; 641oooo.

<sup>2</sup> בהרבה ספרים אינה כתובה זאת הפרש דראובן Comp. fol. 136a.

The practice, however, of changing the *Sheva* into *Chateph-Pathach*, when a consonant with simple *Sheva* is followed by the same consonant, is already adopted by the Scribe of this MS., though in many instances he still retains the older orthography side by side with this innovation as will be seen from the following examples:

מִרְבּוֹת Ps. III 7	הוֹלִלִים Ps. V 6
צוֹרֵר " VI 8	צוֹרֵר " VII 5
צוֹרֵר " VII 5	צוֹרֵר " X 5
נִרְנָה " XX 6	כֹּנֵנִי " XI 2
אֶהְלֶלְךָ " XXII 23	תִּרְוַמְמֵנִי " XVIII 49

The last 19 folios (fols. 430*a*—448*a*) give a continuation of the Lists of different Massoretic import, the first portion of which is contained in fols. 2*a*—12*b*. All these are given in my edition of the Massorah. At the end of these ancient Rubrics follows, on fols. 444*a*—448*a*, the recension of the Treatise of Ben-Asher which I have reproduced in the Massorah.<sup>1</sup>

This MS. is No. 572 in Kennicott's List.

No. 23.

Add. 15252.

This MS., which is written in a beautiful Sephardic hand (*circa* A. D. 1350), consists of 477 folios and contains the whole Bible. The order of the Prophets is that exhibited in Column III in the Table on page 6, whilst that of the Hagiographa is in accordance with the sequence in Column III in the Table on page 7.

With the exception of the Song of Moses Exod. XV 1—19 (fols. 37*b*—38*a*); the poetical deliverance in Deut. XXXII 1—43 (fols. 114*a*—115*a*); the Song of Deborah

<sup>1</sup> Comp. *The Massorah*, letter ט, § 246, Vol. I, pp. 654—660; and *vide supra*, Part II, chap. X, p. 279 &c.

in Judg. V 1—31 (fols. 134*b*—135*a*) and the Psalm in 2 Sam. XXII 1—51 (fols. 179*b*—180*a*), which are written in accordance with a specially prescribed arrangement, each folio has two columns and each column has 30 lines. There are two lines of the Massorah Magna in the upper margin of each folio and three lines in the bottom margins frequently made into various designs. The outer margin and the margin between the columns contain the Massorah Parva.

The fifty-four Pericopes, into which the Pentateuch is divided, are indicated in the margin against each of them by the word *Parasha* (פֶּרֶשׁ) which is written upon a coloured floral design. The Open and Closed Sections are indicated by the prescribed vacant space and indented lines, but there is no *Pe* (פ) or *Samech* (ם) on the vacant space in the text. The separate books do not begin with a larger word, but most of them have an ornamental design at the end, over which is the Massoretic Summary giving the number of verses, the middle verse &c. in the book.

The text which is furnished with the vowel-points and accents, exhibits accurately the Massoretic recension of the *textus receptus*, according to the most popular School which, however, does not exclude variants in the orthography, the vowel-points and the accents. The noticeable features of this MS. are the following:

It is one of the few MSS. in which the aspirated letters (בִּגְדֵּי פֶתַח) are not marked with the horizontal stroke. It rarely has the *Gaya* and hardly ever has the *Metheg* even before a composite *Sheva* or *Segol*. A collation of the first two chapters of Amos will not only demonstrate this fact, but will also show approximately how far this Codex deviates in the orthography and the accents from the present text.

Amos II 9	ואנכי	Amos I 9	לאָדום	Amos I 1	בְּנִקְרִים
" " 9	הָאָמְרִי	" " 9	וְלֹא־זִכְרוּ	" " 1	אֲשֶׁר
" " 9	וְחֶסֶן	" " 10	וְאָכְלָה	" " 1	בִּימִי
" " 9	בְּאֵלֹנִים	" " 11	בְּחֶרֶב	" " 1	יָרְבֵּעַם
" " 9	וְאֶשְׁמִיד	" " 11	רַחֲמֹיו	" " 3	דְּמַשֵּׁק
" " 9	וְשָׁרְשֵׁיו	" " 12	וְאָכְלָה	" " 3	בְּחֶרְצוֹת
" " 10	הָעֵלִיתִי	" " 13	בְּנִי	" " 4	וְאָכְלָה
" " 10	הָאָמְרִי	" " 14	וְאָכְלָה	" " 5	מִבְּקַעַת
" " 11	וְאָקִים	" II 1	לֹא־אֲשִׁיבֶנּוּ	" " 5	וְתַמָּד
" " 11	לְנִינִירִים	" " 2	וּשְׁלַחְתִּי	" " 5	וְגִלְדִּי
" " 11	הָאֵף	" " 2	וְאָכְלָה	" " 6	כֹּה
" " 12	הַנִּינִירִים	" " 2	הַקְרִיזוֹת	" " 6	אֲתִינִילוֹת
" " 12	הַנֶּבְכָּאִי	" " 3	אֶהְיֶה	" " 6	לְאָדוֹם
" " 13	בְּאֶשֶׁר	" " 4	מֵאֵסֶם	" " 7	וְאָכְלָה
" " 13	הָעֵגְלָה	" " 4	הַלְכוּ	" " 7	אֶרְמְנוֹתֶיהָ
" " 14	לֹא־יֵאֱמָר	" " 4	אֲחֵרֵיהֶם	" " 8	מֵאֲשִׁדּוֹד
" " 14	לֹא־יִמְלֹט	" " 5	וְאָכְלָה	" " 8	וְתַמָּד
" " 15	יַעֲמֵד	" " 6	נַעֲלִים	" " 8	מֵאֲשַׁקְלֹן
" " 16	יָנוּס־יָבוּסִים	" " 7	הַנֶּעֱשֶׂה	" " 8	וְהַשִּׁבְתִּי

The MS. exhibits no hiatus or break in the middle of the verse in Gen. IV 8 nor has it any marginal remark that some Codices have it. It reads **בשנים** with *Pathach* under the *Gimel* in Gen. VI 3.

Though the Scribe omitted the two verses in Josh. XXI, viz. 36, 37, the Massoretic Annotator deliberately supplied them in the margin with the proper vowel-points and accents. (Comp. fol. 129a.) It has not Neh. VII 68 nor is there any notice in the margin that this verse occurs in any other Codices. **בֵּית־אֵל** *Beth-el* is invariably written in two words. The innovation of (1) inserting *Dagesh* into the consonant after a guttural with *Sheva*, or (2) into the first letter of a word when the preceding word happens to end with the same letter, or of (3) changing the *Sheva* into *Chateph-Pathach* when a consonant with a simple

*Sheva* is followed by the same consonant has no support in this MS. Thus this Codex has

(3)	Amos IV 1	בְּיָנִין Josh. I 1 &c.	(2)	Amos IV 4	(1)
הָרָצִיחַ			מִעֲשֵׂתֶיכֶם		
צָרִי	V 12	בְּכָל־לֵב Zeph. III 14	הַחֲשִׁיד	V 8	
יִשְׁטִי	VIII 12	עַל־לֵב Mal. II 2	נִחְלוּ	VI 7	

Very important is the information we obtain incidentally from the notices which the Massoretic Annotator adduces about the readings in the ancient Standard Codices.

*The Codex Mugah.* — The ten references which he makes to this ancient Codex have hitherto been unknown in the form in which they are here adduced. In analysing these quotations we shall give them in the order of the books adopted in the MS. before us. (1) On **הַשְּׂעִירִים** *the goats* Levit. XVI 8, which is defective of the first *Yod*, the Massorite states that this orthography is in accordance with the Mugah Codex.<sup>1</sup> (2) On **מִצְפָּה** *Mizpeh* Josh. XVIII 26 he remarks *this form with Segol under the Pe is according to the Mugah.*<sup>2</sup> This is manifestly a protest against those Codices which read it **הַמִּצְפָּה** *Mizpah*, with *Kamelz* under the *Pe* as it is in Josh. XI 3 &c. (3) On 1 Sam. XIV 43 he states that the pointing **מָה** *what*, with *Segol* is according to the Mugah Codex.<sup>3</sup> (4) On **וְהָאֵהָב** *and she loved* 1 Sam. XVIII 20, which has *Chateph-Segol* under the *Alcph*, he tells us that in the Mugah Codex it is with the simple *Sheva*.<sup>4</sup> (5) On 2 Sam. VII 10 where this MS. reads **יִשְׂרָאֵל** *Israel*, which the Nakdan altered into **לְיִשְׂרָאֵל** with the prefix *Lamed*, he remarks that this unique combination is exhibited in the Codex Mugah.<sup>5</sup> From the note to my

<sup>1</sup> כֵּן כְּתִי בְמוֹנֶה Comp. fol. 63a.

<sup>2</sup> וְהַמִּצְפָּה סְגוּל בְּסֶפֶר מוֹנֶה Comp. fol. 127a.

<sup>3</sup> מָה בְּסֶפֶר מוֹנֶה Comp. fol. 154b.

<sup>4</sup> וְהָאֵהָב בְּסֶפֶר מוֹנֶה Comp. fol. 157b.

<sup>5</sup> לְעַמִּי לְיִשְׂרָאֵל לְ בְּסֶפֶר מוֹנֶה Comp. fol. 169a.



*them* (לָהֶם). The Authorised Version escapes the difficulty in a loose paraphrase, whilst the Revised Version unjustifiably omits the second *unto them* (לָהֶם) altogether. The Massoretic note, however, removes this incongruity. It tells us that the Babylonian Codex read *unto you* (לָכֶם) suffix second person plural in the second clause.<sup>1</sup> That is

The children that are born unto them of the third generation  
shall enter unto you in the assembly of the Lord [viz. into your  
Lord's assembly].

As the Babylonian Codex here referred to is synonymous with the Eastern recension, we must advert to the four variants which are adduced in the Massorah Parva as those of the *Madinchai*. Of these, three are known and have been duly recorded in the notes to my edition of Bible,<sup>2</sup> but the fourth is new, and though it affects only the orthography of a proper name,<sup>3</sup> it shows that the number of variations between the Western and Eastern redactors of the text recorded in the official Lists may still be increased by a careful search into the vast Massoretic notes in the various MSS.

*Another reading* (נ"א). — There are two other expressions which the Massorite uses in recording various readings.

<sup>1</sup> בבבלי נמצא לכם מתוקן Comp. fol. 108*b*.

<sup>2</sup> Comp. (1) Dan. IX 17 עֲלֵימְקֶרֶשׁ לְמִדְנָה אֱלִימְקֶרֶשׁ כְּתִי fol. 420*a*, (2) Dan. X 16 בָּח לֵ מַל לְמַעַר fol. 421*a*. The original reading here was בָּח defective in accordance with the Eastern recension. The Nakdan, however, altered it into בָּח plene, and put against it the Massoretic note. (3) Esther VIII 7 אֲחִישֶׁרֶשׁ ר' הָם לְמַעַר fol. 425*b*. Here too the original reading was אֲחִישֶׁרֶשׁ plene, exhibiting the Eastern recension. The same Nakdan altered it to make it conformable to the Western recension and added the Massoretic note. This affords an additional proof that MSS. frequently exhibit a mixed text and that the readings of the two Schools were gradually separated by the Nakdanim. *Vide supra*, Part II, chap. IX, pp. 216--230; chap. XI, pp. 239--242; chap. XII, p. 476.

<sup>3</sup> Comp. Ezra X 26 וַיִּרְמֹת לְמַעַר הָם fol. 432*b*, which shows that the Babylonians wrote it וַיִּרְמֹת plene.

The first is by simply remarking that another reading is so and so. In this form I have found it only once. On Gen. XXXVIII 3, where the text has "and *he* called his name Er," the Massorite remarks that "another reading is and *she* called, but that in the correct Codices from Toledo it is and *he* called."<sup>1</sup>

*Other Codices* (א"ס). — The more common form, however, by which the Massorite adduces variants is by stating that "other Codices" read so and so. In this form I have found five variants all of which affect the vowel-points or the accents<sup>2</sup> and are more or less new.

*Correctly so* (יפה). — In five other instances, where variations obtained, the Massoretic Annotator uses the ancient expression *correctly so* to defend the reading of the text.<sup>3</sup>

There are a number of omissions in the text which are due to homoeoteleuton. These will be found on the following pages: fol. 22*b*; 46*a*; 75*a*; 117*a*; 131*a*; 132*a*; 137*a*; 160*b*; 167*b*; 187*a*; 209*b*; 211*b*; 222*a*; 226*b*; 273*a*; 279*a*; 297*b*; 300*b*; 430*a*; 433*a*--*b*; 444*a*; 446*a*; 462*a*; 467*a* &c.

All these omissions have been supplied in the margin, some by the original Scribe and some by later Nakdanim.

<sup>1</sup> נ"א והקרא ובספרים המוגהים מטלמלה ויקרא Comp. fol. 21*b*; and see the note in my edition of the Hebrew Bible.

<sup>2</sup> Comp. (1) Ps. XLV 10 בִּיקְרוֹתֶיךָ ס"א בִּיקְרוֹתֶיךָ fol. 338*b*. In this form the note is new, since this variation is generally described as constituting one of the differences between Ben-Asher and Ben-Naphtali; (2) Ps. LXVIII 14 וַיִּחַלֵּן ס"א וַיִּחַלֵּן fol. 344*b*, which is new; (3) Job XXIX 21 וַיִּחַלֵּן ס"א וַיִּחַלֵּן fol. 382*b*, new; (4) Prov. IV 8 וַיִּחַלֵּן ס"א וַיִּחַלֵּן רַבִּיעַ בְּכִית וַיִּחַלֵּן fol. 391*a*, new as such; and (5) Dan. XII 2 וַיִּחַלֵּן ס"א וַיִּחַלֵּן fol. 422*a*, also new.

<sup>3</sup> Comp. (1) Gen. XLVII 30 אֶעֱשֶׂה יָפֵה נְקוּדָה בְּשׂוֹא fol. 27*b*; (2) Levit. XXIII 3 וַיִּבְרָא יָפֵה פֶתַח fol. 67*a*; (3) Levit. XXV 46 וַיִּבְרָא יָפֵה פֶתַח fol. 69*a*; (4) Numb. XXXI 30 מִן הַבֶּקֶר יָפֵה מִן fol. 91*a*; and (5) Isa. LIII 4 יָפֵה מִכָּה יָפֵה כִּי סְמוּךְ הוּא וְהַנּוֹקֵד בְּסִגְלָה טוֹעָה טְעוּת גְּדוּלָּה כִּי אִזּוּ הָשֵׁם מוֹכֵה חַלִּילָה fol. 238*b*.

No. 24.

*Add. 15282.*

This octavo MS., which is written in a beautiful German hand (*circa* A. D. 1250—80), consists of 360 folios and contains the Pentateuch with the Chaldee in alternate verses, the Five Megilloth in the order given in Column IV in the Table on page 4 and the Haphtaroth. With the exception of the Song of Moses (Exod. XV 1—19, fols. 96*b*—97*a*) and the last Song (Deut. XXXII 1—43, fols. 285*b*—287*b*), which are written in poetical lines according to an especially prescribed form, fol. 179 and fols. 236*b*—237*b*, which had to be arranged so as to finish Leviticus and Numbers at the end of the page, each folio has three columns and each column has 30 lines.

Both the Hebrew text and the Chaldee Version are furnished with the vowel-points and the accents. The upper margin on each folio has two lines of the Massorah Magna and the lower margin has as a rule three lines of this Corpus. When by way of exception it has four lines, or when an additional portion of the Massorah Magna is given in the outer column of a folio, it is arranged in beautiful and delicate floral and animal devices which make the Rubrics thus disposed of, very difficult to decipher.<sup>1</sup> The outer margin and the margins between the columns give the Massorah Parva.

Each of the fifty-four Pericopes, into which the text of the Pentateuch is divided, begins with the first word in large letters, and has at the end either two or three *Pes*, as well as the number of verses and words in the Pericope. The latter is of very rare occurrence. The first word of each book of the Pentateuch is written in gold letters and occupies the centre of a full length illuminated

<sup>1</sup> Comp. fol. 28*a*; 37*a*; 44*a*; 45*b*; 57*b*—58*a*; 67*a*; 106*a*.

page exhibiting various designs in divers colours. At the end of each book there is the Massoretic Summary giving the number of verses, the middle verse, the Pericopes and the Sedarim in the book. From these distinguished illuminations, however, the book of Lamentations is excluded, which is probably due to the fact that the lamentable events therein recorded and the mournful occasion on which it is publicly recited were deemed inappropriate for bright and cheerful colours. The Massoretic Summary giving the number of verses and the middle verse is also appended to each of the Five Megilloth.

The sectional division of the text seriously deviates from the present Massoretic recension. In the absence of the letters *Pe* (פ) and *Samech* (ס) it is difficult to ascertain the precise nature of the Section, whether it is an Open or Closed one, since both are indicated by a vacant space at the end of the line and by indented lines. But there can be no doubt whatever about the existence of the Sections since they are most plainly exhibited. This MS. has no fewer than sixty-seven Sections which do not occur in the received text, whilst it omits eight sections which are to be found in our recension as will be seen from the following analysis:

*Genesis.* — In Gen. the MS. has nine Sections more, viz. IV 3; V 3; VII 1; X 6, 13; XI 6; XVII 9; XXVI 9; XXXIX 7; and omits none.

*Exodus.* — In Exod. it has ten new Sections, viz. II 11; VIII 1; XIII 5, 15; XXII 18; XXV 17; XXVI 7; XXXII 33; XXXIII 5; XXXVII 6; and omits four, viz. XI 4; XXIII 1, 26; XXXIX 6.

*Leviticus.* — In Levit. it has the following sixteen new Sections V 7; VII 22; XI 9, 13, 24; XIII 23, 28; XV 18; XVII 10, 13; XVIII 19; XIX 20; XXII 14; XXV 14; XXVI 18, 23; and omits one, viz. XXV 47.

*Numbers.* — In Numb. it has the following ten new Sections III 33; IV 42; VI 13; VII 4; X 18, 33; XIV 1; XXV 4; XXVII 18; XXXI 48; and omits one, viz. XX 12.

*Deuteronomy.* — In Deut. it has the following twenty-two new Sections II 1, 9; III 18; VII 7, 9; XVI 22; XVIII 14; XIX 8, 16;

XXII 9, 11; XXIII 7, 19; XXIV 6, 9; XXV 4, 14; XXXI 16, 22, 25; XXXIII 6, 23; and omits two Sections, viz. XXX 15; XXXIII 20.

The aspirated letters (ב נ ד פ ה) are uniformly marked by the horizontal *Raphe* stroke. The silent *Aleph* (א) in the middle of a word has also this *Raphe* stroke. The *Dagesh* of the suffix third person singular feminine is a *Chirek* under the *He* (ה),<sup>1</sup> whilst the audible *Vav* (ו) at the end of a word, whether as suffix third person singular masculine or as a constituent part of the expression, which is without a vowel-point in the present text, has almost always *Sheva*.<sup>2</sup>

Tubal-Cain, which occurs twice, and Chedor-laomer, which occurs five times, are uniformly written in two words.<sup>3</sup> In one instance the former is written in two lines *תובל* *Tubal* at the end of one line and *קין* *Cain* at the beginning of the next line.

In the orthography of the name *Beth-el* we have another proof of the oft repeated fact that the different readings, which obtained in the Western and Eastern Schools, were never finally classified and that the Scribes often had prototypes before them which exhibited a mixed text. Thus of the twelve instances in which it occurs, it is written six times in one word *בֵּיתֶל* *Bethel*,<sup>4</sup> which is the Babylonian or the *Madinchai* reading, whilst in the other six instances it is not only written in two words *Beth El* (בֵּית אֵל), but has two separate accents.<sup>5</sup>

The MS. exhibits no break or hiatus in the middle of the verse in Gen. IV 8 nor is there any remark against

<sup>1</sup> Comp. *לְעֵבְרָה וְלִשְׁמֶרָה* Gen. II 15, fol. 4a.

<sup>2</sup> Comp. *אֵלֶּיךָ* Gen. VIII 9, fol. 11a; *יְהוָה* XIII 6, fol. 16a; *עֵשָׂא* XXV 25, fol. 33b, and *vide supra*, p. 558.

<sup>3</sup> Comp. *תּוֹבֵל־קִין* Gen. IV 22, 23; *כְּדֹר־לְעֹמֶר* Gen. XIV 1, 4, 5, 9, 17.

<sup>4</sup> Comp. Gen. XII 8b; XIII 3, 3; XXVIII 19; XXXI 13; XXXV 1.

<sup>5</sup> Comp. *לְבֵית אֵל* Gen. XII 8a; *בֵּית אֵל* XXXV 3, 6; *בֵּית אֵל* XXXV 7, 15; *מִבֵּית אֵל* XXXV 16.

it in the Massorah Parva that it occurs in some Codices. Indeed the Massorite emphatically declares that there are only three such breaks in the middle of the verse in the Pentateuch and appends a Massorah to this effect to each of the three passages.<sup>1</sup> In Deut. XXIII 18, where the original Scribe exhibited such a hiatus, the Massoretic Annotator deliberately cancelled it.<sup>2</sup> As there are five such breaks in the Pentateuch according to our Massorah,<sup>3</sup> we have here another proof that different Massorahs obtained in the different Massoretic Schools in accordance with their respective traditions about the text.

Not only does the Chaldee Version contain numerous abbreviations of words, but the Hebrew text itself exhibits them in a considerable number of passages. Thus for instance:

לְשִׁנָּה = לְשִׁנָּתָם	Gen.	X 20	הָאֲדָמָה = הָאֲדָמָה	Gen.	III 17
שָׁנָה = שָׁנָה	"	XI 26	הַמִּתְחַפֵּס = הַמִּתְחַפֵּס	"	" 24
הַמַּעֲרִי = הַמַּעֲרִי	"	XVI 3	וְיֹאמֶר = וְיֹאמֶר	"	IV 9
הָאֲנָשִׁי = הָאֲנָשִׁי	"	XVIII 16	פָּצָה = פָּצָה	"	" 11
בְּסִנְיָו = בְּסִנְיָו	"	XIX 11	וְשָׁמָּה = וְשָׁמָּה	"	V 13
הָהוּא = הָהוּא	"	XXVIII 19	וְאַרְבָּעִים = וְאַרְבָּעִים	"	VII 4

In the Chaldee the abbreviations are as a rule left, but in the Hebrew they have been filled up with very small letters by later Nakdanim.

Mixed up with the original Massorah Parva are numerous glosses from different Nakdanim and Grammarians, exhibiting vowel-signs and accents of a more or less fanciful nature which have been added by a later Reviser of the text.<sup>4</sup> Had the Annotator restricted himself to

<sup>1</sup> Comp. Gen. XXXV 22, fol. 50b; Numb. XXV 19, fol. 220b; Deut. II 8b, fol. 241a.

<sup>2</sup> Comp. Deut. XXIII 18, fol. 272b.

<sup>3</sup> Comp. *The Massorah*, letter פ, § 184, Vol. II, p. 449.

<sup>4</sup> To give some idea of the number of the different Nakdanim and the sundry Treatises adduced in the Massorah Parva by the later Annotator

simply giving this Catena it would have been curious, but harmless. But he has in many instances altered both the vowel-points and the accents in accordance with the fine-spun theories of some of the later purists and thus impaired the value of this beautiful Codex as far as the punctuation is concerned. This will be seen from a comparison of the Pentateuch which the Reviser has

of this Codex, I subjoin the list of their names in alphabetical order: (1) *אִישִׁיעִי* *R. Oshiee* Gen. XLVII 4, XLVIII 6 &c.; (2) *אֶסְפָּמִיא* *Spanish Codices* Gen. I 29, II 16 &c.; (3) *אֲשׁוּרִי* or more fully *סֵפֶר אֲשׁוּרִי* *the Babylonian Codex* Exod. XVIII 26; (4) *הַמֵּיִם* Gen. XIX 16 this abbreviation I cannot solve; (5) *יִרְיָחוֹ* or more fully *סֵפֶר יִרְיָחוֹ* *the Codex Jericho* Numb. XVI 21, XVII 7 &c.; (6) *חֹמֶשׁ רִי"ן* or simply *רִי"ן* *the Pentateuch of Rin* = R. Jacob Nakdan Gen. XIV 2, XVI 5 &c.; (7) *חֹמֶשׁ רַמ"ח* or simply *רַמ"ח* *the Pentateuch of Remach* = R. Moses Chazan quoted hundreds of times; (8) *חִיּוּג* Gen. XIV 6, Numb. V 6; (9) *טוֹפְסֵי סֵ"ת* *a Scroll of the Law*, the name of which I cannot explain Gen. IX 29, Levit. IV 10, XX 18; (10) *יוֹסֵף* Gen. XIV 1 probably *Joseph Nakdan* who flourished circa 1230–1250, see Zunz, *Zur Geschichte*, p. III; (11) *מֵרְוָן* *Mervan*, i. e. the celebrated *R. Jonah Ibn Ganach* Gen. XIV 6; (12) *מִיָּמוֹר* *Maimonides* Gen. XXVIII 9, Exod. XXXIII 16 &c.; (13) *מִכְלָל* *Michlal* the grammar by Kimchi, often quoted simply as *Kimchi* Gen. VI 5, Exod. II 14 &c.; (14) *מֹשֶׁה* *Moses* quoted in numerous instances, but as there were several *Nakdanim* of this name it is difficult to say which one is meant; (15) *מֹשֶׁה דַּרְשָׁן* *Moses Darshan* Numb. VII 1; (16) *סֵפֶר אֲשׁוּרִי* *the Babylon Codex*, see No. 3; (17) *סֵפֶר שְׁתֵּי אַחֲיוֹת* Gen. XVI 7. For this Treatise see Geiger, *Kerem Chemed* IX 62; (18) *סֵ"ת רַשִׁיב* *a Scroll of the Pentateuch by Rashab*, which name I cannot identify Gen. XVIII 10; (19) *עֵין הַקּוֹרֵא* = *עֵינָה* *the Eye of the Reader*, the celebrated Massoretic Treatise by Yekuthiel circa A. D. 1250–1300, Gen. VIII 18, IX 1 &c.; (20) *פֶּרְחֹן* *Parchon* the lexicographer (circa A. D. 1130–1180) Gen. XIV 6, Numb. V 6; (21) *קִמְחִי* *Kimchi*, see No. 13; (22) *רִי"ן* *Rin*, see No. 6; (23) *רַמ"ח* *Remach*, see No. 7; (24) *ר' שְׁלֹמֹה* *R. Solomon* Numb. XIV 11, 23, XVI 21; (25) *ר' שְׁמוּאֵל* *R. Samuel Nakdan* (comp. Zunz, *Zur Geschichte*, p. 109–110), Levit XX 18; (26) *שָׁר* *Shar*, which I cannot solve Gen. XLVII 11, XLVIII 9, 15 &c.; (27) *תִּיקוֹן סוֹפְרִים* *Tikun Sopherim*, i. e. *Guide for Scribes* Gen. XIV 1, and (28) *תִּיקוֹן רִים* *the Guide by Ras*, which I cannot explain Numb. X 10.

annotated with the Five Megilloth which have fortunately escaped his annotations.

We have seen that the insertion of a *Dagesh* into a consonant which follows a guttural with *Sheva* or into a letter at the beginning of a word if the preceding word with which it is connected happens to end with the same letter, is the product of some purists and that it is contrary to the best Codices. Now the glossator manifestly belonged to this isolated class of purists. This is evident from the fact that the Pentateuch which he revised and annotated exhibits this eccentric *Dagesh* and that it is absent in the Five Megilloth which have escaped his revision:

The Five Megilloth.		The Pentateuch.	
עַל־לֵבָדְךָ	Cant. VIII 6	תֹּאכַל לֶחֶם	Gen. III 19
עַל־לִחְיָהָ	Lament. I 2	חֹמֶשׁ שָׁנִים	" V 15
וְעוֹלָל לָמוֹ	" " 22	חֹמֶשׁ שָׁנִים (but	" " 11)
כִּיּוֹם מוֹעֵד	" II 22	אֶל־לְבָבוֹ	" VI 6
אֶל־לֵבִי	" III 21	אֶל־לִוְט	" XIII 8
אוֹחִיל לוֹ	" " 24	אֶם־מָחוּט	" XIV 23
אֶם־מָאֵם	" V 22	בְּיָנֶכְךָ	" XVII 27
נָם מִקְנֶה	Eccl. II 7	אֶל־לִוְט	" XIX 12
אֶם־מָעֵט	" V 11	אֶל־לָאָה	" XXX 17
יִוְכַל לָרִין	" VI 10	לֹאֲכַל־לֶחֶם	" XXXI 54
אֶל־לְבָבוֹ	" VII 2	עַל־לֵב	" XXXIV 3

As to the insertion of *Dagesh* into consonants after a guttural with *Sheva* this is not countenanced even by this purist. He points:

רַחֲמֶה	Gen. XXX 22	רַעְמָה	Gen. X 7	נַחֲמָה	Gen. II 9
רַעְמָם	" XLVII 11	וְאַחֲשָׁד	" XX 6	וְנַחֲמָה	" III 6
לַחְמוֹ	" XLIX 20	רַחֲמֶה	" XXIX 31	וְרַעְמָה	" X 7

He, however, irregularly changes the *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. Hence we have the following inconsistent pointing:



עללי	Lament. II 20	תעוררו	Cant. II 7, III 5
עוללה	" III 51	ואסובבה	" III 2
מקללך	Eccl. VII 21	ויהללה	" VI 9
		וסבבו	Eccl. XII 5

Though the later Nakdan has impaired the value of the MS. as far as the vowel-points and the accents are concerned, his endeavours to make the consonants conformable to the present recension have fortunately not been so successful since the alterations still leave traces of the original readings. A striking illustration of this we have in Gen. XIV 10 where in spite of the clumsy erasure we have

מלך סדם ומלך עמרה

the king of Sodom and the king of Gomorrah

which is supported by the Samaritan, the Septuagint, the Syriac &c. and not

מלך סדם ועמרה

the king of Sodom and Gomorrah

as it is in the *textus receptus*.<sup>1</sup>

On fol. 358<sup>b</sup> there is the following contract of sale which may help us approximately to fix the date when this beautiful MS. was so copiously annotated by the later purist.

This is for a sign and testimony and proof for R. Jechiel son of Uri May his Creator preserve and protect him! I the undersigned certify that I have sold this Pentateuch and have received from his hand the stipulated money and that this sale is a perpetual sale which can never be abrogated. From henceforth I bind myself to protect him against all damages and claims which may ensue from this sale. Executed this day, Wednesday the twenty-eighth of the month Yiar 229 [= A. D. 1469]. This is the declaration of Jacob son of Mordecai.<sup>2</sup>

<sup>1</sup> Comp. fol. 17<sup>b</sup> and see the note in my edition of the Hebrew Bible.

<sup>2</sup> לאות ולעדוה ולראייה לר' יחיאל בר אורי יצ"ו מודה אני החת' משה שמכרתי זה החומש לו ודמיה קבלתי במעות מזומני' מידו לידי והמכירה היא מכירה עולמית, ולא למיהדר ביה מן יומיא דין ולעולם, ומעת' אני מוכרח לסלק אותו מכל חוק ועירעור שיוכל לבא מצד מכירה דנא ומה שנעשה היום י' ד' כ"ח אייר רכ"ט לפ"ק נאם יעקב בר מרדכי.

As the cursive hand in which this Contract is written greatly resembles the characters of the glosses, it is almost certain that the purist to whose family the MS. belonged and who sold it to R. Jechiel is the author of the annotations and that he wrote them *circa* A. D. 1450.

At the end of the Haphtaroth there are in a floral design the words *Chayim take courage*,<sup>1</sup> which seems to be the name of the Scribe of this beautiful MS. If this is the case, the name must not be identified with the Scribe Chayim b. Isaac of La Rochelle whose Epigraph is to be found in two Codices of the Bible mentioned by Kennicott, one dated 1215 and the other 1216. This Chayim flourished at least half a century before our MS. was written and he, moreover, described himself more minutely as may be seen from the colophons in those two Codices.<sup>2</sup>

No. 25.

Add. 15451.

This magnificent MS., which is a huge folio, is written in a beautiful Franco-German hand *circa* A. D. 1200 and consists of 508 folios. Originally it contained the complete Hebrew Bible, but in its present condition the first two divisions alone, viz. the Pentateuch and the Prophets are complete, the third division, viz. the Hagiographa is imperfect. Of Job there are only the first nine verses (11–9) whilst Proverbs and the Five Megilloth are missing altogether and fols. 1, 372 and 379 are by a later hand. The order of the Prophets is that exhibited in Column I in the Table on page 6. The Hagiographa, without the Five Megilloth, follow the order exhibited in Column VII in the Table on page 7.

<sup>1</sup> חיים חוק Comp. fol. 358 *a*.

<sup>2</sup> Comp. *Dissertatio Generalis*, Nos. 242, 506, pp. 431, 499, ed. Bruns 1783, where the Epigraphs are given in full.

With the exception of the poetical sections in the Pentateuch, Judges and Samuel,<sup>1</sup> which are specially arranged in accordance with a prescribed rule, each folio has three columns and every full column has 30 lines. The upper margin of each folio has two lines of the Massorah Magna and the lower margin as a rule has three lines, whilst the outer margin and the margins between the columns contain the Massorah Parva. The text is furnished with the vowel-points and the accents.

Every book except Ezra and Chronicles begins with the first word in large letters which, as a rule, occupies the middle of the line. At the end of Genesis, Leviticus, Samuel, Kings and Ezekiel is the Massoretic Summary giving the number of verses, the middle verse, the Sedarim &c. in these books.

The fifty-four Pericopes, into which the Pentateuch is divided, are indicated by two *Pes* (פ) occupying the centre of the vacant line in the text,<sup>2</sup> and by the unusual expression *Seder* (סדר) against the beginning of the Pericope, instead of the usual word *Parasha* (פרשה). *Seder* in the Massorah and Sephardic MSS. is the technical term for the Triennial Pericope<sup>3</sup> and there can hardly be

<sup>1</sup> Comp. Exod. XV 1-19; Deut. XXXII 1-43; Judg. V 1-31;

<sup>2</sup> Sam. XXII 2-51.

<sup>3</sup> *Vide supra*, Part I, chap. IV, pp. 32-65.

<sup>3</sup> There are, however, eight Pericopes which have not the word *Seder* (סדר) against them, viz. לך לך [= Gen. XII 1-XVII 27], fol. 9a; מקורי [= Exod. XXXVIII 21-XL 38], fol. 65a; עקב [= Deut. VII 12-XI 25], fol. 125a; שפטים [= Deut. XVI 18-XXI 9], fol. 131b; כיתבא [= Deut. XXI 10-XXV 19], fol. 137a; נצבים [= Deut. XXIX 9-XXX 20], fol. 140a; וילך [= Deut. XXXI 1-30], fol. 141b; ראיתי [= Deut. XXXII 1-52], fol. 142b. The two Pericopes ויצא [= Gen. XXVIII 10-XXXII 3], fol. 20b, and וירי [= Gen. XLVII 28-L 26], fol. 35b, are not marked off by *Pes* in the middle of the text in accordance with the Massorah. Comp. *The Massorah*, letter D, § 378, Vol. II, p. 468.

any doubt that the present use of it in the French, German and Polish communities to denote the annual Pericopes is due to the School from which this Codex emanates.

In the sectional division of the text, this MS. seriously deviates from the *textus receptus*, as will be seen from the following collation of the Pentateuch:

*Genesis*. — In Genesis the MS. has eleven Sections which do not occur in the received text, viz. II 14; IV 3, 13; VII 1; XVII 9, 23; XXIV 7; XXIX 14; XXXVI 9; XXXIX 7; XLIX 3.

*Exodus*. — In Exodus it has nine new Sections, viz. II 11; VIII 1; XIII 5; XXIII 2; XXV 17; XXXII 33; XXXIII 5; XXXVI 23, 39; and omits eight which are in the received text, viz. VII 1; XX 14b; XXIII 1, 26; XXV 31; XXVIII 15; XXXVI 14; XXXVIII 9.

*Leviticus*. — In Leviticus the MS. has the following fifteen new Sections: V 7; VII 22; XI 9, 13, 21, 24; XIII 23; XV 18; XVII 13; XIX 20; XXII 14; XXV 14; XXVI 18, 23; XXVII 26; and omits two which are in the received text, viz. II 4; XXV 47.

*Numbers*. — In Numb. it has twelve new Sections, viz. VI 13; VII 5; X 18, 22, 25; XIV 1; XXV 4; XXVI 5; XXVII 18; XXXI 48; XXXIII 10, 16; and omits three which are in the *textus receptus*, viz. XVII 6; XVIII 21; XXXII 20.

*Deuteronomy*. — In Deut. the MS. has twenty-one new Sections, viz. II 9; III 18; VII 7; XIII 19; XVI 22; XVIII 13; XIX 8; XXII 9, 11; XXIII 7; XXIV 6, 9, 21; XXV 4, 14; XXVII 20; XXXI 9, 16, 25; XXXIII 6, 23; and omits eight which are in the Massoretic recension, viz. II 8b; VIII 19; XIII 13; XIV 11; XXII 20, 25; XXIII 25; XXXIII 7.

It will thus be seen that this MS. has sixty-eight new Sections and omits twenty-one, and that altogether it departs in no fewer than eighty-nine instances from the received text in the Pentateuch alone. As the sectional divisions are indicated simply by vacant spaces and indented lines, and as there are no letters *Pe* (פ) and *Samech* (ס) in the vacant spaces, it is difficult to say whether the Sections are Open or Closed.

The letters are bold and distinct, and exhibit the best specimen of Franco-German calligraphy; they are

nearly all in their turn distinguished by Tittles or Crowns which is often the case in Model Codices.<sup>1</sup> The final letters, as a rule, do not descend below the line of the medials so that the vowel-signs *Sheva* and *Kametz* are not placed within the final *Caph* (ך) as they are in the Sephardic MSS. and in the editions, but under it (ך) as if the letter in question were *Daleth* (ד). Not only are the aspirated letters (כ פ ת) uniformly denoted by *Raphe*, but the silent *Aleph* (א) is marked with the horizontal stroke, viz. וַיֹּאמֶר.

The double pronunciation of ש is indicated not only in the usual way by the diacritic point being on the top of the right branch of the letter when it is *sh* (ש) and on the top of the left when it is *s* (ש), but by placing the point within the letter to the right with the *Raphe* stroke over the right branch when it is *sh* (ש) and in the left with the same stroke when it is *s* just as in Codex No. 15 of this List, where I give examples on page 557. More uniformly even than Codex No. 15 this MS. has *Sheva* under the audible *Vav* (ו) and *Chirek* under the audible *Yod* (י) at the end of words.

The MS. not unfrequently exhibits abbreviations of words in the text, of which the following are examples:

fol. 186b	ראשׁים = ראשי	companies	1 Sam. XI 11
" 439a	אחשדרפניא = אחשדרפני	the princes	Dan. III 3
" 444a	ומלכותא = ומלכות	and the Kingdom	" VII 22
" 452a	ישראל = ישר	Israel	Ezra VII 15
" "	נתיניא = נתיני	Nethinim	" " 24

The suppletives have been clumsily furnished by later Nakdanim who belonged to the School which did not tolerate abbreviations in the text.

<sup>1</sup> For the peculiar forms of these Tittles or *Taagim* see the *Massorah*, letter ט, § 25, Vol. II, pp. 680—701.

Occasionally there are also instances where words are divided and where the second part of the word is given in the margin. Thus we find

fol. 223a	ויהמלך	and the king	1 Kings	I 4
" 260a	הרבי עית	the fourth	2 Kings XVIII	9

The *Kametz* is simply the *Pathach* with the dot in the middle of the line, and the *Dagesh* of the suffix third person singular feminine is a *Chirek* under the *He* (ה). The following collation of Pericope חיי שרה [= Gen. XXIII 1—XXV 18] will give an approximate idea of the peculiar complexion of the text and its departures from the present Massoretic recension in the consonants, the vowel-points and the accents:

Gen.	Gen.	Gen.
XXIV 30	XXIV 9, 10	XXIII 1
וכשמעו	אֶלְנִי	חיי שרה
דברי	ויקם וילך	תנוללי
" 30	" 10	" 4
ויפתח	חסר	אחות
" 32	" 12	" 4
ויסתר	עם-ארני	ויקענו
" 32	" 12	" 5
רנליו	נצב	אלהים I
" 32	" 13	" 6
לפניו	שקמה	ויתנוללי
" 33, 40	" 15	" 9
דברו	ידעה	לאחות
" 33	" 16	" 9
וקנתה	כדה	לאמר
" 36	" 16, 18, 20	" 10
יושב	לקראתה	עם
" 37	" 17	" 12
אחרו	ידה	לאמר
" 39	" 18	" 13, 14
אלי	נמליו	שמעני
" 40	" 20	" 15
את-דרכך	משתאה	מאות
" 40	" 21	" 15
ישוד	לה	באני
" 42	" 21	" 16
נצב	לדעת	נבולו
" 43	" 21	" 17
השקני	ויהי	אשר-על
" 43	" 22	" 19
אלי	צמדים II	לאחות
" 44	" 22	" 20
הוכים	אלין	XXIV 5, 6
" 44	" 24	" 5
וכדה	אמה	אלי
" 45	" 28	" 5
שקמה	כראות	לזרעך
" 45	" 30	" 7

Gen.	Gen.	Gen.
XXV 7 [פתוחה]	XXIV 55 ואמה	XXIV 46 בדה
ח' " 7	מנקחה " 59	אתה " 47
עמין " 8, 17	וירש " 60	ישכם " 49
בנין " 9	לחי " 62	ויען " 50
וישב יצחק " 11	ההלך לקראתו " 65	הנה " 51
לחי " 11	יחשן XXV 2	ויהי " 52
נבית וקדר " 13	והקשן " 3	כליכספ וכלי " 53
	את " 5	ומנקחות " 53
	הפלגשם " 6	ולאמה " 53

In order to economise space, I have omitted **אשר** from this collation which occurs so frequently in this Pericope and is pointed **אֲשֶׁר**. In addition to these variations in this single Pericope, I subjoin a few other instances from the Pentateuch which is reputedly the most carefully written of all the three divisions of the Hebrew Scriptures.

M. T.	MS.	Gen.
ולאריצי	ואל-ארצי	XXX 25
עדר-רע	ועדר-רע	" XXXI 24
למה זה	ולמה זה	Exod. V 22
קח מטך	קח את-מטך	" VII 19
כאשר דבר יהוה:	כאשר דבר יהוה:	" IX 35
כי קרן	ויהי קרן	" XXXIV 35
מחנה ראובן	מחנה בני ראובן	Numb. X 18
נחתי בל-מעשר	נחתי את-כל מעשר	" XVIII 21

All these variations which are preferable to the received text, have as usual been altered by later Nakdanim in conformity with the present recension.

In Gen. IV 8 this MS. has no hiatus in the middle of the verse, since it belongs to the same School as Codex No. 23 which only recognised three such lacunae in the Pentateuch. This the Massorah on Gen. XXXV 22 emphatically declares, using the very word **פריגמא** which is the technical expression in the German School to

denote a gap.<sup>1</sup> In Gen. VI 3 the reading is **בְּשִׁנָּם** with *Pathach* under the *Gimel*.

Tubal-Cain, which occurs twice,<sup>2</sup> and Chedor-laomer, which occurs five times,<sup>3</sup> are uniformly written in two words. In one instance the latter is written in two lines Chedor (בְּדֶר) at the end of one line and laomer (לְעֹמֶר) at the beginning of the next line.<sup>4</sup> This is the orthography of the *Maarbai* or the Palestinian School. *Beth-el* (בֵּית-אֵל), however, which according to the Westerns is also written in two words, is invariably in one word as the MSS. of the German Schools mostly have it.

It has the two verses in Josh. XXI, viz. 36, 37 with the proper vowel-points and accents and without any remark in the margin that they are not in the text in some MSS. and has not Neh. VII 68.

As far as I could trace it, the original Massorite appeals only in two instances to other authorities. In Gen. XXVII 3, where the textual reading is **צִידָה** *venison* and the official reading is **צִיד**, he states that this *Keri* constitutes a difference of opinion in the Massoretic Schools and that the celebrated textual redactor R. Nachman does not admit the alternative reading.<sup>5</sup>

On Exod. III 14, where the MS. like the *textus receptus* has **לְבָנֵי** *to the children of*, he communicates the interesting information that instead of this peculiar phrase "to say to the children of Israel" (**אמר ל'**), which occurs four times and which has misled the Scribes, the Spanish Codices read "*unto* the children of Israel".<sup>6</sup> This is also

<sup>1</sup> פריגמא בלא סלוק ג בתורה Comp. fol. 26a and *vide supra*, p. 547.

<sup>2</sup> Comp. Gen. IV 22, 22.

<sup>3</sup> Comp. Gen. XIV 1, 4, 5, 9, 17.

<sup>4</sup> Comp. fol. 10a.

<sup>5</sup> פלג דרב נחמן צידה Comp. fol. 19a.

<sup>6</sup> אמירה לבני ד ומטע ביה ספר ובספ אספמי אל בני

the reading of the *editio princeps* of the Bible and the Samaritan, as will be seen in the notes to my edition of the Hebrew Bible.

Three important Massoretic glosses by a later Nakdan are to be found in Joshua. In V 6 the original reading was "that he would give *to us*" (לָנוּ) which is that of the *textus receptus*. This, however, the Nakdan altered into "that he would give *to them*" (לָהֶם) remarking against it in the margin "other Codices read it *to us*".<sup>1</sup>

In Josh. VIII 22 the text has *unto them* (לָהֶם) which is also the present Massoretic reading. But against it the Nakdan remarks "according to another Massorah it is *unto him*".<sup>2</sup> The same is the case in Josh. XIII 6 where this MS. reads "*and or even* all the Zidonians", which is no doubt the proper reading and which by a happy conjecture is adopted both in the Authorised Version and in the Revised Version. Here too the Nakdan informs us that "according to another Massorah it is simply *all*"<sup>3</sup> without the *Vav* conjunctive as the present text has it. This shows beyond doubt that the Massorah was by no means uniform and that different Schools of textual redactors had different Massorahs in accordance with their respective traditions.<sup>4</sup>

This is the first MS. which lends support to the insertion of *Dagesh* into consonants after gutturals with *Sheva*. Thus it has:

וַיֹּאמֶר Gen. XLVI 29	וַיֹּאמֶר Gen. XXX 22	וַיֹּאמֶר Gen. II 9
וַיֹּאמֶר " XLVII 11	וַיֹּאמֶר " XXXVI 5	וַיֹּאמֶר " III 6
	וַיֹּאמֶר " 14	וַיֹּאמֶר " X 7

Its support, however, is weakened by the fact that side by side with this punctuation it has also:

<sup>1</sup> וַיֹּאמֶר Comp. fol. 148a.

<sup>2</sup> וַיֹּאמֶר Comp. fol. 150b.

<sup>3</sup> וַיֹּאמֶר Comp. fol. 154a.

<sup>4</sup> Vide *supra*, Part II, chap. XI, p. 425 &c.

וַיֹּאמֶר Josh. XVII 3	וַיֹּאמֶר Gen. XLIX 20	וַיֹּאמֶר Gen. X 7
וַיֹּאמֶר Isa. IV 1	וַיֹּאמֶר Josh. XV 40	וַיֹּאמֶר " XXIX 21

Moreover, the evidence of this MS. is almost neutralized by the fact that the Nakdan manifestly belonged to a School of purists who held the opinion that *Dagesh* ought to be inserted into a consonant with *Sheva* after every consonant with *Sheva*, whether it is a guttural or not. Hence he points:

וַיֹּאמֶר my wonders Exod. III 20	וַיֹּאמֶר and hid him Exod. II 12
וַיֹּאמֶר upon thy cattle " IX 3	וַיֹּאמֶר and he watered " " 19

The extravagance of these purists in the use of the *Dagesh* is strikingly illustrated in Exod. VIII 10 where the Nakdan has inserted it into חֲמֹרִים חֲמֹרִים *heaps, heaps*.

It is remarkable that though the Nakdan is so profuse in the use of the *Dagesh*, the MS. does not favour its insertion into the first letter of a word when the preceding word with which it is combined ends with the same letter, as is evident from the following examples:

וַיֹּאמֶר Josh. III 7	וַיֹּאמֶר Gen. XIV 23
וַיֹּאמֶר " IV 6	וַיֹּאמֶר " XXXI 54
וַיֹּאמֶר " V 5	וַיֹּאמֶר " XXXIV 3
וַיֹּאמֶר " 6	וַיֹּאמֶר " XXXVII 25
	וַיֹּאמֶר Josh. I 1 &c.

The change of the simple *Sheva* into *Chateph-Pathach* when a consonant with this simple *Sheva* is followed by the same consonant which, as we have seen has already made its appearance in a few other MSS. in occasional instances, but which we are assured does not occur in the best Codices,<sup>1</sup> is consistently adopted throughout this MS. Hence it uniformly has וַיֹּאמֶר *behold me*, which those

<sup>1</sup> Vide *supra*, Part II, chap. XI, pp. 466 &c.

modern editors who follow this principle inconsistently reject.<sup>1</sup>

Notwithstanding the beauty of the MS. and the care with which it was written, there are a considerable number of words and phrases omitted in it due to homoeoteleuton. They occur on the following pages: Folios 4*b*; 18*b*; 23*a*; 26*b*; 32*b*; 55*a*; 58*a*; 64*b*; 65*a*; 66*a*; 73*b*; 84*a*; 93*a*; 97*b*; 102*a*—*b*; 104*b*; 107*b*; 115*a*; 125*b*; 129*a*; 131*a*; 170*a*; 182*a*; 188*a*; 192*a*; 236*a*; 242*a*; 253*a*; 258*a*; 300*a*; 307*b*; 309*a*; 317*b*; 323*a*; 331*a*—*b*; 336*b*; 351*b*; 367*a*; 375*a*; 377*b*; 433*b*; 435*a*; 438*a*; 451*a*; 469*a*; 478*b*; 489*b*; 493*b*; 508*b*. Some of these omissions, as is usually the case, have been supplied by the original Scribe himself and some by successive Revisers.

In the fourteenth century a Spanish Nakdan prefixed a Table of the Haphtaroth as well as the Lessons from the Prophets and the Hagiographa which he states were read in accordance with the usage of the community at Saragossa.<sup>2</sup> This important List I have reproduced in the Massorah.<sup>3</sup> The same Nakdan not only marked the beginning and end of each of these Pericopes in the margin of the text, but added running head-lines in red ink throughout the whole Codex in which he gives the names of the respective Pericopes in the Pentateuch as well as those of each book in the Prophets and the Hagiographa.

As to the date of the Codex, though the anonymous Epigraph simply expresses the usual pious and trustful prayer of the Scribe who still hopes to be spared in order to produce other Codices, viz. "Be strong and let us take courage. May the Scribe never be hurt,"<sup>4</sup> yet the

<sup>1</sup> *Vide supra*, p. 467.

<sup>2</sup> הרה דהו תרתיב אל חבורה קהל סרקוסה אללה ינצרהום אמן Comp. fol. 1*b*.

<sup>3</sup> Comp. *The Massorah*, letter מ, § 403, Vol. II, pp. 474—475.

<sup>4</sup> חוק ונחזק הופר לא יזק Comp. fol. 503*b*.

text of the MS. itself gives us his name. In accordance with the practice which obtained in some Schools, especially those in Germany, the name of the Scribe is marked in the text in some of the passages where the same name occurs.<sup>1</sup> Thus I have found in no fewer than nine passages, where יהודה *Judah* occurs, that it is distinguished by flourishes<sup>2</sup> and that in at least four instances אריה *Lion* is distinguished in a similar manner.<sup>3</sup> As Judah Lion or Judah of Paris, as he is alternately called, flourished *circa* A. D. 1200<sup>4</sup> the Codex could not have been written after this date.

The vicissitudes of this MS. are simply typical. They disclose to us the fragmentary history of the treatment of other Codices. We see that this splendid MS. which was written in 1200 was subjected to successive revisions, alterations and additions from the time of its production down to the fourteenth century, that the Nakdanim who at different periods endeavoured gradually to make it conformable to the present recension belonged to different countries and various Schools and that they must, therefore, have been an itinerant guild. Hence it came to pass that an undoubtedly German Codex not only assumes a Franco-German type, but exhibits throughout the marks of a Spanish hand.

No. 26.

*Add.* 19776.

This MS., which consists of 252 folios, contains three separate works (1) the Pentateuch, the Five Megilloth and the Haphtaroth fols. 1—169, (2) a Treatise on the letters,

<sup>1</sup> *Vide supra*, Codex No. 7, p. 499.

<sup>2</sup> Comp. fol. 26*a*; 34*b*; 98*b*; 101*b*; 226*b*; 291*a*; 374*b*; 393*a*; 423*a*.

<sup>3</sup> Comp. fol. 347*b*; 399*a*; 443*a*; 473*a*.

<sup>4</sup> Comp. Zunz, *Zur Geschichte und Literatur*, pp. 118, 191, Berlin 1845.

the vowel-points and the accents by the celebrated Yekuthiel fols. 170—189, and (3) the Massoretic readings of the Pentateuch, and the books of Esther and Lamentations fols. 190—237, which are known by the name of עין הקורא *the Eye of the Reader*, and which are by the same Nakdan.

I. *The Pentateuch and the Megilloth.* — With the exception of the Song of Moses (Exod. XV 1—19) and the last poetical deliverance (Deut. XXXII 1—43) which are written according to an especially prescribed arrangement as well as fols. 52, 72, 96*a*, and 116*b* the text of which had to be so disposed as to end the books with the end of the page, each folio has two columns and each column has 32 lines. The text is furnished with the vowel-points and the accents and though the margins are ruled throughout for the Massorah it is only fols. 1*b*—7*b* which have two lines of the Massorah Magna in the upper margin and three lines in the lower margin. With fol. 8*a*, which has two lines of Massorah in the upper margin, the Nakdan discontinued it. The same is the case with the Massorah Parva which is given in the outer margins and in the margin between the columns. This too ceases with fol. 8*b*.

Each book begins with the first word in large letters written in gold in an illuminated border which extends across the page over the two columns. At the end of Genesis the Massoretic Summary giving the number of verses, the Sedarim &c. is formed into the figure of a lion. After the Summary at the end of Exodus there is a drawing in colours of a man on a seat with an unfolded Scroll containing a Massoretic Rubric, to which a dog is chained. Two grotesque animals are under the seat. At the end of Leviticus, after the Summary, is a drawing in colours of a teacher sitting on a chair in a School and holding up a scourge with three lashes over a boy who sits in the front of him with an open lesson-book on a

rest. At the end of Numbers by the side of the column which gives the Massoretic Summary there is a drawing in colours of a man in the Synagogue arrayed in the *Talith* (= Fringed Garment) and standing before the open Scroll of the Law on which is inscribed the following Epigraph:

Be strong and let us be courageous. May Samuel son of Abraham of Mildstadt the Nakdan never be hurt. Amen.<sup>1</sup>

At the end of Deuteronomy is a poem which exhibits in an acrostic the name Meir and which is followed by the chronogram stating that it was written in the year 156 = A. D. 1396.<sup>2</sup>

Each of the fifty-four annual Pericopes into which the text is divided begins with the first word in large letters and is separated from the preceding Pericope by a vacant space of about two lines. Three *Pes* (פ פ פ) always occupy this textless space whether the Pericope coincides with an Open or a Closed Section. In only two instances is the number of verses in the Pericope given with the mnemonic sign one below and the other above the three *Pes*.<sup>3</sup>

The Five Megilloth are in the order exhibited in Column I in the Table on page 4, which is also the sequence in the early editions. The first word of the Song of Songs is in large letters written in gold in a coloured border, whilst the first word of the other four Megilloth, which is also in larger letters, is not illuminated.

The aspirated letters (ב נ ד כ פ ת) are uniformly marked with the horizontal stroke. The final letters do not descend

<sup>1</sup> חזק ונתחזק שמואל בר אברהם מולדשטט לא יזק לעולם אמן Comp. fol. 96*a*.

<sup>2</sup> שנת ציון במשפט תפדה ושביה בצדקה *Zion shall be redeemed with judgment and they that return of her with righteousness* [Isa. I 27] Comp. fol. 117*a*.

<sup>3</sup> Comp. בראשית fol. 4*b* and ויצא fol. 17*b*.

below the line of the medials. Hence the *Kametz* is not placed within the final *Caph* (ך) as it is in other MSS. and in the editions, but under it (ך) as if it were *Daleth*, and the *Sheva* is always absent from the final *Caph*. The latter seems to be peculiar to this MS.

A noticeable feature of this MS. is its use of abbreviations of which the following are examples:

פָּרַעַה = פָּרַעַ' Exod. I 19	הָאֲרָמָה = הָאֲרָמָ' Gen. II 9
לִיצְחָ = לִיצְחָ' " VI 8	מִשְׁחִיתָ' = מִשְׁחִיתָם " VI 13
פָּרַעַה = פָּרַעַ' " VII 3	מִצְרָיִם = מִצְרָי' Exod. I 17

Far more numerous are the instances in which the suppletive is given in the margin. Thus for example:

הַשְׁמָלָה Gen. IX 23	עַיִשׁ Gen. IV 4	עַיִשׁ Gen. I 15
מִאֲרָצָה " XII 1	הָאֵמָה " VI 7	לְהַשְׁקִי " II 10
הַנֶּפֶשׁ " XIV 21	לְמִשְׁפַּחְתִּיהֶם " VIII 19	וְאֵיךְ " III 10

There is no break in the text in Gen. IV 8, and the MS. has כְּשֵׁנָם with *Pathach* under the *Gimel* in Gen. VI 3. Tubal-Cain, which occurs twice,<sup>1</sup> and Chedor-laomer, which occurs five times,<sup>2</sup> are respectively written in two words. *Beth-el* (בֵּית-אֵל), however, is uniformly written בֵּיתְאֵל *Bethel* in one word, though this is the Eastern or Babylonian orthography. This, as we have seen, is mostly followed by the Scribes of the German Schools.

(1) It is remarkable that the innovation of inserting *Dagesh* into the first letter of a word when the preceding word with which it is combined ends with the same letter, is not supported even by this MS. the Nakdan of which manifestly belongs to a German School of extreme purists. Thus it has:

עַל-לֵב Gen. XXXIV 3	אִם-מִחוּס Gen. XIV 23
לֹאכְלֵ-לֶחֶם " XXXVII 25	לֹאכְלֵ-לֶחֶם " XXXI 54

<sup>1</sup> Comp. תּוֹבֵל־קִיָּן Gen. IV 22, 22.

<sup>2</sup> Comp. כְּדֹר־לְעֹמֶר Gen. XIV 1, 4, 5, 9, 17.

Even the classical phrase בֶּן-נּוֹן *son of Nun*, which is the basis of this theory,<sup>1</sup> is uniformly pointed בֶּן-נֹן in all the sixteen instances in which it occurs in the Pentateuch.

(2) The case for inserting *Dagesh* into a consonant which follows a guttural with *Sheva* is somewhat complicated, since out of the fourteen passages in Genesis where the guttural has *Sheva* in the present Massoretic recension and where *Dagesh* ought to be in the immediately following letter according to this theory, no fewer than six are differently pointed in the MS. They are as follows:

יַעֲלֶם Gen. XXXVI 5	וְרַעְמָה Gen. X 7	נַחֲמָר Gen. II 9
יַעֲלֶם " " 14	מַחֲשֵׁף " XXX 37	וְנַחֲמָר " III 6

In six instances, however, where the guttural has *Sheva* in agreement with the present Massoretic text, the MS. has no *Dagesh* in the following consonant. Thus it is:

יַעֲלֶם Gen. XXXVI 14	רַחֲמָה Gen. XXIX 31	רַעְמָה Gen. X 7
לַחֲמוֹ " XLIX 20	רַחֲמָה " XXX 22	וְנַחֲשֵׁד " XX 6

It is only in two passages where the consonant in this position has *Dagesh*, viz. וַיֹּאמֶר Gen. XLVI 29 and רַעְמָסִם Gen. XLVII 11.

(3) But the changing of *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant which has made its appearance only sporadically in other Codices, is uniformly carried through in this MS.

At the end of the Haphtaroth we have the following Epigraph which gives both the name of the Scribe and the date when he wrote this Codex.

Courage and let us take courage. May Simcha the Levite not be hurt. In the year 155 [= A. D. 1395] was this Pentateuch completed on Sunday the twenty-first of the month of the second Adar. Thou wilt compass me about with songs of deliverance<sup>2</sup> [Ps. XXXII 7].

<sup>1</sup> Vide *supra*, Part II, chap. I, p. 118.

<sup>2</sup> חֹזֶק וְנִתְחַזַּק, שִׂמְחָה לִּי לֹא יוֹק, בְּנֵה לְפָרֶט, חוֹמֶשׁ זֶה נִחַרְט, בְּיוֹם א' כ"א חֹזֶק לְאֹדֶר הַשִּׁנִּי, רִנִּי פִלַּט תְּסִיבֵנִי. Comp. fol. 169b.



It will thus be seen that whilst the former Epigraph records the name of the Nakdan, this one gives the name of the Scribe of the MS. and that it is *Simcha*. This fact is of importance since it explains the peculiar appearance of the text in sundry places.

שמחה *Simcha* as a proper name does not occur in the Hebrew Bible, but as a noun denoting *joy*, it is of frequent occurrence. In his desire, therefore, to indicate his name in the text in accordance with the practice which obtained especially in the German Schools, the Scribe marked this name with floral or other distinctions in no fewer than nine instances in the Pentateuch, the Five Megilloth and the Haphtaroth, viz. (1) Gen. XXXI 27, fol. 17*a*; (2) Deut. XXVIII 47, fol. 112*b*; (3) Eccl. VII 4, fol. 126*a*; (4) Eccl. VIII 15, fol. 126*b*; (5) Eccl. IX 7, fol. 127*a*; (6) Esth. VIII 17, fol. 131*b*; (7) Esth. IX 22, fol. 132*a*; (8) Isa. LI 3, fol. 154*b*; (9) Jonah IV 6, fol. 165*b*. This shows beyond doubt that when a name is thus distinguished in the text of anonymous MSS. it indicates the name of the Scribe. In the instance before us, the name marked in the text is identical with that given in the Epigraph.

With all the care exercised by the Scribe who evidently intended this MS. to be a model Codex or Guide for Copyists, there are omissions in it due to homoeoteleuton as may be seen on fols. 4*b*; 47*b*; 60*b*; 61*a*; 62*a*—*b*; 83*a*; 110*b*; 125*a*; 146*a*; 162*a* &c.

II. *Introductory Treatise*. — This Treatise, the first word of which is written in letters of gold in a beautiful drawing surrounded by grotesque figures of animals, extends from fol. 170*a* to 189*b*. It discusses in sundry sections the quiescent letters, the vowels, the *Dagesh*, the accents, the heavy and light *Metheg*, the *Makkeph* &c. It formulates the principles by which the Nakdan Yekuthiel was guided in his punctuation and accentuation of the

text of the Pentateuch and the two Megilloth and it is in fact an Introduction to these books.

III. *The Pentateuch &c.* — With fol. 190*a* begins the text of the Pentateuch. As is the case in the former parts of this MS., each folio has two columns and each column has 32 lines. Genesis begins with the first word in large decorative letters in the hollow of which are devices of grotesque animals beautifully drawn. The other books are not so distinguished. Each of the fifty-four Pericopes into which the text is divided begins with the first word in large letters. Neither at the end of the respective books nor of the several Pericopes is there any Massoretic Summary recording the number of verses &c. Even the Open and Closed Sections are not in any way indicated in the text.

The text itself is not continuous, since only those words in the verse are given the vowel-points and accents of which are fixed by the Nakdan. Though Yekuthiel consulted several MSS. and the works of sundry grammarians, he gives no various readings affecting the consonants, but simply confines himself to the vowel-points and accents. So highly was this production valued by the Nakdanim of the Franco-German Schools that they have not only introduced into the MSS. which they had to furnish with vowel-points and accents the fine-spun theories propounded therein, but they have revised and altered older Codices so as to make them conformable to this *Eye for the Reader*.

Before analysing this Codex for testing the disputed points of orthography, it is necessary to remark that the British Museum possesses another MS. of Yekuthiel's celebrated *Eye for the Reader*, viz. Orient. 853 which is the older of the two and that this MS. differs materially in its spelling and vowel-points from the one we have

here described. It is, therefore, necessary to exhibit the readings of both these Codices in the passages under consideration. For the purposes of description we shall call one *Ad.* (i. e. Add. 19776) and the other *Or.* (i. e. Orient. 853).

Both recensions have Tubal-Cain (תובל-קין) and Chedor-laomer (כדר-לעמר) in two words and both make no reference whatever in Gen. IV 8 to the existence or non-existence of a break in the middle of the verse. But when we come to Gen. VI 3 they differ materially; whilst *Ad.* leaves בשגם unpointed and simply furnishes it with the requisite accent, *Or.* most distinctly points it בשגם with *Kametz* under the *Gimel* which, as we have seen, makes an important difference both in the etymology and sense of the expression.<sup>1</sup>

A striking difference between the two Codices is also noticeable in the orthography of the name *Beth-el*. *Ad.* has it in one word *Bethel* (בֵּיתֶל); *Or.* on the contrary has it *Beth-el* (בֵּית־עַל) in two words.

Both recensions, however, are against the innovation of inserting *Dagesh* into the consonant after a guttural with *Sheva*, though *Ad.*, in consequence of having different vowel-points in some instances, is less pronounced, as will be seen from the following:

Ad.	Or.		Ad.	Or.
רַעְמָה	רַעְמָה	Gen. X 7	נַחֲמֵד	נַחֲמֵד
רַחֲמָה	רַחֲמָה	" XXI 31; XXX 22	וְנַחֲמֵד	וְנַחֲמֵד
מַחֲשֶׁה	מַחֲשֶׁה	" XXX 37	וְרַעְמָה	וְרַעְמָה

Both recensions are equally against the innovation of inserting *Dagesh* into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, as will be seen from the following:

<sup>1</sup> Vide *supra*, Part II, chap. XII, p. 514.

Ad.	Or.		Ad.	Or.
בִּינִין	בִּינִין	Deut. XXXII 44	לֹאכְלֵי־לֶחֶם	לֹאכְלֵי־לֶחֶם
			לֹאכְלֵי־לֶחֶם	לֹאכְלֵי־לֶחֶם

The changing, however, of *Sheva* into *Chateph-Pathach* where a consonant with simple *Sheva* is followed by the same consonant which occasionally appeared in some Codices, is here uniformly carried through in both recensions.

Resuming the description of the recension in Add. 19776 it is to be remarked that at the end of Lamentations follows the List (fols. 237*b*—239*a*) of words written with *Sin* (ש) which I have printed in the Massorah from this MS.<sup>1</sup> This is followed on fol. 239*b* by three Massoretic Rubrics registering respectively (1) Eleven words which occur twice, once with audible *He* at the end and once with inaudible *He*.<sup>2</sup> (2) Seven words which have *Nun* in the text, but which is cancelled in the official reading or *Keri*, and *vice versa* six words which have no *Nun* in the text, but are read with it according to the *Keri*<sup>3</sup> and (3) Eleven words which are read with *Tav* according to the *Keri* though they are without it in the text.<sup>4</sup>

The poem and the Table of Haphtaroth (fols. 240*a*—251*b*) are followed on fol. 252*a* by an Epigraph which is exceedingly interesting to the Biblical student. It gives us some idea of the labour and the functions of the different persons who at sundry times and in divers places worked on one MS. and discloses to us the fact that the owners of the Codices often assisted the professional Scribes and Nakdanim in the production of MSS. It is as follows:

<sup>1</sup> Comp. *The Massorah*, letter ש, §§ 7, 8, Vol. II, pp. 586—589.

<sup>2</sup> Comp. *The Massorah*, letter ה, § 38, Vol. I, p. 271.

<sup>3</sup> Comp. *The Massorah*, letter נ, §§ 13, 14, Vol. II, p. 259.

<sup>4</sup> Comp. *The Massorah*, letter ת, § 22, Vol. II, p. 680.

Courage and let us be courageous Scribe! May the possessor of the Codex not be hurt, and may the collaborator live to see the advent of the Redeemer, and may the Nakdanim be blessed of the Lord my Creator. The Hebrew Pentateuch with the Five Megilloth, the Haphtaroth, the Treatise on the correct reading and *the Eye for the Reader*, R. Simcha son of Samuel the Levite wrote and finished in the city of Coburg. R. Samuel son of Abraham furnished the vowel-points and accents to the Pentateuch in the city of Bomberg<sup>1</sup> and R. Gershon son of Judah supplied the vowel-points and accents to the Five Megilloth and the Haphtaroth as well as to the Grammatical Treatise and to *the Eye for the Reader* in the village of Ratelsee. The whole of it was finished and completed by the help of the Protector of Israel on Sunday the first day of the month of Kislev in the year 5156 of the creation [= A.D. 1396], on the first day of the week when the Pericope "And the Lord blessed me" [i. e. Gen. XXX 37] was read. The Codex belongs to me Meir son of Obadiah surnamed Liebraut. My name and the names of those who have worked on this Codex, both the Scribe and the Nakdanim I have recorded above in the Poem. Forasmuch as the Lord, blessed be his name, has permitted me to write, correct and complete it, so may he also grant me and my seed after me to keep and perform all that is written therein. Then shall I prosper in all my ways and then shall I be wise.

I have seen an end of all perfection, but thy commandment is exceeding broad<sup>2</sup> [Ps. CXIX 96].

<sup>1</sup> From the following note, however, written in a small cursive hand by R. Samuel himself it will be seen that he furnished the vowel-points and accents only up to Deut. XXVIII 51. עד כאן נקדתי שמואל בר אברהם ממולרשטט Comp. fol. 112a.

<sup>2</sup> חזק ונתחזק הסופר, ואל יזק בעל הספר, ובעל המלאכה יזכה לביאת גואל, והנקדנים יתברכו מאת צורי אל, זה ספר חובש עברי וחמש מגילות והפטרות וספר דיקדוק הקריאה ועין הקורא דתב ר' שמחה בר' שמואל הלוי וגמר בעיר קובניוק ור' שמואל בר' אברהם נקד ה' חובשים בעיר קובניוק, ור' גרשם בר' יהודה נקד חמש מגילות והפטרות וספר דיקדוק ועין הקורא בפער רוטלוי, והכל נשלם ונגמר בעזרת מנן ישראל ביום א' בראש חודש פסח שנת חמשת אלפים ומאה וחמשים ושש שנים לפטת בשנת ה' פשוטה ביום א' לפרשת ויברכני יהוה, ושלי זה הספר מאיר בר' עובדיה המכונה הצעיר ליברטרוט ושמי ושמות ילידי המלאכה הסופר והנקדנים רמזתי וקדלתי למעלה בשיר משקלי, וכשם שזכני האל יתברך שמו להגיה לכתוב ולקמור בן יזכני ואחריני אחרי לשמור ולעשות כל-הנהגה בו פי אז אצליח בכל-דרכי ואזאשכיל. לכל הכלה ראיתי קץ רחבה מצותיה עד מאד.

The MS. from which Heidenheim published *the Eye for the Reader* (עין הקורא) in his edition of the Pentateuch in five Volumes, Rödelheim 1818—21, does not agree with either of the two recensions which we have here described.

No. 27.

Add. 21160.

This splendid MS., which is written in a very beautiful German hand circa A. D. 1300, consists of 329 folios and is imperfect. It contains (1) the Pentateuch, imperfect, with the Chaldee in alternate lines, (2) the Haphtaroth, (3) the Five Megilloth and (4) the book of Job, imperfect.

I. The Pentateuch, which in its present form occupies fols. 1a—273b, wants Gen. I 1—XIV 10; Deut. VIII 3—IX 26 and XII 7b—XXXIV 12. With the exception of the poetical section in Exod. XV 1—19 and fols. 252b—253a, which are so arranged that Numbers finishes within a given page, each folio has three columns and each column has 30 lines. The text is furnished with the vowel-points and the accents. The Chaldee, however, which when in alternate verses with the Hebrew has usually also the accents, is in this MS. without them. The upper margin of each folio has three lines of the Massorah Magna and the lower margin four lines which are frequently elaborated into human figures, figures of divers animals, reptiles and sundry devices. These show that the Nakdan was an accomplished draughtsman, though they make the decipherment of the Massorah very difficult. The Massorah Parva is given in the outer margins and in the margins between the columns.

Each book begins with the first word in large letters and in Exodus the first word consists of ornamental letters in the hollow of which are grotesque figures beautifully designed. The fifty-four annual Pericopes into

PP



REDUCED FACSIMILE OF MS. (ADDITIONAL, NO. 21160, IN THE BRITISH MUSEUM LIBRARY), SHOWING LEV. XXVII. 28—NUM. I. I.

which the Pentateuch is divided also begin severally with the first word in large letters, and the name of each Pericope is given to the left of the Massorah in the upper margin.

The division of the text into Sections, which is indicated by vacant spaces and indented lines, but without the letters *Pe* (פ) and *Samech* (ס) in the text, deviate considerably from the present Massoretic recension, as will be seen from the following analysis:

*Genesis*. — In Gen., in which nearly fourteen chapters are missing, this MS. has four more Sections, viz. XXV 7; XXX 14; XXXVI 9; XXXIX 7 and omits none.

*Exodus*. — In Exod. it has eleven new Sections, viz. II 11; VIII 1; XIII 5; XXV 17; XXVI 7; XXVIII 30; XXXII 9, 33; XXXVI 1, 35; XXXVII 6 and omits one, viz. XXIII 5.

*Leviticus*. — In Levit. it has fourteen new Sections as follows: VII 22; X 6; XI 9, 13, 24; XIII 23, 28; XV 18; XVII 10, 13; XIX 20; XXII 14 XXIV 5; XXVI 23 and omits one, viz. XIX 23.

*Numbers*. — In Numb. it has six new Sections, viz. X 18, 22, 25; XIV 1; XXV 4; XXVI 5 and omits none.

*Deuteronomy*. — In Deut., which is only a fragment, it has one new Section, viz. VII 7 and omits none.

It will thus be seen that this Codex has no fewer than thirty-six new Sections and omits only two which are in the Massoretic recension.

This MS. is one of the few Codices in which the aspirated letters (ב נ ד פ ת) are not marked by the horizontal *Raphe* stroke. In the absence of Gen. I—XIV 10 the orthography of Tubal-Cain (Gen. IV 22) cannot be tested nor can we ascertain whether it had a hiatus in Gen. IV 8. In the three passages, however, which remain and where according to the Massorah there is a break in the middle of a verse in the Pentateuch, this MS. not only exhibits the vacant space in the text, but calls attention to this fact in the Massorah Parva and uses the term

*Pragma*, the technical expression which we find in MSS. of the German Schools.<sup>1</sup>

*Beth-el* is uniformly written (בֵּית-אֵל) in two words. The *Metheg* is hardly ever used before a composite *Sheva* or *Segol* though the *Gaya* often occurs, as will be seen from the following examples from Pericope *Miketz* [מִקֶּץ = Gen. XLI 1 &c.]:

וַיַּעֲבֹר	Gen. XLI 46	וַיַּעֲבֹר	Gen. XLI 16	וַיַּעֲבֹר	Gen. XLI 3
וַיַּחֲזֹק	" " 56	בְּחִלְמִי	" " 17	וַיַּחֲזֹק	" " 3
וַיַּעֲקֹב	XLII 1	הָאֱלֹהִים	" " 25	וַיַּחֲלֹם	" " 5
וַיִּשְׁתַּחֲוֶה	" " 6	אַחֲרָיו	" " 31	בְּחִלְמוֹ	" " 12
הַחֲלֹמוֹת	" " 9	פַּעַמִּים	" " 32	בְּאֶשֶׁר	" " 13

The text as corrected by later Nakdanim is practically the same as that exhibited in the present Massoretic recension, though the traces of certain forms and readings show that the prototype from which it was made belonged to a School of textual critics which had still retained different traditions about the orthography and the consonants in sundry passages. Thus for instance on שָׁמַע *hear* Deut. VI 4 which according to our Massorah is written with a majuscular *Ayin*, the Massorah in this MS. tells us that the *Shin* is minuscular.<sup>2</sup>

It not unfrequently has the *Keri* or what is now the official marginal reading in the text as the substantive reading<sup>3</sup> and in one instance the Massorite who corrected it has actually reversed the order, giving the marginal reading as the textual one and *vice versa*.<sup>4</sup>

An important contribution to textual criticism is the fact that this MS. has sometimes what is now called the

<sup>1</sup> פֶּרִימָא בְּלֹא סִלּוֹק Comp. Gen. XXXV 22; Numb. XXV 19; Deut. II 8.

<sup>2</sup> שָׁמַע ל' שִׁין וְעִיר, ל' עִין רַבְחִי Comp. fol. 266b.

<sup>3</sup> Comp. Exod. XXVIII 28; XXXV 11; XXXVII 8; XXXIX 4 &c.

<sup>4</sup> יַעֲשֶׂה יְעִישׁ ק Gen. XXXVI 14, comp. fol. 36a

*Sevir* in the text as the substantive reading. Thus in Numb. XI 21 it originally read "I will give *you* (לָכֶם) flesh", which is not only the *Sevir* according to our present Massorah, but is the textual reading of the Babylonians.<sup>1</sup> The same is the case in Deut. III 20 where the *Sevir* לָכֶם to you, is the textual reading.<sup>2</sup>

As specimens of the various readings in this Codex which are still traceable I subjoin the following:

M. T.	MS.		
לִירְעוּ	וּלְיָרְעוּ	Gen.	XVII 19
וַיִּקְרָא	וַיִּחְקֶרְא	Exod.	II 22
מִצֵּרֵי מִצְרַיִם	מִמִּצְרַיִם	"	XIII 18
בְּיוֹם הַשְּׁשִׁי	בְּיוֹם הַשְּׁבִיעִי	"	XVI 29
לִפְנֵי יְהוָה	לִיְהוָה	"	XXIX 25
הַמּוֹכֵחַ הַטָּאָה הַזֹּאת	הַמּוֹכֵחַ:	Levit.	V 9
אֶל־הָעָם	עַל־הָעָם	"	IX 22
לְבֵית	וּלְבֵית	Numb.	IV 40
אֶל־יִשְׂרָאֵל	בְּיִשְׂרָאֵל	"	XXXII 14
אוֹתָם רָאשִׁים עָלֵיכֶם	אוֹתָם	Deut.	I 15

By referring to the notes in my edition of the Hebrew Bible it will be seen that some of these readings are supported by other MSS., the ancient Versions and early editions.

As far as I can trace it, the Massoretic Annotator adduces in the Pentateuch only one instance of a variant from other Codices.<sup>3</sup> Once he quotes Ben-Asher whose reading he relegates into the margin and retains Ben-Naphtali's in the text, thus showing that the authority of Ben-Asher's recension had not as yet finally prevailed.<sup>4</sup>

<sup>1</sup> *Vide supra*, Part II, chap. VIII, p. 189.

<sup>2</sup> Comp. *The Massorah*, letter ל, § 48, Vol. II, p. 120, and see the notes in my edition of the Hebrew Bible.

<sup>3</sup> On וַאֲשֶׁם Deut. X 5 with the accent as in the received text he remarks סָא = *Other Codices have it with Munach*, comp. fol. 265b.

<sup>4</sup> Comp. Numb. XXI 4 לִסְכַּב בֶּן אֲשֶׁר לִסְכַּב, fol. 224a, and *vide supra*, Part II, chap. X, p. 241 &c.

Once he also quotes Rashi who, he tells us, read בָּלֶת defective in Numb. VII 1 against the present Massoretic text.<sup>1</sup>

II. The Haphtaroth occupy fols. 274a—297b and are imperfect. Those for the Feasts of Passover and Pentecost (fols. 277b—289a) have the Chaldee with the Hebrew text in alternate verses. As these Lessons from the Prophets consist of sundry detached Sections, and from their nature exhibit no regular order of the Biblical books, I have, as a rule, omitted them from my collation.

III. The Five Megilloth, which occupy fols. 298a—318a, are in the following order: Ruth, Song of Songs (in which I 1—VI 7 is missing), Ecclesiastes, Esther and Lamentations. It will be seen that this does not exactly correspond to any of the orders exhibited in the Table on page 4. It is remarkable that in the first column of fol. 307b, that is between Eccl. XI 9 and 16, the copyist by mistake wrote Ps. CII 11—22. He, however, discovered the mistake, cancelled the column and proceeded with the text of Ecclesiastes on the second column.

It is very remarkable that whilst we find so very few variants adduced in the margins of the other books, the Nakdan gives no fewer than thirty-four from other Codices in the popular book of Esther. They are as follows:

סָא שְׁתֵּר	שְׁתֵּר	Esther	I 14
סָא נָנוּר	נָנוּר	"	II 1
סָא הֶנָּא	הֶנָּא	"	3
סָא מִרְכִּי	מִרְכִּי	"	5
בִּסְפֵּר מְדוּיָּי דְּרִו	דְּרִו	"	7
בִּסְפֵּר מְדוּיָּי לְתֵת	לְתֵת	"	9a
סָא לְבֹא	לְבֹא	"	12
סָא [= יִתְּנָן] וְכֵן כָּלָם	יִתְּנָן	"	13

<sup>1</sup> בָּלֶת לְפִי רִשִּׁי חֶסֶד הוּא Comp. fol. 197a.

וּתְשֵׁא	וּתְשֵׁא	Esther	II	17
וּשְׁמִי	וּשְׁמִי	"	"	17
וּתְשֵׁא	וּתְשֵׁא	"	"	17
וּתְשֵׁא	וּתְשֵׁא	"	"	22
וּתְשֵׁא	וּתְשֵׁא	"	III	6
וּתְשֵׁא	וּתְשֵׁא	"	"	8
וּתְשֵׁא	וּתְשֵׁא	"	"	8
וּתְשֵׁא	וּתְשֵׁא	"	"	12
וּתְשֵׁא	וּתְשֵׁא	"	IV	3
וּתְשֵׁא	וּתְשֵׁא	"	"	10
וּתְשֵׁא	וּתְשֵׁא	"	"	11
וּתְשֵׁא	וּתְשֵׁא	"	V	1
וּתְשֵׁא	וּתְשֵׁא	"	"	2
וּתְשֵׁא	וּתְשֵׁא	"	"	9
וּתְשֵׁא	וּתְשֵׁא	"	VI	5
וּתְשֵׁא	וּתְשֵׁא	"	"	10
וּתְשֵׁא	וּתְשֵׁא	"	"	11
וּתְשֵׁא	וּתְשֵׁא	"	VII	2
וּתְשֵׁא	וּתְשֵׁא	"	"	5
וּתְשֵׁא	וּתְשֵׁא	"	VIII	1
וּתְשֵׁא	וּתְשֵׁא	"	"	6
וּתְשֵׁא	וּתְשֵׁא	"	"	9
וּתְשֵׁא	וּתְשֵׁא	"	"	9
וּתְשֵׁא	וּתְשֵׁא	"	"	17
וּתְשֵׁא	וּתְשֵׁא	"	IX	2
וּתְשֵׁא	וּתְשֵׁא	"	"	17

IV. In Job, which occupies fols. 318<sup>b</sup>—329<sup>b</sup>, chaps. VIII 2—X 8 and XXXI 2—XLII 17 are missing, and there can hardly be any doubt that when the MS. was complete Jerem. I 1—XXIII 6; XXXI 2—20 and Isa. XXXIV 1—XXXV 10 followed Job and that these portions too are missing.<sup>1</sup> From the Massorah on Job XII 21 we

<sup>1</sup> Vide supra, Codex No. 18, p. 569.

learn the interesting fact that the School of Massorites from which this MS. emanates included this verse in the number of passages with *Separated* or *Inverted Nun*.<sup>1</sup>

This important MS. does not favour the innovation of (1) inserting *Dagesh* into consonants which follow gutturals with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, as will be seen from the following examples:

(3)	(2)	(1)
Gen. XXVII 13 קָלָחָדָם	Gen. XIV 23 וְאֶחָדָם	Gen. XX 6 וְאֶחָדָם
XXIX 3 וְנָלָה	XXXI 54 וְנָלָה	XXIX 31 וְנָלָה
8 וְנָלָה	XXXIV 3 וְנָלָה	XLVI 29 וְנָלָה

Though the imperfect ending of the MS. has probably deprived us of the Epigraph with the name of the Scribe and the date of its completion, the text itself and the Massorah fortunately supply the names of both the Scribe and the Nakdan. The distinguished expression בְּרוּךְ in Gen. XIV 19 unmistakably indicates that the name of the Scribe was *Baruch*. This is confirmed by the geometric ornament formed of circles and interlaced segments of circles which the Scribe placed in the margin against *Baruch* in Deut. VII 14.

A contemporary Reviser of the Codex, who went over it, incidentally informs us in the margin on Levit. VII 9, that R. Isaac Nakdan, who furnished the text with the Massoretic Apparatus, has in this instance omitted to give the Massorah.<sup>2</sup> We thus learn that the name of the Scribe was Baruch and that of the Nakdan was Isaac.

<sup>1</sup> נְדִיבִים ט' אֲחִיּוֹת מְנוּרוֹת Comp. fol. 322<sup>b</sup>. Vide supra, Part II, chap. XI, p. 341 &c. and comp. *The Massorah*, letter ז. § 15, Vol. II, p. 259.

<sup>2</sup> מִחֲבֵט דְּלִי יִצְחָק הִנָּקֵדן פֶּה הַמְסֹר fol. 145<sup>a</sup>.

No. 28.

*Add. 21161.*

This MS., which is written in a bold Franco-German hand *circa* A. D. 1150, consists of 258 folios and contains the Prophets and the Hagiographa in a more or less perfect state, as will be seen from the following analysis:

(1) *Samuel* (fols. 1a—26b) contains only 1 Sam. XX 24b—2 Sam. I 1—XXIV 25; (2) *Jeremiah* (fols. 27a—56b) complete; (3) *Kings* (fols. 56b—94a) complete; (4) *Ezekiel* (fols. 94a—98b) a fragment containing I 1—XI 19a only; (5) *Isaiah* (fols. 99a—109a) a fragment containing XLI 17a—LXVI 24 only; (6) *the Minor Prophets* (fols. 109a—132a) complete; (7) *Ruth* (fols. 132a—134a) complete; (8) *the Psalms* (fols. 135a—173a) complete; (9) *Job* (fols. 173b—190a) complete; (10) *Proverbs* (fols. 191a—203b) complete; (11) *Ecclesiastes* (fols. 203b—208b) complete; (12) *Song of Songs* (fols. 208b—211a) complete; (13) *Lamentations* (fols. 211b—214b) complete; (14) *Daniel* (fols. 215a—225b) complete; (15) *Esther* (fols. 226b—230b) incomplete I 1—IX 16a only; (16) *Ezra-Nehemiah* (fols. 231a—245a) incomplete one fragment of Ezra, viz. II 69a—VIII 24b, and Neh. I 5a—XII 31 only; (17) *Chronicles* (fols. 245b—258a) only a fragment containing I Chron. I 1—XIX 6a.

As to the order of the books, it will be seen that the sequence of the Latter Prophets would be that of the Talmud which is exhibited in Column I in the Table on page 6, but for the unaccountable circumstance that the book of Kings, which belongs to the Former Prophets, is here inserted after Jeremiah. The hypothesis that this apparent disorder might be due to the folios being wrongly put together is precluded by the fact that Kings begins in the middle of the very column on which Jeremiah ends, and ends on the same folio on which Ezekiel begins. The order of the Hagiographa is that of the Talmud as shown in Column I in the Table on page 7.

With the exception of the poetical portion in 2 Sam. XXII (fols. 24b—25a), which is written in accordance with a prescribed arrangement of the lines, each full folio

has three columns and each full column has sometimes 28 lines, sometimes 31, sometimes 32 and sometimes 33 lines. The lines at the left side of the column are irregular as the dilated letters (א ה ל ת ם) which are now used to obtain uniformity in the length of the lines did not then exist. The text is provided with the vowel-points and accents. The outer margins and the margins between the columns give the Massorah Parva which is of a copious nature, since it frequently gives the catch-words of the passage constituting the Massoretic Rubric. The Massorah Magna is only rarely given and when adduced is not given in a definite number of lines across the folios in the upper and lower margins as is the case in other MSS., but under only one or two columns either above or below the text. But when given, the Massoretic Lists are important and are not always to be found in other Codices. Several of these Lists I have reproduced in the Massorah.<sup>1</sup> At the end of Samuel, Isaiah, the Minor Prophets, Proverbs and Ezra-Nehemiah the Massoretic Summaries give the number of verses &c. in these books.

The text of this MS. differs materially from the Massoretic recension in its sectional divisions, consonants, vowel-points, accents and readings, as will be seen from the following collation of the book of Kings:

(1) The Sectional-divisions. — This MS. has in Kings alone twenty-three new Sections, viz. 1 Kings I 28; II 27; VI 23; VII 48; XVI 7, 34; XVII 14; XVIII 20; XXII 17b; 2 Kings 14; XI 15; XII 2; XV 16, 19; XVI 5, 18; XVII 35; XVIII 26; XIX 9; XX 7; XXI 10; XXIII 26; XXV 23

<sup>1</sup> Comp. *The Massorah*, letter ט, § 232, Vol. I, p. 652, where the following misprints are to be corrected; ערוחך Ps. CXIX 14 should be עשתי; verse 57 דברך should be אמרתי; verse 68 יהוה should be ומשיב; verse 144 ערוחך should be לעולם. See also *The Massorah*, letter ב, §§ 127, 128, Vol. II, p. 29.



and omits twenty-nine Sections which are in the present recension, viz. 1 Kings II 11, 13, 23, 26, 46; III 16; IV 1, 4; V 16, 21, 29; VIII 22; IX 1; X 14; XI 14, 29, 31<sup>b</sup>, 40; XXI 22<sup>b</sup>; 2 Kings I 1, 17<sup>b</sup>; IV 8, 42; X 32; XI 17; XIV 8; XV 37; XX 4; XXI 12.

(2) The letters:

ה. — The left shaft of the *He* begins a little inside the horizontal or head line and slopes to a thin edge at the top.

ל. — The shaft to the left of the horizontal line in the letter *Lamed* is unusually long and is hooked towards the outside, resembling this letter in Codices Nos. 1 and 2 of this List.

ם. — There is hardly any perceptible distinction between the final *Mem* and the *Samech* (ם).

The final letters (ף ף ן) are, as a rule, no longer than the medial ones.

ש. — The double pronunciation of ש is indicated not only in the usual way by the diacritic point being on the top of the right branch of the letter when it is *sh* (ש) and on the top of the left when it is *s* (ש), but by placing the point within the letter to the right with a *Raphe* stroke over the right branch when it is *sh* (ש) and in the left with the same stroke on the left branch when it is *s* (ש).

Thus for instance:

The *Shin*:

וְשִׁמְעִי I Kings I 8	אֲבִישֵׁן I Kings I 3	וְשִׁבְכָה I Kings I 2
נִשְׁשֹׁד " " 12	אֲבִשְׁלֹם " " 6	וְיִבְקֶשׁוּ " " 3

The *Sin*:

חֲשִׁבִּיל I Kings II 3	אֲעֲשֶׂה I Kings I 30	עֲשִׂיתָ I Kings I 6
שָׁרִי " " 5	וְשָׁמַחִים " " 40	וְלִשְׁרִי " " 25

Sometimes the point is both in the letter and above it so that it has the appearance of *Dagesh* and sometimes

it is not only without the point, but without the *Raphe* stroke.

(3) *Raphe* and *Dagesh*. —

Not only are the aspirated letters (כ פ ת) uniformly denoted by *Raphe*, but all the other letters with the exception of the gutturals whether at the beginning or middle of a word are marked with the horizontal stroke, as will be seen from the following examples:

וְהַמֶּלֶךְ I Kings I 4	כְּתוּלָה I Kings I 2	דָּרָךְ I Kings I 1
לֹא־מֵר " " 5	וְעִמְרָה " " 2	זָקֵן " " 1
אֲנִי " " 5	וְתַרְוִילוֹ " " 2	בְּיָמַי " " 1
אֲמַלְךָ " " 5	בְּחִיָּקָךְ " " 2	וְיִבְשֶׁהוּ " " 1
מִוֶּבֶר " " 6	וְיִבְקֶשׁוּ " " 3	וְלֹא " " 1
יִלְדָה " " 6	לִמְלָךְ " " 4	וַיִּאמְרוּ־לֹא " " 2

The *Dagesh* is used in the same phenomenal manner.

Thus for instance:

מִתְנַשֵּׂא I Kings I 5	וַיִּמְצְאוּ I Kings I 3	יָחִם לוֹ I Kings I 1
לִפְנֵי " " 5	לִמְלָךְ " " 3	נַעֲרָה " " 2, 3
מִיָּמִי " " 6	עַרְיָמָאד " " 4	לִפְנֵי " " 2
לֹא־מֵר " " 6	סַבְּנָת " " 4	סַבְּנָת " " 2
מִדְּיוֹעַ " " 6	וְהַמֶּלֶךְ לֹא " " 4	לִאֲדָרִי " " 2

(4) The *Chateph-Pathach*, has a double form. Besides the ordinary position under the consonant, the *Pathach* alone is in many instances under the consonant, whilst the *Sheva* is in the body of the letter especially where it is *He* (ה) or *Cheth* (ח). Thus for instance:

אֲרִיִּי I Kings I 20	הֵלֵא I Kings I 11	וְתַמְשִׁים I Kings I 5
בְּתַלְלִים " " 40	אֲחִירִיךְ " " 14	אֲחִירִי " " 6, 7

(5) The *Pathach* furtive, which in certain words is placed under the *Cheth* (ח) at the end of words, but which according to our system is sounded before it, is in this MS. expressed in three different ways. It has sometimes *Sheva* after it (ח) and becomes as it were *Pathach-Chateph*;

sometimes the *Pathach* entirely disappears and *Sheva* takes its place (𐤀) and when it is preceded by *Yod* the latter takes the *Pathach* and the *Cheth* has *Sheva*, as will be seen from the following examples:

(3)	(2)	(1)
וַיִּבְרָח I Kings IV 13	לְיִבְחָה I Kings XII 32	הַמִּזְבֵּחַ I Kings I 50
הַנִּיחַ " " 18	וַיִּרְחַח " XVIII 12	מִזְבֵּחַ " III 3
סִסְרִיָּה 2 " XIX 29	שָׁיַח " " 27	לְיִבְחָה " " 4

(6) The guttural *Cheth* (𐤃) at the end of a word after *Pathach*, which has no vowel-point according to our system, is frequently furnished with *Sheva*. Thus for instance:

וַיִּחְבֹּק I Kings III 20	וַיִּשְׁשֶׁח I Kings I 39	וַיִּזְבֹּחַ I Kings I 19, 25
לְבָח " IV 15	וַיִּשְׁלַח " " 44	וַיִּזְבֹּחַ " " 39

(7) In the case of the guttural *Ayin* (ע), which is without a vowel-sign at the end of a word after a *Pathach*, it too has frequently *Sheva*. Thus for instance:

וַיִּשְׁמַע I Kings I 41	שָׁמַע I Kings I 15	וַיִּהְיֶה I Kings I 8
יִשְׁמַע " " 51	וַיִּשְׁמַע " " 40	יִדַּע " " 11

(8) When the *Ayin* (ע) itself has a *Pathach* at the end of a word, according to our system of vocalization, it often has *Pathach-Chateph* in this MS., just as is the case of the guttural *Cheth* (𐤃). Thus for instance:

וַיִּשְׁמַע Jerem. VII 9	שָׁמַע I Kings V 21	מִדּוּעַ I Kings I 6
לְיִשְׁמַע " XII 16	לְשָׁמַע " V 14	יִדַּע " II 37

(9) But when the *pathached Ayin* at the end of a word is preceded by a *Yod*, the latter takes the *Pathach* and the *Ayin* takes the *Sheva*, just as is the case with the guttural *Cheth* according to this system, as will be seen from the following examples:

וַיִּשְׁמַע Jerem. V 7	לְיִשְׁמַע Isa. LVIII 4	וַיִּשְׁבִּיעַ I Kings XVIII 10
מִסִּיעַ Eccl. X 9	לְיִדְוִיעַ " LXIV 1	וַיִּשְׁמַע 2 " VII 6

(10) The audible *Vav* (ו) at the end of a word whether as suffix third person singular masculine or as a constituent

part of the expression, which is without a vowel-point in the present Massoretic text, has invariably *Sheva* in the body of the letter. Thus for instance:

וַיִּבְרָח I Kings II 1	אָבִיו I Kings I 6	עֲבָדָיו I Kings I 2
כִּי 2 Kings XXI 13	מִיָּמָיו " " 6	לְעֹנָיו " " 5

(11) The audible *Yod* (י) at the end of a word after *Pathach* or *Kametz* whether as suffix first person singular or as a constituent part of the expression, which is without a vowel-sign according to the present recension of the Massoretic text, has often a *Chirek*. Thus for instance:

עָלִי I Kings II 4	חֲחִיקִי I Kings I 30	אֲחִירִי I Kings I 13
חֹשֶׁךְ " IV 16	וְעֵינַי " " 48	חִיר " " 29

The identity of this system of vocalization with the one in Codex No. 16 is apparent.<sup>1</sup> In the MS. before us these abnormal forms are more general, thus showing that the old system which they represent had still numerous followers.

The MS. differs materially in its textual readings from the present Massoretic recension. Passing over the numerous orthographical variations such as plene and defective, the constant interchange of the graphic signs *Pathach* and *Kametz*, *Tzere* and *Segol* &c., the total absence in many instances of the vowel-points in the relative pronoun אשר *who, which* &c. and their partial absence in the proper name ישראל *Israel*, I subjoin a collation of the first twenty chapters of the book of Kings:

M. T.	MS.
הִנֵּה	הִנֵּה I Kings I 14
וַעֲתָה	וַאֲתָה " " 18
וַנֶּאֱמַן לְרֹב	וַנֶּאֱמַן " " 19
וַאֲתָה	וַעֲתָה " " 20
אֶת־הַמֶּלֶךְ	אֶל־הַמֶּלֶךְ " " 36

<sup>1</sup> Vide *supra*, pp. 556—559.

M. T.	MS.		
לְמַלְךְ	לְמַלְךְ	I Kings	I 45
יְהוּה	יְהוּה לִי	"	" 52
לְשֹׁמֵר	וְלְשֹׁמֵר	"	II 3
עַל־רֹאשׁוֹ	בְּרֹאשׁוֹ	"	" 32
וְתֹאמַר אֵלַי	וְתֹאמַר	"	" 42
עֲמֹד	הָעַם הַזֶּה	"	III 8
בְּעֵינֵי אֲדֹנָי	בְּעֵינֵי יְהוָה	"	" 10
בְּרִית אֲדֹנָי	בְּרִית יְהוָה	"	" 15
אֵין	וְאֵין	"	" 18
עַל־הַיָּם	עַל שְׂפַת הַיָּם	"	IV 20
הַמֶּלֶךְ שְׁלֹמֹה	הַמֶּלֶךְ	"	V 7
וּמִכָּל	מִכָּל	"	" 10
הַנֹּצֵבִים לְשְׁלֹמֹה	הַנֹּצֵבִים	"	" 30
אֶל־שְׁלֹמֹה	אֶל־שְׁלֹמֹה שְׁנִית	"	VI 11
וְאַחֲרֵי	וְאַם אַחֲרֵי	"	" 12
טֹוֹרִים נוֹיֹת	טֹוֹרֵי נוֹיֹת	"	VII 12
הָעֲמֹד הַיָּמִנִי	עֲמֹד הַיָּמִנִי	"	" 21
כִּי־זֹרֹת נִחְשָׁת	כִּי־זֹרֹת	"	" 38
אֵת מִזְבֵּחַ	וְאֵת מִזְבֵּחַ	"	" 48
אֲרוֹן	אֲרוֹן בְּרִית	"	VIII 3
וְיִרְעֶד	וְאַחֲרָיוֹ	"	" 42
מִצֻּוֹתֵי חֻקֵּי	מִצֻּוֹתֵי וְחֻקֵּי	"	IX 6
שְׁלֹמֹה	הַמֶּלֶךְ שְׁלֹמֹה	"	" 12
שְׁשִׁים	יְשִׁשִׁים	"	X 14
הָעִיר	יְהָעִיר	"	XI 32
כָּל־הַמַּמְלָכָה	הַמַּמְלָכָה	"	" 34
דְּבַר הָאֱלֹהִים	דְּבַר יְהוָה	"	XII 22
וַיְדַבֵּר אֲלֵהֶם	וַיְדַבֵּר לָהֶם	"	XIII 12
אֶל־הַשְּׁלַחַן	עַל־הַשְּׁלַחַן	"	" 20
וְהַמֹּד	וְהַמֹּד	"	" 28
הוֹאֲדַבֵּר	וְהוֹאֲדַבֵּר	"	XIV 2
הוּא יָגִיד	וְהוּא יָגִיד	"	" 3
לָמָּה	וְלָמָּה	"	" 6
וְהַמַּת לוֹ	וְהַמַּת לוֹ	"	" 11
הַלֹּא־הָיָה	הַלֹּא־הָיָה	"	" 29
לֹא־הָשִׂיר	וְלֹא־הָשִׂיר	"	XVI 11
בְּכָל־דֶּרֶךְ	בְּדֶרֶךְ	"	" 26
וּמִן־הַנַּחַל	מִן־הַנַּחַל	"	XVII 6
אֶל־עֲבֹדָהּ	לְעִבְדָּהּ	"	XVIII 5

M. T.	MS.		
וְלֹא יַעֲצֹרְכָה	לֹא יַעֲצֹרְכָה	I Kings XVIII	44
יַעֲשֹׂן	יַעֲשֹׂן לִי	" XIX	2
וַיֹּאמֶר	וַיֹּאמֶר לוֹ	" "	13
וְאַתָּה	אַתָּה	" XX	25
וַיֹּאמְרוּ אִחִיד	וַיֹּאמֶר עֲבָדָךְ אִחִי	" "	33
עַל־כִּיתוֹ	אֶל־כִּיתוֹ	" "	43

These by no means exhaust all the variations in the twenty chapters. The collation of the accents I omitted altogether for want of space. Later Nakdanim, as is usually the case, have tried to remove these variations and make the text conformable to the present Massoretic recension. In many instances they have unfortunately so obliterated the variants that it is now impossible to decipher the original readings.

*Beth-el* is uniformly written in one word (בֵּית־אֵל) as is mostly the case in MSS. of the German and Franco-German Schools. In Neh. VII the Nakdan deliberately added verse 68 in the margin.

The extravagant use of the *Dagesh* and the *Raphe* in this Codex makes it impossible to say whether it favours or not the innovation of inserting *Dagesh* into the first letter of a word when the preceding word with which it is combined ends with the same letter, or into a consonant which follows a guttural with *Sheva*. In addition to the Lists already given we have simply to adduce 1 Kings II 4 which amply confirms our contention:

לְמַעַן יָקִים יְהוָה אֶת־דְּבָרוֹ אֲשֶׁר דִּבֶּר עָלָי לֵאמֹר אִם־יִשְׁמְרוּ בְּיָד אֶת־דִּרְכָּם  
לִלְכֹת לְפָנָי בְּאֶמְתָּ בְּכָל־לְבָבָם וּבְכָל־נַפְשָׁם לֵאמֹר לֹא־יִכְרַת לָךְ אִישׁ מֵעַל־כִּסֵּא יִשְׂרָאֵל:

It would be futile to quote בְּכָל־לְבָבָם in support of the insertion of *Dagesh* in the initial *Lamed* of לְבָבָם because the word which precedes it and with which it is combined ends with the same consonant when the immediately following נַפְשָׁם has also *Dagesh* in the first letter, though

the word which precedes it and with which it is combined does not end with the same letter.

The changing, however, of the *Sheva* into *Chateph-Pathach*, when a consonant with simple *Sheva* is followed by the same consonant, derives no support in this MS., as will be seen from the following examples:

וְהַחֲפִלּוּ 1 Kings VIII 33   סָבְבִים 1 Kings VII 24   מַחֲלִים 1 Kings I 40  
וְהַחֲחִנּוּ   "   "   33   וְהַחֲפִלּוּ   "   VIII 30   קָלְלִי   "   II 8

One remarkable feature of this MS. has still to be stated. When the prefixes *Beth* (ב), *Vav* (ו) and *Lamed* (ל) are attached to a word beginning with a *Yod* which has a *Chirek* (י), the prefix in question often takes the *Chirek* and the *Yod* loses its character as a consonant. In Kings alone we have over thirty instances:

וַיִּתֵּן	1 Kings XXII 6	וַיִּתֵּן	1 Kings II 17
וַיִּפֹּל	"   "   20	וַיִּשְׁרַח	"   III 6
בִּישְׂרָאֵל	2 Kings I 1	בִּישְׁשָׁכָר	"   IV 17
בִּישְׂרָאֵל	"   "   3	וַיִּכְרֹחוּ	"   V 20
בִּישְׂרָאֵל	"   "   6	לִישְׂרָאֵל	"   XI 25
בִּישְׂרָאֵל	"   "   16	בִּישְׂרָאֵל	"   XIV 10
בִּישְׂרָאֵל	"   VI 8, 12	וַיִּתְּנוּ	"   XVIII 23
וַיִּרְאֶה	"   "   17	וַיִּבְחָרוּ	"   "   23
וַיִּרְאוּ	"   "   20	וַיִּקְּץ	"   "   27
וַיִּקְחוּ	"   VII 13	וַיִּצְקוּ	"   "   34
בִּישְׂרָאֵל	"   IX 8, X 32	וַיִּשְׂרָאֵל	"   "   36
בִּישְׂרָאֵל	"   XIII 3, XIV 28	בִּישְׂרָאֵל	"   "   36
וַיִּתְּנוּ	"   XXII 5	בִּישְׂרָאֵל	"   XIX 18
וַיִּשְׁמַעְאֵל	"   XXV 23	וַיִּיטֹב	"   XXI 7
		בִּישְׂרָאֵל	"   "   21

We are told that this is the punctuation of Ben-Naphtali's system.<sup>1</sup> Accordingly the Codex represents the recension of Ben-Naphtali or must have been made from a prototype which belonged to a period prior to the separation of the recensions of Ben-Asher and Ben-Naphtali.

<sup>1</sup> Vide *supra*, Part II, chap. X. p. 267

There are also relics of abbreviations preserved in this MS. Thus for instance:

מִזְמֹרֶה = מִזְמָר   Jerem. XXXIX 12   יִשְׂרָאֵל = יִשְׂרָאֵל   2 Kings VI 9  
צֶפֶה = צֶפֶה   Jerem. III 12

In one instance a word is divided. In Jerem. VIII 18 it is מִבְּלִי נִתִּי in two words.

Of omissions due to homoeoteleuton we have the following instances; fols. 7*b*; 8*a*; 10*b*; 13*a*; 16*b*; 27*a*; 32*a*; 52*b*; 86*b*; 90*a*; 92*b*; 124*a*; 169*b*; 249*a*; 257*a*—*b* &c.

No. 29.

*Oriental 1379.*

This quarto MS., which is written on paper in an Oriental or Yemenite hand *circa* A. D. 1460, consists of 374 folios and contains the Pentateuch. It is preceded by the anonymous Massoretico-Grammatical Treatise which has been named by Derenbourg מַחְבֶּרֶת הַתִּיבָּאֵן or *Manuel du Lecteur*.

The Pentateuch occupies fols. 33*b*—373*a*. With the exception of the last poetical deliverance, viz. Deut. XXXII 1—43 which is written according to a specially prescribed arrangement, each folio has only one column of 17 lines. The text is furnished with the vowel-points and the accents. The Massorah Magna is given on each folio in three lines, one in the upper margin, one in the lower margin and one in a zigzag or indented form in the outer margin. In the outer margin by the side of the zigzag is the Massorah Parva.

At the beginning of each of the fifty-four Pericopes into which the Pentateuch is divided there is a curious sign in the margin which is probably intended for a *Pe* (פ) to mark the commencement of the *Parasha*. The seven subdivisions into which each Sabbatic Lesson is divided —

without, however, any visible break in the text — and to the reading of which seven different persons are called, are, as a rule, indicated in the margin by the letters expressing two, three, four &c. (בגד),<sup>1</sup> whilst in the vacant space which separates the Pericopes the number of verses in the *Parasha* is registered generally with a mnemonic sign.

Occasionally the *Sedarim* or Triennial Pericopes are indicated in the margin<sup>2</sup> and in four instances the Massorah Parva against the beginning of the *Parasha* states how many *Sedarim* there are in the Pericope.<sup>3</sup>

The Open and Closed Sections into which the text is divided are most carefully and unmistakeably indicated. The Open Section is shown by an entirely blank line and by the following line beginning *a linea*, whilst the Closed Section begins with an indented line or is indicated by a vacant space in the middle of the line,<sup>4</sup> but there are no letters *Pe* (פ) and *Samech* (ס) in the text. The only exception is in the case where an Open Section ends or begins a folio, when the vacant line at the bottom or the top of a page might suggest that the text exhibits a lacuna. In such instances the letter *Pe* (פ) is placed at one end of the vacant line.<sup>5</sup> The sectional divisions absolutely agree with those in the present recension of the Massoretic text.

Many of the letters are not only distinguished by Tittles or Crowns in the text, but the forms of them are reproduced in the margin as part of the Massorah Parva.

<sup>1</sup> Comp. *The Massorah*, letter ב, §§ 372—376, Vol. II, pp. 464—468.

<sup>2</sup> Comp. Exod. XII 29, fol. 138b; Exod. XVI 4, fol. 144b; Exod. XIX 7, fol. 149b; Exod. XXIII 20, fol. 156b.

<sup>3</sup> Comp. Pericopes ורא fol. 126b; בא fol. 134a; בשלח fol. 140b; תרומה fol. 158a.

<sup>4</sup> *Vide supra*, Part I, chap. II, p. 9 &c.

<sup>5</sup> Comp. fols. 34b; 62b; 71b; 139b; 140a; 175a; 228a; 241a; 248a; 253a; 274b; 284a; 359a.

These I have given in my edition of the Massorah both under the respective letters and in the separate Rubric *Taagim*.<sup>1</sup>

Not only are the aspirated letters (בגד כפת) and the silent *He* (ה) both in the middle and at the end of words duly marked with the horizontal stroke, but the silent *Aleph* (א) has uniformly this *Raphe* mark. Thus for instance ויאמר and he said Gen. I 3 &c.; ראש head Levit. IV 32 &c.

The MS. has no hiatus in Gen. IV 8 and reads בשנים (Gen. VI 3) with *Kametz* under the *Gimel*. *Tubal-Cain* is in two words (תובל קין) whilst *Chedor-laomer* is always in one word (כדורלעמר). *Beth-el*, however, is uniformly in two words (בית אל). The text throughout is absolutely identical with the present Massoretic recension.

This MS. lends no support to the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva* or (2) into the first letter of a word when the preceding word with which it is combined ends with the same letter, or of (3) changing the *Sheva* into *Chateph-Pathach* when a consonant with the simple *Sheva* is followed by the same consonant, as will be seen from the following examples:

(3)	(2)	(1)
ויהלכו Gen. XII 15	אם-יחיוש Gen. XIV 23	נחמך Gen. II 9
קלחך „ XXVII 13	לאכל-לחם „ XXXI 54	ונחמך „ III 6
ונלכו „ XXIX 3, 8	על-לב „ XXXIV 3	לחמו „ XLIX 20

At the beginning of only two Pericopes the Nakdan marked the corresponding Lessons from the Prophets and the Hagiographa according to the usage of the Communities who annually read through the whole Hebrew Bible. The complete List I have given in my edition of the Massorah.<sup>2</sup>

<sup>1</sup> Comp. *The Massorah*, letter ת, § 25, Vol. II, p. 680 &c.

<sup>2</sup> Comp. *The Massorah*, letter ב, § 379, Vol. II, pp. 468—470.

The important List of fifty-one instances in which words are without the radical letter *Aleph* (א) and which I have given in my edition of the Massorah, is from the Massorah Magna of this MS.<sup>1</sup> The Table of verses, the middle verse &c. in each book of the Pentateuch with the mnemonic signs, is given at the end of the Pentateuch on fol. 373*b*. This interesting Table I have printed in the former part of this Introduction.<sup>2</sup>

The Epigraph at the end of this Table which consists of four lines and which is written in exceedingly small cursive characters is very much damaged. All that can intelligibly be made out is that the Codex was written for Abraham b. Saadia, but neither the name of the Scribe nor the date is visible.<sup>3</sup>

The Massoretico-Grammatical Treatise which is an Introduction to the Pentateuch occupying fols. 2*b*—32*b*, is preceded (fols. 1*b*—2*a*) by Ps. CXIX written in a decorative design, the centres of which are made of circles and segments of circles, upon a back-ground of lines arranged diamond-wise.

This important compilation treats (I) of the letters, their pronunciation, transmutation, the serviles, the inflexions, (II) the vowel-points, *Dagesh*, *Raphe*, the names and forms of the graphic signs, the interchangeable vowels, their relation to the letters, original and additional vowels, &c., (III) the accents distinctive, copulative and servile,

<sup>1</sup> Comp. Deut. XXXII 32, fol. 371*a*; *The Massorah*, letter א, § 14*c*, Vol. I, p. 10.

<sup>2</sup> *Vide supra*, Part I, chap. VI, pp. 85—87.

<sup>3</sup> נכתבה זאת התורה, אשר היא לעיני דורשיה מאירה, וכשמש מזהירה, על שם האם המוב, דומה לעץ רטוב הא... והנעים, נטע שעשועים, אכרחם שע ביר סעדיה שע בי... ודר ריה הירוע אלעז... יה עשו סימן טוב... להגות בו הוא זרעו זרעו מעתה ועד עולם ויקיים עליו לא ימוש ספר הת הזה... כלל מדה טוב... ולשמחת בית השאובה ולחיי עולם הבא, אמן כן יאמר אל נערץ בסוד קדושים רבה... אום... יום.

their names, forms, divisions and mutual relationship. This is followed by (1) a complete List of the Sedarim and the differences between Ben-Asher and Ben-Naphtali arranged according to the fifty-four Pericopes in the Pentateuch; (2) the chronology and the respective authorship of the Hebrew Bible; (3) a record of the double pronunciation of the letter *Resh* (ר) which obtained in Palestine; (4) complete Lists of the graphic signs *Pathach* and *Segol* with the pausal accents *Athnach* and *Soph-Pasuk* throughout the Bible; (5) Saadia's Poem which tabulates the number of times each letter of the alphabet occurs in the Bible; (6) a List of the majuscular letters in the Bible; (7) the variations; (8) a supplemental treatise on the serviles, and (9) another on the *Keri* and *Kethiv*.

This Introductory Treatise has been published with learned notes by the late Professor Derenbourg, Paris 1871, from a Yemen MS. of the Pentateuch dated A. D. 1390. Apart from verbal variations, this edition does not contain the important record and explanation of the Sedarim which I have printed,<sup>1</sup> nor does it give the lengthy Lists of *Pathach* and *Segol* with the pausal accents.

No. 30.

#### *Oriental 1467.*

This large quarto MS., which is imperfect, is written in a Persian or Babylonian hand *circa* A. D. 1150. It consists of 121 folios and the original portion contains Levit. XII 7 to Deut. XXXIV 12. Fols. 1—12, containing Levit. I 1—XII 6, are on paper and by a much later hand. Each folio has two columns and each full column has either 26 or 27 lines.

<sup>1</sup> *Vide supra*, Part I, chap. IV, p. 32.

The chief interest of this MS. consists in the fact that both the Hebrew text and the Chaldee which are in alternate verses, exhibit the superlinear system of the vowel-points and that this system differs in some respects from that of the St. Petersburg Codex, *i. e.* No. 2 of this List. The accents of the text, however, are according to the present Massoretic recension.

Each folio, as a rule, has two lines of the Massorah Magna in the lower margin and only occasionally some in the upper margin.<sup>1</sup> The Massorah Parva is given in the outer margin and in the margin between the columns. The Massorah is here exhibited in its earliest form before the passages of Scripture were written out in full and before the headings of many of the Rubrics and the number of the instances which they register were finally fixed.

Owing to the defective state of the Codex, only twenty-two out of the fifty-four Pericopes into which the text is divided are represented. The vacant space of each of these is occupied by the word *Parasha* as well as by the register of the number of verses in the Pericope with the mnemonic sign all written in large letters and in colours.<sup>2</sup> In the margin against the beginning of the Pericope is an ornamental scroll in colours which occasionally rests upon the letter *Pe* (פ = פֶּרָשָׁה).<sup>3</sup> Both the numbers of the verses and the mnemonic sign in each Pericope perfectly coincide with the present Massoretic text.

<sup>1</sup> Comp. fols. 21a; 24b; 25a-b; 28b; 36a; 44b; 46a; 47b; 82a; 83a; 89b; 96a; 108a.

<sup>2</sup> The following nine Pericopes have the register and the mnemonic sign without the word *Parasha* (1) מַצְרַע = Levit. XIV 1-XV 33; (2) כְּמִדְבָּר = Numb. I 1-IV 20; (3) בְּהַעֲלֹתְךָ = Numb. VIII 1-XII 16; (4) קָרַח = Numb. XVI 1-XVIII 32; (5) חֻקַּת = Numb. XIX 1-XXII 1; (6) דְּבָרִים = Deut. I 1-III 22; (7) וְאַחֲחֵן = Deut. III 23-VII 11; (8) כִּי תָבוֹא = Deut. XXI 10-XXV 19; and (9) הָאֵינִי = Deut. XXXII 1-52.

<sup>3</sup> Comp. fols. 44a; 57a; 103a.

The sectional division of the text is most carefully indicated. The Open Sections always begin *a linea* and are preceded by an unfinished line, and when the text fills up the previous line the space of an entire line is left blank. The Closed Sections are indicated by vacant spaces in the middle of the line or by indentations at the beginning of the lines,<sup>1</sup> but there are no letters *Pe* (פ) and *Samech* (ס) in the text. Even when the vacant space indicative of an Open Section happens to be at the top or bottom of a column, in which case, as we have seen, some Codices have the letter *Pe* to show that the text has no gap, this MS. has simply a little ornament at the extreme end of the line.<sup>2</sup> The sectional divisions of Numbers and Deuteronomy absolutely agree with the divisions as exhibited in my edition of the Hebrew Bible.

The Nakdan, who rubricated the Codex, lived much later than the Scribe of the text. He not only rubricated the registers at the end of each Pericope, but the Inverted Nuns in Numb. X 35, 36,<sup>3</sup> the mnemonic sign בִּיָּה שְׁמוֹ or the initials of the six words which respectively stand at the beginning of a column and which are described as an ordinance of the Sopherim,<sup>4</sup> the borders on fols. 117a-118b; and the Massoretic Summary at the end of each book giving the total number of verses in the book.<sup>5</sup>

The text itself is almost identical with the present Massoretic recension and though several revising Nakdanim have been at work on the MS. at successive periods, they have made no reference in the Massorah to any of the Standard Codices so far as I could trace it, nor have they

<sup>1</sup> *Vide supra*, Part I, chap. II, p. 9 &c.

<sup>2</sup> Comp. fols. 43a; 46a.

<sup>3</sup> Comp. fol. 47a; and *The Massorah*, letter נ, § 14, Vol. II, p. 259.

<sup>4</sup> Comp. fol. 95a and *The Massorah*, letter נ, § 162, Vol. I, p. 710.

<sup>5</sup> Comp. fols. 33a; 78a.

adduced variants from other MSS. One of these Nakdanim has frequently altered the superlinear graphic-signs into the present infralinear vowel-points. Another Nakdan has put Hebrew letters in the margin against the seven subdivisions in each Pericope to the reading of which seven persons are called from the Congregation.

A remarkable Massoretic note is to be found on Numb. XXXIV 11. Against *הִרְבֵּלָה* to *Reblah*, the Massorah Parva remarks that the textual reading of it, or the *Kethiv*, is in two words and that the official reading, or the *Keri*, is in one word.<sup>1</sup> This reading or Massorah I have not found in any other MS.

Like many other Codices this MS. exhibits many Tittled or Crowned letters, involved *Pes* (פ), peculiarly shaped *Cheths* (ח), *Lameds* (ל), *Nuns* (נ) &c. The forms of these significant letters I have reproduced in the Massorah.<sup>2</sup> The distinguishing features of the characters as a whole, however, cannot be described in words. For these I must refer to the autotype facsimile page which I have furnished for the Palaeographical Society.<sup>3</sup>

No. 31.

*Oriental 1468.*

This quarto MS., which is on paper and by a Scribe of the Yemen School, circa A. D. 1500, consists of 161 folios. The original fragment, however, terminates with fol. 152*b* and contains Genesis and Exodus to XL 21*a*. Fols. 153—161 contain pieces of Levit. (XI—XIII) and Deuteronomy (XXIX—XXX) and are stray leaves from different MSS. Each full folio has 17 lines. In its present condition, the

<sup>1</sup> *הִרְבֵּלָה* Comp. fol. 75*b*.

<sup>2</sup> Comp. *The Massorah*, letter ת, § 25, Vol. II, pp. 680—701.

<sup>3</sup> Comp. *The Palaeographical Society*, *Oriental Series*, edited by William Wright, Plate XL, London 1875—1883.

original MS. contains all the Pericopes of Genesis and Exodus, that is twenty-three out of the fifty-four Pericopes into which the Pentateuch is divided.

At the end of each Pericope is a register giving the number of verses in the *Parasha* with the mnemonic sign in smaller letters. These fully coincide with the present Massoretic recension. There is also an ornamental design in colours placed in the margin against the end of each Pericope which extends to the beginning of the next one.

The division of the text into Open and Closed Sections is most carefully indicated by the prescribed vacant lines and indented spaces, and is in perfect accord with the *textus receptus*. There are no letters *Pe* (פ) and *Samech* (ס) in the sectional spaces of the text except in the few instances where the vacant line of the Open Section happens to be at the top or bottom of the column. As this might suggest that the text exhibits a hiatus, the letter *Pe* (פ) occupies the extreme end of the vacant line to preclude such a suggestion.<sup>1</sup>

The text is furnished with the vowel-points and the accents. Each folio has one line of the Massorah Magna in the upper margin and one in the lower margin whilst the outer margin gives the Massorah Parva.

Not only are the aspirated letters (ת פ כ נ) uniformly denoted by *Raphe*, but the silent *Aleph* (א) in the middle of a word and the silent *He* (ה) both in the middle and end of words are marked with the horizontal stroke. Many of the letters are distinguished by Tittles or Crowns, the *Pe* (פ) has frequently the form of a *Pe* within a *Pe*, the letters *Cheth* (ח), *Nun* (נ) &c. often exhibit a peculiar shape to which the Massorah Parva calls attention.<sup>2</sup>

<sup>1</sup> Comp. fols. 30*b*; 39*b*.

<sup>2</sup> For the peculiar form of these letters, see *the Massorah*, letter ת, § 25, Vol. II, pp. 680—701.



The *Metheg* is rarely used before a composite *Sheva*, as will be seen from the following examples:

הַחַיִּילָה Gen. II 11	לְעֵבֶר Gen. II 5	הָאָרְמָה Gen. I 25
בְּעִבְרִיךָ " III 17	יַעֲלָה " " 6	נַעֲשָׂה " " 26
חַעֲבֵר " IV 12	לְמַאֲכַל " " 9	לְעֵשׂוֹת " II 3

The MS. exhibits no hiatus in Gen. IV 8 and has **בשנ** with *Pathach* under the *Gimel* in Gen. VI 3. Chedor-laomer which occurs five times is uniformly written in one word (**כְּדֻרְלַעֲמֵר**). *Beth-el*, however, which occurs twelve times in Genesis is as uniformly written in two words (**בֵּית-אֵל**).

This MS. lends no support to the innovation of (1) inserting *Dagesh* into consonants which follow gutturals with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. Thus it has:

וְהָלָלוּ Gen. XII 15	אִם-יִמְחוּט Gen. XIV 23	נִחַרְךָ Gen. II 9
קָלְלֶךָ " XXVII 13	לֹא-בִלְלֶךָם " XXXI 54	וַיֵּאָסֵר " XLVI 29
בְּהִתְחַנְּנוּ " XLII 21	עַל-לֵב " XXXIV 3	לְחַמּוֹ " XLIX 20

Though of a late date and probably written after the first edition of the entire Hebrew Bible was printed in Europe, this MS. forms an important link in the history of the Massoretic text. It discloses to us the fact that the present recension which we follow, was as it were stereotyped in South Arabia for several centuries, since there are no variations in this Codex from the earliest MSS. which have come down to us from the textual redactors who had the custody of the prototypes in that part of the world where the art of printing was unknown.

But though the text itself is crystallized, the Massorah even in this late MS. yields interesting information which

I have not found in any other Codex. Thus for instance on Exod. XXVIII 3 the Massorah states that instead of the textual reading **מִלֵּאתִי** *I have filled him*, with the suffix third person singular, the *Sevir* is **מִלֵּאתִים** *I have filled them*, with the suffix third person plural. This reading is not only confirmed by the plural which precedes it, *i. e.* "all the wise of heart", but by the immediately following plural verb **וַעֲשׂוּ** *that they make*. We have thus a *Sevir* which has hitherto been unknown. It shows the correctness of the oft-repeated remark that the List of *Sevirin* may be greatly increased by careful examination of the scattered Massorahs in the various MSS. irrespective of their age.

Equally new, though of simply orthographical importance, are the two references to the ancient Jerusalem Codex.<sup>1</sup> In Gen. XXVI 29 the MS. before us has **נִנְעַנְוֶךָ** *we have touched thee*, with *Sheva* under the *Ayin* (ע). On this the Massorah Parva remarks that the Jerushelmi has it with *Chateph-Pathach*<sup>2</sup> as it is in the *textus receptus*.

The second reference is Gen. XXXI 47, 48. The name *Gal-ed* **גַּל-עֵד** = *heap of witness*, occurs here twice and the MS. rightly has it in two words in accordance with the Western recension which we follow. The Massorite justifies this orthography by appealing to the Jerusalem Codex which he tells us has it in two words with *Makkeph*, and which cancels the *Sheva* under the *Lamed*.<sup>3</sup>

In the Massoretic Summary which is appended to Genesis and which registers the number of verses in this book, the Massorite also gives the numbers of the Open Sections (*i. e.* 43) and Closed Sections (*i. e.* 48) as well as the sum-total of all the Sections in Genesis (*i. e.* 91). He,

<sup>1</sup> *Vide supra*, Part II, chap. XI, p. 433.

<sup>2</sup> **נִנְעַנְוֶךָ** בִּירוֹשׁ **נִנְעַנְוֶךָ** שׁוֹא וּפְתַח Comp. fol. 41a.

<sup>3</sup> ב' תי' גלעד זה בִּירוֹשׁ חֶלֶק אוֹתָהּ לִשְׁתֵּי תִיבוֹת בְּמִקְוֶה וְהִסִּיר הַשׁוֹא בְּשַׁחְתָּהּ Comp. fol. 52a.

moreover, refers to the List in which he has tabulated all the sectional divisions,<sup>1</sup> but unfortunately this List is missing.

No. 32.

*Oriental 1472.*

This folio MS., which consists of 167 leaves, contains the books of Samuel and Kings in Hebrew with the Chaldee Paraphrase in alternate lines. Each folio has two columns and each full column has 28 lines. The lower margin has one line of the Massorah Magna whilst the upper margin has only occasionally a line of this corpus. The outer margin and the margin between the columns give the Massorah Parva.

The Hebrew text is furnished with the ordinary vowel-points and the accents, whilst the Chaldee has the superlinear punctuation. The writing is of the South Arabian or Yemen School and the Epigraph which is partly intelligible states that the Codex was finished A. D. 1512—1513.<sup>2</sup>

The text is an accurate representation of the present Massoretic recension and the chief interest of this MS. consists in the fact that it marks the Sedarim throughout in the margin of the text against the verse which begins the Seder. This enables us both to test the official Lists which the Massorah has transmitted to us

1 סבום הפסוקים של ספר זה אלף וחמש מאות ושלשים וארבעה סימן להם אך  
 2 מנין הפרשיות הפתוחות שלש וארבעים והסתומות שמונה וארבעים. הכל  
 3 אחת ותשעים. וכבר כתבנו כולם על סדרן. ב שבה וכש:  
 4 נכתב זה הנביאים אשר הוא לענין דורשו מאירו וכשמש מזהירו לכנף הכהנים  
 5 חטובים צפירת תפארת מחמד עינינו ורביד על גרונינו וענק על צוארינו אשר ברביד החן  
 6 נבדלים ובשם טוב נזכרים אדונינו ורבותינו . . . . . הכהן זצל בר יוסף הכהן ר"ח בן  
 7 ישועה הכהן . . . . . אלהים יזכרם להנות בו ובתורתו הם וזרעם וזרעם מעתה ועד  
 8 עולם אמן ויקיים עליהם מק שבת לא ימ ספ התו הו מפ' וה' ב יום ולילה אמן כן אמר  
 9 בעל הרחמים אמן. בשנת אהתכר ישע יקבב ששנת יערב אמן: Comp. fol. 167a.

and to ascertain the variations which obtained in the different Schools of textual redactors with regard to the Triennial Pericopes.<sup>1</sup>

*Samuel.* — According to the official Lists, Samuel has thirty-four Sedarim as exhibited in my edition of the Hebrew text. The same number are indicated in this MS., but they are obtained in a somewhat different way since it omits two Sedarim which are in our Lists, viz. 1 Sam. XXX 25; 2 Sam. XXII 51, and has two which are not in our Lists, viz. 2 Sam. XX 5; XXI 14. It also places two Sedarim a verse later than they are indicated in our recension. Thus the sixth Seder is against 1 Sam. X 25 instead of X 24 and the thirteenth Seder is against 1 Sam. XX 5 instead of XX 4.

*Kings.* — Kings exhibits still greater variations and fully confirms the contention that the School of Massorites to which this MS. belonged had preserved a different tradition about the Triennial Pericopes. The Massoretic Lists in our recension enumerate thirty-five Sedarim in Kings as indicated in my edition of the Hebrew text. Passing over the last four Sedarim<sup>2</sup> which the Scribe of this MS. has manifestly omitted to mark in the margin, we have to analyse the remaining thirty-one in the official Lists. Three of these are not indicated in the MS., viz. 1 Kings VIII 11; 2 Kings IV 26; IX 13: three are placed a verse later, viz. 1 Kings XV 9 instead of XV 8; 2 Kings VI 8 instead of VI 7; and 2 Kings XIX 20 instead of XIX 19, whilst one is placed a verse earlier, viz. 2 Kings XVIII 5 instead of XVIII 6.

The MS. has preserved one important *Sevir* which is both a valuable contribution to textual criticism and enriches

<sup>1</sup> Vide *supra*, Part I, chap. IV, pp. 43—45.

<sup>2</sup> Comp. 2 Kings XX 8; XXII 2; XXIII 25; XXIV 18.

our List of *Sevirin*. On 2 Kings VII 11 the Massorah Parva states on וִיקְרָא *and he called*, that according to the *Sevir* it is וִיקְרָאוּ *and they called* in the plural.<sup>1</sup> Accordingly the passage is to be rendered

And the porters called and told it to the king's household within  
instead of

And he called the porters and they told it to the king's household within.

This is not only confirmed by verse 10 where the identical two verbs are the predicate of the same subject, but by the fact that it is the textual reading in some MSS. and that it is exhibited in the Septuagint. It is, therefore, rightly adopted in the margin of the Revised Version.

*Beth-el* is uniformly written (בֵּית-אֵל) in two words. The MS. is emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or of (3) changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, as will be seen from the following examples:

קָלְלִי	I Kings II 8	בְּכַל-לֵבָבְךָ	I Kings II 4	וַיִּקְרָא	I Kings I 7
סִבְבִּים	" VII 24	בְּנִי־יָר	" 5, 32	וַיִּחְמֹר	" V 3
וַיִּפְלְלוּ	" VIII 30	מִנְשִׁים מְקָחָה	" V 1	נִעְלָם	" X 3

Not only are the aspirated letters (בִּגְד כּ פֿ ת) uniformly denoted by *Raphe*, but the silent *Aleph* (א) in the middle of a word and the silent *He* (ה) both in the middle and at the end of words are marked with the horizontal stroke. The *Metheg* is very seldom used before *Chateph-Pathach*, *Chateph-Kametz* or *Chateph-Segol*.

<sup>1</sup> וִיקְרָא סִבִּיר וִיקְרָאוּ Comp. fol. 136b.

No. 33.

*Oriental 1473.*

This folio MS., which consists of 169 leaves, contains the Hebrew text of Jeremiah and Ezekiel with the Chaldee Paraphrase in alternate verses. It is written in a bold South Arabian or Yemen hand *circa* A. D. 1450. Each folio has two columns and each full column has 24 lines. The Massorah Parva occupies the outer margins and the margins between the columns, but it is without the Massorah Magna. Both the Hebrew text and the Chaldee Paraphrase are furnished with the superlinear vowel-points.

The MS. is of considerable Palaeographical and textual importance inasmuch as it discloses to us the fact that the struggle for supremacy between the two systems of vowel-points still prevailed in some countries as late as the fifteenth century and that the superlinear graphic signs were not simply reserved for the Targum, but were used for the sacred original itself. Another important contribution which this MS. yields to Biblical exegesis is the tradition it has preserved about the division of the text into the Sedarim or Triennial Pericopes. It bears testimony to the existence of different divisions of the text which obtained in the different Schools of Massorites in accordance with the respective traditions exhibited in the prototypes as transmitted to the textual redactors.

*Jeremiah.* — According to the Lists in our recension of the Massorah, Jeremiah has thirty-one or thirty-two Sedarim as indicated in the margin of the text in my edition of the Bible. Now this MS. has not only ten less, but differs as regards the position of the Seder in no fewer than eleven instances and only coincides with our recension in ten passages, as will be seen from the following analysis:

*Omissions.* — (1) chap. V 1; (2) VI 2; (3) XX 13; (4) XXVII 5; (5) XXX 9; (6) XXXIII 15; (7) XXXVIII 8; (8) XLIV 20; (9) XLVI 27 and (10) XLVIII 12.

*Variations.* —

MS.	M. T.	MS.	M. T.	MS.	M. T.
III 12	III 4	XXVI 14	XXVI 1	L 20	L 5
XV 3	XV 1	XXXI 20	XXXI 33	LI 19	LI 10
XIX 4	XVIII 19	XXXII 41	XXXII 22	LII 5	" 59
XXII 20	XXIII 6	XXXVII 1	XXXVI 26		

*Coinciding.* — (1) chap. VII 23; (2) IX 23; (3) XII 15; (4) XVII 7; (5) XXIV 7; (6) XXIX 7; (7) XXXV 10; (8) XXXIX 18; (9) XLII 12 and (10) XLIX 1.

*Ezekiel.* — There are far fewer divergencies in Ezekiel which according to our recension of the Massorah has twenty-nine Sedarim as indicated in the margin of the text in my edition of the Bible. The MS. has only three less, viz. XVIII 9; XXIII 27; XXVI 20. It differs in the position of the Seder in only four instances:

MS.	M. T.	MS.	M. T.
X 1	X 9	XLIV 4	XLIII 27
XXIX 29	XXIX 21	XLV 16	XLV 15

whilst it coincides in no fewer than twenty-two instances, viz. I 1; III 12; VI 1; VIII 1; XI 20; XIV 2; XVI 14; XVI 60; XX 1; XX 41; XXII 16; XXIV 24; XXVIII 13; XXIX 21; XXXII 1; XXXIII 16; XXXIV 26; XXXVI 25; XXXVII 28; XL 45; XLII 13; XLVII 12.

No. 34.

*Oriental 1474.*

This folio MS. is written in a South Arabian or Yemen hand *circa* A. D. 1650. It consists of 274 leaves and contains the Latter Prophets in Hebrew with the Chaldee Paraphrase in alternate verses. Isaiah has also Saadia's Arabic version in Hebrew characters following the Chaldee in every alternate verse. The order of the

Prophets is that exhibited in Column I of the Table on page 6. Three leaves at the beginning, containing Jerem. I 1 to II 30, and five leaves at the end, containing Zech. XIV 9b to Mal. III 24, are missing and have been supplied by a later Scribe. Each full folio has 26 lines.

The Hebrew text is furnished with the infralinear or ordinary vowel-points whilst the Targum has the superlinear vocalization. Each folio has, as a rule, two lines of the Massorah Magna, one line in the upper margin and one in the lower margin. The upper margin, however, is frequently without it. The Massorah Parva occupies the outer margins. The running head-lines giving the names of the books and the marking of the Christian chapters in the margin are by a later Nakdan. By a still later Nakdan are some of the additions in the Massorah Parva.

Against certain words in the text the Massorah not unfrequently gives an alternative reading which it introduces by the expression דחוי = *it seems*, or *it appears*. That is, instead of the textual reading the one given in the margin appears to be the more correct. But though this, or something like it, is obviously intended by this technical expression it could not be said with certainty what class of readings were denoted by it. Now the Massorah in the MS. before us supplies the much desired information. On Isa. I 11 where the text has the abnormal form יאמר יהוה future third person singular, the Massorah Parva remarks against it that it is one of the six instances where it appears to be יאמר preterite third person singular, and the Massorah Magna not only repeats the phrase, but enumerates the six passages. On turning, however, to verse 18 of this very chapter which is one of the six instances, the

יאמר יי' ו דחוי לדון אמר 1 Comp. fol. 132b and *The Massorah*, letter א, § 837, Vol. I, p. 89 where I reproduced the Rubric from this MS.

Massorah Parva remarks: "It is one of the six passages where the *Sevir* is **אמר**." <sup>1</sup> There is, therefore, no doubt that **דחוי** and **דסביר** are synonymous and interchangeable expressions.

This MS., moreover, has enriched the List of *Sevirin* with the two instances which I have given in the notes in my edition of the Bible on Ezek. XXII 13 and Zech. X 7. <sup>2</sup> It has contributed two other *Sevirin* which I have omitted to notice in my edition of the Bible. On Isa. I 18 the Massorah Parva states that for the abnormal plural **שָׁנִים** *scarlets*, both here and in Prov. XXXI 21 the *Sevir* is **שָׁנִי** *scarlet* in the singular. <sup>3</sup>

It is remarkable that the MS. has in the text **בְּסוֹגֵר** *in prison* (Ezek. XIX 9) with the accent on the penultima though it distinctly states in the margin that this is in accordance with Ben-Naphtali, and that Ben-Asher has it on the ultima, <sup>4</sup> thus showing that the recension of Ben-Asher which we follow was not accepted by all the Schools. Its second remark about the difference of these two redactors with regard to the punctuation of **וַיִּיף** *and he was fair* (Ezek. XXXI 7) is the very reverse of that which is stated in the received Lists, and here again the text follows the punctuation of that which the Nakdan describes as belonging to Ben-Naphtali. <sup>5</sup>

On **בְּלֵל** *forbearing* (Jerem. XX 9) the Massorah Parva remarks **אוֹנִירָה** by which enigmatical term it manifestly declares that the second *Caph* is *Raphe* contrary to the general rule. <sup>6</sup> In two instances the Nakdan appeals

<sup>1</sup> Comp. fol. 133a.

<sup>2</sup> Comp. *The Massorah*, letter ה, § 146, Vol. I, p. 307.

<sup>3</sup> **שָׁנִים** ב' דסביר **שָׁנִי** לבוש שנים ורין Comp. fol. 133a.

<sup>4</sup> **בְּסוֹגֵר** פִּילג בן אשר קורא מלרע **בְּסוֹגֵר** וכן נפחלי קורא מלעל **בְּסוֹגֵר** Comp. fol. 90b.

<sup>5</sup> **וַיִּיף** פִּילג לבן נפחלי **וַיִּיף** לבן אשר **וַיִּיף** Comp. fol. 107a.

<sup>6</sup> **בְּלֵל** אוֹנִירָה Comp. fol. 25b.

to the ancient *Codex Mugah* in support of the textual reading. <sup>1</sup> Where the MS. exhibits various readings in accordance with its ancient prototype, the older Nakdan gives the alternative readings from other Codices, <sup>2</sup> whilst the more modern Nakdan adduces the printed editions, and in one instance actually quotes the printed Massorah of Jacob b. Chayim. <sup>3</sup> This affords a striking illustration of the deplorable manner in which the later Nakdanim have mixed up their remarks with the ancient Massorah.

This MS., too, is emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined ends with the same letter, or of (3) changing the *Sheva* into *Chateph-Pathach* when a consonant with the simple *Sheva* is followed by the same consonant. Thus it has:

Hos. VII 5	בְּכָל־לֵבָה	Jerem. III 10	לִחְמִי	Hos. II 7
" " 13	מִלֵּאִים בְּרִמָּה	" V 27	בְּעָלִי	" " 18
" IX 15	עַם־קֵלָא	" VI 11	הַעֲמִיקוּ	" V 2

*Beth-el* is uniformly written in two words (**בֵּית־אֵל**) in all the ten passages in which it occurs in the Latter Prophets. <sup>4</sup> The curious mnemonic sign which is prefixed

<sup>1</sup> Comp. Jerem. XXXVI 8 **בְּסִמָּר דְּבָרֵי בִסָּם מוֹנָה** fol. 46b; Ezek. XXIII 14 **אֶל־הַנּוֹחֲתִים בִּסָּם מוֹנָה** fol. 97a.

<sup>2</sup> Thus for instance on Jerem. XXVII 1 where the textual reading is **יִרְמְיָהּ** the Massorah Parva remarks **פִּילג** fol. 33b; on Ezek. XXIII 33 the text has **וַיִּשְׁמָהּ** and the marginal note against it is **נִיָּא וַיִּשְׁמָהּ** fol. 98a.

<sup>3</sup> Comp. (1) Isa. XX 3 **יִשְׁעֵהוּ בְּרַפּוּסִין יִשְׁעֵהוּ** fol. 157a; (2) Isa. XXX 23 **נְכוֹכְדַנְצַר שְׁנֵי מִינֵי דְּרַפּוּסִין רֵאזַר** fol. 171a; (3) Jerem. XXII 25 **אֶרְצָךְ בְּרַפּוּסִין יִרְעָךְ** fol. 28a; (4) Isa. LV 4 **וּמַצְיָהּ לִי וּבְהִי כִךְ כַּח בְּמַסְרָה רַבְתָּא בְּמַעֲרַכַת אוֹת הַקּוֹף** fol. 206b.

<sup>4</sup> Comp. Jerem. XLVIII 13; Hos. X 15; XII 5; Amos III 14; IV 4; V 5, 6; VII 10, 13.

to the Minor Prophets and which I have printed in the Massorah is from this MS.<sup>1</sup>

No. 35.

*Oriental 1478.*

This imperfect MS., which is written in a Sephardic hand *circa* A. D. 1300, consists of 126 folios and contains the greater part of the Prophets in a more or less complete state as well as fragments of the Hagiographa, as will be seen from the following analysis:

(1) *Judges* (fols. 1a—2a) a fragment containing XX 8—XXI 25; (2) *Samuel* (fols. 2a—31a) complete; (3) *Kings* (fols. 31a—61a) complete; (4) *Isaiah* (fols. 61b—82a) complete; (5) *Jeremiah* (fols. 82a—109a) incomplete, wanting XLIV 25—XLXIII 4; (6) *Ezekiel* (fols. 109a—110a) only a fragment containing I 1—V 7; (7) *Daniel* (fols. IIIa—114b) only a fragment containing III 20—V 29b; VIII 25—XI 40; (8) *Ezra-Nehemiah* (fols. 115a—120b) only a fragment containing Ezra IV 3—Neh. IV 17b; and (9) *Chronicles* (fols. 121a—126b) only a fragment containing 2 Chron. IV 15b—XVIII 1.

It will be seen that the order of the Prophets is that exhibited in Column III in the Table on page 6, whilst the fragments of the Hagiographa correspond to the sequence in Column VII in the Table on page 7.

Each folio has three columns and each full column has, as a rule, 28 lines. The text is furnished with the vowel-points and the accents. The upper margin has three lines of the Massorah Magna and the lower margin four lines, whilst the outer margins and the margins between the columns give the Massorah Parva.

The Massorah Parva is of special importance, since the Massoretic Annotator has incorporated in it copious quotations from the ancient Codices Mugah and Hilleli and adduces various readings from other MSS. and from

<sup>1</sup> Comp. fol. 221b and see *The Massorah*, letter **ב**, § 455, Vol. II, p. 356.

Kimchi. As I have given a complete collation of these readings in the Massorah<sup>1</sup> it is unnecessary to repeat any part of it here.

This is one of the two MSS. which mark in the margin the Triennial Pericopes from the Prophets and the Hagiographa, and the List of these Pericopes which I printed in the Massorah I compiled from the notices in this MS. in conjunction with Orient. 1471. To this List I have to add two more Pericopes which have escaped my observation, one from the Prophets for Pericope עקב and one from the Hagiographa for Pericope ראה.<sup>2</sup>

As the sectional divisions are simply indicated by unfinished and indented lines or vacant spaces in the middle of the line without the letters *Pe* (פ) and *Samech* (ס), it is manifest that the original Scribe simply intended to exhibit a paragraph without any regard to its being an Open or Closed Section. A later Nakdan, however, tried to remedy this indefiniteness in the Chronicles fragment. In the small portion of this book he inserted six times the letter *Pe* into the vacant space of the text<sup>3</sup> and eight times the letter *Samech*.<sup>4</sup>

Not only are the aspirated letters (ב נ ד כ פ ת) and the silent *He* (ה) both in the middle and at the end of words duly marked with the horizontal stroke, but the silent *Aleph* (א) has the *Raphe* mark.

<sup>1</sup> Comp. *The Massorah*, Vol. III, pp. 27—36, under שמואל § 641hh; דניאל § 641nn; ירמיה § 641ss; יחזקאל § 641dd; עקב § 641iii; עזרא § 641nnnn; דברי הימים § 641rrrr.

<sup>2</sup> For עקב [= Deut. VII 12—XI 25] the Lesson from the Prophets is 2 Sam. VII 1 &c. and for ראה [= Deut. XI 26—XVI 17] the Lesson from the Hagiographa is 2 Chron. VII 12 &c. Comp. fols. 21a, 122b and see *The Massorah*, letter **ב**, §§ 379—383, Vol. II, pp. 468—470.

<sup>3</sup> Comp. 2 Chron. VIII 1, 10; IX 22; XII 13; XV 8, 10.

<sup>4</sup> Comp. 2 Chron. V 1; VI 26, 28, 41; VII 5; VIII 17; IX 25; XIII 4.

*Beth-el* is uniformly written in two words (בֵּית-אֵל) and in some instances in two lines, *Beth* at the end of one line and *El* at the beginning of the next line.<sup>1</sup>

This MS. is most emphatically against the innovation of inserting *Dagesh* into consonants which follow gutturals with *Sheva*, or into the first letter of a word when the preceding word with which it is combined happens to end with the same letter. Thus it has:

בֵּית-אֵל	2 Kings III 3	הָעָלִים	2 Kings IV 27	וַיַּעֲזָר	1 Kings I 7
לֹא-כִלְיָהֶם	" IV 8	מַחֲשִׁים	" VII 9	וַיִּחַמְדּוּ	" V 3
בֵּית-נָמֹשִׁי	" IX 2	וַיֵּאָסֶר	" IX 21	נָעָלָם	" X 3

As to changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, the Massoretic Annotator explicitly states that though the earlier Nakdanim laid it down as a rule, he himself did not find it adopted in the correct Codices. Hence he rejects it and uniformly retains the simple *Sheva*, as will be seen from the following examples:

וַהֲתַפְּלִלּוּ	1 Kings VIII 35	קָלְלִי	1 Kings II 8
וַיִּקְלָלֵם	2 Kings II 24	סִבְבִּים	" VII 24
וַעֲלִילֵיהֶם	" VIII 12	וַהֲתַפְּלִלּוּ	" VIII 30
סָלְלָה	" XIX 32	וַהֲתַחֲנֶנּוּ	" " 33

Dr. Baer, who collated this MS. before it was purchased by the British Museum, not only omitted to state that it is against the innovation which he has introduced into his edition of the Hebrew Bible, but actually quotes the Rubric in question from this very Codex in support of his theory. He has, however, suppressed the important words of the Massoretic Annotator "*but I have not found it so in correct Codices*".<sup>2</sup>

<sup>1</sup> Comp. Judg. XX 31, fol. 1a.

<sup>2</sup> Comp. Baer's edition of the Psalms p. 84, Leipzig 1880; *The Massorah*, letter 2, § 533, Vol. II, p. 297, and *vide supra*, Part II, chap. XI, p. 466.

No. 36.

### *Oriental 2091.*

This splendid MS, which consists of 424 folios, is written in a beautiful German hand *circa* A. D. 1300. It contains the Prophets and the Hagiographa with the exception of Isaiah XXXVIII 9 to XLII 4 which is missing. Each folio has as a rule three columns and each full column has 27 lines.<sup>1</sup> It is furnished with the vowel-points and the accents and both Massorahs. The upper margin of each folio has two lines of the Massorah Magna and the bottom margin three lines, whilst the Massorah Parva is given in the outer margins and in the margins between the columns. The order of the Prophets is that exhibited in Column II in the Table on page 6 and of the Hagiographa is that in Column II in the Table on page 7.

Each book begins with the first word in large and embellished letters; and the folio on which it commences is furnished with curious devices and grotesque animals made of Rubrics of the Massorah Magna. The sectional division of the text is indicated by unfinished and indented lines without the letters *Pe* (פ) and *Samech* (ס). Hence it is difficult to say whether a Section is intended to be an Open or Closed one. The book of Esther is the solitary exception to this rule. Of the fourteen Sections into which Esther is divided in this MS. two are not marked,<sup>2</sup> four have פתח = פתוחה *Open Section*, in the vacant space,<sup>3</sup> whilst eight have סתם or סתומה *Closed Section*, in the break.<sup>4</sup> Psalms I and II are one Psalm.

<sup>1</sup> It is only when the writing has to be so arranged that a book is to end on a given folio that there are two columns or even one column on a page, as in fols. 130b—131b; 238b; 245a; 255a; 267b; 350b—351b; 363a; 423b.

<sup>2</sup> Comp. Esther I 13, 16.

<sup>3</sup> Comp. II 1; III 1; IV 1; VI 1.

<sup>4</sup> Comp. II 5, 21; VII 5; VIII 1, 3, 15; IX 20; X 1.

The names of the books have been added by a later Nakdan in the upper corner of the *recto* on each folio. The numbers of the chapters in the margin and the pagination both in Arabic ciphers in the lower corners of the *verso* as well as the running Latin titles of the respective books are the work of some Christian Scholar at the end of the fourteenth or the beginning of the fifteenth century.

The aspirated letters (ב ג ד כ פ ת) as well as the silent *He* (ה) are marked by the horizontal *Raphe* stroke. There is hardly any perceptible distinction between the final *Mem* (ם) and the *Samech* (ס). The final letters (ך ן ף ץ) are as a rule no longer than the medial ones. When ש is pronounced *sh* the diacritic point is not on the top of the right branch of the letter, as is usually the case in other MSS. and in the printed editions, but within the letter to the right as if it were *Dagesh* (ש). The sound *s*, however, is indicated in the usual way by the point occupying the top of the left branch (ש).

The text differs frequently in the consonants, the vowel-points and in the accents from the present Massoretic recension, as will be seen from the following examples:

M. T.	MS.		
לכו ראוי	לכו וראוי	Josh.	II 1
רק ביום ההוא סבבו	רק העם סבבו	"	VI 15
ממלחמה	במלחמה	"	XIV 15
וישחיתו בני ישראל	וישחיתו מבני ישראל	Judg.	XX 21
כי נלקח	אליהלקח	1 Sam.	IV 22
אחרי המטה	לפני המטה	2 Sam.	III 31
אדניה	אדניהו	1 Kings	I 7
ואדנינו	ואדנינו	"	" 11
הלא-אחיה	הלא אחיה	"	" 13
ועתה אדני	ואתה אדני	"	" 18
ואתה	ועתה	"	" 20

M. T.	MS.		
יונתן	יונתן	1 Kings	I 43
לבב כל-בני	לבב בני	"	VIII 39
אלהי צבאות	אלהי ישראל	"	XIX 10
קחורלי	קחילי	2 Kings	III 15
הנער הנער הנביא	הנער הנביא	"	IX 4
דבר שלח אדני	דבר שלח יהוה	Isa.	IX 7
ככבוד בני ישראל	ככבוד ישראל	"	XVII 3
דבר יהוה עקיו	דבר יהוה לאמר	"	XXXVII 22
אמר אלהי	אמר יהוה	"	LVII 20
ישכנו שמה	ישכנו כה	"	LXV 9
כאשר אשפטך	כי אשפטך	Ezek.	XXXV 11
הראני אדני יהוה	הראני יהוה	Amos	VII 1
ומוסרי הרים	ומוסרי הארץ	Ps.	XVIII 8
כי זה אלהים אלהינו	כי זה אלהים	"	XLVIII 15
אדני יהוה מבטחי	יהוה אלהי מבטחי	"	LXXI 5
הנחל בכל הגוים	מושל בכל הגוים	"	LXXXII 8
זכר אני מהדלקך	זכר אני מהלךך	"	LXXXIX 48
וחסידך ירננו	וחסידך רנן ירננו	"	CXXXII 9
ישלח מרון	יגיה מרון	Prov.	XVI 28
דבר אדני דבר	דבר אתו דבר	Job.	II 13
כעשב הארץ	כעשב השדה	"	V 25

As is usually the case, some of these variations have been altered by the original Scribe and some by later Nakdanim to make them conformable to the present Massoretic recension.

The MS. has not the two verses in Josh. XXI, viz. 36, 37, nor has it Neh. VII 68. The Massorah Parva of this Codex has enriched the List of *Sevirin*. On 2 Sam. XVIII 22 it states that the abnormal form לכה *to thee*, which occurs four times, is לך according to the *Sevir*<sup>1</sup> and

<sup>1</sup> ולכה ד סביר לך Comp. fol. 78a and *The Massorah*, letter ל, § 39, Vol. II, p. 119.



that for **בָּם** over them Isa. LXIII 19 the *Sevir* is **בָּהּ** over her. The former is new, and the latter adds one more instance to the Massoretic Rubric on **בָּהּ**.<sup>1</sup>

In two instances where the text exhibits a different reading, the Massoretic Annotator adduces the alternative reading from other Codices.

On 2 Sam. VII 7 where the MS. has

I have walked *among* or *in the midst* of the children of Israel

the Nakdan remarks "according to other Codices it is *with all*".<sup>2</sup>

The same is the case in Jerem. XLVIII 40 where the MS. reads

he shall *ascend* as an eagle

the Massorah Parva has against it "according to other Codices it is *fly*".<sup>3</sup>

The MS. also yields an important contribution to textual criticism in its having preserved instances of the ancient orthography according to which words were both divided and abbreviated.<sup>4</sup>

As is the case in many MSS. of the German School, *Beth-el* is here uniformly written *Bethel* (בֵּיתֶל) in one word. But this Codex gives no support to the innovation of (1) inserting *Dagesh* into consonants which follow gutturals with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing

<sup>1</sup> **בָּם** ר **כִּבִּי** **בָּהּ** fol. 201a and see *The Massorah*, letter ב, § 23, Vol. I, p. 164.

<sup>2</sup> בְּתוֹךְ ס"א בְּכָל- fol. 68a.

<sup>3</sup> יַעֲלֶה ס"א יִרְאֶה fol. 167a.

<sup>4</sup> In Josh. III 3 כְּרִאֲחֶקֶם is divided into two כְּר stands at the end of one line and אֲחֶקֶם begins the next line, comp. fol. 2b; and in Judg. XX 43 the abbreviation הִרְדִּיפְרוּ stands for הִרְדִּיפְרוּ, comp. fol. 37b. A later Scribe has clumsily furnished the suppletive

*Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, as will be seen from the following examples:

(3)	(2)	(1)
וְהִרְדִּיפְרוּ Prov. IV 8	עַל-לֹחַ Prov. III 5	לַחֲמֶה Prov. VI 8
יִחַקְקוּ " VIII 15	עַל-לֶבַד " VI 21	וַיַּחֲסֹרֵד " " 11
בְּיוֹלְלִי " XXIII 20	עַל-לֶשׁוֹן " XVII 4	וַיַּחֲסֹרֵד " " 25

No. 37.

*Oriental 2201.*

This quarto MS., which is written in a beautiful Sephardic hand and is dated Toledo A. D. 1246, consists of 368 folios and contains the whole Bible. Fol. 4 or the beginning of Gen. I 1—II 2a is by a later hand. The order of the Prophets is that exhibited in Column III in the Table on page 6, whilst that of the Hagiographa is given in Column VII in the Table on page 7.

With the exception of the Song of Moses Exod. XV 1—19 (fols. 34b—35a) and the last Song, Deut. XXXII 1—43 (fols. 97a—98b) which are in specially arranged lines according to a prescribed order and are within an illuminated border; the Song of Deborah in Judg. V 1—31 (fols. 118a—b); and the two Psalms, one in 2 Sam. XXII (fols. 153b—154a) and one in 1 Chron. XVI 8—37 (fols. 345b—346a), as well as the three Poetical books which are in poetical lines, each folio has three columns and each full column has 32 lines. There are two lines of the Massorah Magna in the upper margin of each folio and three lines in the bottom margin, whilst the Massorah Parva is given in the outer margins and in the margins between the columns.

The fifty-four annual Pericopes, into which the Pentateuch is divided, are indicated in the margin against

the beginning of each hebdomidal Lesson by the word *Parasha* (פָּרָשָׁה) which is surrounded by a floral design. In the vacant space at the end of the *Parashas*, the number of words in the Pericope with its mnemonic sign is given in exceedingly small writing.

One of the important features of this MS. is that it also gives the Triennial Pericopes. Against the places where these ancient Palestinian Pericopes begin, there is in the margin of the text the letter *Samech* (ס) in an ornamental design. The Sedarim in this MS. I have already analysed, and pointed out their connection with the recensions which obtained in other Schools of textual redactors.<sup>1</sup>

The division of the text into Open and Closed Sections is most carefully indicated. The former begins with a full line when the previous line is unfinished, or has an entirely blank line when the text of the previous Section fills up the last line. The latter begins with an indented line or is exhibited by a break in the middle of the line;<sup>2</sup> but there are no letters *Pe* (פ) and *Samech* (ס) inserted into the sectional vacant spaces of the text. The only exception which I have found is in Gen. III 22 where the Open Section necessitated leaving an entirely blank line at the top of the column which might suggest a lacuna. To preclude such a suggestion the Scribe has put a *Pe* at each end of the vacant line (comp. fol. 5b).

The aspirated letters (בִּגְדֵי כֹפֶת) as well as the silent *Aleph* (א) in the middle of a word, and the silent *He* (ה) both in the middle and end of words are marked throughout with the *Raphe* stroke.

<sup>1</sup> Vide supra, Part I, chap. IV, pp. 32—65.

<sup>2</sup> Vide supra, Part I, chap. II pp. 9, 10.

The *Metheg* is rarely, if ever, used even before a guttural with a composite *Sheva*, as will be seen from the following examples:

מִמְעַשֵּׂי Gen.	V 29	אֲחֵרֵי Gen.	V 7, 10	הָאָרְמָה Gen.	IV 3, 10
וְחַמֵּשׁ " "	30	מִהֶלְלָאֵל " "	12 &c.	לְחִנּוּךְ " "	18
הַעֲשֵׂה " "	VI 14	הָאֱלֹהִים " "	22 &c.	וְאַחֲזֶה " "	22
לְאֵכֶל " "	XXVIII 20	יְנַחֲמֵנִי " "	29	נִעְמָה " "	22

It is important to notice this fact, that in the oldest MSS. and those which are manifestly Model Codices, the *Metheg* is absent before the vowels which we are told by modern Grammarians cannot dispense with it.

There is no break in the middle of the verse in Gen. IV 8 and the MS. has בְּשָׁנָם with *Pathach* under the *Gimel* in Gen. VI 3. *Chedor-laomer* is written in one word (כְּדֹרְלָעֹמֶר) though this is the Babylonian orthography. *Beth-el*, however, which is also written in one word according to the Babylonians, is uniformly written in two words (בֵּית-אֵל) and in some instances it is written in two lines *Beth* (בֵּית) at the end of one line and *El* (אֵל) at the beginning of the next line.<sup>1</sup>

It has the two verses in Josh. XXI, viz. 36, 37 with the proper vowel-points and the accents, but with the following marginal gloss by the original Massoretic Annotator:

These two verses are not written in the Codex which is called Hilleli.<sup>2</sup>

It has not Nehem. VIII 68. A later Nakdan, however, has clumsily written it down in the margin.<sup>3</sup> The text faithfully exhibits the present Massoretic recension and thus testifies to the fact that at all events in the great School of Toledo the *textus receptus*, as we now have it, was already stereotyped in the early part of the thirteenth

<sup>1</sup> Comp. Gen. XII 8, fol. 8b.

<sup>2</sup> הלן תרי פסוקי אינן כתיבין בספר הנקרא הללי fol. 114a.

<sup>3</sup> Comp. fol. 334a.

century. Even the Massoretic notes at the end of the *Parashas*, in the margins of the books and at the end of each book giving the number of verses in each Pericope, the middle verse of each book and the sum-total of the respective books coincide with the verses in the received text.

The only two ancient Codices which are adduced in the Massorah Parva, as far as I could trace it, are the Babylon and the Hilleli, and though the quotations are few they are of supreme importance. Some of the Babylonian or Eastern readings here given have hitherto been unknown.<sup>1</sup> These as well as the Sedarim which are marked in the margin of the text, constitute a valuable contribution to textual criticism.

Besides the Massorahs Magna and Parva which are given in the margins on every folio, there are four separate groups of Massoretic Rubrics which were too long for the margin of the text. The first group precedes the text of the Bible whilst the other three groups are Appendices to different books.

*I. The first or preliminary group.* — This group, which follows fol. 1a giving pictures of the sacred utensils of the Tabernacle, occupies fols. 1b—3b and contains:

(1) The Lists of the Sedarim in the Pentateuch; see *The Massorah*, letter ב, §§ 75—79; Vol. II, pp. 329—331; (2) of the vowel-point *Pathach* with the pausal accents *Athnach* and *Soph-Pasuk* in the Pentateuch; comp. letter ג, §§ 540—554, II 299—330; (3) of words which are wrongly divided; comp. letter ד, §§ 282, 283, II 54; (4) of twenty words written with *He* at the end in the text which the marginal reading or *Keri* cancels and of twenty-nine words which on the contrary have no *He* at the end in the text, but which is supplied in the marginal reading; comp. letter ה, §§ 33, 34, I 369, 370; (5) of four words which respectively occur twice in the same connection once with audible *Aleph* and once without it; comp. ו, § 16, I 11; (6) Five words ending with *Mem* which is cancelled in the *Keri* and

<sup>1</sup> Vide *supra*, Part II, chap. IX, p. 216; chap. XI, p. 439.

*vice versa* of five words without *Mem* which the *Keri* supplies; ז § 21, II 167; and (7) of thirteen words without *He* at the beginning which the *Keri* supplies; comp. letter ו, § 9, I 256.

The three pages, which contain this group, are respectively in four columns and are enclosed in squares made of three lines of sundry Massoretic Rubrics. The two outer lines are in exceedingly small writing and are almost obliterated, whilst the middle line is written in large characters and gives the Rubric לְמַחֲלֵי with and without *Dagesh*.<sup>1</sup>

II. *Appendix No. 1.* — This group is an Appendix to the Pentateuch. It occupies fols. 100a—104a also in four columns and contains:

(1) A List of the Differences between Ben-Asher and Ben-Naphtali in the Pentateuch, see *the Massorah*, letter ו, §§ 589—598, I 571—578; (2) the chronology of the Pentateuch; ז §§ 175—178, II 338—340; (3) Lists of words in the Hagiographa which have *Pathach* with the pausal accents *Athnach* and *Soph-Pasuk*, ג §§ 578—592 II 304—306; (4) Excerpts from the *Dikduke Ha-Teamim* which correspond to the first five paragraphs of this Treatise, ד § 428, I 654; (5) An alphabetical List of words which respectively occur twice in the same verse, ה § 435, II 223; and (6) of words which occur twice in two different verses, ו § 428, II 217.

The three lines of which the square border is made, and within which the group is enclosed, contain the following Massorahs:

(1) A List of words officially read from the margin though not in the text with the explanation why they are omitted; ז, § 487, II 390; (2) of nine passages where the textual reading is עַל and the *Sevir* is עָר; ע § 353, II 390; (3) of words which have a superfluous *Yod* and *vice versa* of words in which it is absent; פ § 16a—b, I 977, 978; (4) of eight instances in which אֶנֶךְ has the accent on the penultima; פ § 969, I 100; (5) of three instances with the mnemonic sign in which עֶשֶׂר occurs; פ § 726, I 746; (6) of four instances with the mnemonic sign in which אֶתְּרִים with *Kametz* occurs; פ § 1044, I 104; (7) of words which respectively occur twice with *Kametz*; צ § 617, II 313; (8) of words which occur twice, once with *Shurek* and once

<sup>1</sup> Comp. *the Massorah*, letter ז, § 123, Vol. II, p. 200.

with *Cholem*; נ § 229, II 296; (9) of passages in which נשיאים is plene and defective; נ § 429, II 290; (10) of eight passages in which the textual reading is דבריך the plural and the official reading or the *Keri* is דברך the singular; ד § 105, I 227; (11) the sign for the vowel-points in ברכה when the accent is on the penultima or ultima; כ § 480, I 193; and (12) the difference in the number of the vowel-points between the Babylonians and Palestinians as well as the names of the graphic signs.<sup>1</sup>

III. *Appendix No. 2.* — This group is an Appendix to Kings. It occupies fols. 184b—189b also in four columns within a border of three lines made of diverse Massoretic Rubrics. It contains:

(1) Alphabetical Lists of the majuscular and minuscular letters in the Bible; מ §§ 225—227, I 35, 36; (2) a List of the fifteen words in the Bible with extraordinary points: נ § 521, II 296; (3) An alphabetical List of words which respectively occur twice, once with *Kametz* and once with *Pathach*: נ §§ 601, 602, II 508, 509; (4) a List of fifteen words which are wrongly divided; נ § 482, II 54; (5) of forty-three words in which the *Yod* at the end is cancelled in the *Keri*; י § 27, I 681; (6) of forty-seven words which end in *Vav*, but for which the *Keri* has *Yod*; ו § 150, I 423; (7) of eleven words which have no *Tav* at the end in the text, but are read with it in the margin; ט § 22, II 680; (8) of eight words in the text which are cancelled in the official reading; כ § 486, II 54; (9) of four words written with *Resh*, but read with *Daleth*; ר § 15, II 557; (10) of sixteen words which respectively occur twice with *Kametz*; נ § 617, II 313; (11) of fifteen words which occur twice, once with *He* and once with *Cheth*; ח § 15, I 473; (12) An alphabetical List of words which occur twice, once with *Kametz* and once with *Pathach*; נ § 606, II 310—311; (13) of words with *Yod* in the middle for which the *Keri* has *Vav*; י § 24, I 679—10; (14) a List of fourteen words written with *He* at the end, but read with *Vav*; ה § 49, I 273; (15) of eight words which occur twice, once masculine and once feminine; (16) of fifteen words which have abnormally *He* with *Tzere* at the end; ה § 43, I 274; (17) of sixty-two words in which letters are transposed; כ § 480, II 53; (18) An alphabetical List of two words following each other, both of which begin with *Lamed*;

<sup>1</sup> As this information is new I subjoin the Rubric שמע למרנחא ושבעה ונקרין למערבא אין פותחין מששה ואין מוסיפין משבע. ובהם שבעה אבות לכל המקרא ונקרין מלכים ואלה הם אה ושמו קמץ, ואה ושמו פתח גדול, אי קמץ קטון, אי פתח קטון, אי קבוצ פום הם; שפלתא. אי מלא פום, אי קבוצ פום הם; Comp. fol. 103b the central line of the border.

§ 22, II 111 and (19) of two words which respectively occur twice in two different verses: כ § 428, II 217.

Here too the squares in which this group is enclosed are made up of different Massoretic materials.

IV. *Appendix No. 3.* — This group is an Appendix to Nehemiah, and its present manifestly incomplete form occupies only two pages, viz. fols. 337b—338a. These contain:

(1) Lists of words which have *Pathach* with the pausal accents *Athnach* and *Soph-Pasuk* in Chronicles and Psalms which evidently belong to the beginning of No. 3 in Appendix II. (2) List of seven words with *Tav* which is cancelled in the *Keri*: ת § 23, II 680; (3), of eight words which have respectively two accents: כ § 182, I 645; (4), of four instances in which נקח has the accent on the penultima: נ § 133, II 275 &c. &c.

The most important part of these supplements is the following Epigraph which precedes the second group at the end of Kings and in which the Scribe gives us his name, the name of the patron for whom the Codex was written, as well as the date and place of its production. The name of the distinguished owner, however, as is mostly the case is erased:

I Joseph son of Judah who reposes in Paradise son of Murvas, have written these four-and-twenty books with the help of the Most Mighty at the command of the venerable exalted, shining light, noble, distinguished amongst his fellows . . . . acceptable both to God and men . . . . May the Lord grant him to meditate in them, to learn and to teach, to keep and to perform and may the Scripture be fulfilled in him which says: This book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night that thou mayest observe to do according to all that is written therein, for then shalt thou make thy way prosperous, and then thou shalt have good success. Have I not commanded thee, Be strong and of a good courage; be not afraid neither be thou dismayed for the Lord thy God is with thee whithersoever thou goest [Josh. I 8, 9] and say Amen! . . . . and I have finished them in the month of Yiar in the year of the creation 5006 [= A. D. 1246] at Toledo. May deliverance speedily come!!

<sup>1</sup> אני יוסף בר יהודה נע בן מרואם כתבתי אלו עשרים וארבעה ספרים בעזרת אדיר אדירים במאמר היקר הנחמד אור וזרח וציון פורה צמחת פענת נוע נדיבים SS

Accordingly this is one of the oldest dated MSS. of the complete Hebrew Bible. Now this ancient and most accurately written Codex is emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or of (3) changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. Thus it has:

(3)	(2)	(1)
הוֹלִלִים Ps. V 6	בִּנְיָן Josh. I 1 &c.	חֲעֲלִים Ps. X 1
שׁוֹרְרִי " " 9	בְּכַל־לַיְלָה Ps. VI 7	מִחֲסָרוֹ " XIV 6
עֲשִׂי " VI 8	בְּעִלִּיל לְאָרֶץ " XII 7	אֲחִסָּר " XXIII 1
צוֹרְרִי " " 8	יָגַל לְכִי " XIII 6	מִחֲסוֹר " XXXIV 10
חֲסוֹבְכָךְ " VII 8	עַל־לִשְׁנִי " XV 3	מִחֲסוֹם " XXXIX 2

This MS. too has not escaped the meddling hand of later Nakdanim though the text itself has most fortunately been spared. A Nakdan has affixed the names of the books and the pagination in very small letters at the extreme corner of the bottom margin on the recto of each page, and a still later Nakdan has added the names of the books and the Christian chapters in running head-lines throughout the whole Bible. The same Nakdan has also marked the chapters in the margin in the places where they begin. Several owners have also written down their names.

ושועים מובחר בין רעים השם הטוב בן הטוב . . . . . הישישים טוב עם יה ועם אנשים  
אדר היקר חסן . . . . . האל יזכהו ולהנות בהם וללמד וללמד לשמור ולעשות ויקיים  
בו מקרא שכתו לא ימוש ספר התורה הזה מפיך והנית בו יומם ולילה למען תשמור  
לעשות ככל הכתוב בו כי אז תצליח את דרכך ואז תשכיל. הלא צויתך חוק ואמץ אל  
תערץ ואל תחת כי עמך יי אלהיך בכל אשר תלך ונא אמן . . . וסימחים בירא איאר  
Comp. fol. 184a. שנת חמשת אלפים וששה לבריאת עולם בטליסלה ישע יקרב:

No. 38.

Oriental 2210.

This folio MS. which is written on paper in a beautiful South Arabian or Yemen hand in A. D. 1468 consists of 194 leaves. Each folio has two columns and each full column has 26 lines. It contains the Former Prophets in Hebrew with the Chaldee Paraphrase in alternate lines. In the case of the Song of Deborah, however, viz. Judg. V 1—31 (fol. 33b) and the Psalm in 2 Samuel XXII 1—51 (fol. 117b) which are written in specially prescribed lines, the Chaldee follows these poetical Sections.

The Hebrew text is furnished with the ordinary infralinear punctuation whilst the Chaldee has the super-linear vocalization. With the exception of fols. 166b—193 where the Massorah Magna is discontinued, each folio has, as a rule, one line of the Massorah Magna in the bottom margin and occasionally also one line in the upper margin,<sup>1</sup> whilst the Massorah Parva is given in the outer margins and in the margins between the columns.

The aspirated letters (ב נ ד כ פ ת) as well as the silent letters *Aleph* (א) in the middle of a word and *He* (ה) both in the middle and at the end of words are duly marked with the horizontal *Raphe* stroke.

It is remarkable that though the *Gaya* is occasionally used, the *Metheg* is of rare occurrence even before a composite *Sheva*, as will be seen from the following examples:

הַמָּא	I Kings VIII 31	בְּעֶרְסֵל	I Kings VIII 12	לְהַעֲלֹחַ	I Kings VIII 1
לְהַאֲלֹחַ	" " 31	בְּאֶשֶׁר	" " 20	וַיַּעֲלֵו	" " 4
מִזְבֵּחַךְ	" " 31	וְהַחֲסֵד	" " 23	וַיֵּאָרְכוּ	" " 8
וְהַשְׁבָּתָם	" " 34	לְעִבְדֶיךָ	" " 23	הָאֲבָנִים	" " 9
לְאַבְוֹתָם	" " 34	בְּאֶשֶׁר	" " 25	לְעֹמֶד	" " 11

<sup>1</sup> Comp. fols. 3a; 5a; 6b; 12b; 20a; 21b; 24a—b; 25a—b; 28a; 29a &c. &c.

The text is exceedingly accurate and affords additional proof of the statement already made that in the Eastern Schools of redactors in those regions the present Massoretic recension was practically stereotyped. Even the Massoretic Summary at the end of Joshua, Judges and Samuel registering the number of verses in these books and the Massoretic notes in the margin of the text recording the middle verse of every book coincide with the *textus receptus*.<sup>1</sup>

Besides the occasional differences in the orthography with respect to plene and defective and in the accents, the only variation which I have noticed is in Josh. VIII 13 where this MS. reads

and Joshua *lodged* that night

instead of

and Joshua *went* that night.

From the note on this passage in my edition of the Bible it will be seen that this is also the reading of other MSS. and some of the early editions. The Nakdan, however, altered it to make it conformable to the present recension and declared that this alteration is in accordance with all the Spanish Codices.<sup>2</sup>

The Nakdan also altered 1 Sam. XXV 26 substituting *וְעַתָּה . . . וְעַתָּה* and *thou . . . and thou*, for *וְעַתָּה . . . וְעַתָּה* and *now . . . and now*. The prototype, therefore, according to which he made this correction read this verse:

And thou my lord as Jehovah liveth, and as thy soul liveth . . . . .  
and thou let thine enemies be as Nabal &c. &c.

Like Codex No. 32, this MS. shows that the super-linear system of vocalization was still in use in the fifteenth

<sup>1</sup> Comp. חצי הספר fols. 15b; 42a; 88b; 157a.

<sup>2</sup> וַיֵּלֶךְ בֶּן הָאִישׁ fol. 8b. The last word is very indistinct and may be החי' = Codices.

century though in the instance before us these graphic signs are relegated to the alternate Chaldee verses. The important contribution, however, which this MS. makes to Biblical literature consists in its marking the Sedarim throughout in the margin against the beginning of the Seder. With few exceptions these coincide with the Sedarim given in my edition of the Bible. These exceptions are as follows:

*Joshua*. — In Joshua the MS. has a Seder against VIII 1 and omits XIV 15, thus making up the requisite number.<sup>1</sup>

*Judges*. — In Judges two Sedarim are omitted, viz. III 31 and XIX 20.<sup>2</sup> The omission is manifestly due to a clerical error.

*Samuel*. — In Samuel which has 34 Sedarim, only one Seder is omitted, viz. 2 Sam. XV 37, and one Seder is marked a verse later, viz. 1 Sam. X 25 instead of X 24.<sup>3</sup>

*Kings*. — Besides the omission of the letter *Samech* (ס) from the margin in no fewer than eight instances<sup>4</sup> which are evidently due to an oversight on the part of the Nakdan, the MS. differs in the position of the Seder in four instances. But the difference consists in only one verse, as will be seen from the following comparison:

Printed Text.			MS.		
1 Kings	XV	8	1 Kings	XV	9
2 Kings	VI	7	2 Kings	VI	8
"	XVIII	6	"	XVIII	5
"	XIX	19	"	XIX	20

The MS. has not verses 36 and 37 in Joshua XXI, nor is there any remark in the margin to the effect that these verses occur in some Codices.

<sup>1</sup> Comp. fols. 8a; 16b.

<sup>2</sup> Comp. fols. 31b; 51b.

<sup>3</sup> Comp. fols. 66a; 108b.

<sup>4</sup> (1) 1 Kings VII 21, fol. 132a; (2) VIII 11, fol. 134a; (3) 2 Kings IV 26, fol. 163a; (4) X 15, fol. 172a; (5) XV 7, fol. 178a; (6) XXII 2, fol. 188a; (7) XXIII 25, fol. 190b; (8) XXIV 18, fol. 192a.

*Beth-el* is uniformly written in two words (בֵּית-אֵל) and the MS. is decidedly against the innovation of (1) inserting *Dagesh* into consonants which follow gutturals with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, as will be seen from the following examples:

(2)			(1)		
בֵּית-אֵל Josh.	I	1	מֶלֶךְ 1 Kings	XX	6
שֵׁם קָדוֹם 1 Kings	VIII	21	הָעֵלִים 2 Kings	IV	27
בְּכָל-לֵבָם "	VIII	23	מִחֲשֵׁים "	VII	9
לֹא כָל-לֵבָם 2 Kings	IV	8	בְּעֵשָׂא "	IX	9
(3)					
קָלְלִי 1 Kings	II	8			
סִבְכִּים "	VII	24			
וַיִּקְלֵם 2 Kings	II	24			
וַעֲלִיָּהֶם "	VIII	12			

The interesting Epigraph which gives the date of the MS. is as follows:

Finished in the month of Marcheshban in the year of contracts 1780 [= A.D. 1468]. May it be a prosperous sign for Mr. Abraham (his Creator protect him), son of Joseph, the Spirit of the Lord grant him repose. May God graciously permit him to meditate in it, to study its contents, and comprehend its mysteries from henceforth and for ever, he and his seed and his seed's seed Amen &c., and may the Scripture be fulfilled in him which says the Lord bless thee and keep thee, the Lord make his face to shine upon thee and be gracious unto thee, the Lord lift up his countenance upon thee &c. [Numb. VI 24—26]. God forgive me for any mistakes which I may have committed and which have escaped my sight, as it is written, who can understand errors hold me not guilty for secret mistakes [Ps. XIX 13] Amen. May deliverance speedily come, the Flower of Jacob.<sup>1</sup>

<sup>1</sup> נִבְצַע בִּירַח מִרְחֶשֶׁן שָׁנַת אֲחֶשֶׁב לִשְׁמַרְי יְהֵא סִימָן מִיב עַל מְרִיָּה אֲבֵרָהֶם שֶׁ־בְּרַב יוֹסֵף רִית אֱלֹהִים יִזְכְּרוּ לְהוֹנֹת בּוֹ וּלְדַקְדֵּק בְּעֵינָיו וּלְהַבִּין מִצְוֹתָיו מִעֲתָה וְעַד עוֹלָם

No. 39.

### Oriental 2211.

This folio MS. is written on paper in a beautiful South Arabian or Yemen hand A. D. 1475 and consists of 321 leaves. Each folio has two columns and each full column has 24 lines. It contains the Latter Prophets in Hebrew with the Chaldee in alternate lines. The order of the books is that exhibited in column I in the Table on page 6. The Hebrew text is furnished with the ordinary infralinear punctuation whilst the Chaldee has the super-linear vocalization. Each folio has, as a rule, one line of the Massorah Magna in the bottom margin. Occasionally, however, it has two lines of this Corpus and sometimes even three lines.<sup>1</sup> The Massorah Parva is given in the outer margins and in the margins between the columns.

The aspirated letters (בִּגְד כּ פֿ ת) as well as the silent *Aleph* (א) in the middle of a word and the silent *He* (ה) both in the middle and at the end of words are duly marked with the horizontal *Raphe* stroke. The *Metheg* is only occasionally used and the text faithfully exhibits the present Massoretic recension. The MS. may be considered the third volume of the same Bible of which the preceding Codex (No. 38) is the second. It was written by the same Scribe and for the same owner, as is attested by the Epigraph<sup>2</sup> and hence possesses identically the same characteristics.

*Beth-el* is uniformly written in two words (בֵּית-אֵל) and the MS. lends no support to the innovation of (1)

הוּא וְזֶרְעוֹ וְזֶרְעוֹ אֲנֹכִי וְיַחְקִיִּם עָלָיו מִקְרָא שְׂכָתוֹב יִבְרַכְךָ יְיָ וְיִשְׁמְרֶךָ יֵאָר יְיָ פָּנָיו אֵל יִשָּׂא יְיָ פָּנָיו אֵל וְגוֹ אֱלֹהֵי יִמְחוּל לִי עַל כָּל מַה שְּׁשִׁנִּיתִי וְשִׁעִיתִי וְנִסְתַּר מֵעֵינַי כְּרֹכְחִיבִי Comp. fol. 193b.

<sup>1</sup> Comp. fols. 62b; 67a; 77b; 84b; 88b; 90b &c.

<sup>2</sup> This Epigraph is written in eleven overlapping circles with an additional segment at each end joined by a central line which runs through them all. Comp. fol. 320a.

inserting *Dagesh* into consonants which follow gutturals with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant.

The importance of this MS. consists in having preserved a system of Sedarim divisions which to a great extent differs from the Sedarim as exhibited in my edition of the Hebrew Bible, thus showing that the Yemen School of textual redactors had a different tradition from the Sephardic and Franco-German Schools. The following analysis will show the variations which obtained in these Schools.

*Isaiah.* — In Isaiah no fewer than eleven places are marked in the margin as beginning a Seder which are at variance with our text:

Printed Text.	MS.
Isa. IV 3	Isa. III 10, fol. 160b
" IX 6	" VIII 13, " 168b
" XXIV 23	" XXV 8, " 192a
" XXXII 18	" XXXII 17, " 205a
" XL 1	" XXXIX 8, " 217b
" XLVIII 2	" XLVIII 9, " 233b
" LII 7	" LI 11, " 238b
" LV 13	" LIV 10, " 243a
" LVIII 14	" LVII 14, " 247a
" LX 1	" LIX 20, " 250b
" LXI 9	" LXIII 7, " 255a
" LXV 9	" LXV 16, " 58b

Moreover in the MS. the two Sedarim XI 2 and XLIX 26 are omitted, whilst XXXII 8 is marked as a Seder which is not in our text.

*Jeremiah.* — Besides omitting three Sedarim which are in our text, viz. XX 13; XXVII 15 and LI 10 and giving one Seder, viz. XI 5 which is new, the position of

the Sedarim in Jeremiah is marked differently in the MS. in no fewer than twelve passages, as will be seen from the following analysis:

Printed Text.	MS.
Jerem. III 4	Jerem. III 12, fol. 6a
" VI 2	" V 18, " 9b
" XV 1	" XIV 22, " 23a
" XVIII 19	" XIX 14, " 29b
" XXIII 6	" XXII 16, " 32b
" XXIV 7	" XXIV 8, " 36a
" XXVI 1	" XXVI 15, " 39a
" XXXI 33	" XXXI 35, " 47b
" XXXII 22	" XXXII 41, " 50b
" XXXIII 15	" XXXIII 26, " 52b
" XLIX 1	" XLIX 2, " 73b
" L 5	" L 20, " 76b

*Ezekiel.* — In Ezekiel there are only three variations in the position of the Sedarim as follows:

Printed Text.	MS.
Ezek. X 9	Ezek. X 1, fol. 90a
" XIV 2	" XIV 1, " 99b
" XLIII 27	" XLIV 4, " 148a

The MS. omits one Seder, viz. XX 41 and has one which is not in our text, viz. XXXIV 26.

*The Minor Prophets.* — In the Minor Prophets there are the following variations:

Printed Text.	MS.
Amos V 14	Amos V 15, fol. 280a
Micah I 1	Jonah I 11, " 287b
Jonah IV 5	" IV 7, " 290b
Habak. I 1	Habak. I 22, " 296b
Zeph. I 1	Zeph. I 4, " 299a

The following four Sedarim are omitted in the MS. Hos. XIV 6; Joel II 27; Hag. II 23; Zech. VI 14.



No. 40.

*Oriental 2348.*

This beautiful folio MS. which is written on paper in a fine South Arabian or Yemen hand and which is manifestly a Model Codex, consists of 158 leaves. Fol. 88 is by a later hand.

According to the Arabic Epigraph contained in the upper and lower panels of fols. 154*a* and 157*b* which are entirely covered with elaborate and characteristic oriental designs in colours, this MS. was finished in the beginning of Saphar A. H. 874 [= A. D. 1469] for Ibrahim, Ibn Yusuph, Ibn Said, Ibn Ibrahim al-Israeili.<sup>1</sup>

The MS. contains the Pentateuch which occupies fols. 39*b*—153*b*. It is preceded by the anonymous Massoretico-Grammatical Treatise (fols. 1*a*—37*a*), the contents of which I have already described.<sup>2</sup> The first folio of this Treatise is missing. Between the Treatise and the beginning of the text of the Pentateuch are two pages (fols. 38*b*—39*a*) of elaborately illuminated designs, in the centre of which are figures of fish formed of the 119th Psalm.

With the exception of the Song of Moses (Exod. XV 1—19, fol. 76*a*—*b*) which, as usual, is written according to a specially prescribed arrangement, each folio has two columns and each full column has 25 lines. The text is furnished with the vowel-points and the accents. The Massorah Magna is given in two lines in the upper margin of each folio and in three lines in the lower margin. The Massorah Parva which is rather copious and which has sometimes an admixture of Midrashic glosses, occupies the outer margin and the margin between the columns.

<sup>1</sup> כאן אלפראגאן מן הרא אלכחאב אלמבארך פי נרה שחר צפר סנת ארבע וסבעין וחמאן מאת מלך אבראהים אבן יוסף אבן סעיד (אבן) אבראהים אלאסראילי.

<sup>2</sup> *Vide supra*, Codex No. 29, pp. 644—645.

The curiously shaped *Pe* (פ) which stands in the margin against the beginning of the Pericopes into which the Pentateuch is divided to mark the commencement of the *Parashas*, is absent before the hebdomadal Lesson *Vayechi* (ויחי = Gen. XLVII 28 &c.) as there is no vacant space between this *Parasha* and the preceding one. *Vayetze* (ויצא = Gen. XXVIII 10 &c.), however, which according to some Massoretic Schools is also without any intervening vacant space to mark off the preceding *Parasha*,<sup>1</sup> is not only an Open Section, but has both the number of verses with the mnemonic sign in the sectional vacant space and the curiously shaped *Pe* (פ) against it in the margin. The seven subdivisions into which each Sabbatic Lesson is divided<sup>2</sup> are indicated in the margin by ornamental letters expressing the second, third, fourth (בגד) &c. The vacant space which separates the Pericopes is occupied by the register of the number of verses in the *Parasha* with the mnemonic sign.

The Open and Closed Sections are most carefully indicated in accordance with the prescribed rules,<sup>3</sup> but there are no letters *Pe* (פ) and *Samech* (ס) in the text. In four instances, however, where the Open Section is indicated by an entirely vacant line in the text, the curiously shaped letter *Pe* (פ) is placed against it in the margin<sup>4</sup> most probably as a protest against those who have here a Closed Section. The two instances where the regular *Pe* (פ)

<sup>1</sup> *Vide supra*, Part I, chap. V, pp. 66, 67 and Comp. *The Massorah*, letter פ, § 378, Vol. II, p. 468.

<sup>2</sup> Comp. *The Massorah*, letter פ, §§ 372—376, Vol. II, pp. 464—468.

<sup>3</sup> *Vide supra*, Part I, chap. II, p. 9 &c.

<sup>4</sup> Comp. Exod. XXXIII 12, fol. 87*a*; Numb. XX 22, fol. 123*a*; Deut. XVI 1, fol. 142*b*; XXXI 1, fol. 150*b*. In Levit. XXII 26, fol. 105*b* where this curiously shaped *Pe* (פ) stands against a Closed Section, it probably indicates that according to the Nakdan it ought to be an Open Section.

stands at the beginning of the vacant line in the text, once on the top of the column and once at the bottom,<sup>1</sup> are designed to show that there is no hiatus, but the prescribed vacant space of the Open Section.

The involved *Pe* (פ) seems to be the only letter which has a distinguished form in the text and is reproduced in the Massorah Parva. In several instances, where the text ought to have it, the Nakdan exhibits it in the margin against the word in question.<sup>2</sup>

The silent *Aleph* (א) in the middle of a word and the silent *He* (ה) both in the middle and at the end of words are marked with the horizontal *Raphe* stroke as well as the aspirated letters (בגדכפת). The other orthographical features which this MS. exhibits are almost identical with those of Codex No. 29. The *Metheg* is rarely used even before *Chateph-Pathach*, *Chateph-Kametz* or *Chateph-Segol* and though *Chedor-laomer* is written in one word (כְּדֹרְלַעֲמֹר) in accordance with the Eastern orthography, *Beth-el* is uniformly written in two words (בֵּית-אֵל). The MS. has no hiatus in Gen. IV 8 and reads בִּשְׁנָם with *Pathach* under the *Gimel* in Gen. VI 3. It is emphatically against the innovation of inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or into the first letter of a word when the preceding word with which it is combined happens to end with the same letter. It is equally against changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant.

The text in every respect is identical with the present Massoretic recension and almost the only variant which I found is in Numb. V 10 where the original reading in both clauses was לוֹ יְהוָה *they shall be his* in the plural.

<sup>1</sup> Comp. Exod. IV 18, fol. 69b; Levit. XI 1, fol. 97b.

<sup>2</sup> Comp. fol. 101b with fols. 93b; 94b; 96a-b; 96a.

The Nakdan, however, altered it into the singular in the second clause to make it conformable to the present Massoretic recension.

I have already adverted to the Massoretico-Grammatical Treatise which forms a kind of Introduction to the Pentateuch and which is identical with the one in Codex No. 29 except that a few of the Sections are transposed and follow a different order. The Lists tabulating the differences and agreements between the two textual redactors Ben-Asher and Ben-Naphtali are in this MS. of special importance, inasmuch as they minutely indicate wherein they consist. The Summary, therefore, which I have given at the end of each Pericope in my edition of the Bible, though printed from the *Mukaddimat*<sup>1</sup> I have carefully collated with the Lists of this Codex.

#### No. 41.

#### *Oriental 2349.*

This folio MS. which according to the Epigraph was written by David b. Benayah for R. David b. Abichesed in the era of contracts 1802 [= A. D. 1490]<sup>2</sup> or two years after the publication of the first printed edition of the

<sup>1</sup> Vide *supra*. Part II, chap. X. p. 269 &c.

<sup>2</sup> נכתבה זאת התורה התמימה המהורה אשר היא לעיני דורשיה מאירה וכשמש מזהירה לחבר הטוב והנעים נטע שעשועים אורי ומחמד עיני אלופי ומיודעי ורביד על נרוני וענק על צוארוני אשר הגדול המעון המגדול דוד של בן אביחסד ר"ה בן בנימן הנצלה בן יוסף נענ אלמילי. האל ישמיה עליו סימן טוב וברכה מעשה ועד עולם ויקיים עליו מק שבת לא ימ ספ דה מם ומפ זר וזר זרע מעשה ועד עולם א"ה ויחיה לכל מדה טובה ולקונה ושיבה ולשמחת בית השאובה ולחיי העולם הבא אמן בן יאמר אל נערץ בסוד קדושים רבה א"ה. והסופר הקל דוד יעל בן בניה זקל בן סעדיה ר"ה בן זכריה זלל אלהי ימתול לי על כל מה ששנתי ומעיתי והוספתי ונרעתי כדכ שניאות מי יבין מנסתרות נקני. ושלמה בחדש מרחשון בשנת אהתב לשמרות קץ וסוף לכל הצרות תחלה וראש לכל הבשורות אמן. ואם שְׁנִיתִי וְשָׁעִיתִי בְּמַעֲשֵׂי יְהִימני אֱלֹהֵי עוֹשֵׂי צוּקָה עֲלוּמִי וְבוֹחֵן מַעֲשֵׂי בֹ חֲסִידִי מִקֵּל שׁוֹסֵי חֲזֹק לְקַבֵּל וּמְרִים נְפִי שְׁלִי. Comp. fol. 144a.

entire Hebrew Bible, consists of 145 leaves and contains the Pentateuch. Besides the anonymous Massoretico-Grammatical Treatise (fols. 2*b*—22*b*) which generally precedes the better class of the MSS. of the Pentateuch written by South Arabian or Yemen Scribes, it has an Arabic Dissertation written in Hebrew characters on the Hebrew letters, the vowel-points and the accents (fols. 23*a*—28*a*).

With the exception of Exod. XV 1—19 (fol. 66*a*—*b*), which is written in prescribed lines, each folio has two columns and each full column has 25 lines. There are three or four lines of the Massorah Magna in the upper margin of each folio and four and sometimes five or six lines in the bottom margin. The Massorah Parva which is copious and largely intermixed with Midrashic glosses, occupies the outer margins and the margins between the columns.

The text which is provided with the vowel-points and the accents is identically the same as that of the preceding Codex No. 40 only that it exhibits a larger number of peculiarly formed letters. The distinguishing feature in this MS. is that throughout Genesis and Exodus the number of Sedarim is not only stated at the beginning of each Pericope, but that each Seder is both indicated and numbered in the margin against the verse with which it commences, viz. "this is the second, third or fourth Seder in the *Parasha*". With the exception of two instances, the Sedarim coincide with those exhibited in my edition of the Hebrew Bible.<sup>1</sup>

At the end of the Pentateuch (fol. 144*a*) is the Table giving the number of verses, the middle verse &c. in each

<sup>1</sup> Thus on fol. 45*a* the MS. gives Gen. XXX 25 as the Seder, whereas in my edition it is XXX 22 or three verses earlier, and on fol. 45*b*, Gen. XXXI 4 is marked, whilst in my edition it is XXXI 3 or one verse earlier.

of the Five Books which I have printed in this Introduction.<sup>1</sup>

The sectional divisions and their form as well as their indication are the same as in the other MSS. of the Pentateuch which proceed from the Yemen School. The orthography too is identically the same. The same *Raphe* stroke over the silent *Aleph* (א) in the middle of a word, and over the silent *He* (ה) both in the middle and at the end of words as well as over the aspirated letters (בגדכפת). The same absence of a hiatus in Gen. IV 8 and the same pointing of בִּשְׁנֵם with *Pathach* under the *Gimel* in Gen. VI 3. *Chedor-laomer* is written in one word (כְּדֹרְלֹמֶר) whilst *Beth-el* is uniformly in two words (בֵּית-אֵל). The consonant which follows a guttural with *Sheva* has no *Dagesh*, nor the first letter of a word when the preceding word with which it is combined happens to end with the same letter. The *Sheva* is not changed into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. The passages adduced in the description of the other Yemen Pentateuchs to prove these facts are identically the same in this MS.

No. 42.

*Oriental 2350.*

This beautiful MS. is another of the South Arabian or Yemen Pentateuchs which are preceded by the usual Massoretico-Grammatical Treatise. In three different notices which are mixed up with the Massorah Magna, the Scribe informs us that his name is Moses son of Amram son of Ezra, that he wrote this Pentateuch in the era of contracts 1720 [= A. D. 1408—9] and that he was thirty-seven years

<sup>1</sup> Vide *supra*, Part I, chap. VI, pp. 85—87.

of age when he wrote it,<sup>1</sup> whilst in the lengthy Epigraph at the end of the Pentateuch he tells us that he wrote it for R. Ezra b. Shalman,<sup>2</sup> and that the text faithfully represents the ancient traditions which have been transmitted from Scribe to Scribe.

The MS. which is written on paper in a bold South Arabian hand consists of 411 folios. The Preliminary or Introductory Treatise occupies fols. 1*b* to 37*b*. This is followed (1) by the Table of Lessons for the Feast Days and Fast Days (fol. 37*b*) which I have printed in the Massorah from this MS.<sup>3</sup> and (2) by the Massoretic List registering the twenty-seven verses in the Bible which respectively contain the whole Alphabet<sup>4</sup> (fols. 38*a*, 39*a*). This List is written in a number of circles arranged in a rectangular form within a border of straight lines and in interlaced segments of circles.

The Pentateuch occupies fols. 40*b* to 304*a*. Each folio has 17 lines with two lines of the Massorah Magna

<sup>1</sup> Thus at the end of the second line in the upper margin on fol. 54*a* he states *אנא ספרא משה בן עמרם בן עזרא*; at the end of the second line in the upper margin fol. 154*b* *כתבתי זאת התורה בשנת אהשל לשמרות* and at the end of the third line on the lower margin fol. 240*a* *כתבתי זאת התורה ואני בן שבע* and *ושלשים שנה*.

<sup>2</sup> נכתבה זאת התורה אשר היא לעיני דורשיה מאירה לכנף צפירת תפארת הוקן וכן תורה הנכבד האהוב והנחמד השר הגדול המעון המגדול החכם הנבון המשכיל התחכמן מר עזרא בית ביר כנף שלום נענ בר כנף זכריה נכת ביר כנף נד ביר כנף משלם זללה ביר כנף חמר אלחבישי המקום ישימיה עליו ועל בנו שלום ישל אום סימן טוב ויזכרו להנות בה הוא וזרעו וזרע וזרע מעתה ועד עולם ויקיים עליו לא ימוש ספר התורה הזה מפך וני ויזכה ללמוד וללמד לשמור לעשות את כל דברי התורה הזאת באהבה ויזכרו לזונה ושיבה ולכל מדה טוב ולשמחת בית השאובה ולחיי העולם הבא כן יאמר אל נערץ בסוד קדושים רבה אום. כתבתי והנהתי ונקדתי ודקדקתי כמו שהעתיקו הסופרים איש מפי איש כיד אלהי הטובה עלי אני משה בן עמרם אבן נצר בית הירוע מן קאימת אבן חביש שנת אהשל לשמרות קוף וסוף לכל הצרות תחלה ר"ת הירוע מן קאימת אבן חביש שנת אהשל לשמרות קוף וסוף לכל הצרות תחלה : Comp. fol. 305*a*.

<sup>3</sup> Comp. *The Massorah*, letter *ד*, §§ 385—395, Vol. II, pp. 470—472.

<sup>4</sup> Comp. *The Massorah*, letter *ד*, § 227, Vol. II, p. 456.

in the upper margin and three lines of the same Corpus in the lower margin. The Massorah Parva is given in the outer margins.

The text which is most carefully and accurately written is furnished with the vowel-points and the accents. Both the aspirated letters (*כ פ ט*) and the silent letters *Aleph* (*א*) in the middle of a word and *He* (*ה*) in the middle and at the end of words are duly marked with the horizontal *Raphe* stroke. The letters *Cheth* (*ח*), *Lamed* (*ל*) and *Pe* (*פ*) have frequently a peculiar shape, especially the latter which looks like a *Pe* within a *Pe*. They are reproduced in the margin in each instance as part of the Massorah Parva where attention is called to this phenomenon.

Each of the fifty-four Pericopes into which the Pentateuch is divided is marked in the margin by a curiously shaped *Pe* (*פ*) which stands against the commencement of the *Parasha*, whilst the register giving the number of verses in the *Parasha* with the mnemonic sign occupies the vacant space between the Pericopes. In the case of Pericope *Vayechi* (*ויחי* = Gen. XLVII 28 &c.) which is not separated from the preceding *Parasha* by any vacant space, this register and the mnemonic sign are given in the margin. Pericope *Vayetze* (*ויצא* = Gen. XXVIII 10 &c.) which according to some Massoretic Schools is also without any intervening vacant space<sup>1</sup> has in this MS. a Closed Section. Hence the register in question with the mnemonic sign occupies the vacant sectional space which separates it from the preceding *Parasha*. The seven subdivisions into which each *Parasha* is divided for the purpose of public reading,<sup>2</sup> are indicated in the margin by ornamental letters expressing the several numbers.

<sup>1</sup> *Vide supra*, Part I, chap. V, pp. 66, 67 and Comp. *The Massorah*, letter *ד*, § 378, Vol. II, p. 468.

<sup>2</sup> Comp. *The Massorah*, letter *ד*, §§ 372—376, Vol. II, pp. 464—468.

The Open and Closed Sections are carefully indicated in accordance with the prescribed rules,<sup>1</sup> but there are no letters *Pe* (פ) and *Samech* (ס) inserted into the vacant spaces of the text to describe the nature of the Section. In the case of the eleven instances where the letter *Pe* (פ) occupies the extreme end of an entirely vacant line,<sup>2</sup> it is manifestly intended to guard against the supposition that the text exhibits a lacuna, just as it is in the case of the two instances where this letter occupies the extreme end of an entirely vacant line on the top or bottom of the folio.<sup>3</sup>

The *Metheg* is hardly ever used before *Chateph-Pathach*, *Chateph-Kametz*, or *Chateph-Segol*, and though *Chedor-laomer* is written in one word (כְּדֹרְלַעְמֹר) in accordance with the Eastern orthography, yet *Beth-el* which is also written in one word (בֵּית־אֵל) according to the Easterns, is uniformly written in two words (בֵּית־אֵל) in this Codex. It exhibits no hiatus in Gen. IV 8 and reads בִּשְׁנֵם with *Pathach* under the *Gimel*.

In three instances this MS. adduces alternative readings from the ancient Jerusalem Codex, two of which are new and though they are simply of an orthographical nature yet they are a contribution to textual criticism, inasmuch as they disclose to us the traditions of the different Schools of redactors:

(1) On Gen. XIV 18 where this MS. reads *Malchi-Zedek* in two words (מַלְכִּי־צֶדֶק) in accordance with the present Massoretic recension, the Massorah Parva states that in the Jerusalem Codex it is *Malchizedek* in one word.<sup>4</sup>

(2) On Gen. XXX 38 the textual reading in this MS. is בִּשְׁקָתוֹת in the gutters, with *Sheva* under the *Koph*. Here

<sup>1</sup> Vide supra, Part I, chap. II, p. 9 &c.

<sup>2</sup> Comp. fols. 50a; 63a; 103a—b; 107a; 116a; 120b; 124b; 145a; 154a.

<sup>3</sup> Comp. fols. 64b; 68b. In the latter there are two *Pes*, one at each end of the line.

<sup>4</sup> ומלְכִי־צֶדֶק מֶלֶךְ חֲדָא בִּירוּשׁ Comp. fol. 55a.

the Massorah Parva remarks that in the Jerusalem Codex the *Koph* has *Chateph-Pathach*.<sup>1</sup> This punctuation I have adopted in my edition on the authority of the Jerusalem Codex which is duly stated in the note.

(3) The third reference is in Levit. XXV 34 which also affects the punctuation. The MS. reads here וְשֵׁדָה and, or but the fields of, with *Sheva* under the *Sin* and on this we are told in the margin that the Jerusalem Codex has it with *Chateph-Pathach* under the *Sin*.<sup>2</sup> This punctuation is exhibited in my edition of the text without the note that it is so in the Jerusalem Codex.

This carefully and beautifully written MS. is emphatically against the innovation of inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant.

At the end of the Pentateuch (fol. 304b) is the Table registering the number of verses, the middle verse &c. in each book which I have printed in this Introduction.<sup>3</sup> This is followed by the Epigraph (fol. 305a). Fols. 309b—411 contain the Haphtaroth with the Benedictions which are recited before and after the reading of these Lessons from the Prophets.

No. 43.

*Oriental 2363.*

This large quarto MS. is written in a Persian or Babylonian hand circa A. D. 1150—1200. It consists of 212 folios and contains the Pentateuch with the Chaldee

<sup>1</sup> בִּשְׁקָתוֹת בִּירוּשׁ שׁוֹא וּפְתַח בִּשְׁקָתוֹת Comp. fol. 76b.

<sup>2</sup> וְשֵׁדָה וְשֵׁדָה יִרְשׁ שׁוֹא וּפְתַח Comp. fol. 195a.

<sup>3</sup> Vide supra, Part I, chap. VI, pp. 85—87.

Paraphrase in alternate verses except the Song of Moses Exod. XV 1—19 and the last poetical deliverance, viz. Deut. XXXII 1—43 where the Chaldee is not in alternate verses with the Hebrew, but is at the end of these two Sections. Two leaves containing Gen. I 1—II 12 and XXX 9—38 are missing.

With the exception of fols. 67*b*—68*a* which contain the Song of Moses (Exod. XV 1—19) and are written according to specially prescribed lines, and fols. 95 and 108 where the leaves are narrower, each folio has two columns and each full column has, as a rule, 28 lines. Some columns, however, have 27 lines and some 29. Each folio has two unbroken lines of the Massorah Magna across the lower margins and three or four lines in the upper margins which are in double columns. These, however, have been added at different times by at least two different Massoretic Annotators. The Massorah Parva is given in the outer margins and in the margins between the columns.

The vacant spaces which separate the fifty-four Pericopes into which the Pentateuch is divided are occupied by the register giving the number of verses in the *Parasha* with the mnemonic sign written in large letters and in colours<sup>1</sup> with the exception of Pericope *Vayechi* (ויחי = Gen. XLVII 28 &c.) which is not separated by a vacant space from the preceding *Parasha*. Here the register with the mnemonic sign of *Vayigash* (ויגש = Gen. XLIV 18 &c.) occupies the margin. There is, moreover, in the margin against the beginning of each Pericope an ornamental

<sup>1</sup> In the following six instances the register with the mnemonic sign is written in ordinary small letters and is not coloured (1) ברי = Levit. XXV 1—XXVI 2, fol. 127*a*; (2) נשא = Numb. IV 21—VII 89, fol. 140*a*; (3) קרח = Numb. XVI 1—XVIII 32, fol. 152*b*; (4) רברים = Deut. I 1—III 22, fol. 177*a*; (5) ראה = Deut. XI 26—XVI 17, fol. 191*b*; (6) שפטים = Deut. XVI 18—XXI 9, fol. 195*b*.

scroll or pillar in colours occasionally resting on a *Pe* (פ). The seven subdivisions into which each Sabbath Lesson is divided are indicated in the margin by hollow letters expressing two, three four &c. (בגד).<sup>1</sup> As a rule the number of verses given in these registers for each Pericope coincide with the present Massoretic recension. In the four instances, however, where the numbers and the mnemonic signs do not agree with the *textus receptus*, three are manifestly due to clerical errors, whilst one undoubtedly exhibits a different verse-division which obtained in different Massoretic Schools.

Thus for instance at the end of the first Pericope, viz. *Bereshith* Gen. I 1—VI 8 where the register gives 146 which is the right number of verses and where the mnemonic sign for it is 152.<sup>2</sup>

It is equally certain that the variation exhibited in Pericope *Bō* (בא = Exod. X 1—XIII 16) where we are told in this MS. that the *Parasha* has 146 verses and where the mnemonic sign for it represents 129, is due to a clerical error, though it would seem from other MSS. that there existed a difference of opinion in Massoretic Schools with regard to the exact number of verses in this Pericope.<sup>3</sup>

The register on *Vayera* (וירא = Gen. XVIII 1—XXII 24) which states that this Pericope has 146 verses and which sum is also given in the mnemonic sign, certainly preserves an ancient and valuable record of the differences which obtained among the textual redactors.<sup>4</sup>

<sup>1</sup> Comp. *The Massorah*, letter פ, §§ 372—376, Vol. II, pp. 464—468.

<sup>2</sup> קמו פסו אמצירו סימן Comp. fol. 4*a*. The Scribe has here manifestly by mistake given the lengthened form אמצירו = 152 for אמציר = 146.

<sup>3</sup> קמו פסו חנמאל Comp. fol. 66*a* and *vide supra*, Part I, chap. VI, p. 75.

<sup>4</sup> קמו פסו אמציר Comp. fol. 18*b* and *vide supra*, Part I, chap. VI, p. 72.

Whether the register on *Vaera* (וָאֵרָא) = Exod. VI 2—IX 35) which states that this Pericope has 118 verses,<sup>1</sup> i. e. three verses less than the *textus receptus*, also exhibits a different verse-division, or whether it is due to a clerical error it is difficult to say.

The Massoretic Summary, however, which is appended to Genesis, Exodus, Leviticus and Numbers<sup>2</sup> registering the verses in each book shows that there is no difference whatever in the sum-total of verses between this MS. and the *textus receptus*. There is also no difference between this MS. and the Massoretic division with regard to the middle verse. This is evident from the fact that in every one of the five books where the verse is described as constituting the middle verse of the book, the Massoretic Annotator has against it "this constitutes half the book."<sup>3</sup>

The sectional divisions are most carefully indicated in this early Codex. An Open Section invariably begins *a linea* and is preceded by an unfinished line, and when the text fills up the previous line the space of an entire blank line is invariably left. A Closed Section is indicated by a vacant space in the middle of the line or by an indentation at the beginning of the line,<sup>4</sup> but there are no letters *Pe* (פ) and *Samech* (ס) in the text. In all the numerous official Sections which occur in the Pentateuch, this MS. differs in only six instances from the *textus receptus* as exhibited in my edition of the Hebrew Bible. In four places it has an Open Section where our text

<sup>1</sup> Comp. (1) Exod. IX 13, fol. 60a; (2) Exod. XVI 4, fol. 69a; (3) Exod. XX 19, fol. 74a; (4) Numb. XXXIII 50, fol. 170a.

<sup>2</sup> Comp. fols. 52b; 98a; 130a; 173a.

<sup>3</sup> Comp. Gen. XXVIII 40, fols. 25a; Exod. XXII 27, fol. 76a; Levit. XV 7, fol. 115a; Numb. XVII 20, fol. 151a; Deut. XVII 10, fol. 192a. It is to be noticed that פְּלִיגָה דְּסִפְרָא and חֲצִי הַסֵּפֶר are here used as synonymous terms.

<sup>4</sup> Vide *supra*, Part I, chap. II, p. 9 &c.

has a Closed Section<sup>1</sup> and in one instance it has no Section at all where the present Massoretic recension has a Closed Section.<sup>2</sup> In the case of Pericope *Vayetze* (וַיַּצֵּא) where this Codex has a Closed Section,<sup>3</sup> it follows the School of textual redactors who separate this *Parasha* from the preceding one by a vacant space.<sup>4</sup>

The consonantal text is almost identical with the present Massoretic recension and the chief importance of the MS. consists in the fact that both the Hebrew text and the Chaldee which are in alternate verses are furnished with the superlinear vowel-points and that these differ in some respects from the system exhibited in the St. Petersburg Codex i. e. No. 2 of this List. The accents of the text, however, are according to the present Massoretic recension.

The text exhibits no break in Gen. IV 8. Not only is *Chedor-laomer* written in two words (כְּדֹר לְעֹמֶר), but *Beth-el* is invariably written בֵּית אֵל.

Some of the Massoretic notes which refer to differences in the punctuation of certain words among the redactors of the text are exceedingly interesting. Thus for instance on the proper name *Mahalath* Gen. XXVIII 9 which the Nakdan has pointed מַחֲלָת with *Chateph-Kametz* under the *Cheth*, he states that the Grammarians or redactors differ as some have it מַחֲלָת with *Chateph-Pathach* under the *Cheth*.<sup>5</sup>

On Gen. XXXIX 15 where the Codex has the phenomenal pointing כְּשִׁמְעוּ *when he heard*, the *Caph* with both *Dagesh* and *Raphe*, the Nakdan remarks that the

<sup>1</sup> Comp. (1) Exod. IX 13, fol. 60a; (2) Exod. XVI 4, fol. 69a; (3) Exod. XX 19, fol. 74a; (4) Numb. XXXIII 50, fol. 170a.

<sup>2</sup> Comp. Levit. VII 28, fol. 104b.

<sup>3</sup> Comp. Gen. XXVIII 10, fol. 26a.

<sup>4</sup> Comp. *The Massorah*, letter ב, §§ 377, 378, Vol. II, p. 468.

<sup>5</sup> מַחֲלָת פְּלִיגָה בֵּין בְּעָלֵי הַרְקִדּוֹק מַחֲלָת Comp. fol. 25b.

Grammarians or redactors are divided in their opinion whether it should be with *Dagesh* or *Raphe*,<sup>1</sup> but he does not say that this constitutes one of the differences between Ben-Asher and Ben-Naphtali.

On יִלְד *was born* Gen. XLI 50 he informs us that Ben-Naphtali and R. Moses Mocha point it יִלְד with *Kametz* under the *Lamed*, whilst Ben-Asher and R. Phineas the President of the Academy point it יִלְד with *Pathach*.<sup>2</sup> This confirms the note on this passage in my edition of the Bible where the pointing with *Kametz* is given as that of Ben-Naphtali.

In only one instance have I found that the Massoretic Annotator adduces a variant from an ancient Codex. In Numb. III 42 where the MS. reads אֶת־כָּל *all*, with the accusative particle as it is in the *textus receptus*, he states that there is a difference of opinion in the Pentateuch of Jerusalem about the particle.<sup>3</sup>

The MS. as a whole in its calligraphical, orthographical, textual, Massoretic and ornamental features greatly resembles Codex No. 30 of which indeed it may be regarded as a somewhat later duplicate. The autotype facsimile page, therefore, which I have furnished to the Palaeographical Society of Codex No. 30 may also serve to illustrate the character of this Codex.

It is greatly to be regretted that successive Nakdanim have not only tried in many instances to substitute the present infralinear punctuation for the superlinear vocalization, but have frequently mixed up later glosses with the older Massorah. The consonantal text, however, has fortunately escaped their revision.

<sup>1</sup> וַיְהִי כִשְׁמֵעוֹ פִּילַג בֵּין בַּעֲלֵי הַדְּקוּק אִם דָּגֵשׁ אִם רַפֵּי fol. 38b.

<sup>2</sup> יִלְד בֶּן נַפְתָּלִי וְרַ מֹשֶׁה מֹחָה יִלְד בֶּן אֲשֶׁר וְרַ פִּינְחָס רֹאשׁ הַיִּשִּׁיבָה יִלְד fol. 41b.

<sup>3</sup> פִּלַּג אֶת כָּל בְּבוֹר בְּחוֹרֵת יְרוּשָׁלַם fol. 133b.

No. 44.

*Oriental 2364.*

This large quarto is written on paper by a Scribe of the South Arabian School *circa* A. D. 1480 and consists of 228 leaves. It contains (1) the Massoretico-Grammatical Treatise which usually precedes the Yemen Pentateuch; it occupies fols. 1—18 and is defective at the beginning, (2) the Pentateuch which occupies fols. 19b—185a and (3) the Haphtaroth which occupy fols. 186b—288b and which are imperfect at the end.

Each folio of the Pentateuch consists of two columns with the usual exception of the Song of Moses, viz. fol. 73, and each full column has 22 lines. There are, as a rule, two lines of the Massorah Magna in the upper margins of each folio and two lines in the lower margins, whilst the Massorah Parva occupies the outer margins and the margins between the columns.

In its divisions of the text into annual Pericopes with the accompanying registers of verses and the mnemonic signs, as well as into the Open and Closed Sections, the MS. absolutely coincides with the Yemen Codices of the Pentateuch and with the present Massoretic recension. The same is the case with its Palaeographical and orthographical features. It has the same Titled or Crowned and peculiarly shaped letters. Not only are the aspirated letters (בִּגְדֵּשׁ פֶּת) uniformly denoted in it by *Raphe*, but the silent *Aleph* (א) in the middle of a word and the silent *He* (ה) both in the middle and at the end of words are marked with the horizontal stroke. There are no letters *Pe* (פ) and *Samech* (ס) in the vacant spaces of the Open and Closed Sections. These are carefully indicated by the prescribed rules.<sup>1</sup>

<sup>1</sup> *Vide supra*, Part I, chap. II, p. 9 &c.



The text is provided with the usual vowel-points and the accents. The *Metheg* is rarely used before *Chateph-Pathach*, *Chateph-Kametz* or *Chateph-Segol*. There is no lacuna exhibited in Gen. IV 8. בִּשְׁנָם (Gen. VI 3) is pointed with *Pathach* under the *Gimel* and *Chedor-laomer* is written in one word (כְּדֹר־לְעֹמֶר). *Beth-el*, however, is not only written uniformly in two words (בֵּית-אֵל), but is in several instances in two separate lines, *Beth* (בֵּית) at the end of one line and *El* (אֵל) at the beginning of the next line.<sup>1</sup>

The MS. is emphatically against the innovation of inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant.

The MS. makes two important contributions to the history of textual criticism. (1) Though written towards the end of the fifteenth century and thus about three hundred years later than the preceding Codex i. e. No. 43, it discloses to us the fact that the two texts are absolutely identical not only in the sectional divisions, but in the consonants. In these three hundred years, therefore, hardly a word has crept into or been omitted from the text which is against the present Massoretic recension, although the Scribes have continually transcribed it and largely multiplied copies. (2) The second contribution consists in the fact that the Haphtaroth or the Lessons from the Prophets in this MS. are furnished with the superlinear punctuation. We thus learn that this system of vocalization was not absolutely relegated to the Chaldee Paraphrase which was regarded as less sacred, but was still used for the sacred

<sup>1</sup> Comp. Gen. XXXV 3, 6, 8, fol. 47a.

text itself as late as the close of the fifteenth century and most probably at a still later period.

No. 45.

*Oriental 2369.*

This MS. which is written on paper in a South Arabian or Yemen hand consists of 195 folios and contains the Former Prophets, viz. Joshua, Judges, Samuel and Kings. These occupy fols. 1b—190b. The last five folios contain sundry scraps of unimportant matter.

The text is furnished with the ordinary vowel-points and the accents and is almost identical with the present Massoretic recension. Each folio has 20 lines and as a rule one line of the Massorah Magna in the lower margin and only occasionally also one line in the upper margin. The Massorah Parva is given in the outer margins. According to the Epigraph at the end of the text the MS. was written at Sanā for R. Jeshuah b. Jacob b. Judah al-Chabishi in the month of Nisan in the era of contracts 1811 [= A. D. 1500].<sup>1</sup>

The Palaeographical and orthographical features of this MS. are identical with those of the other Codices which have for several centuries emanated from the Yemen School of redactors. Both the aspirated letters (בִּגְדֻכְפֹּת) and the silent *Aleph* (א) and *He* (ה) are marked with the *Raphe* stroke. The *Metheg* is seldom used before *Chateph-Pathach*, *Chateph-Kametz*, or *Chateph-Segol*. *Beth-el* is not only invariably written in two words, but is

<sup>1</sup> נכתבו נביאים אלו על שם החבר המוב והנעים נטע שעשועים ישועה שצ' בן יעקב ר"ת בן יהודה נענ' הירוע אלחבישי אלה יוכחו להנות בו ולדקדק בענינו ולהבין מצפוניו הוא וורעו ורעו מעתה ועד עולם אנפ' ויתקיים עליו מק' שכת' לא ימוש ספר התורה הזה מפ' והנ' בו יומ' ולי' וכו' ועוד יתק' על יברכך יי' ישא יי' יאר יי' בן תהי רעוא מן שמיא אמן ונבצע בחדש ניסן של שנת אהליא' לשמרי במדינת צנעא ישע יקרב רעוא מן שמיא אמן ונבצע בחדש ניסן של שנת יעקב שניאות מי יבין מנסתרות נקני:

sometimes in two lines, *Beth* (בֵּית) at the end of one line and *El* (אֵל) at the beginning of the next line.<sup>1</sup> The two verses in Josh. XXI, viz. 36, 37 which were originally omitted from the text have been carefully supplied by the Nakdan in the margin with the proper vowel-points and the accents.<sup>2</sup>

The chief interest of the MS. consists in the fact that the Sedarim are marked in the margin of the text against the verse which begins the Seder. From a careful collation of these Sedarim with those exhibited in my edition of the Hebrew Bible, the MS. discloses the following variations and omissions.

*Joshua*. — In Josh. which has fourteen Sedarim, the MS. omits two Sedarim, viz. X 8; XVII 4 and makes one Seder a verse later than it is in our text, viz. XXI 44 instead of XXI 43.

*Samuel*. — In Sam. which has thirty-four Sedarim it has two Sedarim one verse later, viz. 1 Sam. X 25; XX 5 instead of 1 Sam. X 24; XX 4 as it is in my edition of the Hebrew Bible.

*Kings*. — In Kings which has thirty-five Sedarim, it marks the following five Sedarim a verse later:

Printed Text.	MS.
1 Kings II 45	1 Kings II 46
" XV 8	" XV 9
2 Kings VI 7	2 Kings VI 8
" IX 13	" IX 14
" XIX 19	" XIX 20

One Seder the MS. has a verse earlier, viz. 2 Kings XVIII 5 instead of XVIII 6, whilst it omits the following six Sedarim altogether 1 Kings VIII 11; 2 Kings IV 26; XX 8; XXII 2; XXIII 25; XXIV 18. The absence of

<sup>1</sup> Comp. Judg. I 23, fol. 30a.

<sup>2</sup> Comp. fol. 24b.

the last four Sedarim is probably due to the fact that the margins of fols. 187—190 are partly cut away. The following Table will show the variations in the Sedarim between this MS. and my edition of the Hebrew Bible:

Edition.	MS.
סדר Josh. X 8	° Josh. X 8 (1)
סדר " XVII 4	° " XVII 4 (2)
סדר " XXI 43	סדר " XXI 44 (3)
סדר 1 Sam. X 24	סדר 1 Sam. X 25 (4)
סדר " XX 4	סדר " XX 5 (5)
סדר 1 Kings II 45	סדר 1 Kings II 46 (6)
סדר " VIII 11	° " VIII 11 (7)
סדר " XV 8	סדר " XV 9 (8)
סדר 2 Kings IV 26	° 2 Kings IV 26 (9)
סדר " VI 7	סדר " VI 8 (10)
סדר " IX 13	סדר " IX 14 (11)
סדר " XVIII 6	סדר " XVIII 5 (12)
סדר " XIX 19	סדר " XIX 20 (13)
סדר " XX 8	° " XX 8 (14)
סדר " XXII 2	° " XXII 2 (15)
סדר " XXIII 25	° " XXIII 25 (16)
סדר " XXIV 18	° " XXIV 18 (17)

This MS. too is against the innovation of inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or of changing the *Sheva* into *Chateph-Pathach* when a consonant with the simple *Sheva* is followed by the same consonant.

The MS. also proves incontestibly that up to the end of the fifteenth century or at a period when the principal editions of the Hebrew Bible had already been printed, the Sedarim were still carefully marked in the margin of the text against the respective places even in ordinary Codices.

No. 46.

*Oriental 2370.*

This MS. which is a small folio is written on paper in a fine South Arabian or Yemen hand in the era of contracts 1772 = A. D. 1460—61 as is stated in the partly defaced Epigraph at the end of the Volume.<sup>1</sup>

It consists of 206 folios and contains the Former Prophets, viz. Joshua, Judges, Samuel and Kings. Each folio has 19 lines. There is one line of the Massorah Magna in the lower margin and the Massorah Parva occupies the outer margins. With fol. 178*b* to the end, however, the Massorah Magna ceases altogether, whilst the Massorah Parva is greatly reduced.

The text is furnished with the ordinary vowel-points and the accents, and perfectly coincides with the present Massoretic recension. The two verses in Joshua XXI, viz. 36, 37 which were omitted, are supplied in the upper margin with the proper vowel-points and the accents. The silent *Aleph* (א) and *He* (ה) are marked with the *Raphe* stroke in the same manner as the aspirated letters (ב ג ד כ פ ת). The *Metheg* is seldom used before a composite *Sheva*. *Beth-el* is invariably written in two words and the MS. is emphatically against the innovation of inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or into the first letter of a word when the preceding word with which it is connected ends with the same letter, or of changing the *Sheva* into *Chateph-Pathach* when a consonant with the simple *Sheva* is followed by the same consonant.

<sup>1</sup> נבצע בשנת אהשעב לשמרות יהא סימ (טוב על מריה) | ברב זכריה ריה  
הידוע אלבוי . . . . אלה יזכרנו להנות בו ולדקק ב[ענינו ולהבין [מצפוניו] |  
מעתה ועד עולם הוא וזרעו וזרע זרעו אנכ[ו] ויתקיים עליו מקרא שבת [וב יברכך] | יי  
ישמ יאר יי פניו אל ישא יי פניו אל ונ ספרא חלשא ומסכנא קל הקטנים בניה בן  
סעדיה בן זכריה בן מרנו אלה ימחול לי עלמה ששניה ושעיתי ונסחר מ [עניי כרכת  
Comp. fol. 206*b*. | שניאית מי יבין מנסחרות נקיני אנכ ישע יקרב שושנת יעקב;

The importance of the MS. consists in the fact that it marks the Sedarim in the margin of the text against the verse which begins each Seder. In Joshua, Judges and Samuel the variations between the Sedarim in this Codex and those exhibited in my edition of the Hebrew Bible are comparatively insignificant as will be seen from the following analysis:

In Joshua which has fourteen Sedarim, the MS. has a Seder in VIII 1 and has none in XIV 15. In Judges which has also fourteen Sedarim, the MS. and my edition absolutely agree. In Samuel which has thirty-four Sedarim the only difference is that this MS. places two Sedarim a verse later, viz. 1 Sam. X 25; XX 5; instead of 1 Sam. X 24; XX 4. It is in Kings which has thirty-five Sedarim where a greater difference obtains. Here the MS. not only has one Seder a verse earlier, viz. 2 Kings XVIII 5 instead of XVIII 6 as it is in my edition of the text, but omits to mark six Sedarim, viz. 1 Kings VII 21; 2 Kings IV 26; X 15; XX 8; XXIII 25; XXIV 18. The following Table will show the variations between the MS. and my edition of the Bible:

Edition.			MS.		
°	Josh.	VIII 1	סדר Josh.	VIII 1	(1)
סדר	"	XIV 15	°	"	XIV 15 (2)
סדר	1 Sam.	X 24	סדר	1 Sam.	X 25 (3)
סדר	"	XX 4	סדר	"	XX 5 (4)
סדר	1 Kings	VIII 11	°	1 Kings	VIII 11 (5)
סדר	"	XV 8	סדר	"	XV 9 (6)
סדר	2 Kings	IV 26	°	2 Kings	IV 26 (7)
סדר	"	X 15	°	"	X 15 (8)
סדר	"	XVIII 6	סדר	"	XVIII 5 (9)
סדר	"	XX 8	°	"	XX 8 (10)
סדר	"	XXIII 25	°	"	XXIII 25 (11)
סדר	"	XXIV 18	°	"	XXIV 18 (12)

On comparing the variations between these two MSS. (Nos. 44, 45) and the printed text, it will be seen that

both Codices omit the same five Sedarim in Kings, viz. 1 Kings VIII 11; 2 Kings IV 26; XX 8; XXIII 25; XXIV 18 and that both agree in putting the same four Sedarim one verse earlier or later than they are in my edition, viz. 1 Sam. X 25; XX 5; 1 Kings XV 9; 2 Kings XVIII 5.

No. 47.

*Oriental 2375.*

This MS. which is a large folio and consists of 315 leaves, is written in a beautiful South Arabian or Yemen hand *circa* A. D. 1460—80. It contains the third division of the Hebrew Bible or the Hagiographa, in the order exhibited in column I in the Table on page 7. Ruth I 5—II 4b; II 14—23; 2 Chron. XXXIV 29b—XXXVI 23 are missing.

Each folio has two columns and each full column has 24 lines. The Massorah Magna as a rule, is given in either two or three lines in the lower margin of each folio. In Ezra-Nehemiah and Chronicles (fols. 253a—310b), however, it is in five lines, two occupying the upper margin and three the lower margin. The Massorah Parva is given in the outer margins and in the margins between the columns.

The Hebrew text which is furnished with the infralinear or ordinary vowel-points and the accents, is followed in alternate verses by Saadia's Arabic Version in Hebrew characters, with the exception of Ezra-Nehemiah and Chronicles which are without this Version. The Five Megilloth, however, have not only Saadia's Version, but the Chaldee Paraphrase with the superlinear vocalization.

The sectional divisions of the text are indicated by unfinished and indented lines or by vacant spaces in the middle of the lines without the letters *Pe* (פ) and *Samech* (ס)

in the vacant spaces. As is often the case, the Scribe simply intended to exhibit a paragraph without any regard to its being an Open or Closed Section. Psalms I and II are one Psalm.

The verse division of the text coincides with the Massoretic recension, as is shown by the Summary at the end of each book.<sup>1</sup> It is only in two instances that the Massoretic indication of the middle verse differs from the received Massorah. Thus the MS. marks Daniel VI 12 and Esther V 8 as the middle verses in these two books, whereas according to the received text it is Dan. V 29 and Esther V 16.<sup>2</sup>

Both the aspirated letters (כּ פּ טּ) and the silent *Aleph* (א) in the middle of a word and *He* (ה) in the middle as well as at the end of words are duly marked with the horizontal *Raphe* stroke. The *Metheg* is hardly ever used before *Chateph-Pathach*, *Chateph-Segol* or *Chateph-Kametz*.

*Beth-el* is not only uniformly written in two words (בֵּית-אֵל) in all the five passages in which it occurs in the Hagiographa,<sup>3</sup> but is in one instance in two lines בֵּית *Beth* at the end of one line and אֵל *El* at the beginning of the next line.<sup>4</sup>

The text as a whole faithfully exhibits the present Massoretic recension. Neh. VII 68, which was absent from the original MS., has been supplied in the upper margin by a later Nakdan.<sup>5</sup> In only one instance have I found

<sup>1</sup> Comp. fols. 9b; 87b; 119a; 145a; 168b; 184b; 195a; 217b; 252b; 269b; with *The Massorah*, letter **ד**, §§ 204—213, Vol. II, p. 453.

<sup>2</sup> Comp. fols. 207a; 239a with *The Massorah*, letter **ד**, §§ 211, 212, Vol. II, p. 453.

<sup>3</sup> Comp. Ezra II 28; Neh. VII 32; XI 31; 1 Chron. VII 28; 2 Chron. XIII 19.

<sup>4</sup> Comp. Ezra II 28, fol. 253b.

<sup>5</sup> Comp. fol. 264b.

that the Massoretic Annotator refers to a variation and that not in the consonants, but in the accents. Thus on ידע Prov. VII 23 which is with *Tipcha* (יִדְעַ) in the MS. the Massorite remarks that there is a difference of opinion about it as some have it with *Oleh Veyored*.<sup>1</sup>

This MS. is emphatically against the innovation of (1) inserting *Dagesh* into consonants which follow gutturals with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant.

One important contribution which this MS. makes to Biblical Literature consists in its having the Sedarim marked throughout in the margin against the verses with which they begin. The following Table of comparison between the Sedarim in this MS. and in my edition of the Hebrew Bible exhibits the omissions and variations:

Edition.			MS.		
סדר Ps.	LXVIII	1	סדר Ps.	LXVII	8 (1)
סדר "	LXXIII	1	סדר "	LXXII	20 (2)
סדר "	LXXVIII	38	סדר "	LXXVIII	38 (3)
סדר "	XC	1	סדר "	XC	1 (4)
סדר "	CXII	1	סדר "	CXI	10 (5)
סדר "	CXIX	1	סדר "	CXVIII	6 (6)
סדר "	CXLI	1	סדר "	CXL	14 (7)
סדר Prov.	IX	12	סדר Prov.	IX	11 (8)
סדר "	XII	22	סדר "	XII	21 (9)
סדר Dan.	X	21	סדר "	X	21 (10)
סדר Esther	III	8	סדר "	III	8 (11)
סדר "	VI	11	סדר "	VI	11 (12)
סדר "	VIII	16	סדר "	VIII	16 (13)
סדר Neh.	II	8	סדר "	II	8 (14)
סדר 1 Chron.	XI	9	סדר 1 Chron.	XI	10 (15)
סדר 2 Chron.	XXIII	1	סדר 2 Chron.	XXIII	1 (16)

<sup>1</sup> יִדְעַ פִּילֵן fol. 124b.

It will thus be seen that (I) in the Psalter which has nineteen Sedarim the MS. omits two (Nos. 3, 4) and places five one verse earlier (Nos. 1, 2, 5, 6, 7); that (II) in Job which has eight Sedarim it perfectly coincides with my edition; that (III) in Proverbs which has also eight it has two a verse earlier (Nos. 8, 9); that (IV) in Ecclesiastes which has four Sedarim it agrees with our edition; that (V) in Daniel which has seven it omits one (No. 10); that (VI) in Esther which has five it omits three (Nos. 11, 12, 13); that (VII) in Ezra-Nehemiah which has ten it omits one (No. 14); and that (VIII) in Chronicles which has twenty-four Sedarim, as far as the text goes, it omits one Seder (No. 16) and places one a verse later (No. 15).

Another valuable contribution which this Codex makes to Biblical exegesis is by giving us for the first time the fuller original Arabic Treatise on the Accents of the three poetical books, viz. Psalms, Proverbs and Job which is ascribed to Jehudah Ibn Balsam and which I have printed in the Massorah.<sup>1</sup>

No. 48.

#### *Oriental 2626—28.*

This magnificent MS., which is one of the finest specimens of Sephardic calligraphy and illumination, consists of three volumes quarto and contains the whole Hebrew Bible. The Prophets are in the order exhibited in Column III of the Table on page 6, whilst the Hagiographa follow the order given in Column VI of the Table on page 7.

*Volume I.* — This Volume consists of 184 folios and contains the Pentateuch preceded and followed by sundry

<sup>1</sup> Comp. fols. 312a—315b with *The Massorah*, under טעמים § 246; Vol. III, pp. 43—49.

ritual and Massoretic materials. (1) Fols. 1*b*—22*b* give in two columns within richly illuminated double borders, the 613 precepts arranged according to the order of the Pericopes in which they respectively occur. In the narrow space which divides the two borders up to folio 16*b*, is written in very small characters the first part of Ben-Asher's Treatise, whilst the second part is written in large letters of gold on the second illuminated border of each folio up to 22*b*. (2) Fols. 23*b*—179*a* give the text of the Pentateuch. (3) Fol. 179*b* gives a few more Rubrics of Ben-Asher's Treatise written in a geometric design of circles and segments of circles contained in a parallelogram. (4) Fols. 180*a*—184*b* which are illuminated in the same style as fols. 1*b*—22*b*, continue in the second decorative border Ben-Asher's Treatise written in letters of gold, whilst the columns within the borders give the List of Variations between Ben-Asher and Ben-Naphtali in the Pentateuch. This is followed (fol. 184*b*) by the List of the eighteen passages which the translators of the Septuagint are said to have altered in the Greek Version. This recension of Ben-Asher's Treatise I printed in the Massorah.<sup>1</sup>

**Volume II.** — This volume consists of 273 folios and contains the Prophets. Two folios (134, 135) separate the Former from the Latter Prophets. On these four pages, which are illuminated in the same style as all the other ornamental folios, are written (1) in the second border in letters of gold the celebrated Massoretic Rubric which registers the number of verses in the Hebrew Bible.<sup>2</sup> And (2) in two columns in ordinary ink within the illuminated borders an abbreviated alphabetical List of

<sup>1</sup> Comp. *The Massorah*, letter *ו*, §§ 44—75, Vol. III, pp. 41—43 and *vide supra*, Part II, chap. X, p. 272.

<sup>2</sup> This Rubric I printed in *The Massorah*, letter *ו*, § 75, Vol. III, p. 43.

words which respectively occur twice, once without *Vav* at the beginning and once with it.<sup>1</sup>

**Volume III.** — This volume, which consists of 186 folios, contains the Hagiographa. The text ends with folio 177*b*. This is followed by an Appendix consisting of nine folios (178*a*—186*a*) and containing sundry Massorahs. These fifteen pages (fol. 186*b* is blank), which are illuminated with the same rich borders as the decorated leaves, contain the following:

(1) The Chronology of the principal events written in the second border in letters of gold: Comp. *The Massorah*, letter *ד*, § 175, Vol. II, p. 338; (2) Lists giving the number of verses and Sedarim in the Hagiographa written in ordinary ink within the border in double columns: *ד* §§ 88—95; *ד* §§ 204—214, II 333, 453; (3) of the instances in which the accent *Pasek* occurs in the Hagiographa; *ד* §§ 213—233, I 650—653; (4) of the instances in which the graphic sign *Pathach* occurs with the pausal accents *Athnach* and *Soph-Pasuk*; *נ* §§ 575—595, II 302—307; (5) an alphabetical List of phrases which respectively occur twice, once with and once without the article; *ה* § 24, I 263—268; (6) of words which have *Yqd* in the middle in the textual reading (*כתיב*), but for which the official reading (*קרי*) is *Vav*; *י* § 24, I 679—680; (7) *Vice versa* of words which have *Vav* in the text, but for which the official reading is *Yod*; *י* § 24, I 679—680; (8) a List of twenty words abnormally ending with *He*; *ה* § 56, I 275; (9) of fifteen words which according to the official reading are wrongly divided; *ב* § 482, II 54; and (10) of forty-five words which have a redundant *Aleph*; *א* § 17, I 11.

On fol. 185*b* is the following Epigraph written in letters of gold within an illuminated border:

I Samuel the Scribe son of R. Samuel Ibn Musa who rests in Paradise, have written these four-and-twenty books by the help of Him who is enthroned between the cherubim at the order of the distinguished, venerable

<sup>1</sup> For the fuller List see *The Massorah*, letter *ו*, §§ 34—53, Vol. I, pp. 391—396. As the pair of words in the alphabetical List are *אכלה* = *Ochlah* (1 Sam. I 9) and *ואכלה* = *Ve-Ochlah* (Gen. XXVII 19) and as this List usually begins the independent collection of Massorahs, these separate Treatises obtained the name *Ochlah Ve-Ochlah*.

&c. R. Joseph son of the honoured R. Jehudah whose soul rests in Paradise &c. &c. I finished the MS. in the month of Kislev, on the sixth day of the week on the preparation for the Sabbath, in the year of the creation 5243 [= A. D. 1483] in the city of Lisbon, may salvation speedily come.<sup>1</sup>

Accordingly this splendid Codex was finished a twelve-month after the first edition of the Pentateuch was printed in Bologna in 1482. But though of so late a date, the most cursory examination of it shows that it is a careful copy of an ancient and Model Codex, and that it in turn was designed also to be a Standard.

With the exception of the Song of Moses (Exod. XV 1—19), the Song of Deborah (Judg. V 1—31) and the Psalm in Samuel (2 Sam. XXII 1—51), which are written in specially prescribed lines, each folio has two columns and each full column has 26 lines. The text is furnished with the vowel-points and the accents. The Massorah Magna is given in two lines in the upper margin and in three lines in the lower margin of each folio, whilst the Massorah Parva occupies the outer margins and the margins between the columns.

The first word of each book is written in large letters of gold within an illuminated border extending across the column, whilst the page on which Joshua and the pages on which each of the Latter Prophets and Chronicles commence have in addition a most richly illuminated border enclosing the whole text of the pages in question. The Massoretic Summary registering the

<sup>1</sup> אני שמואל הסופר בר שמואל ׳ן מוסא נע כתבתי אלו ארבעה ועשרים בעזרת יושב הכרובים במאמר הנביר הנחמד השם הטוב כנן רטוב זית רענן יפה פרי תאר ר יוסף בן כבוד ר יהודה המכונה אלחכים בצרור החיים תרא נשמתי המתים בנן ערן ינחם והחיים למען חסדיו ירחם. וצוה לחקור דקדוקם ולבקק לכל אשר און וחקק על בן יענו לו אשריו ואשרי בניו אחריו. ינצרהו האל ויראהו ביאת הגואל ובימיו יושע יהודה וישראל בוראהו חסד ימצאיהו אל יאבד לנצח נבירנו וסימתי בחדש כסלו יום ששי ערב שבת בין השמשות שנת חמשת אלפים ומאתים וארבעים ושלושה לבריאת עולם במדינת ליסבואה ישע יקרב אמן.

number of verses and the middle verse is given only at the end of each of the following books, Jeremiah, Ezekiel, Hosea, Chronicles, Psalms, Job, Song of Songs, Esther and Ezra-Nehemiah.

Each of the fifty-four Pericopes into which the Pentateuch is divided is indicated in the margin by the word *Parasha* (פרש) written in gold letters within a gold parallelogram, above and below which are scrolls in colours of very delicate workmanship.

The sectional division of the text is most carefully observed in accordance with the prescribed rules. An Open Section is indicated by an entirely blank line or by beginning with a full line when the previous line is unfinished. A Closed Section begins with an indented line or is shown by a break in the middle of the line,<sup>1</sup> but there are no letters *Pe* (פ) and *Samech* (ס) inserted into the sectional vacant spaces of the text. The only exceptions to this rule are (1) when the nature of the Section would seem doubtful in which case two *Pes* occupy the vacant line, one at each end,<sup>2</sup> or (2) when the vacant line of the Open Section is either at the top or bottom of a column. To preclude the idea of a lacuna, a *Pe* is placed in the middle of the line,<sup>3</sup> or two *Pes* occupy the vacant line, one at each end.<sup>4</sup>

In comparing the Sections in this MS. with those in the received text, we are necessarily restricted to the Pentateuch, since the official Lists extend only to this division of the Hebrew Bible. The MS. has not only fewer

<sup>1</sup> *Vide supra*, Part I, chap. II, p. 9 &c.

<sup>2</sup> Comp. Gen. XIV 1, fol. 31a; Exod. XIV 26, fol. 72a.

<sup>3</sup> Comp. Levit. XV 33, fol. 106a; Numb. VII, 72, fol. 125a; Numb. IX 1, fol. 126b; Deut. X 1, fol. 159a; Deut. XXI 1, fol. 167a.

<sup>4</sup> Comp. Gen. XXXVIII 1, fol. 50b; Gen. XLIX 1, fol. 59b; Exod. II 1, fol. 62a

Sections than the *textus receptus*, but exhibits Open Sections where we have Closed ones and *vice versa* as will be seen from the following Table:

Pr.T. Nakdan MS.	Pr.T. Nakdan MS.
פ פתו Numb. III 14	פ פתו Gen. XII 10
פ " " 40	פ " " XXVIII 10
פ " " XVII 6	פ פתו " XLIX 13
פ פתו " XXVIII 16	פ פתו " " 14
פ פתו Deut. II 17	פ פתו Exod. VIII 16
פ פתו " IV 25	פ פתו " X 12
פ פתו " XII 29	פ פתו " XII 1
פ פתו " XVI 18	פ פתו " XV 27
פ פתו " XVII 1	פ פתו " XVI 4
פ פתו " XIX 11	פ פתו " XXXV 30
פ פתו " XXV 17	פ פתו " XXXVIII 1
פ פתו " XXVI 16	פ פתו Levit. XI 9
פ פתו " XXVII 20	פ פתו " XIII 38
פ פתו " XXVIII 1	פ פתו " 40
פ פתו " XXIX 1	פ פתו " XV 19
פ פתו " XXX 1	פ פתו " XVII 1
פ פתו " " 11	פ פתו " XXII 26
פ פתו " XXXI 14	פ פתו " XXIII 4

As this MS. is one of the most carefully and accurately written Codices, it shows that the Model from which it was copied belonged to a School of redactors where these variations were in harmony with their traditions.

The silent *Aleph* (א) in the middle of a word, and the silent *He* (ה) both in the middle and at the end of words are marked throughout with the *Raphe* stroke like the aspirated letters (ב נ ד כ פ ת). The *Metheg* is rarely used even before a guttural with composite *Sheva* as will be seen from the following examples:

ואמח Dan. X 1	ואעשה Dan. VIII 27	ואחרי Dan. VIII 1
ואלקמי " " 15	במעלם " IX 7	ואני " " 2
והחזיק " XI 7	האלהים " " 11	באחרניה " " 3

It has a hiatus in Gen. IV 8 and reads בשנים with *Kamet* under the *Gimel* in Gen. VI 3 with the important

Massoretic note on it that the Hilleli Codex reads it בשנים with *Pathach*.<sup>1</sup> *Chedor-laomer* is written in one word (כְּדֻרְלֹעַמֶר) though this is the Babylonian orthography; whilst *Beth-el* which is also in one word according to the Babylonians is not only written uniformly in two words, but in some instances in two lines, *Beth* (בֵּית) at the end of one line and *El* (אֵל) at the beginning of the next line.<sup>2</sup>

It has the two verses in Josh. XXI, viz. 36, 37 with the proper vowel-points and the accents, but with the marginal remark against them that they are not to be found in the Hilleli Codex,<sup>3</sup> and omits Neh. VI 68 without any marginal remark to the effect that this verse is to be found in some Codices. The text altogether most faithfully exhibits the present *textus receptus*, and the chief value of this magnificent MS. consists in the numerous quotation which the Massorah Parva gives of variations from ancient Standard Codices. These I have given in detail in the Massorah.<sup>4</sup>

This Model Codex is emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or of (3) changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. Thus it has:

<sup>1</sup> Comp. fol. I, p. 26b.

<sup>2</sup> Comp. Gen. XXXI 13, Vol. I, fol. 45a.

<sup>3</sup> Comp. Vol. II, fol. 18a.

<sup>4</sup> Comp. *The Massorah*, Vol. III, pp. 22–36 under *בראשית* § 641b; § 641g; § 641i; § 641j; § 641k; § 641l; § 641m; § 641n; § 641o; § 641p; § 641q; § 641r; § 641s; § 641t; § 641u; § 641v; § 641w; § 641x; § 641y; § 641z; § 641aa; § 641ab; § 641ac; § 641ad; § 641ae; § 641af; § 641ag; § 641ah; § 641ai; § 641aj; § 641ak; § 641al; § 641am; § 641an; § 641ao; § 641ap; § 641aq; § 641ar; § 641as; § 641at; § 641au; § 641av; § 641aw; § 641ax; § 641ay; § 641az; § 641ba; § 641bb; § 641bc; § 641bd; § 641be; § 641bf; § 641bg; § 641bh; § 641bi; § 641bj; § 641bk; § 641bl; § 641bm; § 641bn; § 641bo; § 641bp; § 641bq; § 641br; § 641bs; § 641bt; § 641bu; § 641bv; § 641bw; § 641bx; § 641by; § 641bz; § 641ca; § 641cb; § 641cc; § 641cd; § 641ce; § 641cf; § 641cg; § 641ch; § 641ci; § 641cj; § 641ck; § 641cl; § 641cm; § 641cn; § 641co; § 641cp; § 641cq; § 641cr; § 641cs; § 641ct; § 641cu; § 641cv; § 641cw; § 641cx; § 641cy; § 641cz; § 641da; § 641db; § 641dc; § 641dd; § 641de; § 641df; § 641dg; § 641dh; § 641di; § 641dj; § 641dk; § 641dl; § 641dm; § 641dn; § 641do; § 641dp; § 641dq; § 641dr; § 641ds; § 641dt; § 641du; § 641dv; § 641dw; § 641dx; § 641dy; § 641dz; § 641ea; § 641eb; § 641ec; § 641ed; § 641ee; § 641ef; § 641eg; § 641eh; § 641ei; § 641ej; § 641ek; § 641el; § 641em; § 641en; § 641eo; § 641ep; § 641eq; § 641er; § 641es; § 641et; § 641eu; § 641ev; § 641ew; § 641ex; § 641ey; § 641ez; § 641fa; § 641fb; § 641fc; § 641fd; § 641fe; § 641ff; § 641fg; § 641fh; § 641fi; § 641fj; § 641fk; § 641fl; § 641fm; § 641fn; § 641fo; § 641fp; § 641fq; § 641fr; § 641fs; § 641ft; § 641fu; § 641fv; § 641fw; § 641fx; § 641fy; § 641fz; § 641ga; § 641gb; § 641gc; § 641gd; § 641ge; § 641gf; § 641gg; § 641gh; § 641gi; § 641gj; § 641gk; § 641gl; § 641gm; § 641gn; § 641go; § 641gp; § 641gq; § 641gr; § 641gs; § 641gt; § 641gu; § 641gv; § 641gw; § 641gx; § 641gy; § 641gz; § 641ha; § 641hb; § 641hc; § 641hd; § 641he; § 641hf; § 641hg; § 641hh; § 641hi; § 641hj; § 641hk; § 641hl; § 641hm; § 641hn; § 641ho; § 641hp; § 641hq; § 641hr; § 641hs; § 641ht; § 641hu; § 641hv; § 641hw; § 641hx; § 641hy; § 641hz; § 641ia; § 641ib; § 641ic; § 641id; § 641ie; § 641if; § 641ig; § 641ih; § 641ii; § 641ij; § 641ik; § 641il; § 641im; § 641in; § 641io; § 641ip; § 641iq; § 641ir; § 641is; § 641it; § 641iu; § 641iv; § 641iw; § 641ix; § 641iy; § 641iz; § 641ja; § 641jb; § 641jc; § 641jd; § 641je; § 641jf; § 641jg; § 641jh; § 641ji; § 641jj; § 641jk; § 641jl; § 641jm; § 641jn; § 641jo; § 641jp; § 641jq; § 641jr; § 641js; § 641jt; § 641ju; § 641jv; § 641jw; § 641jx; § 641jy; § 641jz; § 641ka; § 641kb; § 641kc; § 641kd; § 641ke; § 641kf; § 641kg; § 641kh; § 641ki; § 641kj; § 641kk; § 641kl; § 641km; § 641kn; § 641ko; § 641kp; § 641kq; § 641kr; § 641ks; § 641kt; § 641ku; § 641kv; § 641kw; § 641kx; § 641ky; § 641kz; § 641la; § 641lb; § 641lc; § 641ld; § 641le; § 641lf; § 641lg; § 641lh; § 641li; § 641lj; § 641lk; § 641ll; § 641lm; § 641ln; § 641lo; § 641lp; § 641lq; § 641lr; § 641ls; § 641lt; § 641lu; § 641lv; § 641lw; § 641lx; § 641ly; § 641lz; § 641ma; § 641mb; § 641mc; § 641md; § 641me; § 641mf; § 641mg; § 641mh; § 641mi; § 641mj; § 641mk; § 641ml; § 641mm; § 641mn; § 641mo; § 641mp; § 641mq; § 641mr; § 641ms; § 641mt; § 641mu; § 641mv; § 641mw; § 641mx; § 641my; § 641mz; § 641na; § 641nb; § 641nc; § 641nd; § 641ne; § 641nf; § 641ng; § 641nh; § 641ni; § 641nj; § 641nk; § 641nl; § 641nm; § 641nn; § 641no; § 641np; § 641nq; § 641nr; § 641ns; § 641nt; § 641nu; § 641nv; § 641nw; § 641nx; § 641ny; § 641nz; § 641oa; § 641ob; § 641oc; § 641od; § 641oe; § 641of; § 641og; § 641oh; § 641oi; § 641oj; § 641ok; § 641ol; § 641om; § 641on; § 641oo; § 641op; § 641oq; § 641or; § 641os; § 641ot; § 641ou; § 641ov; § 641ow; § 641ox; § 641oy; § 641oz; § 641pa; § 641pb; § 641pc; § 641pd; § 641pe; § 641pf; § 641pg; § 641ph; § 641pi; § 641pj; § 641pk; § 641pl; § 641pm; § 641pn; § 641po; § 641pp; § 641pq; § 641pr; § 641ps; § 641pt; § 641pu; § 641pv; § 641pw; § 641px; § 641py; § 641pz; § 641qa; § 641qb; § 641qc; § 641qd; § 641qe; § 641qf; § 641qg; § 641qh; § 641qi; § 641qj; § 641qk; § 641ql; § 641qm; § 641qn; § 641qo; § 641qp; § 641qq; § 641qr; § 641qs; § 641qt; § 641qu; § 641qv; § 641qw; § 641qx; § 641qy; § 641qz; § 641ra; § 641rb; § 641rc; § 641rd; § 641re; § 641rf; § 641rg; § 641rh; § 641ri; § 641rj; § 641rk; § 641rl; § 641rm; § 641rn; § 641ro; § 641rp; § 641rq; § 641rr; § 641rs; § 641rt; § 641ru; § 641rv; § 641rw; § 641rx; § 641ry; § 641rz; § 641sa; § 641sb; § 641sc; § 641sd; § 641se; § 641sf; § 641sg; § 641sh; § 641si; § 641sj; § 641sk; § 641sl; § 641sm; § 641sn; § 641so; § 641sp; § 641sq; § 641sr; § 641ss; § 641st; § 641su; § 641sv; § 641sw; § 641sx; § 641sy; § 641sz; § 641ta; § 641tb; § 641tc; § 641td; § 641te; § 641tf; § 641tg; § 641th; § 641ti; § 641tj; § 641tk; § 641tl; § 641tm; § 641tn; § 641to; § 641tp; § 641tq; § 641tr; § 641ts; § 641tt; § 641tu; § 641tv; § 641tw; § 641tx; § 641ty; § 641tz; § 641ua; § 641ub; § 641uc; § 641ud; § 641ue; § 641uf; § 641ug; § 641uh; § 641ui; § 641uj; § 641uk; § 641ul; § 641um; § 641un; § 641uo; § 641up; § 641uq; § 641ur; § 641us; § 641ut; § 641uu; § 641uv; § 641uw; § 641ux; § 641uy; § 641uz; § 641va; § 641vb; § 641vc; § 641vd; § 641ve; § 641vf; § 641vg; § 641vh; § 641vi; § 641vj; § 641vk; § 641vl; § 641vm; § 641vn; § 641vo; § 641vp; § 641vq; § 641vr; § 641vs; § 641vt; § 641vu; § 641vv; § 641vw; § 641vx; § 641vy; § 641vz; § 641wa; § 641wb; § 641wc; § 641wd; § 641we; § 641wf; § 641wg; § 641wh; § 641wi; § 641wj; § 641wk; § 641wl; § 641wm; § 641wn; § 641wo; § 641wp; § 641wq; § 641wr; § 641ws; § 641wt; § 641wu; § 641wv; § 641ww; § 641wx; § 641wy; § 641wz; § 641xa; § 641xb; § 641xc; § 641xd; § 641xe; § 641xf; § 641xg; § 641xh; § 641xi; § 641xj; § 641xk; § 641xl; § 641xm; § 641xn; § 641xo; § 641xp; § 641xq; § 641xr; § 641xs; § 641xt; § 641xu; § 641xv; § 641xw; § 641xx; § 641xy; § 641xz; § 641ya; § 641yb; § 641yc; § 641yd; § 641ye; § 641yf; § 641yg; § 641yh; § 641yi; § 641yj; § 641yk; § 641yl; § 641ym; § 641yn; § 641yo; § 641yp; § 641yq; § 641yr; § 641ys; § 641yt; § 641yu; § 641yv; § 641yw; § 641yx; § 641yy; § 641yz; § 641za; § 641zb; § 641zc; § 641zd; § 641ze; § 641zf; § 641zg; § 641zh; § 641zi; § 641zj; § 641zk; § 641zl; § 641zm; § 641zn; § 641zo; § 641zp; § 641zq; § 641zr; § 641zs; § 641zt; § 641zu; § 641zv; § 641zw; § 641zx; § 641zy; § 641zz; § 641aaa; § 641aab; § 641aac; § 641aad; § 641aae; § 641aaf; § 641aag; § 641aah; § 641aai; § 641aaj; § 641aak; § 641aal; § 641aam; § 641aan; § 641aao; § 641aap; § 641aaq; § 641aar; § 641aas; § 641aat; § 641aau; § 641aav; § 641aaw; § 641aax; § 641aay; § 641aaz; § 641aba; § 641abb; § 641abc; § 641abd; § 641abe; § 641abf; § 641abg; § 641abh; § 641abi; § 641abj; § 641abk; § 641abl; § 641abm; § 641abn; § 641abo; § 641abp; § 641abq; § 641abr; § 641abs; § 641abt; § 641abu; § 641abv; § 641abw; § 641abx; § 641aby; § 641abz; § 641aba; § 641abb; § 641abc; § 641abd; § 641abe; § 641abf; § 641abg; § 641abh; § 641abi; § 641abj; § 641abk; § 641abl; § 641abm; § 641abn; § 641abo; § 641abp; § 641abq; § 641abr; § 641abs; § 641abt; § 641abu; § 641abv; § 641abw; § 641abx; § 641aby; § 641abz; § 641aca; § 641acb; § 641acc; § 641acd; § 641ace; § 641acf; § 641acg; § 641ach; § 641aci; § 641acj; § 641ack; § 641acl; § 641acm; § 641acn; § 641aco; § 641acp; § 641acq; § 641acr; § 641acs; § 641act; § 641acu; § 641acv; § 641acw; § 641acx; § 641acy; § 641acz; § 641aca; § 641acb; § 641acc; § 641acd; § 641ace; § 641acf; § 641acg; § 641ach; § 641aci; § 641acj; § 641ack; § 641acl; § 641acm; § 641acn; § 641aco; § 641acp; § 641acq; § 641acr; § 641acs; § 641act; § 641acu; § 641acv; § 641acw; § 641acx; § 641acy; § 641acz; § 641ada; § 641adb; § 641adc; § 641add; § 641ade; § 641adf; § 641adg; § 641adh; § 641adi; § 641adj; § 641adk; § 641adl; § 641adm; § 641adn; § 641ado; § 641adp; § 641adq; § 641adr; § 641ads; § 641adt; § 641adu; § 641adv; § 641adw; § 641adx; § 641ady; § 641adz; § 641ada; § 641adb; § 641adc; § 641add; § 641ade; § 641adf; § 641adg; § 641adh; § 641adi; § 641adj; § 641adk; § 641adl; § 641adm; § 641adn; § 641ado; § 641adp; § 641adq; § 641adr; § 641ads; § 641adt; § 641adu; § 641adv; § 641adw; § 641adx; § 641ady; § 641adz; § 641aea; § 641eab; § 641eac; § 641ead; § 641eae; § 641eaf; § 641eag; § 641eah; § 641eai; § 641eaj; § 641eak; § 641eal; § 641eam; § 641ean; § 641eao; § 641eap; § 641eaq; § 641ear; § 641eas; § 641eat; § 641eau; § 641eav; § 641eaw; § 641eax; § 641eay; § 641eaz; § 641eaa; § 641eab; § 641eac; § 641ead; § 641eae; § 641eaf; § 641eag; § 641eah; § 641eai; § 641eaj; § 641eak; § 641eal; § 641eam; § 641ean; § 641eao; § 641eap; § 641eaq; § 641ear; § 641eas; § 641eat; § 641eau; § 641eav; § 641eaw; § 641eax; § 641eay; § 641eaz; § 641eaa; § 641eab; § 641eac; § 641ead; § 641eae; § 641eaf; § 641eag; § 641eah; § 641eai; § 641eaj; § 641eak; § 641eal; § 641eam; § 641ean; § 641eao; § 641eap; § 641eaq; § 641ear; § 641eas; § 641eat; § 641eau; § 641eav; § 641eaw; § 641eax; § 641eay; § 641eaz; § 641eaa; § 641eab; § 641eac; § 641ead; § 641eae; § 641eaf; § 641eag; § 641eah; § 641eai; § 641eaj; § 641eak; § 641eal; § 641eam; § 641ean; § 641eao; § 641eap; § 641eaq; § 641ear; § 641eas; § 641eat; § 641eau; § 641eav; § 641eaw; § 641eax; § 641eay; § 641eaz; § 641eaa; § 641eab; § 641eac; § 641ead; § 641eae; § 641eaf; § 641eag; § 641eah; § 641eai; § 641eaj; § 641eak; § 641eal; § 641eam; § 641ean; § 641eao; § 641eap; § 641eaq; § 641ear; § 641eas; § 641eat; § 641eau; § 641eav; § 641eaw; § 641eax; § 641eay; § 641eaz; § 641eaa; § 641eab; § 641eac; § 641ead; § 641eae; § 641eaf; § 641eag; § 641eah; § 641eai; § 641eaj; § 641eak; § 641eal; § 641eam; § 641ean; § 641eao; § 641eap; § 641eaq; § 641ear; § 641eas; § 641eat; § 641eau; § 641eav; § 641eaw; § 641eax; § 641eay; § 641eaz; § 641eaa; § 641eab; § 641eac; § 641ead; § 641eae; § 641eaf; § 641eag; § 641eah; § 641eai; § 641eaj; § 641eak; § 641eal; § 641eam; § 641ean; § 641eao; § 641eap; § 641eaq; § 641ear; § 641eas; § 641eat; § 641eau; § 641eav; § 641eaw; § 641eax; § 641eay; § 641eaz; § 641eaa; § 641eab; § 641eac; § 641ead; § 641eae; § 641eaf; § 641eag; § 641eah; § 641eai; § 641eaj; § 641eak; § 641eal; § 641eam; § 641ean; § 641eao; § 641eap; § 641eaq; § 641ear; § 641eas; § 641eat; § 641eau; § 641eav; § 641eaw; § 641eax; § 641eay; § 641eaz; § 641eaa; § 641eab; § 641eac; § 641ead; § 641eae; § 641eaf; § 641eag; § 641eah; § 641eai; § 641eaj; § 641eak; § 641eal; § 641eam; § 641ean; § 641eao; § 641eap; § 641eaq; § 641ear; § 641eas; § 641eat; § 641eau; § 641eav; § 641eaw; § 641eax; § 641eay; § 641eaz; § 641eaa; § 641eab; § 641eac; § 641ead; § 641eae; § 641eaf; § 641eag; § 641eah; § 641eai; § 641eaj; § 641eak; § 641eal; § 641eam; § 641ean; § 641eao; § 641eap; § 641eaq; § 641ear; § 641eas; § 641eat; § 641eau; § 641eav; § 641eaw; § 641eax; § 641eay; § 641eaz; § 641eaa; § 641eab; § 641eac; § 641ead; § 641eae; § 641eaf; § 641eag; § 641eah; § 641eai; § 641eaj; § 641eak; § 641eal; § 641eam; § 641ean; § 641eao; § 641eap; § 641eaq; § 641ear; § 641eas; § 641eat; § 641eau; § 641eav; § 641eaw; § 641eax; § 641eay; § 641eaz; § 641eaa; § 641eab; § 641eac; § 641ead; § 641eae; § 641eaf; § 641eag; § 641eah; § 641eai; § 641eaj; § 641eak; § 641eal; § 641eam; § 641ean; § 641eao; § 641eap; § 641eaq; § 641ear; § 641eas; § 641eat; § 641eau; § 641eav; § 641eaw; § 641eax; § 641eay; § 641eaz; § 641eaa; § 641eab; § 641eac; § 641ead; § 641eae; § 641eaf; § 641eag; § 641eah; § 641eai; § 641eaj; § 641eak; § 641eal; § 641eam; § 641ean; § 641eao; § 641eap; § 641eaq; § 641ear; § 641eas; § 641eat; § 641eau; § 641eav; § 641eaw; § 641eax; § 641eay; § 641eaz; § 641eaa; § 641eab; § 641eac; § 641ead; § 641eae; § 641eaf; § 641eag; § 641eah; § 641eai; § 641eaj; § 641eak; § 641eal; § 641eam; § 641ean; § 641eao; § 641eap; § 641eaq; § 641ear; § 641eas; § 641eat; § 641eau; § 641eav; § 641eaw; § 641eax; § 641eay; § 641eaz; § 641eaa; § 641eab; § 641eac; § 641ead; § 641eae; § 641eaf; § 641eag; § 641eah; § 641eai; § 641eaj; § 641eak; § 641eal; § 641eam; § 641ean; § 641eao; § 641eap; § 641eaq; § 641ear; § 641eas; § 641eat; § 641eau; § 641eav; § 641eaw; § 641eax; § 641eay; § 641eaz; § 641eaa; § 641eab; § 641eac; § 641ead; § 641eae; § 641eaf; § 641eag; § 641eah; § 641eai; § 641eaj; § 641eak; § 641eal; § 641eam; § 641ean; § 641eao; § 641eap; § 641eaq; § 641ear; § 641eas; § 641eat; § 641eau; § 641eav; § 641eaw; § 641eax; § 641eay; § 641eaz; § 641eaa; § 641eab; § 641eac; § 641ead; § 641eae; § 641eaf; § 641eag; § 641eah; § 641eai; § 641eaj; § 641eak; § 641eal; § 641eam; § 641ean; § 641eao; § 641eap; § 641eaq; § 641ear; § 641eas; § 641eat; § 641eau; § 641eav; § 641eaw; § 641eax; § 641eay; § 641eaz; § 641eaa; § 641eab; § 641eac; § 641ead; § 641eae; § 641eaf; § 641eag; § 641eah; § 641eai; § 641eaj; § 641eak; § 641eal; § 641eam; § 641ean; § 641eao; § 641eap; § 641eaq; § 641ear; § 641eas; § 641eat; § 641eau; § 641eav; § 641eaw; § 641eax; § 641eay; § 641eaz; § 641eaa; § 641eab; § 641eac; § 641ead; § 641eae; § 641eaf; § 641eag; § 641eah; § 641eai; § 641eaj; § 641eak; § 641eal; § 641eam; § 641ean; § 641eao; § 641eap; § 641eaq; § 641ear; § 641eas; § 641eat; § 641eau; § 641eav; § 641eaw; § 641eax; § 641eay; § 641eaz; § 641eaa; § 641eab; § 641eac; § 641ead; § 641eae; § 641eaf; § 641eag; § 641eah; § 641eai; § 641eaj; § 6



(3)	(2)	(1)
אֶתְחַלֵּה Dan. IX 4	עַל-לִבּוֹ Dan. I 8	טַעֲמָא Dan. VI 3
שִׁמְשֻׁמִּי „ „ 18	קִדְמָא „ II 11, 15	מַחֲלִי Ezra VIII 18
סוּלָה „ XI 15	הַנֶּעַל לְרִנְיָאֵל „ „ 25	מַחֲשִׁים Neh. VIII 11

Of the numerous Codices which I have collated both at home and abroad this is the most extensively illuminated MS. of the Hebrew Bible. Besides the partially decorated and ornamented leaves, it has no fewer than ninety illuminated borders extending over the whole page, each one of which has a different design. The illuminations exhibit a mixture not only of French and Flemish art, but of German and Italian interspersed with decorations of an Oriental character, more especially of Persian. Immediately after it was purchased by the British Museum I gave a description of it in *The Athenaeum*.<sup>1</sup>

No. 49.

*Oriental 2696.*

This small quarto MS. which is written on very fine vellum in a beautiful German hand *circa* A. D. 1300—50 consists of 636 leaves. It contains (1) the Pentateuch which occupies fols. 3—422, (2) the Five Megilloth in the order given in column II of the Table on page 4; occupying fols. 423—485 and (3) the Haphtaroth occupying fols. 487—620. Folios 621—636 contain sundry liturgical and grammatical matters.

Each folio has 20 lines of the text with two lines of the Massorah Magna in the upper margins and three lines of the same corpus in the lower margins. The Massorah Parva is given in the margins on the two sides of the text. The outer margins contain the celebrated commentary of the famous Rashi.

<sup>1</sup> *Comp. Athenaeum* 1883, p. 409.

Both the separate books and every one of the fifty-four Pericopes into which the text of the Pentateuch is divided begin with the first word in large letters in gold written within a coloured and illuminated border. At the end of each Pericope and above the illuminated word which begins the next Parasha are, as a rule, three *Pes* (פ פ פ) between which is written in very small letters the register giving the number of verses in the said Parasha with the mnemonic sign.<sup>1</sup> Each of the fifty-four Pericopes is subdivided into the canonical seven portions for the seven readers. These are carefully marked either in the text itself or in the margin with the letters פא [= first section] פב [= second section], פג [= third Section] &c. In some instances these subdivisions differ from those which have been transmitted to us in other Codices.<sup>2</sup>

In the sectional division of the text this MS. seriously deviates from the *textus receptus*, as will be seen from the following collation of the Pentateuch:

*Genesis.* — In Genesis this MS. has the following thirteen Sections which do not occur in the received text Gen. II 13; IV 3, 8, 13; VII 1; VIII 1; X 13; XVII 9; XXV 7; XXVIII 10; XXXVI 9; XXXIX 7; XLVII 28 and omits one which is in the *textus receptus*, viz. V 12.

*Exodus.* — In Exodus it has twelve new Sections, viz. II 11; VIII 1; XIII 5; XVI 6; XXIII 28; XXV 17; XXVI 7; XXVIII 30; XXXII 33; XXXVI 35; XXXVII 6; XL 36 and omits one, viz. XXVIII 15.

*Leviticus.* — In Leviticus it has thirteen new Sections, viz. V 7; VII 22; XI 9, 13, 24; XIII 23, 28; XVII 8, 13; XIX 20; XXII 14; XXV 14; XXVI 18 and omits one, viz. XXV 47.

<sup>1</sup> The following eight Pericopes have the three or more *Pes* without the register and the mnemonic sign (1) בְּרֵאשִׁית fol. 11b; (2) נח fol. 20b; (3) לך לך fol. 28b; (4) שְׁמוֹת fol. 113b; (5) מִשְׁפָּטִים fol. 155a; (6) קֹרֵחַ fol. 303b; (7) חֻקֵּי fol. 310a; and (8) נִצְבִּים fol. 411a; whilst five Pericopes have no *Pes*, but give the register with the mnemonic sign (1) וַיִּקְרָא fol. 188a; (2) כְּמִדְבָּר fol. 267b; (3) שְׁלֹחַ fol. 296a; (4) רֵאשִׁית fol. 382b; and (5) וַיִּלֶּךְ fol. 414a.

<sup>2</sup> *Comp. The Massorah*, letter פ, § 372, Vol. II, pp 464—468.

*Numbers.* — In Numbers it has six new Sections, viz. VI 13; X 18; XIV 1; XXV 4; XXVI 5; XXVII 18 and omits one, viz. XXXII 5.

*Deuteronomy.* — In Deuteronomy it has twenty-one new Sections, viz. II 9; III 18; VII 7, 9; XVI 22; XVIII 14; XIX 16; XXIII 7, 19, 24; XXIV 6, 9, 15, 21; XXV 4, 14; XXIX 4; XXXI 9, 16, 23; XXXIII 23; and omits two, viz. II 18b; XXIII 25.

It will thus be seen that this MS. has sixty-five new Sections and omits only six which are in the *textus receptus*. As the sectional divisions are indicated simply by vacant spaces and indented lines or vacant spaces in the middle of the line without the letters *Pe* (פ) and *Samech* (ס), it is manifest that the original Scribe simply intended to exhibit a paragraph without any regard to its being Open or Closed. A later Nakdan, not only tried to remedy this indefiniteness by inserting an exceedingly small *Pe* or *Samech* into the vacant sectional spaces from Exod. XII 13 (fol. 150b), but in many instances to cancel the Sections wherever they deviate from the present Massoretic recension.<sup>1</sup>

The letters are bold and beautiful, exhibiting the best specimen of German calligraphy. Many of the letters are distinguished by Tittles or Crowns. The final letters (ף ן), as a rule, do not descend below the line of the medials so that there is sometimes hardly any perceptible difference between the final *Caph* (ך) and *Daleth* (ד) and between the final *Nun* (ן) and the *Zain* (ז). Not only are the aspirated letters (ב ג ד כ פ ת) uniformly denoted by *Raphe*, but the silent *Aleph* (א) is marked with the horizontal stroke.

The MS. exhibits no hiatus in the middle of the verse in Gen. IV 8 and has בִּשְׁנָם with *Pathach* under the *Gimel* in Gen. VI 3. *Chedor-laomer* is not only written in

<sup>1</sup> Thus for instance he has inserted ס into the vacant space of the text in Exod. XXVI 7, fol. 158a; Levit. VII 22, fol. 207a; ס in Levit. XI 24, fol. 215b; XXV 14, fol. 248b; Numb. X 18, fol. 284a; Deut. VII 7, fol. 362b; VII 9, fol. 363a; XVIII 14, fol. 386a; XXIII 7, fol. 394b &c.

two words in accordance with the Western School of redactors, but in two lines, *Chedor* (כְּדֹר) at the end of one line and *Laomer* (לְעֹמֶר) at the beginning of the next line. *Beth-el*, however, which is also in two words according to the Westerns, is uniformly written in this MS. in one word (בֵּיתֶל) following the orthography frequently exhibited in Codices of the German Schools.

The text frequently differs in its consonants, vowel-points and accents from the *textus receptus*, as will be seen from the following examples from Genesis:

M. T.	MS.	Gen.	II
מלאכתו	מְקַל-מלאכתו	"	2
ואם לא	ולא	"	IV 7
בְּדַמוֹתָו	בְּדַמוֹתוֹ	"	V 3
ובל-הָעוֹף בַּל רֹמֵשׁ	ובל-הָרֶמֶשׁ	"	VIII 19
ובֵּין קַל-נֶפֶשׁ	ובֵּין נֶפֶשׁ	"	IX 12
והשְׁקִינוּ הַצֹּאן	והשְׁקִינוּ אֶת-הַצֹּאן	"	XXIX 8
אֶת-קַל-כָּלִי	בְּקַל-כָּלִי	"	XXXI 37
אנֹכִי עֹמֵד	אנֹכִי בְּיָתֶד	"	38
עַד-אֲחִיד	אֶל-אֲחִיד	"	XXXIII 3
ולקַחַת מִנַּחֲתִי	ולקַחַת אֶת-מִנַּחֲתִי	"	10
טַמֵּא אֶת-דִּירָהּ	טַמֵּא דִּירָהּ	"	XXXIV 5
בְּנֵי יַעֲקֹב	בְּנֵי יִשְׂרָאֵל	"	XXXV 22
וַיִּתֵּן הַכּוֹס	וַיִּתֵּן אֶת-הַכּוֹס	"	XL 21
אֵל עֲבָדָיו	אֵל קַל-עֲבָדָיו	"	XLI 38
עַל קַל-פְּנֵי הָאָרֶץ	עַל פְּנֵי קַל-הָאָרֶץ	"	56
הוּא אֲשֶׁר דִּבַּרְתִּי	הוּא הַדֹּבֵר אֲשֶׁר דִּבַּרְתִּי	"	XLII 14
וּלְהַשִּׁיב בְּסָפִיָּהֶם אִישׁ	וּלְהַשִּׁיב בְּסָפִי אִישׁ	"	25
וַיִּנְדְּוּ לוֹ אֵת כָּל הַקֶּרֶת	וַיִּנְדְּוּ לוֹ כָּל הַקֶּרֶת	"	29
הִישׁ לָכֶם אֵח	הִישׁ לָכֶם אָב אֵח	"	XLIII 7
וַיֹּאמְרוּ בִי	וַיֹּאמְרוּ אֵלָיו בִּי	"	20
רֹדֶף אַחֲרֵי הָאֲנָשִׁים	רֹדֶף אַחֲרֵי הָאֲנָשִׁים הָאֵלֶּה	"	XLIV 4
וַיֹּאמֶר הִנֵּנִי	וַיֹּאמֶר הִנֵּה	"	XLVI 2
וַיֹּאסֶר יוֹסֵף מִרְכַּבְתּוֹ	וַיֹּאסֶר יוֹסֵף אֶת-מִרְכַּבְתּוֹ	"	29
וַיֵּצֵא אוֹתָם	וַיֵּצֵא אוֹתָם לְאֹמֶר	"	XLIX 29

These by no means exhaust all the variations in Genesis. The differences in the vowel-points and in the

accents can only be estimated by an inspection of the MS. itself, where it will be seen that later Nakdanim have not only altered the variations to make them conformable to the *textus receptus*, but have filled the margins with numerous quotations from other Codices, different redactors and sundry Treatises, to justify both the alterations which they have introduced into the original text and the alternative readings which they suggest in the Massorah Parva. Some idea of their number may be formed from a reference to the description of Codex No. 24. Not only are all the authorities quoted in that Codex<sup>1</sup> also given here, but additional ones are adduced.

The compilation of the List of variations in the Pentateuch of the Codex Jericho which I have printed in the Massorah<sup>2</sup> is from this MS. Besides the valuable quotations from Standard Codices which this MS. gives us, it has preserved important relics of the ancient orthography. The text literally abounds in abbreviations. Passing over the numerous instances in which later Nakdanim have clumsily furnished suppletives, I subjoin a List of some in Genesis which have fortunately escaped the obliterating hand of conformity:

חָשָׂא = חָשׁ Gen. XVIII 24	הָאֶרֶץ = הָאֶרֶץ Gen. I 20
הַמְּקוֹם = הַמְּקוֹם " XIX 27	וְהָאֶרֶץ = וְהָאֶרֶץ " II 1
מְאוֹמֵם = מְאוֹמֵם " XXII 12	עֶשֶׂה = עֶשֶׂה " 2a
וַיֹּאמֶר = וַיֹּאמֶר " XXVII 20	שָׁמוֹ = שָׁמוֹ " 19
הַעֲרִירִי = הַעֲרִירִי " XXIX 3	הַשְּׂמִימָה = הַשְּׂמִימָה " XV 5
בְּבִשְׁבִי = בְּבִשְׁבִי " XXX 35	לְשֶׁרֶה = לְשֶׁרֶה " XVIII 10

The MS. has also preserved instances of word-division of which the following examples may serve as illustrations:

<sup>1</sup> Vide supra, No. 24, p. 601, Note 4.

<sup>2</sup> Comp. *The Massorah*, Vol. III, p. 135.

כָּהָן Exod. XV 11	אֲשִׁירָה Exod. XV 1
יָמֹו " 15	וַיֹּאמֶרְכֶם נָהוּ " 2
נִחַל הַדָּר " 17	מִלֶּחֶם " 3
לֵב רֵן Levit. VIII 24	בְּאֵל " 11

Of great interest, too, is the contribution which this MS. makes to Biblical Epigraphy. We have seen that owing to a pious shyness, the Scribes of some of the most important Codices have withheld their names in the Epigraphs in which they record their gratitude to the Almighty for having permitted them to accomplish their sacred task and in which they pray for the patron who commissioned them to write the said Codex. We have also seen that in some instances the Scribe has distinguished by a floral design a name in the text itself which happened to be identical with his own. That this is not to be regarded as mere imagination, I have shown that in a few cases where the name of the Scribe is given in the Epigraph, this name and it only is distinguished in like manner in the text of the Bible.<sup>1</sup> If any doubt should still be entertained about this fact, it is completely set at rest by the Nakdan of this MS. who gives us his name in three different Epigraphs. In the first Epigraph which occurs at the end of Genesis he states that his name is "Mordecai the Nakdan and Massoretic Annotator surnamed Amandanti".<sup>2</sup> To the same effect are the more lengthy Epigraphs at the end of Numbers,<sup>3</sup> and a shorter one at the end of Deuteronomy.<sup>4</sup>

It is necessary to notice that in all three Epigraphs he not only calls himself Mordecai, but the *Nakdan* and

<sup>1</sup> Vide supra, Nos. 7, 26, pp. 498, 499, 620.

<sup>2</sup> ברוך מרדכי הנקדן והמסרן המכנה אמדנטי fol. 104b.

<sup>3</sup> וברוך אל קוני, אשר לנקדו עד הלום הביאני, ולמסרו אמינני, ולגמרו בנקדון עורני: נאום מרדכי מוסר ונוקד, היום במקל שקד, אני מרדכי המסרן והנקדן בהק החל, Comp. fol. 344b.

<sup>4</sup> חוק ונתחזק מרדכי הנקדן והמסרן בהק החל חיים נצבה: fol. 422a.

the *Massran*. The name Mordecai does not occur in the Pentateuch, but in the book of Esther it is of frequent occurrence. Here we find that in two instances it has this distinguished mark in the text and in one case it has it in the Massorah.<sup>1</sup> But what is still more remarkable is the fact that in three passages it has not only this flourish, but the surname *Nakdan* in very small letters in the head of the flourish on Mordecai,<sup>2</sup> and in two passages the surname *Massran* in the same ornament.<sup>3</sup> We thus obtain the full name *Mordecai the Nakdan and the Massran* by which he describes himself in all the three Epigraphs.

This MS., too, is emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter. Thus it has:

(2)		(1)	
אֶם-יָחֻטּ	Gen. XIV 23	יָחֻטּ	Gen. II 9
לֹא-כֵל-לָהֶם	" XXXI 54	רַעְמָה	" X 7
עַל-לֵב	" XXXIV 3	וַיֵּאסֶר	" XLVI 29

The only exception is in the case of בֶּן-נֹון Deut. XXXI 23 (fol. 413b).

As to changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, the MS. is inconsistent in its orthography. Thus we have both:

קִלְלָהּ	Gen. XXVII 13	וַיִּחַלְלֵהּ	Gen. XII 15
וַיִּגְלַלְהּ	" XXIX 8	וַיִּגְלַלְהּ	" XXIX 3

<sup>1</sup> In Esther II 5, fol. 425 b and IV 9, fol. 429 a it is מֹרְדֵכַי Comp. also the Massorah Magna, fol. 428 a, lower margin.

<sup>2</sup> Comp. מֹרְדֵכַי נִקְרָא II 10, fol. 425 b; III 5, fol. 427 a; VIII 7, fol. 433 b.

<sup>3</sup> Comp. מֹרְדֵכַי מִסְרָא II 21, fol. 426 b; IX 4, fol. 435 b.

Like most Codices, especially of the German School, this MS. exhibits omissions which are due to homoeoteleuton. Comp. fols. 10a; 27b; 41a; 60b; 63a; 65a; 95a; 176a; 186a; 209a; 215a; 216b; 218b; 227a; 235a; 240a; 284b; 295a; 301a; 302a; 342a; 354a; 360a; 380b; 403a &c. &c.

No. 50.

*Oriental 4227.*

This small folio, which is written in a very minute German hand circa A. D. 1300, consists of 279 leaves and contains the whole Hebrew Bible. Folios 205 and 214, containing Psalms XXXVI 12—XLIV 2 and CVI 4b—CXII 3, are missing and have been supplied by a later hand. The order of the Prophets is that exhibited in Column I of the Table on page 6, whilst the Hagiographa follow the sequence in Column II of the Table on page 7.

With the usual exception of the four poetical Sections which are written according to prescribed lines, viz. Exod. XV 1—19 (fol. 25b); Deut. XXXII 1—43 (fol. 69a—b); Judg. V 1—31 (fol. 80b); and 2 Sam. XXII 1—51 (fol. 105b), each folio has three columns and each full column has 44 lines. In the Pentateuch each folio has, as a rule, four lines of the Massorah Magna in the lower margin and three lines in the upper margin, whilst in the Prophets and in the Hagiographa each folio has generally three lines of this Corpus in the lower margin and two lines in the upper margin. The Massorah Parva occupies the outer margins and the margins between the columns.

Not only is the first word of each book written in large letters, but of each of the fifty-four Pericopes into which the Pentateuch is divided. This initial word stands in a line by itself in the middle of the column and has in many instances been clumsily coloured by an unskilful hand. In the same ungainly manner this decorator has

inserted the letter *Pe* (פ) in the margin against the beginning of the Pericope. The usual Massoretic register which is appended to each Parasha, giving the number of verses in the Pericope, is here absent. The Massoretic Summary is also absent at the end of Leviticus, Deuteronomy, Joshua, Judges, Jeremiah, Isaiah, the Minor Prophets, Ruth, Psalms, Job, Proverbs and Ezra-Nehemiah. In the eleven books, however, at the end of which the Massoretic register is given, the number of verses assigned to each book generally coincides with the *textus receptus*.<sup>1</sup>

The sectional divisions of the Pentateuch for which alone we have an official List and which are here indicated by vacant spaces and indented lines, but not in accordance with the prescribed rules,<sup>2</sup> seriously deviate from the *textus receptus* as will be seen from the following collation:

*Genesis*. — In Genesis the MS. has seven Sections which do not occur in the received text, viz. II 13; IV 3, 13; VII 1; X 13; XVII 9; XXIX 7 and omits two which are in our text, viz. VI 5; XXV 12.

*Exodus*. — In Exodus it has twelve new Sections, viz. II 11; VIII 1; XIII 5; XVI 6; XXV 17; XXVI 7, 18; XXVIII 30; XXXII 9; XXXIII 5; XXXVI 35; XXXVII 6 and omits one Section, viz. XXVIII 15.

*Leviticus*. — In Leviticus it has the following fourteen new Sections: VII 22; XI 9, 13, 21, 24; XIII 23; XV 18; XVII 10, 13; XIX 20; XXII 14; XXIII 37; XXIV 14; XXVI 18 and omits none.

<sup>1</sup> Comp. (1) Gen., fol. 21a; (2) Exod., fol. 34b; (3) Numb., fol. 58b; (4) Samuel, fol. 106b; (5) Kings, fol. 129b; (6) Ezek., fol. 167b; (7) Song of Songs, fol. 234b; (8) Lament., fol. 236a; (9) Esther, fol. 238b; (10) Dan., fol. 243a; and (11) Chronicles, fol. 269b with *The Massorah*, letter פ, §§ 189—214, Vol II, pp. 450—453. Of the three instances in which this MS. disagrees with the received Massorah, one, viz. Numb. where it states that this book contains 1285 verses and where the mnemonic sign is to the same effect (סכום פסוקי דספר וידבר אלה ומאתים ושמנים וחמשה וסימן א"ה), agrees with Codex No. 1 (*vide supra*, p. 82) and seems to support the opinion that it is based upon a different recension. The other two Summaries, viz. Kings and Ezekiel are manifestly due to a clerical error.

<sup>2</sup> *Vide supra*, Part I, chap. II, p. 9 &c.

*Numbers*. — In Numbers it has seven new Sections, viz. VII 5, X 18 22, 25; XXV 4; XXVI 5; XXVII 18 and omits none.

*Deuteronomy*. — In Deuteronomy it has the following twenty-one new Sections: II 1, 9; III 18; VII 7, 9; IX 12, 13; XVI 22; XIX 8; XXIII 7, 19; XXIV 6, 9; XXV 4; XXXI 9, 22, 23, 25, 30; XXXIII 6; 23 and omits two Sections, viz. XI 22; XXIV 7.

It will thus be seen that this MS. has no fewer than sixty-one new Sections and omits only five which are in the received text. From a comparison of these additions and omissions with those in Codices Nos. 25 and 27,<sup>1</sup> it is evident that they are not due to carelessness or arbitrariness on the part of the Scribe, but to a different sectional division of the text which obtained in certain Schools of textual redactors.

There is a remarkable feature in connection with these Sections which has yet to be noticed. The Massoretic Annotator who revised this MS. has not only inserted into the vacant sectional spaces of the text in several instances the letter *Samech* (ס) to indicate a Closed Section where the received text has an Open Section,<sup>2</sup> but the unusual expressions פש and סדו. From the fact that where פש is inserted it is invariably an Open Section in the *textus receptus*<sup>3</sup> it is manifest that these phenomenal letters are an abbreviation of פתוחה שורה and denote an Open Section with an entirely vacant line. This is confirmed by the use of this phrase in Codex No. 15<sup>4</sup> where this full phrase occurs. As for the expression סדו = סדורה which is inserted in eight sectional spaces, three are new Sections<sup>5</sup>

<sup>1</sup> *Vide supra*, pp. 607, 626

<sup>2</sup> Comp. Gen. XLIX 8, 14; Levit. XXVII 1; Numb. II 1; XV 32 &c.

<sup>3</sup> Comp. Exod. IX 8, fol. 23b; Levit. I 14, fol. 35a; Numb. III 5, 14, fol. 45b; Numb. IV 21, fol. 46a; Numb. XXXIII 1, fol. 57a.

<sup>4</sup> *Vide supra*, Part II, chap. XII, p. 550.

<sup>5</sup> Comp. Exod. XIII 5, fol. 25a; Exod. XXV 17, fol. 28b; Exod. XXXII, fol. 31b.

and do not, therefore, help us to determine its technical meaning. In four instances, however, its insertion coincides with the Closed Section in the received text.<sup>1</sup> There can, therefore, hardly be any doubt that *Sedurah* is synonymous with *Sethumah* (סְתוּמָה) and denotes a *Closed Section*.<sup>2</sup>

The minute writing of this MS. exhibits a fine specimen of the calligraphy of the German School. The letters *Beth* (ב) and *Caph* (כ) are sometimes hardly distinguishable. The same is the case with the letters *Daleth* (ד) and final *Caph* (ך), *Zain* (ז) and final *Nun* (ן) since the final letters, as a rule, do not descend below the line of the medials. The aspirated letters (ב ג ד כ פ ת) are uniformly marked with the horizontal *Raphe* stroke.

The *Metheg* is hardly ever used before *Chateph-Pathach*, *Chateph-Kametz* or *Chateph-Segol* as will be seen from the following examples:

וַאֲבִינֶדָב	I Chron. II 13	הַחֲמִי	I Chron. I 16	מִהַלְלָאֵל	I Chron. I 2
הַחֲמִישִׁי	" " 14	אֶהְיֶיבָמָה	" " 52	וַחַיִּילָהּ	" " 9
וַאֲבִינֶגֶל	" " 16	הַבְּנֵשִׁית	" II 3	הָאֲמָרִי	" " 14

The MS. has no break in the middle of the verse in Gen. IV 8 and reads בִּשְׁנָם with *Pathach* under the *Gimel* in Gen. VI 3. *Chedor-laomer* is not only written in two words, but in two lines Chedor (כְּדֹר) at the end of one line and Laomer (לְעֹמֶר) at the beginning of the next line (comp. fol. 7a). *Beth-el*, however, is uniformly written in

<sup>1</sup> Comp. Exod. XXXV 1, fol. 32b; Levit. XI 29, 39, fol. 38a; Deut. II 31, fol. 59a.

<sup>2</sup> This conclusion is by no means weakened by the fact that in one instance סְדוּר is used in the vacant space of this MS. (Levit. IV 32, fol. 36a) where the received text has an Open Section, since the Open and Closed Sections frequently vary in the MSS. from this School. Besides this meaning of סְדוּרָה is confirmed by its use in Codex No. 15. *Vide supra*, p. 550.

one word (בֵּיתֶאֱל) which is mostly the case in MSS. of the German School.

It has the two verses in Josh. XXI, viz. 36, 37 with the proper vowel-points and the accents and without any remark in the margin to the effect that they are absent in some Codices. It has also Neh. VII 68, but without the vowel-points and the accents, thus showing that it does not properly form part of the text.<sup>1</sup>

The text frequently differs from the *textus receptus* not only in its orthography with respect to plene and defective, but in its readings, of which the following may serve as examples:

Printed Text.	MS.		
לֵנֶח	אֶל־נֶח	Gen.	VI 13
וַיֵּצֵא בְנֵי	וַיִּרְדּוּ בְנֵי	2 Kings	II 3
לֹא־יִהְיֶה	וְלֹא־יִהְיֶה	"	" 21
מִשָּׁם עוֹד מוֹת	עוֹד מוֹת	"	" 21
עַל־הָעִיר	עַל־הָאָרֶץ	Jerem.	XXII 8
עוֹד בִּיהוּדָה:	עוֹד עַד־עֵלָם:	"	" 30
תָּבוֹא עֲלֵיכֶם	תָּבוֹא עָלֵינוּ	"	XXIII 17
סָרֹם וּבְנוֹתֶיהָ	סָרֹם וְעַמּוּדָה	Ezek.	XVI 55

A noticeable feature of this MS. is the division of the Psalter into 170 Psalms. This number is obtained by (1) joining Pss. XLII and XLIII into one Psalm, (2) joining LIII and LIV into one Psalm, (3) dividing Ps. CXVIII into two Psalms: viz. 1—25 into one Psalm and 26—29 into another and (4) dividing Ps. CXIX into twenty-two Psalms, in accordance with the twenty-two letters of the alphabet acrostically represented in the twenty-two groups. The following Table will show the difference between the MS. and the Massoretic Text:

<sup>1</sup> Comp. fols. 77b; 248a.

	Printed Text.	MS.
Psalms	I—XLI	= I—XLI
"	XLII—XLIII	= XLII
"	XLIV—LII	= XLIII—LI
"	LIII—LIV	= LII
"	LV—CXVII	= LIII—CXV
"	CXVIII 1—25	= CXVI
"	" 26—29	= CXVII
"	CXIX 1—8	= CXVIII
"	" 9—16	= CXIX
"	" 17—27	= CXX
"	" 28—35	= CXXI
"	" 36—40	= CXXII
"	" 41—48	= CXXIII
"	" 49—56	= CXXIV
"	" 57—64	= CXXV
"	" 65—72	= CXXVI
"	" 73—80	= CXXVII
"	" 81—88	= CXXVIII
"	" 89—96	= CXXIX
"	" 97—104	= CXXX
"	" 105—112	= CXXXI
"	" 113—120	= CXXXII
"	" 121—128	= CXXXIII
"	" 129—136	= CXXXIV
"	" 137—144	= CXXXV
"	" 145—152	= CXXXVI
"	" 153—160	= CXXXVII
"	" 161—168	= CXXXVIII
"	" 169—176	= CXXXIX
"	CXX—CL	= CXL—CLXX

We have already had a peculiar division of the Psalter into 159 Psalms in Codex No. 12 which was obtained by a different process.<sup>1</sup>

This MS. too is emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or (2) into the first letter of a word

<sup>1</sup> *Vide supra*, pp. 536, 537.

when the preceding word with which it is combined ends with the same letter, or of (3) changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. Thus it has:

(2)		(1)	
ובן-עֲרֵיָהּ	I Chron. III 23	וַיַּעֲלֶם	I Chron. I 35
עַל-לָחֶם	" IX 32	אֶחָדִי	" II 31
לְשֹׂאֵל-לֹא	" XVIII 10	וַיַּחֲמִי	" VII 2
(3)			
הַמְשַׁרְרִים	I Chron. IX 33		
הַתְּהַלְלֵנוּ	" XVI 10		
יִרְנֵנוּ	" " 33		

The independent Massorahs which both precede the Pentateuch and which are appended to the Prophets and the Hagiographa are important, inasmuch as they help us to control the Lists in other MSS.

I. *The first or preliminary fragment.* — This fragment which occupies fols. 1a—b contains seven Sections of the *Dikdukē Ha-Teamim*, the first and last being imperfect. They correspond to §§ 2, 8, 16—20 of the St. Petersburg recension exhibited in the first column of Table No. 1 on pp. 281, 282 of this Introduction.

II. *Appendix No. 1.* — This group, though an Appendix to the Prophets, ought really to be a supplement to the Hagiographa since all the Massorahs therein given refer to this division of the Hebrew Bible, as will be seen from the following description:

(1) A List of the variations between the Easterns and the Westerns in the Hagiographa, which is of rare occurrence. Comp. *The Massorah*, letter מ, §§ 630—640, Vol. I, pp. 596—599; (2) a List registering the number of verses and the middle verse of each book in the Hagiographa as well as the total number of Sedarim in the separate books of this division ב, §§ 204—214; II 453; (3) a complete List of the Sedarim in each book of the Hagiographa:

□ §§ 88–95, II 333, and (4) a List of the *Paseks* in each book of the Hagiographa □, §§ 213–223, I 650–652.

III. *Appendix No. 2.* — This group is a supplement to Chronicles and occupies fols. 270a–279b. It contains the following Massoretic Rubrics:

(1) An alphabetical List of the Majuscular letters and (2) one of the Minuscular letters in the Bible; \* §§ 225–227, I 35, 36; (3) a List of the differences between Ben-Asher and Ben-Naphtali in the Pentateuch which is of importance since it minutely marks the points of difference; □ §§ 589–598, I 571–578; (4) of *Paseks* in the Pentateuch; □ §§ 200–204, I 647, 648; (5) another recension of portions of the *Dikdukē Ha-Teamim*; (6) a List of the eighteen alterations of the Scribes; □ § 206, II 710; (7) of words with the extraordinary points; □ § 521, II 296; (8) of the Sedarim in each book of the Pentateuch; □ §§ 75–79, II 329–331; (9) of words in the Pentateuch which have *Pathach* with the pausal accents *Athnach* and *Soph-Pasuk*; □ §§ 550–553, II 299, 300; (10) of Dittographs or parallel passages in the Pentateuch which exhibit variations; □ §§ 452–495, I 500–521; (11) Excerpts from the *Dikdukē Ha-Teamim*; (12) a List of phrases consisting of two words which respectively occur only once where the first word has *Vav* conjunctive; □ § 80, I 409; □ § 450, II 228, and of words which occur only once construed with the preposition *לְ*; \* § 523, I 59; (13) of words which occur only once apart from a certain book; □ § 446, II 225; (14) of words which occur only once with the accent on the penultima; □ § 190, I 645, 646; (17) of words which occur in one form in one book, but in a different form in the other books of the Bible; □ § 447, II 225; and (16) more Excerpts from the *Dikdukē Ha-Teamim*.

No. 51.

#### *The Earl of Leicester's Codex.*

This large quarto MS. is one of the most splendid Sephardic Codices and in its present state consists of 264 folios. It was probably written *circa* A. D. 1250–1300 and contains the Pentateuch and the Hagiographa in a more or less complete state. If the Prophets were ever intended to form part of this Codex, which I very much doubt, they must have constituted a separate volume. That the Hagiographa are a consecutive part of the Pentateuch and that the

Prophets could never have followed is evident, since the Massoretic Rubrics from the *verso* of Deuteronomy (fol. 104b) are continued on the *recto* of Chronicles (fol. 105a).

The order of the Hagiographa is that exhibited in Column IV of the Table on page 7. The missing portions are Gen. I 1–XXXIX 22b; Numb. XXXI 12b–Deut. IV 13b; XIII 19–XXVI 15b; 2 Chron. XXIX 12b–XXXVI 33; Ps. I 1–V 11 and Ezra VI 9b–Neh. XIII 31.

With the usual exception of the Song of Moses in Exod. XV 1–19 (fols. 20b–21a) and the Song in Deut. XXXII 1–43 (fols. 102a–103a), which are written in prescribed lines and the three poetical books, viz. Psalms, Job and Proverbs, which are distinguished by an hemistichal division, each folio has three columns and each full column has 24 lines. The Massorah Magna which is very copious and which, as a rule, occupies four lines of the lower margin sometimes takes up seven, eight<sup>1</sup> and even nine lines<sup>2</sup> in the Pentateuch and only rarely exceeds two lines in the upper margin. The Massorah Parva is given in the outer margins and in the margins between the columns.

The beginning of each of the fifty-four Pericopes into which the Pentateuch is divided and which still remain is indicated in the margin by the word *פרש* = *Parasha* within an ornamental design. At the end of each *Parasha* is the Massoretic register giving in small writing the number of verses in the Pericope with the mnemonic sign and frequently also the number of words or letters.<sup>3</sup>

The sectional divisions of the text are carefully exhibited according to the prescribed rules. An Open Section begins with a full line when the previous line is unfinished or has an entirely blank line, whilst a Closed Section

<sup>1</sup> Comp. fols. 19a; 59b; 62b; 73a; 83b; 95b; 102a.

<sup>2</sup> Comp. fols. 18a; 20b; 21a.

<sup>3</sup> Comp. especially fols. 53a; 56b; 63a.



begins with an indented line or has a blank space in the middle of the line;<sup>1</sup> but there are no letters *Pe* (פ) and *Samech* (ס) in the vacant sectional spaces of the text. In the numerous Sections of the Pentateuch I have found only four variations from the *textus receptus*. In three instances the MS. has an Open Section where the received text has a Closed Section (Exod. IX 13; XVI 28; Numb. XXVII 15), whilst in one passage it exhibits a Closed Section where our text has no Section at all (Levit. XI 9).

The MS. has also the Sedarim indicated in the margin of the text; but these are very irregular as will be seen from the following collation:

*Genesis*. — In Gen. XXXIX 22—L 26, which alone has survived in this MS., there ought to be eight Sedarim according to the official Lists and the Codices. Of these the MS. omits four, viz. XLI 38; XLIV 18; XLVIII 1; XLIX 27 and indicates one which is not in our text, viz. XLVI 28. That the omissions are due to the carelessness of the Nakdan who failed to indicate them is evident from the Massoretic Summary at the end of Genesis where the total number of the Sedarim is correctly given.<sup>2</sup>

*Exodus*. — In Exodus, which according to the recension of the List in this very MS., as given at the end of this book,<sup>3</sup> has 29 Sedarim, the Nakdan has omitted to indicate the following five I 1; II 1; VIII 16; XI 1; XXXIV 1.

*Leviticus*. — In Leviticus, which according to the Massoretic Summary at the end of this book,<sup>4</sup> has 23 Sedarim, no fewer than eight are omitted, viz. I 1; VIII 1; XIV 1; XV 25; XVII 1; XXI 1; XXIV 1; XXVI 3 and one is marked six verses later, viz. XXIII 15 instead of XXIII 9.

*Numbers*. — In Numb. I 1—XXXI 12, which ought to have 27 Sedarim, 13 are not marked, viz. I 1; II 1; IV 17; V 11; VI 1; VII 48; VIII 1; XII 23; XIII 1; XIV 11; XXII 2; XXIII 10; XXVIII 26 and one is indicated eight verses earlier than in our text, viz. XVIII 25 instead of XIX 1.

*Deuteronomy*. — In the portions of Deuteronomy which have survived (IV 13—XIII 19; XXVI 15—XXXIV 12) there ought to be 13 Sedarim.

<sup>1</sup> Vide *supra*, Part I, chap. II, p. 9 &c.

<sup>2</sup> סכום פסוקי ספר בראשית אלה וחמש מאות ושלשים וארבעה ופי' אך לך, Comp. fol. 10a.

<sup>3</sup> Comp. fol. 41a.

<sup>4</sup> Comp. fol. 63a.

Of these no fewer than eight are not marked, viz. IV 25; IX 1; X 1; XI 10; XII 20; XIII 2; XXIX 9; XXXII 1; though the total number is correctly given in the Massoretic Summary at the end of this book in the MS.<sup>1</sup>

Though the writing exhibits the finest specimen of Sephardic calligraphy, the letters *Daleth* (ד) and *Resh* (ר) are in many instances hardly distinguishable. The silent *Aleph* (א) in the middle of a word and the silent *He* (ה) both in the middle and at the end of words, like the aspirated letters (כּ נ ד כּ פ ת) are carefully marked with the horizontal *Raphe* stroke. The *Metheg* is hardly ever used before *Chateph-Pathach*, *Chateph-Kametz* or *Chateph-Segol* in this MS. Thus it is:

לְעִבְדֶּיךָ	2 Chron. VI 14	כְּאֶשֶׁר	2 Chron. VI 10	בְּעֶרְסֶל	2 Chron. VI 1
תַּחֲנוּנִי	" " 21	וַיַּעֲמֵד	" " 12	וְאֵנִי	" " 2
לְהַאֲלֹתוֹ	" " 22	הַעֲוָה	" " 13	מִחֲלָצֶיךָ	" " 9

Too much stress cannot be laid upon the fact that this Model Codex is decidedly against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or (2) into the first letter of a word when the preceding word, with which it is combined, happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, as will be seen from the following examples:

(2)	(1)
בְּכָל-לֶקֶחַ	אֶעֱצֹר
2 Chron. VI 14	2 Chron. VII 13
מִתְפַּלֵּל לְפָנֶיךָ	נֶעְלָם
" " 19	" IX 2
אֶל־לִבְכֶּם	וַיֵּאֱסֹר
" " 38	" XIII 3
(3)	
יִתְפַּלְלוּ	2 Chron. VI 21
וְהִתְפַּלְלוּ	" " 24
וְהִתְחַנְּנוּ	" " 24

<sup>1</sup> Comp. fol. 104b.

In the only three instances in which *Beth-el* occurs in this Codex (1 Chron. VII 28, 2 Chron. XIII 19, Ezra II 28) it is uniformly written in two words (בֵּית-אֵל).

The text, which is furnished with the ordinary vowel-points and the accents, on the whole accurately represents the present Massoretic recension. The chief merit of the MS. consists in its copious Massorahs which contain Rubrics not to be found in other Codices and from which I have printed the following thirty-four Lists in the third volume of the Massorah:

Letter א, §§ 66, 128, 141, 145; ב §§ 8, 19; ג § 5; ד §§ 5, 11, 19; ה § 13; ו §§ 3, 33, 38; ז §§ 4, 23, 24, 42; ח §§ 9, 14, 16; ט § 29; י §§ 10, 12, 38; כ § 4; ל § 8; מ § 17; נ §§ 13, 20; ס §§ 2, 34, 42, 49.

Besides the Massorahs Magna and Parva, which are given in the margins of each folio, there are three Appendices which contain important Lists.

*Appendix I.* — This group which occupies part of fol. 41a is an Appendix to Exodus and contains the following Massoretic materials:

(1) A register giving the number of verses and the middle verse in Exodus; ב § 190, II 450; (2) a List of the Sedarim in Exodus; ב § 76, II 350, and (3) Lists of the number of *Paseks* in each book of the Pentateuch; ב §§ 200—204, I 647, 648.

*Appendix II.* — This interesting group forms an Appendix to the Pentateuch and occupies part of fol. 104b and the whole of fol. 105a. Both the single column of the Massoretic Appendix on fol. 104b and the five columns on fol. 105a are enclosed in squares, the former made of two lines and the latter of three lines of the following Massoretic Lists:

(1) An alphabetical List of words which respectively occur twice in the same verse; ב § 435, II 223; (2) a List of words normally with the vowel-sign *Kametz* which have exceptionally *Pathach*; ג § 603, II 309, 310.

Within this first square or rather parallelogram are the following Massorahs:

(1) A Register of the number of verses and the middle verse in Deuteronomy; ב § 193, II 452; (2) of the number of Pericopes and Sedarim in the Pentateuch; ב §§ 75—79; II 329—331; ב §§ 396—400, II 472; (3) of the number of verses and the middle verse in the Pentateuch; ב § 194, II 452; (4) the Chronology of the Bible. This List, which is continued on and occupies the whole of the five columns within the square of fol. 105a, I have printed from this MS. Comp. ב § 177, II 338, 339.

Below the first square or parallelogram the Scribe records in a poetical Epigraph of twelve lines that he had written the Pentateuch from the Mugah Codex, furnished it with the vowel-points, the Massorah, minuscular and majuscular letters, plenes and defectives, the Sedarim and exhibited the poetical lines, the Open and Closed Sections in accordance with the prescribed rules, indicated the differences between Ben-Asher and Ben-Naphtali &c. so as to make it a Model Codex.<sup>1</sup>

The ancient Codices quoted in this MS. are (1) the Hilleli<sup>2</sup> and (2) the Mugah.<sup>3</sup> It is remarkable that in Gen. XLI 50 the textual reading in this MS. is יָקָד with *Kametz* which the Massorite says is according to Ben-Naphtali,

כפי חוזה נצדק	ספר זה נבדק
כאור שמש ינה	נתק ממנה
ונמסר כהלכה	ננקד במלאכה
קטנות ורצויות	נשמר באותיות
ותיקון בלא חסר	ובמלא וחסר
וחשבון הסדרים	פסוקים נסתרים
כדת בו נחברה	ותיקון כל שירה
בתוכו נחתמות	פתוחות וסתומות
במיטב הניווים	כמאמר הזקנים
בהגיוני שפר	נזורים ואין מפר
אמוני הכושר	נפתלי ואשר
ובין עצומים יפריד	וספר זה יריד

<sup>2</sup> Comp. Gen. XLII 16; XLVII 30; Levit. XIII 57; Song of Songs IV 5; VII 14; Job XL 40; Dan. III 15; X 6.

<sup>3</sup> Comp. Exod. XVII 10, 16; Levit. XIII 33; Numb. I 8, 20; IV 33; XVII 20; XXII 5; 1 Chron. XXVIII 1.

but according to Ben Asher it is יָלַךְ with *Pathach*.<sup>1</sup> The Nakdan, therefore, follows Ben-Naphtali, showing thereby that in his days the authority of Ben-Asher had not as yet been established.

I take this opportunity of tendering my most cordial thanks to the Right Hon. the Earl of Leicester for the loan of this beautiful Codex and for allowing me to keep it more than two years, thus enabling me to collate every word both of the text and the Massorah.

No. 52.

G. 1.

Continuing the description of the MSS. which I have collated in England and restricting myself to those which I have had daily before me, I have now to give an analysis of the Codices in my own possession. These I shall describe by the designation *G*.

This MS., which consists of two small folio volumes and is in a Franco-Italian hand, contains the whole Hebrew Bible. The order of the books is that exhibited in Column VI of the Table on page 7. Vol. I, which has 279 folios, contains Genesis to Kings, and Vol. II, which consists of 290 folios, contains Isaiah to Chronicles.

With the usual exception of the Song of Moses (Exod. XV 1—19, Vol. I, fol. 64) and the folios on which the Scribe wanted to finish a book with the small quantity of text at his disposal,<sup>2</sup> each folio has two columns and each column in the Pentateuch has, as a rule, 28 lines and in the Prophets and Hagiographa 27 lines. The Massorah Magna is given in two lines in the upper margin and in three lines in the lower margin of each folio, whilst the

<sup>1</sup> יָלַךְ בן אשר פתח בן נפתלי קמ וממסיר ב קמ הדין כי מאדם Comp. fol. 2b.

<sup>2</sup> Comp. Vol. II, fols. 130a; 200b; 218b; 246b; 290a.

Massorah Parva occupies the outer margins and the margins between the columns.

Each book begins with the first word written in large letters of gold enclosed in a rectangular border of gold around which are conventional sprays in gold and colour. At the end of each book is the Massoretic Summary giving the number of verses, the middle verse &c. in the book.<sup>1</sup> These fully coincide with the numbers in the received text.

The fifty-four Pericopes into which the Pentateuch is divided are respectively indicated in the margin at the beginning of each Lesson by the word פָּרָשׁ = *Parasha* enclosed in ornamental borders of gold or surmounted by gold crowns.<sup>2</sup> The usual register, however, which occupies the vacant space at the end of a Pericope, and which gives the number of verses in the Pericope, is absent throughout.

In the sectional division of the text the MS. deviates considerably from the Massoretic recension as will be seen from the following analysis:

*Genesis*. — In Genesis it has six new Sections, viz. IV 3; VII 1; X 6; XXXVI 9; XLIX 3, 11 and omits none.

*Exodus*. — In Exodus it has the following nine new Sections II 11; VIII 1; XIII 5; XXII 18; XXV 17; XXVII 2; XXVIII 22, 23; XXXIII 5 and omits two which are in the received text, viz. XIII 11; XXXIII 17.

*Leviticus*. — In Leviticus it has one new Section, viz. VII 22 and omits none.

*Numbers*. — In Numbers it has the following three new Sections X 18, 22, 25 and omits none.

*Deuteronomy*. — In Deuteronomy it has four new Sections, viz. XXII 9, 11; XXIV 21; XXV 4 and omits none.

<sup>1</sup> In the following five books the Massoretic Summary is absent, Joshua Vol. I, fol. 176b; Judges I 194a; Samuel I 235b; Kings I 279b; and Song of Songs II 203a.

<sup>2</sup> The only exception is Pericope וַיֵּלֶךְ = Deut. XXXI 1 &c. which has not the ornamented פָּרָשׁ in the margin, but three פֶּס (פ פ פ) in the vacant sectional line of the text itself. Comp. Vol. I, fol. 154b.

Accordingly the MS. has twenty-three new Sections and only omits two which are in the present Massoretic recension. As the sectional divisions are promiscuously indicated by vacant spaces in the middle of the line, indented lines and sometimes by a whole vacant line, it is evident that the original Scribe simply intended to show paragraphs without any regard as to whether they were Open or Closed Sections. A later Nakdan, however, tried to make the sectional divisions conformable to the *textus receptus*. Hence he not only inserted in many instances the letters *Pe* (פ) and *Samech* (ס) into the vacant sectional spaces of the text, but cancelled the Sections which are not to be found in the Massoretic recension.

The text which is provided with the usual vowel-points and the accents differed originally in many instances from the received text, but the destroying hand of the later Nakdan has successfully obliterated the variations. It is, therefore, impossible to decipher the original readings and the only traces left to testify to the removal of words are the gaps made by the erasures.<sup>1</sup>

It is one of the comparatively few Codices in which the aspirated letters (כ ג ד פ ת) have only occasionally the *Raphe* stroke. As is the case in most of the oldest and the best MSS. this Codex hardly ever has the *Metheg* even before *Chateph-Pathach*, *Chateph-Kametz* or *Chateph-Segol*. The following examples will prove this fact:

אֶחָדָם	Deut. XXXI 20	פָּעִלָּו	Deut. XXXI 4	הָאֲנֹכִי	Deut. XXXII 1
בְּעֹמֶי	" "	יִשְׁקֹב	" "	וְאֶדְבָּרָה	" "
וּמַחְדָּרִים	" "	וְחָלְתִּי	" "	יִשְׁרָף	" "
	25		9		2

The graphic signs *Pathach* and *Kametz*, *Tzere* and *Segol* &c. are frequently interchanged in this MS.

<sup>1</sup> Comp. Vol. I, fols. 25b; 30b; 69b; 72a; 78a; 82a; 83a; 88b; 92b; 100a; 106b; 132a; 139b; 146b &c. &c.

It has no gap in Gen. IV 8, but reads בִּשְׁנָם with *Kametz* under the *Gimel* in Gen. VI 3. *Chedor-laomer* is in two words in the text in accordance with the Westerns, but the Nakdan has corrected it in the margin, stating that it is to be in one word.<sup>1</sup> *Beth-el* is not only written uniformly in two words, but in some instances in two lines, *Beth* (בֵּית) at the end of one line and *El* (אֵל) at the beginning of the next line.<sup>2</sup>

It has the two verses in Joshua XXI, viz. 36, 37, with the proper vowel-points and accents without any marginal remark that they are absent in some Codices, but with a Massoretic note on אֶרְבַּע *four* in verse 37, thus Massoretically recognising their genuineness. It has, however, also Neh. VII 68 both with a Massorah and without any gloss to the effect that it is not to be found in some MSS.<sup>3</sup>

From the Massorah in this MS. we obtain new contributions to textual criticism. It enriches our List of the Variations between the Eastern and Western Schools of redactors.

On Gen. X 21 it states that the textual reading הַגָּדֹל *the great* which in Gen. I 16 is defective, is in accordance with the Westerns and that the Easterns read it הַגָּדֹלִי *plene*.<sup>4</sup> This variation is an addition to the official List.

On Gen. XIV 17, where *Chedor-laomer* occurs, the Massorah states that the following names are written in the text in two words, but are respectively read as one word: (1) Tubal-Cain which is in two words, but read as one word according to the Easterns is read in two words according to the Westerns, (2) Hazar-Maveth (Gen. X 26;

<sup>1</sup> מִלֵּה חֲדָא Comp. Vol. I, fol. 28b.

<sup>2</sup> Comp. Gen. XII 3, Vol. I, fol. 28a.

<sup>3</sup> Comp. Vol. II, fol. 241b.

<sup>4</sup> וְחָד מִלֵּוֹת אֶת הַמֶּלֶךְ לְמִדִּין מִלְּמֶשֶׁר חָם Vol. I, fol. 27a.

1 Chron. I 20) which is written in two words is read as one word, and (3) Chedor-laomer (Gen. XIV 1, 4, 5, 9, 17) which is also written in two words is read as one word.<sup>1</sup>

On Gen. XLVI 20 there is another Massorah on the orthography of the proper names which registers eight of them and according to which (1) Melchi-Zedek Gen. XIV 18; Ps. CX 4; (2) Bael-hanan Gen. XXXVI 38, 39; 1 Chron. I 49, 50; XXVII 28; (3) Zaphanath-paaneah Gen. XLI 45 and (4) Poti-phaera Gen. XLI 45, 50; XLVI 20 are respectively written in two words, but read as one name; (5) Tubal-Cain Gen. IV 22, 22, is both written and read as one word according to the Easterns, whilst according to the Westerns it is in two words; (6) Hazar-Maneth and (7) Beth-el Gen. XII 8 &c. are written in two words and read as one word and (8) Chedor-laomer is both written and read as one word.<sup>2</sup>

On a comparison of this Rubric with the preceding one it will be seen that though three of the names are identical in both Lists, the direction with regard to Chedor-laomer which is the third name in the first List and the eighth in the second are conflicting. The former emphatically states that it is written in two words and read as one whilst the latter as emphatically declares that it is both written and read as one word. These variations in the Rubrics fully confirm the oft-repeated statement that the Massorah is by no means uniform and that the conflicting

<sup>1</sup> הלן כתבין תרתין מלין וקרי' חרא תובל קין כתי' תרין מלין וקרי' חר למדינחא ולמערכא קרי' תרתין, חצר מות כתי' תרתין וקרי' חרא, כדר לעמר כתי' תרתין וקרי' חרא: Comp. Vol. I, fol. 29a.

<sup>2</sup> ומלכי צדק, בעל חנן, צפנת פענח, פוטי פורע, הלן תרתין מלי' וקרי' חרא שמא, תובל קין קר' וכת' חרא מלח למדינחא ולמע' תרתין מלי', חצר מות כתי' תרין וקרי' חר, בית אל תרתין מלי' כתי' וק' חר שמא, כדרלעמר חר מילחא כתי' וקרי': Comp. Vol. I, fol. 51b.

Lists are due to the different traditions which obtained in the different Massoretic Schools.<sup>1</sup>

The Massorah of this MS. also enriches the List of the Sevirin. On Isa. LXI 10 the Massorah Parva remarks that instead of *מָעִיל* the robe, the Sevir is *וּמָעִיל* and with the robe.<sup>2</sup> The note on this passage in my edition of the Bible shows that this is not only the textual reading in the *editio princeps* of the Prophets, but is exhibited in the Septuagint, the Syriac and the Vulgate. Trite as this variation may seem, it is of great importance since it affords an additional proof that the Sevir refers to the readings of actual MSS.<sup>3</sup>

It will be seen that the Massorah describes *מָעִיל* as one of an alphabetical List of words all of which begin with *Vav* according to the *Sevir*. The List has not as yet come to light, but the MS. gives us another expression which the Massorah tells us belongs to this List. On Isa. LXIII 13 where the textual reading is *לֹא יִכְשְׁלוּ* they stumbled not, the Massorah Parva states that the Sevir is *וְלֹא* and &c. with *Vav* conjunctive and that this is another in the alphabetical List of words which according to the Sevir begin with *Vav* conjunctive.<sup>4</sup>

Of greater importance is another Sevir which the Massorah of this MS. has preserved. On the words "and the *princes of Israel* and the king humbled themselves" (2 Chron. XII 6) the Massorah Parva states that this is one of the three instances where the Sevir is the "*princes of Judah*" instead of *Israel*.<sup>5</sup> Unfortunately the Massorah gives no indication where the other two instances are to be found. But as the phrase "*princes of Israel*" occurs

<sup>1</sup> Vide supra, Part. II, chap. XI, p. 426 &c.

<sup>2</sup> *מָעִיל* אב דסבי' וא' Comp. Vol. II, fol. 28b.

<sup>3</sup> Vide supra, Part II, chap. VIII, p. 187 &c.

<sup>4</sup> *לֹא* אב דסבי' וא' Comp. Vol. II, fol. 29a.

<sup>5</sup> שְׂרֵי יִשְׂרָאֵל ז' סבי' שרי יהודה Comp. Vol. II, fol. 273a.

only three times more, viz. 1 Chron. XXII 17; XXIII 2; XXVIII 1, we cannot be far wrong in assuming that two of them are the passages in question.

Among the readings which the Massorah in this MS. adduces from other Codices are to be mentioned:

(1) Numb. XII 14. Here the MS. reads **אַחַר** *after*, on which the Massorah Parva remarks "according to other Codices it is *and after*"<sup>1</sup> with *Vav* conjunctive which is also in the *textus receptus*.

(2) In Numb. XXIII 3 where the MS., like the received text, reads **לְבָלֶק** *to Balak*, the Massorah Parva remarks that in other Codices it is **אֶל-בָּלֶק** *unto Balak*,<sup>2</sup> and

(3) on Jerem. XII 10 "they have trodden under foot *my portion*" it states that "according to other Codices it is "they have trodden under foot *my possession*."<sup>3</sup>

As an important contribution to Hebrew Palaeography and to textual criticism may be mentioned the fact that the MS. still uses abbreviations in the text, which a later Annotator tried to obviate by placing the suppletives in very small letters on the top of the abbreviated words. The following are some examples:

יְהוֹשֻׁפָּט 2 Chron. XVIII 29	הַמִּנְחוֹ 1 Chron. II 52
בְּשָׂרָם " XXI 19	מִמְחֲצֵי " VI 46
הַתַּעֲרִב " XXV 24	הַנְּשִׂאִי " VII 40
הַמִּקְדָּשׁ " XXVI 18	הַמִּשְׁרָרִי " XV 16
הַמִּטְמָא " XXIX 16	וּבְמִצְלָתִי " XXV 1
הַמִּזְבֵּחַ " 24	וְנִסְכֵּיהֶּ " XXIX 21
בְּמִחְלֻקֹתֵי הֵם " XXXI 17	וְלְמוֹעֲדוֹ 2 Chron. VIII 13
	לְמַעַל " XVII 12

<sup>1</sup> אַחַר סָא ואחר Comp. Vol. I, fol. 114a.

<sup>2</sup> לְבָלֶק סָא אל בלק Comp. Vol. I, fol. 122b.

<sup>3</sup> חֶלְקֹתֵי סָא נְחֻלָּתִי Comp. Vol. II, fol. 39a.

Of equal Palaeographical and orthographical interest is the fact that the MS. has also preserved the ancient practice of dividing words, as will be seen from the following examples:

וְבוֹלָן Judg. V 14	מִחֲצַיִם Judg. V 11	בֹּהַּ Judg. V 6
בְּשָׂרָם " 14	מִשְׁאָ בִים " 11	שָׁקֶם תִּי " 7
וְיִשָּׁשׁ כָּר " 15	אֶדְלָק ת " 11	שְׁעָרֵי מ " 8
לְשָׁם ע " 16	בִּישׁ רָאֵל " 11	בְּעֵים בָּאֵר " 8
וְרִים ע " 16	בְּנֹב וְרִים " 13	בִּישָׁר אֵל " 8

What imparts special importance to the use of abbreviations and the division of words in this Codex is its comparative lateness.

The name of the Scribe, the place in which it was written and the date of its completion are plainly set forth in the following Epigraph at the end of Chronicles:

This Divine Sanctuary [= Bible] was written here at Avignon by the humble Astruk d'Ascola. It was finished on the fifth of the month of Shebat, in the year 5179 [= A. D. 1419]. May the Lord grant me to study therein, even me, my children and my children's children to the end of all generations, as it is written, This book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night that thou mayest observe to do according to all that is written therein for then shalt thou make thy way prosperous, and then shalt thou have good success.<sup>1</sup>

It will thus be seen that as late as the beginning of the fifteenth century the pre-Massoretic practice of using abbreviations and dividing words was still continued in some Schools of textual redactors.

This MS., too, is emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or (2) into the first letter of a word

<sup>1</sup> נכתבה זאת המקדשא פה איניון על יד | הצעיר אסטרוק ראשקולה והיתה השלמתה | ביום חמשי לחדש שבט שנת קעט לפרט | האלה הששי השם יוכני להנות בה וברומים | לה אני זורעי זורעי עד סוף כל הדורות | כדבר שנאם לא ימוש ספר התורה הזה מפיד | והנית בו יומם ולילה למען תשמור לעשות | ככל הכתוב בו כי אז תצליח את |

Comp. Vol. II, fol. 290a.

when the preceding word with which it is combined ends with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. Thus it has:

לְחֹקְקִי	Judg. V 9	אִם-יִשְׁלַח	Judg. IX 2	בְּלִחְמֶךָ	Judg. XIII 16
מִחֲצִצִּים	" " 11	מִן-נִסְרֵי	" XIV 15	מִתְּשִׁים	" XVIII 9
מִחֲקָקִים	" " 14	כָּל-לִבּוֹ	" XVI 17	הָאֲשָׁמוֹ	" XXI 22

The only exception which this MS. makes is in the case of *son of Nun* (Exod. XXXIII 11; Numb. XI 28 &c.) where the initial *Nun* (נ) in the proper name has *Dagesh*.

The text of the Bible which begins with fol. 22a is preceded by twenty folios, containing the following Massoretic Rubrics:

(1) a List of the Lessons from the Prophets for every Sabbath as well as for the Feasts and Fasts throughout the year; (2) the Chronology of the different books of the Bible. Comp. *The Massorah*, letter ד, § 177, Vol. II, pp. 338, 339; (3) Two chronological Lists of the Princes of the Captivity; (4) a List of the Chaldean Princes; (5) of the Hashmonean Princes; (6) a chronological List of the Prophets from Moses to Daniel; (7) the dates of the completion of the Mishna and the Talmud; (8) the births and the respective ages of the twelve Patriarchs; (9) an alphabetical List of the letters which are interchangeable in the Bible, all of which are new; (10) a List of the verses in the Bible in which all the alphabet occurs: ד § 227, II 456; (11) of the alterations in the text made by Ezra and Nehemiah: ט § 205, II 710; (12) of the dotted letters: י § 521, II 296; (13) an alphabetical List of the majuscular letters: כ § 227, I 36; (14) of the minuscular letters: כ § 229, I 37; (15) a List of the Inverted Nuns: י § 15, II 259; (16) complete Lists of the differences between Ben-Asher and Ben-Naphtali throughout the Bible indicating the precise nature of the variations ט § 589—617, I 571—591; (17) The Poem which registers the number of times each letter of the alphabet occurs in the Bible: כ § 224, I 33—35; (18) an alphabetical List registering the number of times each letter occurs in the Bible, which is new; (19) the mnemonic name of each of the fifty-four Pericopes into which the Pentateuch is divided with a detailed List of the Sedarim therein, as well as the number of verses, words and letters, which I have printed at the end of the respective Parashas in my edition of the Hebrew Bible; (20) Excerpts from the *Dikdukē*

*Ha-Teamim*: ד § 246, I 654 &c.; and (21) a Massoretic Treatise by Jacob Ben-Naphtali, which is new and will be found in the Appendix to this Introduction.

The following are some of the principal omissions in this MS. due to homoeoteleuton Vol. I 97a; 137a; II 4a; 20a; 21b; 34b; 39b; 51b; 59a; 65b; 85a; 93a; 95a; 102b; 114a; 125a; 128b; 221b; 267a. As is usually the case, some of these omissions have been supplied in the margin by the Scribe himself and some by later Nakdanim. Still later Nakdanim have added numerous marginal glosses in a cursive hand from Gen. I 1 to Exod. X.

No. 53.

G. 2.

This quarto MS., which is written on exceedingly fine vellum in a beautiful Sephardic hand *circa* A. D. 1380—1400, originally contained the whole Hebrew Bible. It consists of 549 folios. Gen. I 1—XXIV 48a, as well as the last eight-and-a-half verses of Nehemiah, viz. XIII 23b—31, are missing.

The order of the Prophets is that exhibited in Column III of the Table on page 6, whilst the sequence of the Hagiographa does not quite harmonise with any of the orders in the Table on page 7 since it is as follows:

(1) *Chronicles*, fol. 395b—440a; (2) *Psalms*, 440b—476b; (3) *Proverbs*, fol. 447a—489a; (4) *Job*, fol. 489b—504a; (5) *Ruth*, fol. 504a—506a; (6) *Canticles*, fol. 506b—508b; (7) *Ecclesiastes*, fol. 508b—513b; (8) *Lamentations*, fol. 513b—516a; (9) *Esther*, fol. 516b—522a; (10) *Daniel*, fol. 522a—532b and (11) *Ezra-Nehemiah*, fol. 533a—549b.

With the usual exception of the Songs of Moses (Exod. XV 1—19, fol. 32b—33a) and Deborah (Judges V 1—31, fol. 153a—b), which are written in specially prescribed lines, each folio has two columns and each full column has 27 lines. The Massorah Magna is given in one line in the upper margin of each folio and in two lines

in the lower margin which are frequently formed into delicate interlaced designs of an oriental character. The Massorah Parva occupies the outer margins and the margin between the columns.

The first word of each book throughout the MS. is missing as the vacant space which the Scribe has left to be illuminated has not been filled up by the Rubricator. In the Pentateuch, the Massoretic Summary which registers the number of verses, the middle verse &c. is given at the end of each book. It is remarkable that the number of verses which the Massoretic Summary assigns to Exodus is two less than it is in the present Massorah. The MS. gives it as 1207<sup>1</sup> whereas our Massorah has 1209.

This variation, however, is due to the different ways in which the verses in the Decalogue were divided.<sup>2</sup> The only other books at the end of which the Massoretic Register is given are Isaiah (fol. 289a) and Chronicles (fol. 440a). The sum-total here given fully coincides with the received text.<sup>3</sup>

Of the fifty-four Pericopes into which the Pentateuch is divided three are missing. The fifty-one which remain are simply indicated by the Massoretic register of the verses with the mnemonic sign written in exceedingly small characters, which occupies the vacant spaces between the Pericopes, since the expression פֶּרָשׁ = *Parasha* which usually stands in the margin to mark the beginning of the several Pericopes is, as a rule, absent in this MS.<sup>4</sup>

<sup>1</sup> ספר פסוקים של ספר ואלה שמות אלף ומאתים ושבעה וסימן אר"ן Comp. fol. 52b.

<sup>2</sup> *Vide supra*, Part I, chap. VI, pp. 75—78.

<sup>3</sup> *Vide supra*, Part I, chap. VI, pp. 91, 92, 104, 105.

<sup>4</sup> The exception to this rule are the following five Pericopes which have against them פֶּרָשׁ in the margin (1) וַאֲרָא fol. 25b; (2) בֵּא fol. 28b; (3) בְּשִׁלַּח fol. 31b; (4) מִשְׁפָּטִים fol. 36b, and (5) כִּי תָבֹא fol. 122b.

The corresponding Lesson from the Prophets, however, is invariably exhibited in the margin which helps to show the division of the Pericopes.

The sectional divisions of the text are most carefully indicated in strict accordance with the prescribed rules. An Open Section begins with a full line when the previous line is unfinished or has an entirely blank line; whilst a Closed Section begins with an indented line or has a blank space in the middle of the line;<sup>1</sup> but there are no letters *Pe* (פ) and *Samech* (ס) in the vacant sectional spaces of the text. This strict observance of the sectional rules makes it easy to ascertain the variations from the received text. A careful collation of the MS. with the *textus receptus* has disclosed the following sixteen differences:

Pr. T.	MS.	Pr. T.	MS.
°	פ Exod. XXV 17	°	פ וַאֲרָא Gen. XXVIII 10
°	פ " XXXVII 6	פ	פ " XXXVI 1
פ	פ Levit. V 17	°	פ " " 9
פ	פ Numb. II 32	°	פ " " 19
פ	פ " XVIII 8	°	פ " XXXIX 7
פ	פ " XXVI 57	פ	פ Exod. VII 26
פ	° Deut. XIX 15	פ	פ " X 12
פ	° " XXIV 8	פ	פ " XII 1

Accordingly the MS. (1) has six sections, four Open and two Closed which the received text has not, (2) omits two Closed Sections, (3) exhibits three Open Sections where our text has Closed Sections, and (4) *vice versa* has five Closed Sections where the received text has Open Sections.

The text which is furnished with the vowel-points and the accents faithfully exhibits the present Massoretic recension, and is so carefully written that I found the

<sup>1</sup> *Vide supra*, Part I, chap. II, p. 9 &c.



omission of only a few words in Deut. IV 23, 24, fol. 107*b*, for which the Scribe had left a vacant space.

Not only are the aspirates (בגדכפת) marked with the *Raphe*, but the silent *Aleph* (א) in the middle of a word and the silent *He* (ה) both in the middle and at the end of words have this horizontal stroke.

The *Metheg* is not used before *Chateph-Pathach*, *Chateph-Kametz* or *Chateph-Segol*. Beth-el is invariably written in two words and occasionally even in two lines, בֵּית *Beth* at the end of one line, and אֵל *El* at the beginning of the next line.<sup>1</sup>

The seven variants which the Massorah Parva adduces from the celebrated Codex Hilleli are already known from the Massorah in other Codices,<sup>2</sup> but the quotation from the Codex Mugah is both new and interesting, inasmuch as it incidentally mentions a difference in the orthography which obtained between the School of Expositors and the School of textual redactors.<sup>3</sup>

The Massorah in this MS. records the fact that there is a difference in the reading of מֵאֲתוֹ Levit. XXVII 24 between the Western and Eastern Schools of textual redactors which I have given in the notes to my edition of the Hebrew text.<sup>4</sup>

It is important to remark that this most carefully written Codex has the two verses in Joshua XXI, viz. 36, 37,

<sup>1</sup> Comp. Gen. XXXIV 3, fol. 9*b*.

<sup>2</sup> The seven instances are (1) Gen. XXIX 6, fol. 13*a*; (2) Exod. XXVI 19, fol. 40*b*; (3) Exod. XXX 14, fol. 44*a*; (4) Exod. XXXVIII 43, fol. 44*a* (5) Numb. XXXIV 11, fol. 102*b*; (6) Deut. XII 11, fol. 114*a* and (7) Ezek. XXXII 2, fol. 352*b*. The second variant, viz. אֲדָנִים בְּהִלְלֵי אֲדָנִים Exod. XXVI 19, has inadvertently dropped out of the notes to my edition of the Hebrew text.

<sup>3</sup> On וְאֵשִׁימָם Deut. I 13 which is plene in the MS. the Massoretic Annotator remarks לֹא וְהָם כִּפִּי בְעֵלֵי הַמִּדְרָשׁ וּבִמְנָה מֵל Comp. fol. 104*b*.

<sup>4</sup> מֵאֲתוֹ קוֹרִין מֵעֵרְבָא וּמִדְּנָחַי מֵאֲתוֹ fol. 73*a*.

with the proper vowel-points and the accents, and has not Nehemiah VII 68.<sup>1</sup>

This MS., moreover, is most emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, as will be seen from the following examples:

סָבְבוּ Josh. VI 15	בְּיָנִין Josh. I 1	בְּעֵלָה Josh. XV 9
קָוִי " VIII 27	עַם-מִשְׁפָּחָה " " 5	וְלֹא-קָם " " 40
לְחַקְקֵי Judg. V 9	בְּנֵיכֶם קָחַר " IV 6	יַעֲזֹר " XXI 37

No. 54.

G. 3.

This MS. consists of two volumes quarto. The first volume which has 112 folios contains the Pentateuch, and the second volume which has 206 folios contains the Prophets in the order exhibited in Column III in the Table on page 6. The third division or the Hagiographa which originally formed part of this Codex, but which is now missing, must have followed the Ruth order exhibited in Columns I—III in the Table on page 7, since the verso of Vol. II, fol. 206, giving the end of the Minor Prophets contains the beginning of Ruth. The MS. is written in a Franco-Italian hand and in several of its features resembles the former Codex described under No. 53. Each folio has two columns and each full column has 31 lines. The Massorah Magna is given in two lines in the upper margin of each folio and in three lines in the lower margin, whilst the Massorah Parva is given in the outer

<sup>1</sup> Comp. fol. 146*b*; 544*a*.

margins and in the margin between the columns. The names of the Pericopes in the Pentateuch and the names of the separate books are given in running head-lines throughout the MS. The Christian chapters, too, are noted in the margin in red Hebrew letters.

To estimate the importance of this MS. it is necessary to analyse the contents of the Epigraph which is appended to the Pentateuch and which is as follows:

The sacred work of the Law of Moses, the man of God, is finished. Written by Joseph son of Senior surnamed di Bailo. May the Most High protect him Amen.

I have written it, furnished it with the vowel-points as well as the Massorah and revised it according to my ability with all my strength and might. I have carefully attended to the defectives and plenes, to the Open and the Closed Sections, to the prescribed lines of the Songs and to the special words which begin a column, as they are found in the Codices of Ezra; I have neither omitted nor added thereunto. The Massorah, too, as it is arranged in the Massoretic books, I have written in its proper place. The Codices from which I copied this MS. are choice ones attending most carefully to the accents and the vowel-points. Amongst these is a Model Codex which was written in Barcelona, and which was made from the Bible written in the holy city Jerusalem (may it speedily be restored), called the Sanctuary of Jehovah. Thy servant was also careful to follow it very accurately according to his strength not omitting a single thing. But there is no perfection except with the Lord alone. May he vouchsafe strength to his servant to complete the whole Bible. Amen!

Finished on the fifth day of the month of Ab in the year 5234 [= A. D. 1474].<sup>1</sup>

וְתִשְׁלֵם מְלֹאכֶת עֲבֹדַת הַקֹּדֶשׁ | בְּתוֹרַת מֹשֶׁה אִישׁ הָאֱלֹהִים מִכְתָּב | יְדֵי יוֹסֵף בֶּן  
שִׁנְיֹור הַמְכֻנֶּה | דִּי בָאִלּוּ בְּמֵאֻשֶׁת מֵתָא יַעֲא. | וְכַתְּבִי וְנִקְדְּתִי וּמִסְתִּי וְדִקְדְּתִי |  
כְּאִשֶּׁר הִשִּׁינָה יְדִי. | בְּכָל כְּחִי וּבְכָל | מְאֹרִי, וְנִשְׁמַרְתִּי מְאֹד בַּחֲסִירוֹת | וּבִתְרוֹת, וּפְתוּחוֹת  
וּסְתוּמוֹת וּבְתִקְוִן | הַשִּׁירֹת, וּבְאֻתִּיּוֹת כִּיָּה שְׁמוֹ בְּרָאשׁ | הַדְּפִין מִשְׁרֹת, כְּאִשֶּׁר נִמְצָא |  
בְּסִפְרֵי עוֹרָא, לֹא חֲסִרְתִּי וְלֹא | הוֹסַפְתִּי וְגַם כָּל הַמַּסֶּרֶה, הַסְּדוּרָה | בְּסִפְרֵי הַמַּסֶּרֶה, כְּתַבְתִּי  
כָּל אַחַת | וְאַחַת בְּמִקְוָמָה סְדוּרָה, וְהַסְּפָרִים | אֲשֶׁר הִעֲתַקְתִּי הַסֵּפֶר הַזֶּה הִיוּ סִפְרֵי | חֲמֵדָה,  
לְהַשְׁמֵר עַל מַעַם אֵי נִקְדוּרָה. | נִם בְּהֵם סֵפֶר אַחֵר מִחֲבֵרַת תְּלִמּוּד | תּוֹרָה, אֲשֶׁר נִכְתַּב  
בְּבִרְצִלּוֹנָה | הַמַּעֲשִׂיָּה, אֲשֶׁר הִעֲתַק מִן | הַמִּקְרָא, אֲשֶׁר נִכְתַּב בִּירוּשָׁלַם | עִיר הַקֹּדֶשׁ תִּי  
בְּמַהֲרָה, וְהִיא | מִקְרָאִי שִׁיָּה בְּשֵׁם נִקְרָאָה, נִם עֲבָדְךָ | נֹדֵד בְּהֵם, לְהַעֲמִיד עַל מְכֻנְיָהֶם.

It will thus be seen that though written only fourteen years before the publication of the *editio princeps* of the whole Hebrew Bible, the MS. professes to be in every respect an exact copy of the celebrated Barcelona Codex, which in its turn was a correct transcript of the ancient Jerusalem Codex called *Mikdashjah* = *the Sanctuary of Jehovah*. The accuracy of the MS. before us, the Scribe Joseph di Bailo assures us extends not only to the consonants, the vowel-points and the accents, but to the division of the text into Open and Closed Sections and to the Massorah. As this is the only MS. which, as far as I was able to trace it, claims to represent the text of the Ezra Codices, it is of the utmost importance to compare the arrangement and composition of its text with that of the *textus receptus*.

Each book begins with the first word written in large letters of gold within an ornamental rectangular parallelogram and ends with the Massoretic Summary giving the number of verses, the middle verse &c. also enclosed in a rectangular parallelogram in black. The sum-total of the verses in each book where it is thus given<sup>1</sup> fully coincides with the received text.

The fifty-four annual Pericopes into which the Pentateuch is divided are indicated by the vacant sectional spaces with the word פָּרָשׁ = *Parasha* in the margin against the beginning of each Pericope. The space which separates the Pericopes is occupied by the register with the mnemonic sign giving the number of verses in the Pericope

וּבְכַחִי הַנֶּאֱדָר, אַחֵר מֵהֶם לֹא נִעְדָּר, | רַק אֵין הֵחֵם בְּלִחִי לִיָּי לְבָדּוּ, יִחַן כַּח | לְהַשְׁלִים  
כָּל הַמִּקְרָאִי לְעַבְדּוֹ: אָמֵן. | נִשְׁלֵם ה' יוֹם לִירַח אָב שְׁנַת דָּלָד לְפָרֶשֶׁת הָאֵלֶּף הַשְּׁשִׁי;  
Comp. Vol. I, fol. 112b.

<sup>1</sup> In Vol. II, which contains the Prophets, only Judges, Samuel and Isaiah have this Summary, whilst Joshua, Kings, Jeremiah, Ezekiel and the Minor Prophets are without it.

written in very minute characters. These, too, agree with the Massoretic recension of our text.

When we, however, come to the sectional divisions we meet with serious departures from the *textus receptus*. Though the Scribe assures us that the Open and Closed Sections are in harmony with the ancient Codices which he mentions, they in many instances are at variance with the received text. As the Sections are most carefully indicated in accordance with the prescribed rules, there can be no doubt about their nature whether they are Open or Closed, though in accordance with the normal practice of the Schools there are no letters *Pe* (פ) and *Samech* (ס) inserted into the sectional vacant spaces of the text.<sup>1</sup> An analysis of the text discloses the following variations:

*Genesis*. — In Genesis the MS. exhibits fifteen variations: it has (1) eight new Sections three Open, viz. XXXVI 9; XL 7; XLIX 3, and five Closed, viz. IV 3, 13; VII 1; X 6, 13; (2) two Open Sections which are Closed in our text, viz. V 28; XLIV 18, and (3) *vice versa* five Closed which are Open in the received text, viz. XII 1; XXI 22; XXIII 1; XXXVI 31; XXXVII 1 and omits none.

*Exodus*. — In Exodus the MS. has no fewer than twenty-seven departures from our text. They are as follows: it has (1) eight new Sections three Open, viz. II 11; XXVI 7; XXXVI 35, and five Closed, viz. XVI 6; XXV 17; XXVIII 30; XXXII 33; XXXVII 6; (2) ten Open Sections which are Closed in our text, viz. VII 14; VIII 1; XIII 17; XXII 6; XXVI 31; XXVIII 6; XXIX 38; XXXVIII 1; XL 24, 28; (3) *vice versa* eight Closed which are Open in our text, viz. II 1; XIII 11; XX 15; XXI 28; XXXII 7; XXXIII 12; XXXIV 1; XXXVI 14, and (4) it omits one which is in our text, viz. XXIII 28.

*Leviticus*. — In Leviticus it exhibits sixteen variations: it has (1) ten new Sections one Open, viz. VII 22, and nine Closed, viz. XI 9, 13, 24;

<sup>1</sup> The only exceptions are the one instance in which the vacant line of the Open Section is at the top of the column (fol. 13*b*) and the two instances in which it is at the bottom (fols. 54*a*, 59*a*). To preclude the idea that the text is here imperfect, the letter *Pe* (פ), as is not unfrequently the case in other MSS., is put in the middle of the vacant sectional space.

XVII 13; XIX 20; XXII 14; XXV 14; XXVI 18; XXVII 26; (2) five Open which are Closed in our text, viz. V 14; VI 7; XXI 16; XXII 26; XXIII 26, and (3) omits one Section, viz. XXV 47.

*Numbers*. — In Numbers it has no fewer than twenty departures from our text: it has (1) nine new Sections all of which are Closed, viz. VI 13; VII 4; IX 18, 22; XIV 1; XXV 4; XXVI 5; XXVIII 18; XXXI 48; (2) six Open which are Closed in our text, viz. IX 15; XVII 1; XXVI 42; XXVIII 26; XXIX 7; XXXI 25, and (3) *vice versa* five Closed which are Open in the received text, viz. II 1; XIV 11, 26; XX 7; XXVIII 11, and omits none.

*Deuteronomy*. — In Deuteronomy, too, it has twenty variations: (1) fourteen new Sections all of which are Closed, viz. II 9; VII 7, 9; XVI 22; XIX 8; XXII 9, 11; XVIII 7; XXIV 6, 9, 24; XXV 14; XXXI 16; XXXIII 6; (2) four Open which are Closed in our text, viz. XI 22; XVI 5; XXII 23; XXX 11, and (3) *vice versa* two Closed which are Open in the received text, viz. XXXII 48; XXXIII 1, and omits none.

Accordingly there are altogether no fewer than ninety-eight variations from the *textus receptus* in the Pentateuch for which alone we have official Lists registering the number of and the respective places for the Open and Closed Sections in each book. These departures from the Massoretic recension the Scribe assures us are in accordance with the ancient Jerusalem Codex. We have thus an additional confirmation of the oft-repeated fact that the different Schools of textual redactors had preserved different traditions with regard to the text, and that these traditions are more or less reflected in the MSS. which emanated from the respective guilds of Massorites. As is the case in most Codices, a later Nakdan has made clumsy efforts to obliterate these variations so as to make the text conformable to the *textus receptus*. Hence he has inserted the letter *Pe* (פ) into a Closed Section, and *vice versa* the letter *Samech* (ס) into an Open Section, or cancelled the Section altogether to the disfigurement of the MS.<sup>1</sup>

<sup>1</sup> For similar variations in the Sections see Codices No. 24, pp. 599–600; No. 25, p. 607; No. 27, p. 626; No. 48, p. 712; No. 49, pp. 715, 716 &c. &c.

As to the consonantal text, the MS. only occasionally has the *Raphe* stroke over the aspirated letters (בגד כפת) and hence does not exactly belong to the small class of Codices in which this horizontal mark is entirely absent.

The *Metheg* is hardly ever used even before gutturals with *Chateph-Pathach*, *Chateph-Kametz* or *Chateph-Segol* as will be seen from the following:

אֶשְׁתִּי I Kings I 29	אֶחָדִי I Kings I 6	נֶעְרָה I Kings I 2
וַיַּעֲלֵה " " 40	לְאֶחָדִי " " 13	וְאֶחָדִי " " 5
לְאֶבֶל " " 41	וְאֶחָדִי " " 14	וְחַמְשִׁים " " 5

The graphic signs *Kametz* and *Pathach*, *Tzerē* and *Segol* are frequently interchanged. Thus we have:

אֶחָדִי I Kings I 14	שְׁמֵתָ I Kings I 11	וְנָתַן I Kings I 8
מִשְׁרַח " " 15	נִשְׁבַּעְתָּ " " 13	רָגַל " " 9

It exhibits no break in the middle of the verse in Gen. IV 8 and has בִּשְׁנֵם with *Pathach* under the *Gimel* in Gen. VI 3. *Chedor-laomer* is written in one word (כְּדֹרְלָעֹמֶר) in accordance with the Eastern School, whereas *Beth-el* which is also one word according to the Easterns is not only written uniformly in two words, but occasionally in two lines בֵּית *Beth* at the end of one line and אֵל *El* at the beginning of the next line.<sup>1</sup>

The MS. has the two verses in Joshua XXI, viz. 36 and 37 with the proper vowel-points and the accents and without any remark in the margin to the effect that they are not in the text of some Codices.

It is important to state that this MS. which, as we have seen, professes to be a careful transcript of the ancient Barcelona Codex and which in its turn was a copy of the Jerusalem Codex, is emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or (2) into the first letter of a word

<sup>1</sup> Comp. Gen. XIII 3, Vol. I, fol. 7a; Gen. XXXV 1, Vol. I, fol. 19a.

when the preceding word with which it is combined happens to end with the same letter, or of (3) changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. Thus it has:

(3)	(2)	(1)
קָלָלִי I Kings II 8	בְּכָל־לִבְכֶּם I Kings II 4	וַיַּעֲרֹךְ I Kings I 7
סִבְכִּים " VII 24	בִּן־יָר " " 5	וַיַּחְמֹר " V 3
וַיַּחְמֹר " VIII 30	וּשְׁבִים מִמֶּנִּי " " 32	וַיַּעֲלֵם " X 3

The numerous variations in the orthography &c. which the Massorah Parva of this MS. adduces from other Codices I have given in full in the third volume of the Massorah.<sup>1</sup> It is, therefore, unnecessary to reproduce them here.

No. 55.

G. 4.

This MS., which is a large quarto, is written in a bold and beautiful German hand circa A. D. 1400—1410. It is now bound in three volumes, but as it was originally one volume I have treated it as one and continued the pagination consecutively. It consists of 451 folios and contains (1) the Pentateuch with the Chaldee Paraphrase in alternate verses fols. 1a—346b; (2) the Five Megilloth fols. 347a—368b, in the order exhibited in Column III in the Table on page 4; (3) the Haphtaroth fols. 369a—434b; and (4) the book of Job fols. 434b—451a. The first six folios containing Gen. I 1—V 31 are by a later hand and Gen. II 31—IV 1 are missing.

With the exception of fols. 83b—84b; 368b where the Scribe had to economise space so as to finish the

<sup>1</sup> Comp. *The Massorah*, Vol. III, pp. 23—33, under בְּרֵאשִׁית § 641c; שְׁמוֹת § 641i; וַיִּקְרָא § 641u; בְּמִדְבָּר § 641r; רִבְרִים § 641v; יְרוּשָׁה § 641z; מַלְכִּים § 641gg; שְׁמוּאֵל § 641mm; יִשְׁעִיה § 641rr; יִרְמְיָה § 641xx; יִחְזָקָא § 641ccc; תְּרֵי עֶשֶׂר § 641hhh.

books at the end of the leaf, and with the usual exception of the Song of Moses Exod. XV 1—19, fols. 109a—110a, which is written in specially prescribed lines, each folio has two columns and each full column has 25 lines.

The first word of each book is in large letters and several of the books have also the Massoretic Summary at the end giving the number of verses, the middle verse &c. in them.<sup>1</sup> These fully coincide with the number of verses in the present Massoretic recension of the text.

Each of the fifty-four Pericopes, into which the Pentateuch is divided, also begins with the first word in large letters, and, as a rule, has in the vacant sectional space which divides the Parashas one, two, or three *Pe's*,<sup>2</sup> but without the accompanying register with the mnemonic sign giving the number of verses in the Pericope which is usually to be found in most MSS.

In the sectional division of the text the MS. seriously departs from the present Massoretic recension. It exhibits no fewer than seventy-three variations, as will be seen from the following analysis:

*Genesis*. — In Genesis it has five sections which are not in our text, viz. X 6, 13; XXXVI 9; XXXIX 7; XLIX 3 and omits one which is in the *textus receptus*, viz. XLIX 19.

*Exodus*. — In Exodus it has the following twelve new Sections II 11; XIII 5, 15; XVI 6; XXII 8; XXIII 2; XXIV 17; XXVI 7; XXXII 9; XXXVI 23, 35; XXXVII 6 and omits three Sections which are in the received text, viz. XXIII 26; XXXIX 6, 33.

*Leviticus*. — In Leviticus it has thirteen new Sections, viz. VII 22; XI 9, 13, 24; XIII 23, 28; XV 18; XVII 10; XIX 20; XXII 14; XXV 14; XXVI 18; XXVII 26 and omits the following two which are in our text II 5; XXV 47.

<sup>1</sup> Comp. Gen. fol. 84b; Levit. fol. 208b; Numb. fol. 282b; Ecclesiastes fol. 359a and Job fol. 451a.

<sup>2</sup> The following six Pericopes have no *Pe* (פ) at all (1) ויקרא fol. 163b; (2) תזריע fol. 174b; (3) מצרע fol. 178a; (4) אחרי מות fol. 184a; (5) קדשים fol. 189a and (6) אמר fol. 193a.

*Numbers*. — In Numbers it has fourteen new Sections, viz. III 17, 33; VI 13; VII 4; X 13, 17, 18, 21, 22, 25; XIV 1; XVIII 20; XXIX 39; XXXI 48 and omits none.

*Deuteronomy*. — In Deuteronomy the MS. has no fewer than nineteen new Sections, viz. II 9; III 2, 18; V 7; VII 7; IX 12, 13; XVI 22; XIX 8; XXII 9, 11; XXIII 9; XXIV 6, 9; XXV 4; XXXI 22, 25; XXXIII 6, 23 and omits four which are in the *textus receptus*, viz. II 8b; IV 1; XIV 11 and XXV 13.

On comparing these variations with those exhibited in the other Codices<sup>1</sup> it will be seen they are not due to carelessness on the part of the Scribe, but to the different traditions which were preserved in the different Schools with regard to the sectional division of the text.

The Massorah Magna is given in two lines in the upper margin of each folio and in three lines in the lower margin, whilst the Massorah Parva occupies the outer margins and the margins between the columns. Fols. 422a—432b, however, have no Massorah.

The letters are exceedingly beautiful and distinct and it is almost impossible to mistake the *Beth* (ב) and the *Caph* (כ), the *Gimel* (ג) and the *Nun* (נ), the *Daleth* (ד) and the *Resh* (ר), the *He* (ה) and the *Cheth* (ח), the *Vav* (ו) and the *Zain* (ז), or the final *Mem* (ם) and the *Samech* (ס).

The text is provided with the vowel-points and the accents. The Chaldee Paraphrase, too, has the same accents as the Hebrew original. The aspirated letters (כּ נּ דּ פּ תּ) are uniformly denoted by the *Raphe* stroke. The graphic signs *Pathach* and *Kametz*, *Tzere* and *Segol* frequently interchange. Thus for instance:

Pr. T.	MS.	Pr. T.	MS.
תְּבִלָּה	תְּבִלָּה	וְתִשְׁחַת	וְתִשְׁחַת
תְּשִׁיבָה	תְּשִׁיבָה	וְתִמְלֵא	וְתִמְלֵא
תְּפִלָּה	תְּפִלָּה	וְתִחִי	וְתִחִי

<sup>1</sup> Vide *supra*, MS. No. 25, p. 607; No. 27, p. 626; No. 28, p. 633 &c.; No. 49, p. 715 &c.

The MS. exhibits no break in the middle of the verse in Gen. IV 8 and has **בשנים** with *Pathach* under the *Gimel* in Gen. VI 3. *Chedor-laomer* is not only written in two words in accordance with the Westerns, but in two lines, *Chedor* (כְּדֹר) at the end of one line and *Laomer* (לְעֹמֶר) at the beginning of the next line. *Beth-el*, however, which is also in two words according to the Westerns, is uniformly written in one word in this MS. thus following the orthography frequently exhibited in Codices of the German Schools.

The MS. has a considerable number of readings, some of which are undoubtedly original and are not only supported by other Codices, but by the ancient Versions, as will be seen from the subjoined examples:

מכל רמש	ומכל רמש	Gen.	VI 20
וער-עוף	ער-עוף	"	VII 23
והם	הם	"	IX 18
ממזרים	מארץ מזרים	Exod.	III 10
והחיו	והחיו	"	XXIII 23
את כל-	ואת כל-	"	XXV 22
ועשה	תעשה	"	XXVI 31
לפני	ולפני	"	XXX 6
ואת-כליו	ואת כל-כליו	"	XXXI 8
כל בכור	וכל-בכור	"	XXXIV 20
את-חולעת	ואת-חולעת	"	XXXV 25
לקרשי המשכן	לקרשי צלע-המשכן	"	XXXVI 32
את-המזלג	ואת-המזלג	"	XXXVIII 3
ויעש	ויעשו	"	XXXIX 8
את-כל	ואת-כל	"	36
את-נרתיה	ואת-נרתיה	"	37
אתן להם	אתן להם	Numb.	XI 21

These readings are not only supported by the Chaldee Paraphrase in this MS., but most of them are exhibited in the other ancient Versions whilst some of them are to be found in the Samaritan recension of the Hebrew text and some in the early printed editions, as will be seen from

the notes in my edition of the Hebrew Bible. It is important to notice that in three instances the textual reading in this MS. is a marginal *Sevir* in other Codices.<sup>1</sup> This confirms the oft-repeated statement that the *Sevir* refers to actual readings in MSS.

Of the two variants which this MS. adduces from the Jerusalem Codex in the Massorah Parva on Numb. V 21 the one referring to the orthography of **אֶתְךָ** *thee*,<sup>2</sup> is well known from other MSS. and is duly given in the notes to my edition of the Hebrew Bible. The other, however, in which we are told that the accusative particle **אֶת** is cancelled before **יִרְכֶּךָ** in this celebrated Codex is new.<sup>3</sup>

The three references which the Massoretic Annotator makes to Spanish Codices are interesting from a purely orthographical point of view.<sup>4</sup> Of far greater importance is the fact that the Chaldee Paraphrase which from its being in alternate verses with the Hebrew and thus constitutes as it were one whole with the Hebrew text, abounds in abbreviations. This is sufficiently attested by the following number which occur in the small compass of twenty-three verses:

בישך = בישך	Gen. VI 13	בישך = בישך	Gen. VI 3
לתיבות = לתיבות	" VII 1	ועשרי = ועשרי	" " 3
בדר = בדר	" " 1	ויברא = ויברא	" " 5
ונוקב = ונוקב	" " 3	דשמי = דשמי	" " 7

<sup>1</sup> Comp. Exod. XXVI 31; XXXIV 20 and Numb. XI 21 with the notes in my edition of the Hebrew Bible.

<sup>2</sup> בספר ירושל לא כתי וא' באתך Comp. fol. 220 a.

<sup>3</sup> בספר ירושל העביר קלמוס על את- *ibid.*

<sup>4</sup> On (1) Gen. XXXII 18 where the MS. has **יִפְנֹשֶׁךְ** the Massoretic Annotator remarks **בספרי אספמי כי יפנשך** fol. 51 b; (2) on Exod. XIV 11 where the MS. has **הַמִּבְלִי** the Massorite justifies this reading by stating **באספמי כן** fol. 107 b and (3) on Numb. VII 1 where this Codex reads **פֶּלֶת** defective the Massoretic gloss is as follows **בסיפרי אספמיא כלות מל** fol. 222 a.

The Hebrew text itself has preserved the ancient practice of dividing a word when it was too long for the line. Thus מְבַלְיָתִי Jerem. VIII 18 which occurs in the Lesson from the Prophets for the Fast of the Ninth of Ab is divided into two, מְבַלְי is at the end of one line and יָתִי is at the beginning of the next line, and the Massorah on it emphasises the fact that though divided it is one word.<sup>1</sup>

An important contribution to the study of the Massorah is the exceptional manner in which the Massorah Parva of this MS. repeatedly refers to the lengthy Massoretic Lists in the Massorah Magna. Thus for instance on וַיָּבֵא and he brought Gen. XXIX 23 the Massorah Parva remarks that it occurs fifty-one times in the Bible and that the List is given in Pericope מִקֵּץ = on XLIII 7.<sup>2</sup>

The same is the case on יַעֲשֶׂה shall be done Gen. XXIX 26 where the Massorah Parva states that it occurs thirty-six times in the Bible and that the List is given in Pericope חֲצֵא = Deut. XXV 9.<sup>3</sup> This shows that Jacob b. Chayim in the *editio princeps* of the Bible with the Massorah did not introduce new elements into the Massorah when he refers backwards and forwards for certain Lists, but simply expanded a system which was already adopted in some MSS.

This MS., too, is most emphatically against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined

<sup>1</sup> מְבַלְיָתִי מלה חרא fol. 402b and *vide supra*, p. 641.

<sup>2</sup> וַיָּבֵא נא בקרי מקץ Comp. fol. 44b with fol. 72a.

<sup>3</sup> יַעֲשֶׂה לוֹ בקרי חצא Comp. fol. 45a with fol. 328a. This shows that the Massorah Magna must have been written first in the MS. otherwise the reference to the Massorah Magna on Deut. XXV 9 could not have been given in Gen. XXIX 26

ends with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. Thus it has:

(3)	(2)	(1)
וַיְהִלְלוּ Gen. XII 15	אִם-מָחֹמֶט Gen. XIV 23	וַיְרַעְמָה Gen. X 7
וַיְהִלְלוּ " XXIX 3	עַל-לֵב " XXXIV 3	רַעְמָה " " 7
בְּהַחֲזִינִי " XLII 21	בְּיָנִין Numb. XXVI 65	וַאֲחֶשֶׁד " XX 6

At the end of Deuteronomy the Scribe gives us an important Epigraph which is as follows:

Courage! and let us be courageous! May Isaac the Scribe never be hurt, neither to-day nor ever till the ass shall ascend the ladder. I Isaac son of Simcha the Scribe have finished this Pentateuch, on the fifth day of Pericope Ekeb, on the sixteenth of the month of Ab, as well as the Five Megilloth and the Haphtaroth. I have written it for R. Meir son of Nathan. May the Lord grant him to study therein, as well as his children and his children's children to the end of all generations. Amen, Amen, Amen, Selah.<sup>1</sup>

In this Epigraph, therefore, we are distinctly told that the Scribe's name is *Isaac*. Now on referring to Gen. XXVI 16, fol. 38b of this MS. where the name Isaac occurs it will be seen that it is distinguished by the dots which indicate the name of the Scribe. In Exod. II 24, fol. 87a, and in Deuteronomy VI 10, fol. 296b, too, where Isaac occurs it is distinguished in a similar manner. We have thus additional proof of the fact that when a name is thus marked in the text it indicates the name of the Scribe though the MS. may have no Epigraph.

No. 56.

G. 5.

This small quarto MS., which is written in a minute Franco-Italian hand *circa* A. D. 1450, consists of 211 folios and contains the Pentateuch (fols. 20b—211b) which is preceded by sundry Massoretic Lists (fols. 1b—19b).

יְהִי וְנִחַחֵק הַסּוּפֵר לֹא יִזָּק לֹא הָיוּ וְלֹא שִׁעְלָה חֲמוּר בְּסוּלָם:  
אֲנִי יִצְחָק בֶּר שְׂמִחָה הַסּוּפֵר סִימָתִי זֶה הַחֹמֶשׁ יוֹם ה' פ' עֶקֶב בִּשְׁשָׁה עָשָׂר לַחֹדֶשׁ אָב

Each folio has 24 lines with two lines of the Massorah Magna in the upper margin and three lines of the same corpus in the lower margin and with the Massorah Parva in the outer margins. The text is provided with the vowel-points and the accents.

The fifty-four Pericopes into which the Pentateuch is divided are indicated in the margin by the word פֶּרֶשׁ = *Parasha*, which stands against the beginning of the Pericope. With the exception of nine instances the number of verses in the Pericope is given in the vacant space between the Parashas.<sup>1</sup>

The sectional division of the text is at variance with the Massoretic recension in no fewer than fifty-seven instances. They are as follows:

*Genesis*. — In Genesis this MS. has five new Sections, viz. II, 13, 14; VII 1; XVII 9; XXV 7 and omits none.

*Exodus*. — In Exodus it has nine new Sections, viz. II 11; VII 1; XIII 5; XVI 6; XXV 17; XXVI 7; XXVIII 30; XXXII 32; XXXIII 5 and omits none.

*Leviticus*. — In Leviticus it has twelve new Sections, viz. V 4; VII 22; XI 9, 13, 21, 24; XIII 28; XV 18; XXV 14; XXVI 18, 21; XXVII 26 and omits the following four Sections which are in the received text, XIII 18; XV 19; XXIII 15 and XXV 47.

*Numbers*. — In Numbers it has the following seven new Sections IV 42; X 18, 22, 25; XIV 1; XXV 4; XXVI 5 and omits one which is in our recension, viz. IV 29.

*Deuteronomy*. — In Deut. it has twelve new Sections, viz. VII 7; XVIII 14; XXIII 5, 19; XXIV 6, 9, 21; XXV 4; XXXI 9, 16, 22, 30 and omits the following seven Section which are in the *textus receptus*, XIV 3, 28; XVII 1; XXII 5, 20; XXIII 26; XXIV 19.

חמש מגילות | והפסוקות | וכתבתי אותו לך מאיר בר נתן המקום | יזכרו ללמד בו בניו  
Comp. fol. 346b. אמן אמן אמן סלה: | אמן אמן אמן סלה: | אמן אמן אמן סלה:

<sup>1</sup> The nine Pericopes are (1) חצוה fol. 99b; (2) מצרע fol. 126b; (3) אחרי מות fol. 129b; (4) בחקתי fol. 139b; (5) בהעלתך fol. 154b; (6) פסות fol. 175a; (7) דברים fol. 182a; (8) ששמים fol. 198a and (9) וילך fol. 208b.

The *Raphe* mark over the aspirated letters (ב נ ד כ פ ת) is used very irregularly. The *Metheg*, a *sa* rule, is absent before *Chateph-Pathach*, *Chateph-Kametz* and *Chateph-Segol*. The graphic signs *Pathach* and *Kametz*, *Tzere* and *Segol* are very often interchanged.<sup>1</sup> Otherwise the text as a whole faithfully exhibits the present Massoretic recension.

The MS. has no break in Gen. IV 8 and has בשנים with *Pathach* under the *Gimel* in Gen. VI 3. *Chedor-laomer* is not only written in two words, but in one instance is in two lines, *Chedor* (כְּדֹר) at the end of one line and *Laomer* (לְעֹמֶר) at the beginning of the next line, though the Massoretic Annotator remarks against it that it is one word.<sup>2</sup> *Beth-el* is uniformly written in two words (בֵּית-אֵל) in accordance with the Western School.

The MS. does not favour the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant.

Like Codex No. 52 which it resembles in several of its features this MS. makes an exception in the case of בן-נֹחַ *son of Nun* (Exod. XXXIII 15; Numb. XI 28 &c.) where the initial *Nun* in the proper name has *Dagesh*.

The Massoretic Treatise by which the Pentateuch is preceded (fols. 1b–19b) consists of the following Rubrics:

- (1) The Register giving the number of verses, the middle verse, the Pericopes, the Sedarim, the words &c. in the Pentateuch: ד §§ 189–193; II 250–252; (2) the Chronology of the different books: ד § 180; II 340; (3) the number of verses in each Pericope: ד §§ 189–193; II 250–252; (4) a detailed List of the Sedarim in the Pentateuch: ד §§ 73–79; II 329–331; (5) of the graphic sign *Pathach* with the pausal accents *Athnach* and *Soph-*

<sup>1</sup> Comp. פֶּסֶחַ Gen. V 1; יָצַר VIII 21; תָּמַה Exod. XXIII 6.

<sup>2</sup> Comp. Gen. XIV 9, fol. 31b.



*Pasuk*: 1 §§ 540—552; II 299—300; (6) of the twelve instances in the Pentateuch where *Adonai* denotes the Divine name: N § 107, I 24; (7) of words in the Pentateuch which in one book have an exceptional vowel-point: M § 447, II 225; (8) the Dittographs in the Pentateuch: N §§ 452—495, I 500—521; (9) the Differences between Ben-Asher and Ben-Naphtali in the Pentateuch indicating their precise nature: N §§ 589—598, I 571—578; (10) a List of the twenty-seven verses in the Bible which severally contain the whole alphabet: M § 227, II 456; (11) Excerpts from the *Dikdukē Ha-Tcamim*: M § 246, I 654; (12) a continuation of the exceptional vowel-points given in No. 8; (13) a continuation of List No. 7 giving the instances in which *Adonai* denotes the Divine name in the other books of the Bible; (14) a continuation of List No. 6 giving the instances in which the graphic sign *Pathach* occurs with the pausal accents *Athnach* and *Soph-Pasuk* in the other books of the Bible: M §§ 205—223, I 648—652; (15) the number of verses in each book of the Prophets and of the Hagiographa being a continuation of List No. 4 and (16) a detailed List of the Sedarim in each book of the Prophets and of the Hagiographa which is a continuation of List No. 5.

The MS. is very carefully written and I have found only two omissions due to homoeoteleuton, viz. on fol. 78*a* and 195*a*.

No. 57.

G. 6.

This remarkable MS. consists of two volumes quarto and contains the Pentateuch, the Haphtaroth and the Daily Prayers.

Vol. I consists of 182 folios and contains (1) Genesis fols. 2*a*—73*a*, and the Haphtaroth fols. 74*a*—80, which belong to this book as well as the Daily Prayers fols. 81*a*—100*a*; fols. 101*a*—106*b* are blank. (2) Exodus fols. 107*a*—167*a*; fols. 168*a*—170*b* are blank. And (3) the Haphtaroth for this book fols. 171*a*—178*b*. The contents of fols. 179*b*—182*a* I shall describe below.

Vol. II consists of 202 folios and contains (1) Leviticus fols. 1*a*—44*a*; fols. 45—52 are blank. (2) Numbers fols. 53*a*—111; fols. 112—118 are blank. (3) Deuteronomy fols.

119*a*—171*a*; fols. 171*b*—172*a—b* are blank; and (4) the Daily Prayers fols. 173*a*—202*b*.

Each full folio has 26 lines and the text is furnished with the vowel-points and the accents. The fifty-four Pericopes into which the Pentateuch is divided are not only indicated in the margin against the beginning by the expression *Seder*, but by the name of the Pericope in question. The seven subdivisions of the respective Parashas for the purpose of public reading are also carefully marked in the margin.

The division of the text into Open and Closed Sections is in strict accordance with the prescribed rules and as a matter of course there are no letters *Pe* (פ) and *Samech* (ס) inserted into the vacant sectional spaces of the text though they are given in the margin.

The Christian Chapters, too, are exhibited in the margin in Hebrew letters and there are running head-lines throughout giving the names of the books and of the Pericopes as well as the number of the chapters. The outer and the lower margins of each folio contain a Massorah which the Scribe compiled from the celebrated Massoretic works of Meir b. Todros Abulafia (died A. D. 1244), Menachem de Lonzano and Norzi and which extends to almost every word of the text. This compilation is principally restricted to the orthography of the text, e. g. plene and defective. To enable the student to identify the word of the text with the Massoretic note bearing upon it the Scribe has marked in almost microscopic numerals each expression which is the subject of Massoretic annotation and affixed the same numeral to the corresponding gloss.

But the most marvellous part of this MS. is the system which the Scribe has invented for counting not only every word in the Pentateuch, but every letter. By

his plan we are enabled to ascertain with absolute certainty how many times each letter of the alphabet occurs not only in every line and on every page, but in each book and in the whole Pentateuch. As I have already described this system and given a specimen page of the text with the plan of the work<sup>1</sup> I need not repeat it here.

Some of the Standard Codices of the Bible give the sum-total of the words and of the letters at the end of each of the fifty-four Pericopes into which the Pentateuch is divided. To test the accuracy of these statements I began more than thirty years ago to count the words and the letters, but after labouring for twelve months over it I gave up the work in despair for I found that at the rate of progress which I made it would take me at least fifteen years of incessant toil to accomplish the task.

The student will, therefore, be able to appreciate my joy when this precious MS. providentially came into my possession with a system far superior to the plan I had adopted and with the work already accomplished. I was, however, saddened by the fact that the author after spending a life of incessant labour over it did not live to publish the results of his gigantic toil. His name according to the title-page and the signature to some of the Tables is Simon Silberberg. He collected subscriptions for its publication during 1828–34 and had already secured Anton von Schmid in Vienna to print it. The MS. had actually passed the Censor whose Imprimatur is affixed to the end of Genesis and to the work dated “Vienna, July 4 1836”. Yet the author departed this life without seeing it printed. What is still more deplorable is the fact that within two generations the very existence of this invaluable MS. became entirely unknown. It is, therefore,

<sup>1</sup> *Vide supra*, Part I, chap. VII, pp. 109–112.

a cause of inexpressible joy to me not only to make this marvellous work known, but to render grateful homage to the memory of the pious, self-denying and indefatigable Scholar who devoted his life to this branch of Biblical literature and who died without seeing the fruit of his labours. To make him speak though dead is my humble and grateful tribute to M. Silberberg. He has laboured and I have entered into his labours.

It is to be added that this MS., which is a masterpiece of penmanship and a marvel for its accuracy, is decidedly against the innovation of (1) inserting *Dagesh* into a consonant which follows a guttural with *Sheva*, or (2) into the first letter of a word when the preceding word with which it is combined happens to end with the same letter, or (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant.

No. 58.

*Paris, National Library, Codex No. 1—3.*

Having described the fifty-seven MSS. to which I have daily access, I must reserve the description of the Codices which I have collated in Oxford, Cambridge and in the public Libraries in the different parts of Europe for the fourth volume of my edition of the Massorah and shall conclude this chapter with a notice of the three typical Codices which are abroad. The first of these is the magnificent Model Codex in the National Library at Paris.

This very important MS. which is now bound in three volumes with a late separate pagination to each volume was originally in one volume. It is written in a large and beautiful German hand and is dated A. D. 1286. It contains the whole Hebrew Bible. The order of the Prophets is that exhibited in Column II in the Table on

page 6, whilst the sequence of the Hagiographa is that shown in Column II in the Table on page 7.

With the usual exception of the poetical portions in the Pentateuch (Exod. XV 1—19; Deut. XXXII 1—43) and in Judges (V 1—31) which are written in specially prescribed lines; and Psalms, Job and Proverbs which are distinguished by an hemistichal division each folio has 3 columns and each full column has 28 lines.

The Massorah Magna is given in three or four lines in the lower margin of each folio and in three lines in the upper margin. The Massorah Parva, which is very copious, occupies the outer margins and the margins between the columns. The text is furnished with the vowel-points and the accents.

**Volume I.** — The portion which now constitutes the first volume consists of 144 folios and contains the Pentateuch. Fol. 1, however, the recto of which is blank and the verso of which contains Gen. I 1—23, is by a later hand and so are fols. 136—139 which contain Deut. XXIII 22*b*—XXVIII 64*b*. At the end of each book is the Massoretic Summary giving the number of verses with the middle verse, annual Pericopes and the Sedarim in the book in question which entirely coincide with the present recension of the text, whilst at the end of Deuteronomy the sum-total is given of all the verses, the Sedarim, the annual Pericopes, words, and letters in the whole Pentateuch.

The fifty-four Pericopes into which the Pentateuch is divided are separated from each other by three *Pes* (פ פ פ) which occupy the vacant sectional space together with the register and the mnemonic sign of the verses in the *Parasha*.

The sectional division seriously deviates from the *textus receptus* in no fewer than eighty-one instances, as will be seen from the following analysis:

*Genesis.* — In Genesis this MS. has the following fourteen sections which are not in the received text II 14; IV 3; VII 1; X 13; XVII 9; XXV 7; XXX 22; XXXI 3; XXXV 6; XXXVI 9; XXXIX 7; XLIX 3, 17, 18.

*Exodus.* — In Exodus it has fifteen new Sections, viz. II 11; VII 1; XII 25; XIII 5, 15; XXII 18, 28; XXIII 3; XXV 17; XXVIII 30; XXXII 9, 33; XXXIII 5; XXXVI 35; XXXVII 6.

*Leviticus.* — In Leviticus it has seventeen new Sections, viz. VII 22; XI 9, 13, 24; XIII 28, 28; XV 18; XVII 8, 10, 13; XIX 20; XXII 14; XXIII 39; XXV 14; XXVI 18, 23; XXVII 26.

*Numbers.* — In Numbers it has sixteen new Sections, viz. IV 42; V 27; VI 13; VII 4; X 14, 18, 22, 25, 36; XIV 1; XX 10; XXV 4, 9; XXVII 18; XXIX 39; XXXII 10.

*Deuteronomy.* — In Deuteronomy it has nineteen new Sections, viz. II 9; III 18; VII 7, 9; XVI 22; XVII 15; XVIII 14; XIX 8; XXII 9, 11; XXIII 7, 19; XXXI 9, 16, 22, 23, 26; XXXIII 6, 23.

**Volume II.** — The portion which now constitutes the second volume consists of 232 folios and contains Joshua (fols. 1*a*—18*b*); Judges (fols. 18*b*—36*a*); Samuel (fols. 36*a*—77*a*); Kings (fols. 77*b*—129*a*); Jeremiah (fols. 129*a*—166*a*); Isaiah (fols. 166*a*—197*b*); and Ezekiel (fols. 197*b*—232*a*). Ezekiel finishes with the first column on the recto of folio 232. The second and third columns as well as the verso of this folio are blank. The leaf, however, containing the end of Ezekiel has been added towards the end of the sixteenth century, as is evident from the binding, to make this volume end with Ezekiel. Here too each book has at the end the Massoretic Summary registering the number of verses with the middle verse and the Sedarim in the book in question. The Summary at the end of Kings is important inasmuch as it distinctly states that this book has 1536 verses<sup>1</sup> which exactly coincides with its number of verses, and we are thus

<sup>1</sup> סכום פסוקים דמלכים אלף וחמש מאות ושלשים ושה, וסימ אך לו. Comp. fol. 129*a*.

enabled to correct the mistake in the other MSS. where it is given as 1534.<sup>1</sup>

**Volume III.** — The volume, as it is now, consists of 192 folios and contains the Minor Prophets (fols. 1a—26b); Ruth (fols. 27a—29a); Psalms (fols. 29b—69b); Job (fols. 70a—85b); Proverbs (fols. 86a—99a); Canticles (fols. 99a—101b); Ecclesiastes (fols. 101b—107a); Lamentations (fols. 107a—110a); Esther (fols. 110a—116a); Daniel (fols. 116a—127b); Ezra-Nehemiah (fols. 127b—145b); and Chronicles (fols. 145b—191b). Fol. 1a of this volume contains the original conclusion of Ezekiel which has been copied for the second volume so as to make Volume II end with Ezekiel. Hence the last column of Ezekiel is in duplicate. At the end of this volume we have the following important Epigraph in which the Scribe gives his name and the date when the MS. was finished:

I Isaac the Scribe, son of Jacob, the memory of the righteous is blessed, have written these four-and-twenty Books from Genesis to and he *went up* [= the last word of Chronicles] without the Targum; and I have finished them on the twenty-fourth day of the month of Elul, in the year 5046 of the Creation of the world [= A. D. 1286] and I have received my payment in full. The Lord grant him to study therein, he and his seed to the end of all generations! Amen and Amen. Selah.<sup>2</sup>

At the end of Leviticus after the Massoretic Summary the Massoretic Annotator also gives us his name as follows:

אור אלהים יהי אורי. לקלונמוס אשר מסר.

May the light of God be his light, i. e. of Kalongmos who Massoretically annotated it

The contributions which this MS. makes to Biblical criticism are manifold and can hardly be overstated. It

<sup>1</sup> Vide supra, Part I, chap. VI, p. 90.

<sup>2</sup> אני יצחק הסופר בר יעקב זצ"ל | כתבתי עשרים וארבעה ספרים | מבראשית עד ויעל: בלא תרגום: | וסיימתי ביום עשרים וארבעה | לירח אלול שנת חמשת אלפים | וארבעים וששה לבריאת עולם | וקבלתי שכרי משלם המקום זיכרו | להגות בו הוא וורעו | הדורות אמן אמן סלה: |  
Comp. Vol. III, fol. 192a.

still preserves occasional remains of the older system of vocalization which was once in friendly rivalry with the present system and specimens of which we have given from two other Codices.<sup>1</sup> Side by side with the ordinary graphic signs we have the following abnormal punctuation:

(1) When the *Cheth* (ח) has *Chateph-Kametz*, the *Kametz* alone is under the consonant whilst the *Sheva* is in the body of the letter. Thus for instance:

הַחֲלִי 1 Kings XXII 34

(2) The guttural *Cheth* (ח) at the end of a word after *Pathach* has frequently *Sheva* which is sometimes put into the body of the letter, e. g.:

שְׁלַח 2 Kings V 7	יָחָה Exod. XXVIII 28
אֲוִירָה* Ps. XIX 6	מִיָּחָה Josh. IV 19
בְּאִירָה* XXVII 11	וְהִצִּילָהּ 1 Kings XXII 12

(3) *Pathach-Chateph*. — The *Pathach* furtive has often *Sheva* after it and becomes as it were a *Pathach-Chateph*, e. g.

הַיָּצִיעַ 1 Kings VI 10	רִיחַ Levit. I 9
	נִיחֹחַ " " 9

(4) The guttural *Ayin* (ע) too, at the end of a word after a *Pathach* has frequently *Sheva*. Thus for instance:

וְשָׁבַע 1 Kings X 26	בָּרַע Gen. XLIV 34
וְיָרִיבַע* 2 Kings VI 25	וְיָשָׁבַע " L 25
מִצִּירַע* " XV 5	שָׁמַע* 1 Kings X 1

(5) The audible *Vav* (ו) at the end of a word has frequently *Sheva*. Thus for instance:

בְּרוֹשִׁין 2 Kings XIX 23	אֶחָין Gen. IV 8
חֲקִישִׁין* " XXIII 3	יָצִין Josh. I 10
יִחְדִּין* Ps. XIV 3	חֲזָאֲתִין* " XIX 29

(6) The audible *Yod* (י) at the end of a word after *Pathach* or *Kametz* has often *Chirek*, e. g.:

<sup>1</sup> Vide supra, Codex No. 16, pp. 557—559 and Codex No. 28, pp. 635—637.

שׁוֹרְרִי Ps. XXVII 11	אֶחָיִת Josh. II 13
יְרִיבִי " XXXV 1	הָעֵי " VII 2
חֲבֵרֶתִי " XXXVIII 6	כְּלִיתִי Ps. XXVI 2

The graphic signs *Kametz* and *Pathach*, *Tzere* and *Segol* are not unfrequently interchanged. Thus we have:

סָבֵל 1 Kings XI 28	הָרָם Exod. II 11, 23; Josh. XX 6
הַנִּזְרִי 2 Kings XI 12	כִּכְרִי " XXXVII 24
	חֲשֵׁק 1 Kings IX 1

Another noticeable feature of this MS. is not only its frequent departure from the present Massoretic recension, but the emphatic support which is given to the variants by the Massorah on these passages. This undoubtedly shows that the Massorah according to which the MS. was revised belonged to a different School of Massorites from the Massorah which we now follow. In confirmation of this fact I must refer to the List of instances which I have given from this MS. with the Massoretic glosses on them.<sup>1</sup>

The official various readings which are called *Keri* and *Kethiv* and which constitute an important part of the Massorah are more numerous in this MS. than in any other Codex.

The MS. also contributes largely to the List of *Sevirin*. The *Sevir* is here a part of the Massorah Parva against the word which is the subject of the variant. These variants are promiscuously described as *Sevirin* (סְבִירִין), *Matim* (מַטֵּעַם) or *Mishtabshin* (מִשְׁתַּבְּשִׁין). The abbreviation מִישׁ in almost microscopic writing is frequently put over the disputed word in the text.

Of great importance, too, are the large number of variations between the Eastern and Western Schools of textual redactors which are adduced in the Massorah of this MS. The additional instances derived from this Codex

<sup>1</sup> *Vide supra*, Part II, chap. XI, pp. 427, 428.

I have given in the chapter which treats upon this question.<sup>1</sup>

The MS. has the hiatus in Gen. IV 8. *Chedor-laomer* is written in two words (כְּדֹר לְעֹמֶר), but with the marginal gloss against it that it is one word. *Beth-el*, however, is uniformly written as one word (בֵּיתֶאל) which is often the case in Codices emanating from German Schools. It has not the two verses in Josh. XXI, viz. 36, 37.

No. 59.

*Madrid, University Library, Codex No. 1.*

This magnificent Codex consists of 340 unpagged folios and contains the whole Hebrew Bible except the folio which contained Exod. IX 33<sup>b</sup>—XXIV 7<sup>b</sup>. It is written in a beautiful Sephardic hand and is dated Toledo A. D. 1280, as will be seen from the following Epigraph of twenty-one lines:

Buy the truth and sell it not, also wisdom and instruction and understanding [Prov. XXIII 23]. Happy is the man that findeth wisdom, and the man that getteth understanding [Prov. III 13].

Now as for this Codex which contains the Four-and-Twenty Books, the possessor thereof may truly glorify therein. It has now been acquired by the noble young men, the amiable and beloved, R. Isaac and R. Abraham (may the Lord protect them), the physicians, sons of the honourable, the distinguished whose good name is like a well-watered garden, and a pleasant plant, R. Maimon who rests in peace, whose glory is in Paradise, son of . . . . May the King who helps, and saves and protects, protect and keep them, and preserve them and grant them and their children to study therein, and read one after another to the end of all generations. And may the Scripture be fulfilled in them which says: as for me, this is my covenant with them, saith the Lord, my spirit that is upon thee, and my words which I put into thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed saith the Lord from henceforth and for ever [Isa. LIX 21], and so may be His will! And in the year five

<sup>1</sup> *Vide supra*, Part II, chap. IX, p. 205 &c.

thousand and forty of the creation of the world [= A. D. 1280], they acquired it completely, prepared in every way and preserved, at Toledo. May salvation speedily come.<sup>1</sup>

The order of the Prophets is that exhibited in Column I in the Table on page 6 whilst that of the Hagiographa is shown in Column I in the Table on page 7.

With the usual exception of the poetical portions in the Pentateuch (Exod. XV 1—19; Deut. XXXII 1—43), in Judges (V 1—31) and in Samuel (2 Sam. XXXII 1—51), which are written in specially prescribed lines, as well as Psalms, Job and Proverbs, which are distinguished by an hemistichal division, each folio has 3 columns and each full column has 32 lines.

The Massorah Magna is given in three lines in the upper margin and in four lines in the lower margin of each folio, whilst the Massorah Parva occupies the outer margins and the margins between the columns.

The text is provided with the vowel-points and the accents, and with comparatively few exceptions coincides with the present Massoretic recension.

The fifty-four Pericopes into which the Pentateuch is divided are respectively indicated in the margin by the word פָּרָשָׁה = *Parasha*, which is enclosed in an illuminated parallelogram. At the end of the several Parashas the register which gives the number of verses with or without

1 אמת קנה ואל תמכר חכמה | ומוסר ובינה. | אשרי אדם מצא חכמה ואדם  
יפיק תבונה. | והספר הזה אשר עשרים וארבעה ספרים | כולל, בו יתהלל  
המתהלל, ובו עתה בו | הפרחים הנרבים, הנעימים והנאהבים. | ר' יצחק ור' אברהם  
ישם צור הרופאים בני | היקר הנכבד השם הטוב, כנן רטוב, נטע | שעשועים, ר' מימון  
משכב בן \* \* \* מלך | עוזר ומושיע ומנן, בעדם ינן, וישמרם | ויחיים ויוכם הם וזרעם  
להנות בו ולקרית | משמרות משמרות, עד סוף כל הדורות. | ויקים בהם מקרא שכת  
ואני זאת בריתי אותם אמר יי' רוחי אשר | עליך ודברי אשר שמת' בפוך לא ימוש  
מפוך ומפי זרעך ומפי זרע ורעך אמר יי' | מעתה ועד עולם. | וכן יהי רצון. | ובשנת  
חמשת אלפים וארבעים לבריאת | עולם, וכו' בו זכה נמורה, ערסה בכל ושמורה |  
בספר, *עלה יסע יקרב*: Comp. fol. 334b.

the mnemonical sign in the Parasha occupies the sectional space which separates the Pericopes. The Sedarim or the Triennial Pericopes are also shown in the margin by the letter *Samech* (ס) which is enclosed in a shorter illuminated parallelogram. The division of the text into Open and Closed Sections is carefully exhibited by the prescribed vacant lines, indented lines and spaces in the middle of the lines, but there are no letters *Pe* (פ) and *Samech* (ס) inserted into the body of the text.

Besides the Massorah Magna which occupies the upper and lower margins of each folio, a number of lengthy Massoretic Rubrics which were too long for the margins are given as Appendices to the several divisions of the Bible.

**Appendix I.** — This group forms an Appendix to the Pentateuch. It occupies fols. 80a, col. 3—82b and contains the following Massoretic Lists:

(1) A Register giving the sum-total of all the Pericopes, the verses, the middle verse, the middle word and the middle letter in each book of the Pentateuch, and the number of times which *Pathach* occurs with the pausal accents *Ahnach* and *Soph-Pasuk* in the Pentateuch; (2) the exact number of variations between Ben-Asher and Ben-Naphtali in each book of the Pentateuch, which is new; and (3) a complete List of the Summaries to each of the fifty-four Pericopes giving the Sedarim, Pasesks, words, letters and the chronology of the Parasha in question which I have appended to the Pericopes in my edition of the Bible.<sup>1</sup>

**Appendix II.** — This supplement, which follows the Former Prophets, occupies column 3 of fol. 158a. It gives:

The List of variations between the Easterns and Westerns in the book of Kings. Comp. the Massorah, letter מ § 625, Vol. I, p. 593.

**Appendix III.** — This group forms an Appendix to the Latter Prophets and occupies fols. 239a—240b:

<sup>1</sup> The variations in the number of the letters in several of these Pericopes I have already given. *Vide supra*, Part I chap. VII, p. 112.

It contains seventeen Rubrics from the *Dikdukē Ha-Teamim* which correspond to §§ 17—21, 36, 34, 37, 5, 15, 8, 22, 39 in the St. Petersburg Treatise.

**Appendix IV.** — The fourth group is at the end of Chronicles and forms a supplement to the Bible. It contains no fewer than eighty-nine Rubrics as follows:

(1) A List of the fifteen words with extraordinary points: ם § 521, II 296; (2) Lists of words which are either uniformly or exceptionally written plene or defective, and which are new; (3) of words which end in *Yod*, but which the official *Keri* reads *Vav*: ם § 30, I 681; (4) *vice versa* of words which end in *Vav*, but which are officially read with *Yod*: ם § 150, I 423; (5) of words which are abnormally written with *He* at the end: ם § 35, I 270; (6) of words which end in *He*, but which is officially cancelled: ם § 34, I 270; (7) of words which are written with an inaudible *Aleph*: ם § 18, I 11; (8) of words which end in *Yod*, but which is officially cancelled: ם § 27, I 681; (9) an alphabetical List of words beginning with *Nun*, which is new; (10) words which are wrongly divided: ם § 485, II 54; (11) words which have *Yod* in the middle, but which is officially cancelled: ם § 20, I 678; (12) and *vice versa* words which have no *Yod* in the middle, but which the official *Keri* supplies: ם § 16, I 977; (13) words written with *Yod*, but officially read with *Vav*: ם § 83, I 303; (14) words which begin with *Yod*, but which is officially cancelled, and *vice versa* words which have no *Yod* at the beginning, but which the official reading supplies: ם §§ 13, 14, I 977; (15) words which end with *Yod* for which the official *Keri* reads *He*: ם § 29, I 681 &c. &c. &c.

The MS. exhibits several noticeable and important features. The variations between the Eastern and Western textual redactors are given in the margin on the respective words about the reading of which the two Schools preserved different traditions. This plan which is exceedingly convenient for the student I have adopted in my edition of the text. For the new readings preserved in the MS. before us I must refer to the former Part of the Introduction.<sup>1</sup> It gives the number of the differences between the two textual redactors Ben-Asher and Ben-Naphtali in

<sup>1</sup> *Vide supra*, Part II, chap. IX, p. 205 &c.

the Pentateuch as 211, as follows: Genesis 53; Exodus 40; Leviticus 22; Numb. 53 and Deuteronomy 43.<sup>1</sup> It has the two verses in Joshua XXI, viz. 36 and 37. Psalms I and II are one Psalm. It adduces variations from the two ancient Codices, Mugah<sup>2</sup> and Hilleli.<sup>3</sup> On Nahum II 14 it quotes Codex *Hapshatani* which I have not met with in any other MS.<sup>4</sup>

What, however, is most interesting to the Biblical student in connection with this important MS. is the fact that it is undoubtedly the identical Codex which the editors of the celebrated Complutensian Polyglot not only used, but arranged and marked out for the guidance of the compilers of the Polyglot. Reserving the detailed analysis of the MS. which proves this fact beyond the shadow of a doubt for the description of the Complutensian in the next chapter, I shall give here some particulars of the past history of this Codex.

The MS. originally belonged to the University Library at Alcalá. In 1837 when that University was amalgamated with the University of Madrid, this Codex with other MSS. and a number of printed books were brought over in boxes and deposited in the Madrid University Library. Here these treasures from Alcalá remained packed up in boxes for eight years when in 1845 they were unpacked at the earnest solicitation of the Oriental Professor.

The MS., which still has the book-plate with the arms of Cardinal Ximenes, was taken to pieces at Alcalá




<sup>1</sup> פלוגתות שבין בן אשר ובן נפתלי. בספר בראשית חמשים ושלוש פלוגתות. ספר ואלה שמות ארבעים פלוגתות. ספר ויקרא עשרים ושנים פלוגתות. ספר וידבר: משנה חורה ארבעים ושלוש פלוגתות: Comp. fol. 80a.

<sup>2</sup> Comp. Levit. XIII 59; XIV 49; XXVI 39; Deut. III 16; XXXII 5.

<sup>3</sup> Deut. XXXII 24; Jerem. LI 34; Ezek. VII 21; XXXVI 23; XLI 24;

Isa. XXXVIII 14.

<sup>4</sup> Thus in confirmation of the reading מלאכה the Massoretic Annotator remarks בספר הפשטני 5.

*circa* A. D. 1506—10 to be rubricated and prepared for printer's copy in loose sheets. The rubricator and redactor was a Jewish Christian. He divided the books of Samuel and Kings into two books, each, and put against the beginning of Samuel *Regnum I*, against the second part *Regnum II*; against the first part of Kings *Regnum III* and against the second part *Regnum IV*. He, moreover, added the Latin names to the Hebrew books in running head-lines throughout the MS. and affixed the Christian numerals to each book. Hence the Arabic numeral *nine* stands against the Hebrew letter ט = *eight* in the Psalms because he separated for editorial purposes Psalms I and II which are one Psalm in the MS. To show the sincerity of his new faith, which was necessary in those days, especially in Spain, the converted editor converted in two passages the simple ornament  which indicates the official variant or *Keri* into a *cross* by putting a horizontal line across the perpendicular shaft. Hence in Jerem. III 2 we have  שְׁנֵי and in XXXII 4  וְעִנּוּ שְׁנֵי וְעִנּוּ קָן

No. 60.

*Vienna, Imperial and Royal Library, No. 4.*

The third typical MS. which I select for description is No. 4 in the Imperial and Royal Library at Vienna. It is in folio written on vellum in a bold and beautiful German hand, is dated A. D. 1299 and consists of two volumes. The first volume, which has 226 folios, contains the Prophets in the order exhibited in Column II of the Table on page 6. The second volume, which has 142 folios, contains the Hagiographa in an order which is not shown in any of the columns in the Table on page 7 and which is as follows:

(1) Song of Songs, (2) Ruth, (3) Lamentations, (4) Ecclesiastes (5) Esther, (6) Psalms, (7) Proverbs, (8) Job, (9) Daniel, (10) Ezra-Nehemiah and (11) Chronicles.

The text, which is provided with the vowel-points and the accents, has three lines of the Massorah Magna in each of the upper and lower margins of the respective folios, which are frequently formed into figures of animals and other designs especially at the beginning and at the end of the books. The Massorah Parva occupies the outer margins and the margins between the columns. I will only state that the MS. has the two verses in Josh. XXI, viz. 36, 37 without any remark in the margin to the effect that they are absent in some Codices, and that the Psalter is divided into 147 properly numbered Psalms.<sup>1</sup> The chief object which I have in view in selecting this MS. as one of the three continental Codices for special notice is to give the following Epigraph which is disguised as part of the Massorah and which the bereaved and afflicted Massoretic Annotator designed as a Memorial to his martyred family:

I began to furnish the Massorah and the vowel-points to the text in the year when our hands were weakened and our strength enfeebled, in the day of the anger of the Lord when the sacred synagogues were destroyed and my beloved ones were slaughtered within the Sanctuary, and when in the villages too the Jewish communities to the number of one hundred-and-forty-six were pillaged and nothing remained. And as for miserable me, Abresush! my wife, my two children a daughter and a son Ezekiel the child of my delight for whom I deeply mourn, also my bachelor-brother an amiable young man, and my maiden sister a beautiful girl were massacred, may our God remember them for good with the rest of the pious people. Now I have written this for a perpetual memorial before the Lord and to avenge the children of Israel of this wicked people who have poured out

<sup>1</sup> The 147 are thus obtained: Ps. IX and X are one, LXX and LXXI are one, CXIV and CXV are one, and CXVII and CXVIII 4 are one, whilst Ps. CXVIII 5 begins a separate Psalm.



blood like water and there was none left to bury the dead. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel [Ps. II 9]. In the year 5059 [= A. D. 1299] this is inscribed as a Memorial.<sup>1</sup>

The question is often asked how it is that we have no very ancient Hebrew MSS. of the Old Testament. The melancholy answer is contained in this distressing Epigraph where the Scribe had to disguise the record which tells us what had become of them, and who had even to conceal his own name *Abraham* (אברהם) under the assumed name *Abresush* (אברשוש). With the massacre of the numerous Jewish communities and with the wholesale demolition of their sacred places of worship, the holy shrines which contained the sacred Codices were destroyed. That this MS. escaped destruction is due to the plunderer who preferred money rather than burn the booty. "I have redeemed a Scroll of the Law and *this MS.*", a later owner tells us, "from a Christian for three pounds less seventy kreutzer in the month of Yiar in 5167" [= A. D. 1407].<sup>2</sup>

1 התחלתי למסור ולנקד בשנת מטה ירינו וחש כחינו ביום אף יי ונהרסו קהילות הקודש ונהרנו ידידי עם קודש וגם בערי הפרוי הרבה מאד מאה וארבעים וששה ישובים ובבזה שלחו את דם ולא השאירו עוללות ולי אני העלוב אברשוש נהרנה אשתי בניי בת ובן חזקה בני ילד שעשועי על כן המו מעי לו וגם אחי בחור נעים ונחמד ואחותי בתולה נאה וחמודה יזכרם אלהינו לטובה עם שאר צדיקי עולם וכתבתי לזכרון לפני יי תמיד ולנקום נקמת בני ישראל מאת אומה זו הרשעה אשר שפכו דם כמים ואין קובר תרעם בשבט ברזל ככלי יוצר הנמצא בשנת מן לפרט דבר זה נחרט: Comp. fols. 248b—268a in the pagination of the MS.

2 פדיתי ספר תורה וספר זה מן ערל בער נ ליט פחות עע באייר קסו ל<sup>2</sup> Comp. fol. 1a repeated on fol. 244b.