

Chap. XIII

History of the Printed Text of the Hebrew Bible.

It is remarkable that whilst the Doctors of the Sarbonne were urging Francis the First absolutely to suppress printing even as late as 1533 and whilst this enlightened monarch had actually issued letters-patent January 3 1535 prohibiting under pain of death any person to print any book or books, and ordering all booksellers' shops to be closed under the same penalty,¹ the Jews should have hailed with delight this invention as a Divine gift and sung its praises because it enabled them to multiply and circulate the word of God.

As early as 1475, when the two dated Hebrew books appeared, the art of printing is not only described as a Divine work, but is celebrated in a poetical effusion. In the Epigraph to the celebrated religious Code called *The Four Rows* or *Parts* (ארבעה טורים) by Jacob b. Asheri (1298—1340) which treats on the ritual, moral, matrimonial, civil and social observances of the Jews and which was printed July 3 1475 by Menachem Cusi in Pieve di Sacco, the art of printing is personified and is made to deliver the following rhythmical soliloquy:

I am wise and the crown of all wisdom: I am hidden and concealed to every mystery; without a pen yet my imprint is easily made out; without a Scribe yet the words are properly ranged; at once the ink goes over it; without rules yet it is straight. If you marvel at the heroine Deborah who

¹ Comp. Richard Copley Christie, *Etienne Dolet a Biography*, pp. 221—224, London 1880.

governed with the pen of the writer [Judg. V 14] assuredly had she seen me at my breaking-in she would have placed me as a crown upon her head.¹

The enthusiastic praise here bestowed upon the art of printing was uninfluenced by the fact that in the self-same year the Dominican Peter Schwarz was enabled by means of this invention to publish and spread the most venomous attack upon the Jews and their religion.²

No. I.

The first edition of the Psalter, 1477.

תד"א

This is the first printed portion of the Hebrew Bible and is quoted in the notes to my edition of the Bible by the abbreviation תד"א = תהלים דפוס א *the first edition of the Psalms*. All the information which we possess about the editing, printing and date of this extremely rare volume is contained in the following two Epigraphs, one in rhyme and the other in prose, at the end of the book:

At the time when the art of printing books was invented, that is with moveable type set up in rows, by this process were produced three hundred copies the choicest of the choice of the Psalter with Kimchi's Commentary, which before the eyes who behold them, shine brilliantly like Sapphires. Wherefore we magnify Him who is girded with strength and in the voice of Psalmody and in the song of all the singers. May He now grant us

אני נסתר לכל סוד נוסג	ר	אני חכמה לכל חכמה עט	ר
באין סופר חוברתי במחב	ר	בלי קולמוס ורישומי ניב	ר
בלי שירטוט בחיכה מיוש	ר	בבת אחת דיו עלי עוב	ר
בשבט סופרים היא מושור	ר	תמיה על דבורה הגב	ר
עלי ראשה הושמתי לכות	ר	לו אותי ראתה במחת	ר

Comp. fol. 158b. British Museum, press-mark C. 50, d. 7.

² Fr. Petri Nigri Ordin. Praedic. Tractatus contra perfidos Judaeos. Esslingen 1475. The only three Hebrew words which occur in this Treatise are *בראשית ברא* and *יהוה* (comp. fol. 10a). They are wood cuts and not moveable metal type. The other numerous Hebrew sentences are transliterations in Roman character.

to meditate therein, even we and all the children of our people for ever and ever and from generation to generation, to learn and to teach, to keep and to do and to accomplish all that is written therein. May the Creator of all creatures grant it to us.

And let the beauty of the Lord our God be upon us, and establish thou the work of our hands [Ps. XC 17]. God be merciful unto us and bless us, may he cause his face to shine upon the work of our hands [Ps. LXVII 2]. For he has prospered us in all that we have put our hands to, from beginning to end. On the 20th day of the month of Elul in the year 237 [= August 29 1477] our work was finished. May the Rock of our strength hasten our Redeemer speedily in our days. This is the prayer of those who executed the printing, viz. Master Joseph and Neria, Chayim Mordecai and Ezekiel of Ventura. Finis, Finis, Finis.¹

It will thus be seen that whilst the names of those who were engaged in carrying the work through the press are carefully given, the editors do not describe the MSS. from which they printed. This is simply in accordance with the practice of that time. Hardly any editor of works whether sacred or secular in the fifteenth and sixteenth centuries ever mentioned the particular Codices which they followed. Though the place where this Psalter was printed is not given, it is probably Bologna because the type in which the Chaldee Paraphrase and the Commentary of Rashi are printed in the *editio princeps* of the Pentateuch at Bologna in 1482 is the same as that of Kimchi's Commentary

1 בעת תושלמת מלאכת הספרים : אשר בדפוס האותיות נקבעו לסדרים :
 באותה מלאכה ימצאו שלש מאות ספרים : המהדרים מן המהדרים :
 תהילים עם פירוש הקמחי : לעיני רואיהם יבהיקו יאירו כספירים :
 על כן לנאור בגבורה נפארה ברננה : וקול זמרה ובשיר כל משוררים :
 כי יזכנו להגות בהם אנחנו וכל בני : עמינו לעדי עד ולדור דורים :
 ללמוד וללמד לשמור ולעשות ולקיים : את כל הכתוב בהם יזכנו יוצר כל יצורי :
 ויהי נועם יי אלהי עלי. ומעשה ידינו כוננה עלינו : אלהי יחנונו : ויברכינו. יאר פניו אתנו
 במלאכת ידינו : כי יצליחנו בכל : משלח ידינו מראשיתנו ועד אחריתנו : בעשרים יום : בחדש
 אלול בשנת רל"ז נגמרה פעולתנו : צור : מעוזנו יחיש גואלינו במהרה בימינו : המעתיירים ככה
 בהם עושי : המלאכה מיישטר : יוסף וגריה : חיים : מרדכי וחזקיה : מונטרו : סליק : סליק :
 Comp. fol. 153b.

in this Psalter and because the name of the corrector both of the Psalter and the Pentateuch is Joseph, who seems to be the same person.

The volume, which is a small folio without pagination or catchword, and up to fol. 67, i. e. Ps. LXV 2 also without signatures, consists of 153 leaves. Each full page contains 40 lines. Following the practice which obtained in certain Schools, especially in Germany of giving the Hebrew text with the Chaldee Paraphrase in alternate verses, the editors of this Psalter have adopted the alternate verse system, only that they substituted Kimchi's Commentary for the Targum. Hence each verse of the Hebrew text is followed by the Commentary, but in smaller type. In many cases, however, the verses have not the *Soph-Pasuk* and instead of the commentary following each verse, two verses are exhibited as one.¹

The type of the text is bold and square-cut resembling the Hebrew characters which were afterwards used in Germany by Frobenius, whilst that of the Commentary is small and neatly cut and is what is called the Rabbinic character. Some of the letters of the text can hardly be distinguished from each other. Thus the *Beth* (ב) and the *Caph* (כ), the *Daleth* (ד), the final *Caph* (ך) and the *Resh* (ר), the *Zain* (ז) and the final *Nun* (ן), the *Ayin Vav* (וּ) and the *Shin* (ש) are very difficult to discriminate. It is to be

¹ Comp. XVII 2, 3; XVIII 33, 34; XIX 8, 9; XXII 30, 31; XXIV 1, 2; XXXVII 16, 17, 21, 22, 26, 27; XXXVIII 2, 3; XL 15, 16; XLI 1, 2; XLIV 12, 13; XLVIII 1, 2; XLIX 18, 19; LII 1, 2; LIII 1, 2; LIV 1, 2; LV 16, 17; LVI 2, 3; LVIII 1, 2; LIX 7, 8, 16, 17; LX 1, 2, 13, 14; LXIV 1, 2, 4, 5; LXV 3, 4, 6, 7, 11, 12; LXVI 7, 8; LXVIII 27, 28, 29, 30; LXIX 11, 12; LXXI 1, 2; LXXIII 26, 27; LXXIV 10, 11; LXXV 3, 4; LXXVII 6, 7; LXXVIII 14, 15; LXXIX 43, 44; C 1, 2, 14, 15; CI 1, 2; CII 13, 14; CIV 22, 23; CV 9, 10, 36, 37, 43, 44; CVI 27, 28; CVII 31, 32, 39, 40; CXV 3, 4; CXIX 29, 30, 72, 73, 122, 123, 145, 146; CXXVIII 1, 2; CXXXII 9, 10; CXLIX 3, 4.

remarked that the *Aleph* (א) has often the appearance as if it were distinguished by Tittles or Crowns, whilst the *Vav* (ו) has in many instances the *Shurek* even where it should have *Cholem* or *Sheva*, thus showing that it was cast for a pointed text.

With the exception of Psalms I 1—IV 4; V 12, 13; and VI 1 which have the vowel-points in a very rude form, the text is without vowel-signs and without the accents. The *Soph-Pasuk* (:) is used to indicate the end of the verse. It is, however, frequently absent. The Psalms are not numbered, but the Psalter as is the case in most MSS. is divided into five books. At the end of the first book which consists of Ps. I—XLI 14 it is stated *Here endeth the first book, praise be to the most High God and I shall now begin the second book.*¹ At the end of the second book which comprises Ps. XLII—LXXII the phraseology is somewhat changed and it simply states *Here endeth the second book and I shall now begin the third book.*² The statement at the end of the third book which comprises Ps. LXXIII—LXXXIX is still more varied and is as follows: *the third book is finished, I will render praise to my Creator and Maker. This is the fourth book.*³ At the end of the fourth book, i. e. XC—CVI the phraseology of the second book is reverted to with the exception of a change in the numbers.⁴ At the end of the fifth book the formula is absent and is merged into the general expression of thanksgiving at the completion of the Psalter.

The Orthography. — The inability to overcome the difficulty in connection with the vowel-points at this early stage of Hebrew typography made the editors

¹ נשלם ספר ראשון: תהלה לאל עליון: ואתחיל ספר שני: Comp. fol. 47b.

² נשלם ספר שני: ואתחיל ספר שלישי Comp. fol. 78a.

³ נגמר ספר שלישי שבח אתן ליוצרי ועושי: זה ספר רביעי: Comp. fol. 98b.

⁴ נשלם ספר רביעי ואתחיל ספר חמשי Comp. fol. 118b.

discontinue these graphic signs after the first few Psalms, and yet the desire to aid the reader in pronouncing the words was manifestly the cause of the profuse insertion into the text of the *matres lectionis*. In accordance, therefore, with the Rabbinic orthography, they inserted in more than fifteen hundred words the *Vav* (ו) to express *Shurek* and *Cholem* or *Kibbutz* and the *Yod* (י) to denote *Chirek*, *Tzere* and *Segol*. From so large a number it is needless to quote examples as they may easily be seen on every page of the Psalter. The editors, however, were very inconsistent in carrying through this plan, since they are not only absent in many words where they ought to be according to this system, but are actually omitted from words which have them in the *textus receptus*, as will be seen from the following passages:

Vav (ו) omitted after *Shurek*:

M. T.	Ed. 1477	M. T.	Ed. 1477
אלופי	אלפי LV 14	בעצמיו	בעצמיו X 10
יודוך	יודך LXVII 6	הקפני	הקפני XXII 17
ישועתנו	ישעתנו LXVIII 20	ממצקתי	ממצקתי XXV 17
עוזה	עוה " 29	תחנני	תחנני XXVIII 6
ויובו	ויובו LXXXVIII 20	מצדות	מצדות XXXI 3
כסחה	כסחה LXXX 17	מעום	מעום XXXVII 39
צפוניך	צפניך LXXXIII 4	כתב	כתב XL 8
כלוני	כלני CXIX 87	מעוי	מעוי XLIII 2
בלענו	בלענו CXXIV 3	מעיו	מעיו LII 9

Vav (ו) omitted after *Cholem*:

M. T.	Ed. 1477	M. T.	Ed. 1477
וכבדו	וכבדו VII 6	ובמשב	ובמשב I 1
בעברות	בעברת " 7	קלי	קלי III 5
וכוכבים	וככבים VIII 4	כבדו	כבדו IV 3
תבוא	תבא XVIII 7	אבא	אבא V 8
קצתם	קצתם XIX 7	שררי	שררי " 9
ככדו	ככדו XXI 6	הות	הות " 10
תולעת	תלעת XXII 7	חסי	חסי " 12
עצמותי	עצמתי " 15	צוררי	צוררי VII 5

M. T.	Ed. 1477	M. T.	Ed. 1477
צובה	צבה LX 2	ולשוני	ולשוני XXII 16
באשמורת	באשמורת LXIII 7	ומלואה	ומלואה XXIV 1
דברי	דברי " 12	ארחת	ארחת XXV 10
פתאות	פתאם LXIV 8	ממצקתי	ממצקתי " 17
בעולות	בעולת LXVI 13	חמאתי	חמאתי " 18
ולשלמים	ולשלמים LXIX 23	אבא	אבא XXVI 4
לבא	לבא LXXI 3	נפלאותיך	נפלאותיך " 7
יבא	יבא " 18	ומעו	ומעו XXVIII 8
פוררת	פוררת LXXIV 13	אמט	אמט XXX 7
הכינת	הכינת " 16	לחסים	לחסים XXXI 20
נבולת	נבולת " 17	באצרות	באצרות XXXIII 7
נמונים	נמונים LXXV 4	צרותי	צרותי XXXIV 7
לעולם	לעולם " 10	לשנך	לשנך " 14
בורע	בורע LXXVII 16	צרתם	צרתם " 18
וקדש	וקדש LXXXVIII 41	בשואה	בשואה XXXV 8
ומפתיו	ומפתיו " 43	יבולן	יבולן XXXVII 2
כאבתם	כאבתם " 57	נל	נל " 5
תבא	תבא LXXXIX 11	לשבח	לשבח " 14
יונקתה	יונקתה LXXX 12	תבא	תבא " 15
נסג	נסג " 19	ולשוני	ולשוני " 30
הסתפף	הסתפף LXXXIV 11	צפה	צפה " 32
תחנונתי	תחנונתי LXXXVI 6	וירממך	וירממך " 34
יבאו	יבאו " 9	שחתי	שחתי XXXVIII 7
יכנה	יכנה LXXXVII 5	וקרבי	וקרבי " 12
בכתב	בכתב " 6	מחטא	מחטא XXXIX 2
הרימתי	הרימתי LXXXIX 20	אבא	אבא XLII 3
שמנים	שמנים XC 10	ארנו	ארנו " 6
לחצרתיו	לחצרתיו XCVI 8	ישועת	ישועת " 6
שפר	שפר XCVIII 6	בתולת	בתולת XLIV 15
תבא	תבא CI 2	ובמט	ובמט XLVI 3
מהללי	מהללי CII 9	בארמנותי	בארמנותי XLVIII 4
ישכנו	ישכנו " 29	האוכל	האוכל L 13
הרמא	הרמא CIII 3	בבא	בבא LI 2
הנאל	הנאל " 4	בען	בען " 7
עלילתי	עלילתי " 7	בשוחת	בשוחת " 8
נפלאותיו	נפלאותיו CV 2, 5	חומת	חומת " 20
להבת	להבת " 32	בבא	בבא LII 2
שנא	שנא CVI 10	בבא	בבא LIV 2
יחנו	יחנו CVII 27	חרן	חרן LVIII 10

M. T.	Ed. 1477		M. T.	Ed. 1477	
הלוא	הלא	CXXXIX 21	וירממוהו	וירממוהו	CVII 32
סכזה	סכת	CXL 8	מעני	מעני	" 41
ידו	ידו	" 14	ויתבנו	ויתבנו	" 43
שאל	שאל	CXLI 7	אדם	אדם	CVIII 10
דורש	דרש	CXLII 5	בעצמותיו	בעצמותיו	CIX 18
דלותי	דלתי	" 7	שמי	שמי	" 29
תבוא	תבא	CXLIII 2	עדותך	עדותך	CXIX 99
אלוהי	אלהי	" 10	תבא	תבא	" 170
עבר	עבר	CXLIV 4	שלם	שלם	CXXII 8
אלוהי	אלהי	CXLV 1	בחרת	בחרת	CXXIV 3
לעולם	לעלם	CXLVI 10	ענתו	ענתו	CXXXII 1
אדונו	אדנו	CXLVII 5	מאוצרותיו	מאוצרותיו	CXXXV 7
במרומים	במרמים	CXLVIII 1	לרקע	לרקע	CXXXVI 6
רצה	רצה	CXLIX 4	כנרתיו	כנרתיו	CXXXVII 2
משכבתם	משכבתם	" 5	וארה	וארה	CXXXVIII 2
בגרנם	בגרנם	" 6	ידוך	ידוך	" 4
			שאל	שאל	CXXXIX 8

Yod (י) omitted after *Shurek*:

M. T.	Ed. 1477		M. T.	Ed. 1477	
יובילני	יובלני	LX 11	צדיקם	צדיקם	I 5
סני	סני	LXVIII 18	ואשנה	ואשנה	III 6
לאחרהם	לאחרהם	LXXIII 17	הושעני	הושעני	" 8
ויספּו	ויספּו	LXXVIII 17	ימנו	ימנו	XX 7
שיתמו	שיתמו	LXXXIII 12	תשיתמו	תשיתמו	XXI 13
יגילון	יגילון	LXXXIX 17	מבטחי	מבטחי	XXII 10
הרמתי	הרמתי	" 20	הקפוני	הקפוני	" 17
כמי	כמי	" 30	ירא	ירא	XXVII 3
מימי	מימי	XCIV 13	ילן	ילן	XXX 6
אלילים	אלילים	XCVI 5	יראו	יראו	XXXIII 8
פנחם	פנחם	CVI 30	ירשו	ירשו	XXXVII 9
בישימון	בישימון	CVII 4			11, 22
יוצאים	יוצאים	" 14	רשעים	רשעים	" 28
אלהים	אלהים	CVIII 12	והקמני	והקמני	XLI 11
ידיחון	ידיחון	CXV 6	החלי	החלי	XLII 12
ברוכים	ברוכים	" 15			XLIII 5
אמילם	אמילם	CXVIII 10, 11	מישר	מישר	XLV 7
שיתתי	שיתתי	CXIX 97	וסבביו	וסבביו	L 3
באמרם	באמרם	CXXII 1	חסדי	חסדי	" 5

M. T.	Ed. 1477		M. T.	Ed. 1477	
מדי	מדי	CXL 5	כאפיקם	כאפיקם	CXXVI 4
חסידם	חסידם	CXLIX 1	אדירים	אדירים	CXXXVI 18
			הקצותי	הקצותי	CXXXIX 18

Yod (י) omitted after *Tzere*:

M. T.	Ed. 1477		M. T.	Ed. 1477	
אינמו	אינמו	LXXIII 5	עניו	עניו	XI 4
ובלפות	ובלפות	LXXIV 6	בעניו	בעניו	XV 4
משרים	משרים	LXXV 3	משרים	משרים	XVII 2
בחקי	בחקי	LXXXIX 51	היטיבו	היטיבו	XXXIII 3
כראם	כראם	XCI 11	חקי	חקי	XXXV 13
במשרים	במשרים	XCVI 10	בעניו	בעניו	XXXVI 3
ענים	ענים	CXV 5	להטיב	להטיב	" 4
בענינו	בענינו	CXVIII 23	נעתי	נעתי	XXXVIII 7
הודונים	הודונים	CXXIV 5	ונדכתי	ונדכתי	" 9
הטיבה	הטיבה	CXXV 4	חטיב	חטיב	XLIX 19
ותים	ותים	CXXVIII 3	עני	עני	LIV 9
וארנו	וארנו	CXXXV 5	מחים	מחים	LXVI 15
וחילו	וחילו	CXXXVI 15	אילים	אילים	" 15
כחשבה	כחשבה	CXXXIX 12	עני	עני	LXIX 4
הבט	הבט	CXLII 5	ויקר	ויקר	LXXII 14

Yod (י) omitted after *Segol*:

M. T.	Ed. 1477		M. T.	Ed. 1477	
יריאתך	יריאתך	CXIX 74	תהלחך	תהלחך	IX 15
פקדך	פקדך	" 87	לדעך	לדעך	XXXVI 11
בחקך	בחקך	" 117	אלך	אלך	LVI 4
עדותך	עדותך	" 129	ידיך	ידיך	LX 7
דברך	דברך	" 130	כנפך	כנפך	LXIII 8
מצותך	מצותך	" 151	איבך	איבך	LXVI 3
ומצותך	ומצותך	" 166	תצפנה	תצפנה	" 7
אונך	אונך	CXXX 2	חסיך	חסיך	LXXIX 2
ובתקוממך	ובתקוממך	CXXXIX 21	חרינך	חרינך	LXXXVIII 17
שמך	שמך	CXLIV 5	פנך	פנך	XC 8
ידך	ידך	" 7	דרכך	דרכך	XCI 11
נוראתך	נוראתך	CXLV 6	תנחומך	תנחומך	XCIV 19
וחסידך	וחסידך	" 10	דברך	דברך	CXIX 57

Peculiar use of *Vav* (ו) and *Yod* (י):

In accordance with the orthography of certain Schools, the Editor uses the *Vav* (ו) plene to indicate the *Shurek* or *u*, and the *Yod* (י) to express the *Chirek* or *i* before a consonant which in our present system is provided with *Dagesh*. Of the *Vav* plene before *Dagesh* we have the following examples:

נבנונים LXVIII 16	קרסולי XVIII 37	לאומים VII 8
נבנונים " 17	מחופתו XIX 6	ובתומי " 9
תאונה XCI 10	חנוכת XXX 1	לאומים IX 9

Far more numerous are the instances in which the *Yod* (י) plene is inserted before a letter with *Dagesh*, as will be seen from the following instances which by no means exhibit all the passages:

פיקודיך CXIX 93	מסילות LXXXIV 6	תפילתי IV 2 &c.
חיצי CXX 4	תפילה LXXXVI 1 &c.	מניני VII 11 &c.
כחיצים CXXVII 4	מנינו LXXXIX 19	ליבי IX 2 &c.
ניבור " 4	כציפור CII 8	בליבו X 11
קיצץ CXXIX 4	תפילת " 18	חיצם XI 2
מסיבי CXL 10	תפילתם " 18	החילות XXII 4
חיסים CXLVII 14	אמיתך CVIII 5	ומניני XXVIII 7 &c.
וכינור CXLIX 3	כלימה CIX 29	ככינור XXXIII 2 &c.
במינים CL 4	ומנינם CXV 9 &c.	תפילות LXXXII 20
	רינה CXVIII 15	הניתית LXXXIV 1

The following are manifest errors:

M. T.	Ed. 1477	M. T.	Ed. 1477
יכבדני L 23	יכבדני	יורה III 5	יורה
תגלה LI 10	תגלה	אנת XIII 3	אנת
בן בני LXII 10	בן בני	עשית " 3	עשית
ביות " 11	ביות	יחיתי XXII 21	יחיתי
שמש LXVI 19	שמש	כלו XXXII 3	כלו
מרמור LXVII 1	מרמור	יהוה ושמע XXXIV 18	יהוה ושמע
בארז " 5	בארז	כצדקך XXXV 24	כצדקך
מפי LXVIII 9	מפי	יארז " 25	יארז
עלמות " 26	עלמות	בנאותו סלה XLVI 3	בנאותו סלה

M. T.	Ed. 1477	M. T.	Ed. 1477
צרי CV 22	צרי	היית LXIX 9	היית
לעשותו CVI 13	לעשותו	לבן " 9	לבן
ועמוד " 30	ועמוד	המיר LXX 5	המיר
ויקה ויתבוננו CVII 43	ויקה ויתבוננו	נבלת LXXXVII 16	נבלת
האמים CXVII 1	האמים	כנתה LXXXVIII 54	כנתה
זרים CXIX 21	זרים	ומרו LXXXI 3	ומרו
טהרתי " 30	טהרתי	הביכה LXXXIV 7	הביכה
אשר לו " 85	אשר לו	על עמו LXXXV 9	על עמו
עורני CXXIV 8	עורני	ועל חסידיו ואלהסידיו " 9	ועל חסידיו ואלהסידיו
שיותי CXXXI 2	שיותי	השחקתי LXXXVIII 19	השחקתי
הרר CXXXIII 3	הרר	ידמה ליהוה LXXXIX 7	ידמה ליהוה
בית אהרן CXXXV 20	בית אהרן	דכית " 11	דכית
השודרה CXXXVII 8	השודרה	כל דרכי " 51	כל דרכי
קפופים CXLVI 8	קפופים	באח CV 18	באח

Omissions. — The omissions in the text may for the sake of convenience be divided into three classes, (1) those consisting of whole verses, (2) of half-verses and (3) of single words.

(1) There are no fewer than one hundred and eight omissions of whole verses. They are as follows:

X 5; XI 6; XII 2; XVIII 17, 20; XXII 6, 8; XXIII 3; XXVI 6; XXVII 8; XXIX 2; XXXII 2; XXXV 16, 19; XXXVIII 3, 4, 19, 21; XL 18; XLIV 4, 16, 17; XLV 13, 14; XLVI 12; XLIX 6, 9, 17; L 21; LI 15; LIV 3, 7, 10; LV 3; LVIII 8; LIX 12; LX 12; LXI 6; LXIX 27; LXXI 9, 24; LXXII 2; LXXIII 22, 23; LXXIV 8, 19; LXXVIII 11, 13, 28, 31, 36, 37, 42, 46; LXXX 4, 11; LXXXI 10, 12, 13; LXXXII 4, 5, 7; LXXXIII 4, 5, 6, 7, 16; LXXXVIII 14; LXXXIX 27, 32; XCIV 3, 21; XCV 8; XCIX 4; CII 16; CV 8, 14; CVI 45, 46; CVII 16; CIX 10, 16, 17; CXIII 7; CXV 7; CXVI 17; CXIX 15, 16, 24, 25, 26, 65, 66; CXXV 5; CXXIX 8; CXXXII 14, 16; CXXXVI 5; CXXXIX 2, 10; CXLI 10; CXLIV 14; CXLV 2, 3, 19; CXLVI 3; CXLVIII 6; CL 3.

(2) There are three omissions of half-verses. The clauses omitted are:

אלהים אמר בלבו לא Ps. X 13	אלהים אמר בלבו לא
אדירסוררים שקנו צתיחה " LXVIII 7	אדירסוררים שקנו צתיחה
בנותינו בנותי מקטבות תבנית היקל: " CXLIV 12	בנותינו בנותי מקטבות תבנית היקל:

(3) There are forty-three omissions of single words or two words as follows:

לַעֲמֹ	LXXXVIII	20	יְהוָה	IV 7; VI 2, 9;
אֵל	LXXXIII	2		IX 11; XIII 4;
נֶאֱמַן סֶלָה	LXXXIX	38		XX 10; XXV
חֲמִידָה	"	47		7; XXVI 8
רָעָה	XC	15	יְחִמֶּדָה עֲנִי	X 9
לִי	XCIV	22	כִּי	XIV 6
יִצְמִיתֶם	"	23	אֱלֹהֵי	XVIII 32
רָבִי	XCIV	10	יְרֵאוּ	XXII 18
בְּרִיתוֹ	CXI	5	לְבָם	XXXIII 15
שֵׁם יְהוָה	CXIII	3	לְבִי	XXXVI 2
יִבְרָךְ	CXV	12	אֲנִי יִחְשַׁב	" 5
כָּל־	CXIX	6	לִי	XXXVIII 17
נִצְרָתִי	"	100	אֲנִי	XXXIX 11
יְדִי	CXXIII	2	אֲמֵן וְאֲמֵן:	XLI 14
בֵּית	CXXVII	1	וְאֵלֹהֵי	XLII 12;
אֵת	CXXXVII	7		XLIII 5
לְבִי	CXLI	4	מִצָּר	LX 13
הַרְדֵּד עִמִּי חֲתָתִי	CXLIV	2	עָם	LXII 9
צִוָּה	CXLVIII	5	וְאֵת	LXXIII 16
			בְּמִדְבָּר	LXXVIII 19

Duplicates or Dittographs. — Not only are whole verses, half-verses and single words omitted, but some letters and words are repeated and printed twice, as will be seen from the following:

עַל עַל	XCIX	8	חַב חַבֵּרֶךְ	LXV	11
נִפְסִי	CIII	2	לֶךְ לֶךְ	LXVIII	30
עֲצָמִי עֲצָמִי	CXXXIX	15	שָׁמִי שָׁמִי	-	34
אֵל אֵל	CL	1	חַבֵּל חַבֵּל	XCVIII	7

The Keri and the Kethiv. — As is the case in some MSS. which have no Massorah, the *Keri* or the alternative official reading is not indicated in the margin of this edition. Of the seventy-three *Keris* or official marginal readings which the Massorah exhibits in the Psalter, fifty-two are here the substantive textual readings, viz. Ps. V 9; VI 4; IX 13, 19; X 10, 12; XVI 10; XVII 11; XXI 2;

XXIV 5, 6; XXVI 2; XXIX 1; XLI 3; LI 4; LIV 7; LV 16; LIX 11, 16; LX 7; LXVI 7; LXXI 12, 20, 20; LXXII 17; LXXIII 2, 10, 16; LXXIV 6, 11; LXXVII 1, 12, 20; LXXIX 10; LXXXV 2; LXXXIX 10; XC 8; XCII 16; C 3; CI 5; CII 24; CV 18, 28; CXIX 79, 147, 161; CXXVI 4; CXXIX 3; CXL 13; CXLV 6; CXLVII 19; CXLVIII 2.

In the following twelve instances this Psalter follows the *Kethiv*.

Ps. X 9, 10; XI 1; XXVII 5; XXX 4; XLII 9; LXXIII 2; LXXXIX 29; CXXIII 4; CXXXIX 6, 16; CXLV 8.

In five instances this edition has neither the *Kethiv* nor the *Keri*, as will be seen from the following:

M. T.	Ed. 1477
וְצִפְיָךְ כֵּת וְצִפְיָךְ ק	וְצִפְיָךְ XVII 14
וְצִירָם כֵּת וְצִירָם ק	וְצִירָם XLIX 15
וְצִפְיָנוּ כֵּת וְצִפְיָנוּ ק	וְצִפְיָנוּ LVI 7
יְכַסִּימוּ כֵּת יְכַסִּימוּ ק	יְכַסִּימוּ CXL 10
יְמִיטוּ כֵּת יְמִיטוּ ק	יְמִיטוּ " 11

The other four passages in which the *textus receptus* exhibits a *Kethiv* and *Keri* are among the verses which are missing, viz. X 5; XXXVIII 21; LVIII 8 and CVI 45.

Various Readings. — The following may be regarded as various readings:

M. T.	Ed. 1477	M. T.	Ed. 1477
כֹּונֶתָה	כֹּונֶתָה VIII 4	אֲרִנִּי	יְהוָה II 4
בְּמַעֲשֵׂי	בְּמַעֲשֵׂה " 7	יְהוָה	° 2 IV 7
עַל־מוֹת	עַל־מוֹת IX 1	כְּצִדְקִי	כְּצִדְקִי VII 9
רֵאִיתָה	רֵאִיתָה X 14	לְדוֹלֵקִים	לְדוֹלֵקִים " 14

¹ יְהוָה instead of אֲרִנִּי also in XXX 9; XXXII 13; XXXIX 8; XLIV 24; LIV 6; LV 10; LVII 10; LXII 13; LXVIII 12, 18, 20, 23, 27, 33; LXXVII 3, 8; LXXXIX 12; LXXXVI 3, 4, 5, 9, 12; LXXXIX 15, 51; XC 17; CXXX 3, 6.

² יְהוָה is also omitted VI 2; VII 2; IX 11; XIII 4; XX 9; XXV 7, 10; XXVI 8, 12.

M. T.	Ed. 1477	M. T.	Ed. 1477	
רָבָה	LXII אחר	אֱלֹהִים	XVIII אל	32
דָּמִי	" דומיה	לְשֹׁמֶשׁ	XIX ולשמש	5
צוּר עֵי מַחֲסִי	" צורי וישועתי	וְנִפְלֹו	XX נפלו	9
מִשְׁנֵבִי לֹא אִמּוֹט : בָּאֱלֹהִים :	" משנבי לא אמוט : באלהים :	נִחְתָּה	XXI נתת	3
חֲשִׁיתִי	" חשית	יִבְלָעַם	" יבלו	10
וְדָשֵׁן	LXIII הרשן	מִזְמֶה	" מזימות	12
לְשׂוֹאָה	" לשוא	שָׁמַע	XXII שמעה	25
הָאָרֶץ	" ארץ	אָכְלוּ	" יאכלו	30
חֲמִנִי	LXIV חמכו	הִלְכִנֹּן	XXIX בלכנון	5
וְנִשְׁלִיחוֹ	" ויכשילו	אֶל־שַׁחַת	XXX על שחת	10
נִדְוָדָה	LXV נדודיה	הָטָה	XXXI הט	3
אֶלְיָךְ	LXVI אוֹכֵךְ	פָּרִיתָהּ	" פרית	6
יִשְׁתַּחֲוֶי לָךְ	" ישתחוו	הַסִּנְתִּי	" הסנתתי	9
אֶרְצִי יְהוָה	LXIX יהוה אלהים	אֶל־צִדִּיקִים	XXXIV על צדיקים	16
יִשְׁבֵּי	" יושבת	בְּהַשְׁמִים	XXXVI בשמים	6
שׁוֹתִי	" שותה	לִידְעֶיךָ	" לידעך	11
פָּנִי	" פני	קִשְׁתָּם	XXXVII רשתם	14
חַיִּים	" החיים	וּבִימֵי רָעָבוֹן	" ורעבון	19
הָרָשִׁי	" ודרשי	וְאִבְקֶשְׁנוּ	" ואבקשנו	36
וַיְחִי	" וחי	יִכְבְּדוּ	XXXVIII יכבדנו	5
וְאֶת־אִסְרֵי	" ואל אסיריו	וַיִּנְקְשׁוּ	" ויבקשו	13
צִוִּיתָ	LXXI צויתת	וְלֹא־יִדְעַ	XXXIX לא ידע	7
אֶרְצִי יְהוָה	" יהוה אלהים	אֲנִי כְלִיתִי	" כליתי	11
רָדְפוּ	" רדפוהו	יֹאמְרוּ	XL ויאמרו	17
יָכְלוּ	" יכלמו	יִשְׁוּעַת	XLII ישועת	6
אֶרְצִי יְהוָה	" יהוה אלהים	פָּנִי וְאֱלֹהֵי :	" פני :	12
וּמִי	LXXVI מי		XLIII	5
וְאֶצְעָקָה	LXXVII ואועקה	בְּחִילוֹת לַמֶּלֶךְ	XLV בחילות למלך	15
וְנִפְלְאוֹתֵי	LXXVIII ונפלאות	יְהוָה	" יודוך	18
עֲשָׂה	" עושה	יְהוָה	XLVI אלהים	9
בְּנִפְלְאוֹתֵי	" בנפלאות	צִיּוֹן	XLVIII הר ציון	13
לֹא־חֶשֶׁךְ	" ולא חשך	עַל־מוֹת	" עלמות	15
הוֹפִיעָה	LXXX הופיעם	וְלֹא יִבֵּן	XLIX כל יבין	21
בְּקֶכֶךְ	LXXXVIII כנכור	וּבְאֵיכִי	LIV ואיכי	9
וְצִדְקָתְךָ	" וצדקך	סִפְרָתָהּ	LVI ספרת	9
חֲרוֹנֶיךָ	" חרוֹנֶךְ	שֹׁאֲפִי	LVII שאפי לו	4
עוֹלָם	LXXXIX לעולם	גּוֹיִם	LIX הגוים	9
יִדְעִי	" יודע	יְהוָה	" ויהמו	15
נִאֲרָתָהּ	" ניארת	בְּנֵי	LX בני	2

M. T.	Ed. 1477	M. T.	Ed. 1477	
מַעֲשֵׂי	CXVIII מעשה	עַד־עוֹלָם	XC ועד עולם	2
אֶל־חֲשֵׁנִי	CXIX ואל חשני	נִבְהָלוּ	" נבהלו	7
לְחֻשְׁעֶתְךָ	" לחשועתך	בְּמַעֲשֵׂה	XCII במעשה	5
פְּתָיִים	" פתאים	יְהוָה אֱלֹהֵינוּ	XCV יהוה אלהינו	6
שׁוֹנֵא	CXX שונאי	יָעַר	XCVI היער	12
שְׁלִיָּה	CXXII ושלוח	מָכוֹן	XCVII מקום	2
עַל־נֹרֵל	CXXV עם נורל	אֱלֹהִים	C האלהים	3
מַעֲמָקִים	CXXX מעמקים	גְּמוּלָיו	CIII גמולו	2
אֶלְמָדָם	CXXXII אלמדכם	עֲשֵׂה	" עשה	20
עַד־בְּהֵמָה	CXXXV ועד בהמה	קִרְאוּ	CV קרא	1
וְכָל אֲשֶׁר	" וכל אשר	מִשְׁפָּטִי	" משפטי	5
נִפְלְאוֹת	CXXXVI הנפלאות	פִּי	" פיהו	5
הַסִּכְנֶת	CXXXIX הסכנת	לִישָׁחֶק	" ליצחק	9
נִפְלִיתִי	" נפלאתי	מִמַּלְכָּה	" וממלכה	13
יְהוָה אֱלֹהִים	CXL יהוה אלהים	וַיַּעֲקֹוּ	CVII ויגעקו	19
לֹא־בִינִים	" לאביונים	מַעֲשֵׂי	" מעשה	24
שֹׁמֵךְ	" שמך	מִבְּצָר	CVIII מצור	11
יְהוָה אֱלֹהִים	CXLI יהוה אלהים	מַעֲשֵׂי	CXI מעשה	7
וּמִד	CXLIV ומיד	יָרָא	CXII יראה	1
בְּשִׁמוֹת	CXLVII בשמות	הַגּוֹיִם	CXV העמים	2
וְלֹא בְּשׁוֹקִי	" ולא בשוקי	גּוֹיִם	CXVII הגוים	1

Abbreviations. — Following the example of some MSS., especially those of the German School, the Editors of this Psalter also used abbreviations, viz.:

אלהים = אלה'	LIV 6; LXII 9; LXV 2	X ביר' = בִּידֶךְ	14
שועלים = שועלי'	LXIII 11	XVIII שחקי' = שְׁחָקִים	12
טובת' = טֹבְתֶךָ	LXV 12	XXVII ירו' = יְרוֹם	6
האמרי' = הָאֲמָרִים	LXX 4	" אשיר' = אֲשִׁירָה	6
שמי' = שָׁמַיִם	LXXXVIII 24	XLIV *ובנהגו' = וּבְנִהְגוּם	12
ישר' = יִשְׂרָאֵל	LXXXI 14	L השמי' = הַשְּׁמַיִם	4

We have still to notice the peculiar position of the vowel-letters *Vav* (ו) and *Yod* (י) in certain passages inasmuch as they indicate the country to which the editors of this Psalter originally belonged. The *Vav* is used after *Kametz* in the following instances:

XC	11	אורחות = ארחות	VIII	9
CVI	13	לעצותו = לעצתו	LXXI	20
CXIX	38	ליראותך = ליראתך	LXXXIV	7

The *Yod* is used after י = in the following passages:

LXVIII	6	אשורי = אשרי	XVII	5
"	7	צוררי = צררי	XXXI	12
		המייחלים = המיחלים	"	25

This is due to the fact that the German and Polish Jews pronounce the *Kametz* as if it were *Cholem*, and the *Pathach* followed by *Yod* as if it were *ei*. Accordingly the editors of the Psalter were German Jews. This is confirmed by the fact that those who originally founded printing establishments for Hebrew books in Italy were natives of Germany. The compositors too, as well as the correctors of the press were German Jews who took up their abode in Italy. Hence the use of MSS. from the German School of textual redactors which undoubtedly appears in some of the early editions of the Hebrew Bible printed in Italy.

The copy which I collated is in the British Museum press-mark C. 50, c. 2.¹

No. 2.

Editio princeps of the Pentateuch, Bologna, 1482.

דפוס א = ד"א

Passing over the two 16mo. Psalters, which appeared between 1478—1480 and which exhibit the same orthographical and textual features as the Psalter of 1477, we come to the *editio princeps* of the Pentateuch.

Abraham b. Chayim, who successfully developed Hebrew typography at Ferrara, was invited to Bologna

¹ Comp. also Tychsen, *Beschreibung der ersten jüdischen Psalmen*, Ausgabe vom J. 1477, in the *Repertorium für Biblische und Morgenländische Litteratur*, Vol. V, pp. 134—158. Leipzig 1779.

about 1479—80 by the opulent Joseph b. Abraham Caravita to superintend the new printing establishment which he had founded in this ancient and populous city. The first work which Caravita designed was an edition of the Pentateuch. The history of the origin and successful issue of this remarkable volume is narrated by Joseph Chayim himself in the Epilogue and is as follows:

I Joseph Chayim son of R. Aaron whose name is recorded in the life of the world to come, Strasburg, a Frenchman, when I saw the splendid work which they had undertaken to produce, viz. the Pentateuch with the Targum and Rashi's Commentary in one volume, and perceived that this remarkable work was from the Lord, I forthwith gave my heart to correct Rashi's Commentary and thus to restore the crown to its original condition as far as possible and this was my task. I knew that students will find here rest for their soul, here the weary shall be at rest, because the words which were hitherto obscure in their meaning on account of the many mistakes will now be clear to them, and will be sweet to their palate as honey. I have also stirred up the heart of those who were engaged in the work to execute it, and when they were weary and hesitated whether they should go on with the undertaking or not, I girded their loins and said to them: Be ye strong and of good courage for it is God's work.

Thus the whole work was finished, the work of the sacred ministry, the Pentateuch with the Targum and the Commentary of Rashi in one volume very carefully corrected in all that was necessary. And the Lord stirred up the spirit of the noble, intelligent and wise, the great Master Joseph Caravita, God protect him, son of Abraham whose name is recorded in the life of the world to come, to arrange the whole work and to execute it at his own expense. He procured all the implements and hired the artizans and the workmen skilled in the art of printing. He sought out expert workers and learned men to revise the Pentateuch even in plenes and defectives in the official marginal readings which are not in the text, and the words in the text which are officially cancelled in reading, in the vowel-points and the accents and the Targum as it should be, as well as to restore to its original standard the Commentary of Rashi.

Moreover, he engaged the most skilled and experienced man in that art, who is recognised as most accomplished and as not having his equal in any country in the art of typography in the square Hebrew type and in the Hebrew language. His name is known in the gates, Master Abraham, the

of the verses in the Pentateuch, which is given at the end of Deuteronomy after the usual Summary as 5835 must be due to an error of the Editor in the casting up.¹

In indicating the fifty-four Pericopes into which the Pentateuch is divided, the Editors have adopted a plan of their own. They have generally left a vacant space of two lines after each Pericope whether the following one begins with an Open or Closed Section and have inserted into the vacant sectional space the word פֶּרָשָׁה = *Parasha* in the same type as the text itself. In three instances only have they indicated the nature of the Section with which the Pericope coincides. Thus in Exod. XIII 17 the word *Parasha* is preceded by the letter *Samech* (ם) to show that it is a Closed Section, and in Levit. VI 1 and Numb. XXXIII 1 it is preceded by *Pe* (פ) to indicate that the *Parasha* begins with an Open Section.² The Editors, however, have given the names of the respective *Parashas* as running head-lines throughout the Pentateuch.

In the sectional divisions, too, the Editors have disregarded the prescribed rules which are followed in the best and oldest Sephardic MSS. and have vacant spaces in the middle of the line both for Open and Closed Sections.³ This necessitated their inserting into the vacant spaces of the text itself the letters *Pe* (פ) and *Samech* (ם) since the precise nature of the Section would otherwise not

סכום הפסוקים של ספרא שמנה fol. 102*b*; at the end of Leviticus סכום הפסוקים של מאות וחמשים וחשעה fol. 135*b*; at the end of Numbers סכום הפסוקים של ספרא אלף ומאתים ושמנים ושמונה fol. 179*b*; and at the end of Deuteronomy סכום הפסוקים של ספרא ך נה fol. 219*b*, and *vide supra*, Part I, chap. VI, pp. 72–86.

סכום הפסוקים של תורה חמשת אלפים שמנה מאות ושלושים וחמשה fol. 219*b*.

² Comp. Pericope בשלה fol. 68*b*, Pericope צי fol. 107*b* and Pericope מסעי fol. 175*b*.

³ *Vide supra*, Part I, chap. II, p. 9, &c.

be known, a practice which, as we have seen, was adopted in the Codices of the German and Franco-German Schools. That the Editors did not originally intend to insert these letters and that they were ultimately forced to do it because of the confusion which their absence would produce, is evident from Gen. I 6–II 4. In this portion of the text, which according to the *textus receptus* has seven Open Sections, the Editors have not inserted the letters in question, but have simply left vacant spaces. But on finding that these vacant spaces by themselves are misleading since three only would be taken for Open Sections, viz. Gen. I 6, 24; II 1, and the other four, viz. I 9, 14, 20; II 4, would be regarded as Closed Sections, the Editors thought it best to insert the letters *Pe* (פ) and *Samech* (ם) from Gen. III 16 onwards to remove all uncertainty.

To the use of German and Franco-German MSS. by the German and Franco-German Editors are also due the following variations in the Sections:

Genesis. — In *Genesis* this *editio princeps* has (1) in five instances a *Samech* (ם) = Closed Section where the received text has an Open Section, viz. III 22; XI 1; XII 10; XVIII 1; XLVII 8, and (2) has two Sections, one (ם) Open, viz. XLIX 3, and one (ם) Closed, viz. X 13, which are not in the *textus receptus*.

Exodus. — In *Exodus* it has (1) three Open Sections with *Pe* (פ), viz. VI 29; XII 1; XXI 18, which are Closed in the received text and (2) *vice versa* one (ם) Closed Section which is Open in our text, viz. XL 1. It has also (3) a (ם) Closed Section which is not in our text at all, viz. XXII 18, and omits one, viz. XX 17*b*, which is in the received text, whilst (4) in two instances the letters *Pe* (פ) and *Samech* (ם) are absent, viz. XXXV 5; XXXVIII 24, though the text has a vacant space.

Leviticus. — In *Leviticus* it has (1) one Open Section with *Pe* (פ) in VI 7 which is Closed in the received text, (2) *vice versa* five Closed Sections with *Samech* (ם) which are Open in our text, viz. III 6; V 1; VII 1, 11; XIV 34; (3) four Sections, two Open with *Pe* (פ), viz. VII 22; XXIII 37, and two Closed with *Samech* (ם), viz. XI 21; XXIII 14, which

the received text has not; (4) a break for an Open Section in XXV 14 where our text has no break; and (5) it omits *Samech* (ם) in XI 2 and *Pe* (פ) in XIII 9 though it has the vacant sectional space.

Numbers. — In Numbers it has (1) in seven instances an Open Section with *Pe* (פ), viz. XVI 20; XXVIII 26; XXIX 26, 29, 32, 35; XXXI 5, which are Closed in our text; (2) *vice versa* two Closed Sections with *Samech* (ם), viz. XXXIV 1; XXXVI 1, which are Open in our text; (3) has a Closed Section with *Samech* (ם) in XXV 4 which our text has not; (4) has no Section at all in II 17 where the received text has a Closed Section and (5) marks an Open Section in XXVIII 1 with two *Pes* (פ פ).

Deuteronomy. — In Deut. it has (1) seven new Sections, six Closed with *Samech* (ם), viz. IX 12, 13; XIX 6; XXIV 6; XXVII 20; XXXIII 6, and one Open with *Pe* (פ) in X 18; (2) has a Closed Section with *Samech* (ם) in the following five instances: XIII 2; XIV 22; XXII 6; XXV 17; XXVII 1, which are Open in the received text and (3) the *Samech* (ם) of the Closed Section in XV 7 is so small that it almost resembles the type of the Targum and Rashi.

The difference between the final *Mem* (ם) and the *Samech* (ם) is hardly distinguishable. As is often the case in some MSS., especially of the German Schools, the final letters *Caph*, *Nun* and *Pe* (ך ן ף) hardly descend below the line of the medials, so that the vowel-signs *Sheva* and *Kametz* are not placed within the final *Caph* (ך ף) as they are in most of the Sephardic MSS. and in later printed editions, but under it (ך ף) which gives this letter the appearance of *Daleth* (ד).

The graphic signs *Kametz* and *Pathach*, *Tzere* and *Segol* are often used interchangeably. Thus we have:

שֶׁה Exod. XXI 37	יֵד Exod. XXI 24	עָשָׂב Gen. I 11
שֶׁה „ XXII 3	יֵד Deut. XIX 21	עָשָׂב „ „ 12
הָאָחֵר „ XXII 28	בָּעַל Exod. XXI 22	וֹרֵע „ „ 29
הָאָחֵר Deut. XXIII 22	בָּעַל „ „ 34	וֹרֵע „ „ 11

The *Metheg* is hardly ever used before a composite *Sheva*. There is no break in the middle of Gen. IV 8 and it has בְּשֵׁנִים with *Pathach* under the *Gimel* in Gen. VI 3. Not only is *Hazer-Maveth* in two words (הָצֵר-מָוֶת Gen. X 26),

but *Chedor-laomer* is uniformly in two words in all the five instances in which it occurs.¹

The twelve passages in which *Beth-el* occurs exhibit a mixed orthography. In five instances certainly, if not in six, it is in two words² and in six it is as certainly in one word.³ In this respect, therefore, this edition follows the uncertainty of Codex No. 24 which, as we have seen, belongs to the German Schools.⁴

Apart from the orthography with respect to plene and defective in which the editors not unfrequently differ from the present Massoretic recension, this edition as a whole may be considered fairly to exhibit the *textus receptus*. The unessential variations in it I have given in the notes to my edition of the Hebrew Bible, where it is quoted as א"ד = א'דפוס *editio princeps*.

The editors' treatment of the official various readings, which the Massorah has transmitted to us under the technical name of *Keri* and *Kethiv*, has yet to be noticed. Though these official variants are duly noted in the margin of the best MSS. and Standard Codices, the editors of this edition never exhibit them against the word for which there is a various reading. They have as a rule furnished the textual reading or the *Kethiv* (כתיב) with the vowel-points which belong to the absent marginal reading or *Keri*. By so doing the editors exhibit impossible forms in the text which receive no solution in the margin.

Like the Model Codices, this first edition 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

¹ Comp. Gen. XIV 1, 4, 5, 9, 17, fol. 12a-b.

² Comp. Gen. XII, 8, 8; XIII 3, 3; XXXI 13; XXXV 15.

³ Comp. Gen. XXVIII 19; XXXV 1, 3, 6, 8, 16.

⁴ Vide *supra*, Part II, chap. XII, p. 600.

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. In this edition the orthography is

(2)			(1)		
אִם-יָחֹם	Gen.	XIV 23	נָחֶם	Gen.	II 9
עַל-לֵב	"	XXXIV 3	רָחֶם	"	XXIX 31
בִּן-נֵן	Exod.	XXXIII 11	וַיֵּאָר	"	XLVI 29
(3)					
וַיְהִלֵּי	Gen.	XII 15			
קָלָחָד	"	XXVII 13			
וַיְלִלֵי	"	XXIX 3, 8			

Of this edition I collated two copies both printed on vellum, one in the British Museum, press-mark C. 49, d. 2, and one in my own possession.¹

No. 2*.

De Rossi describes an edition of the Five Megilloth, consisting of 27 folios without date and without place of printing: Ruth, Ecclesiastes, the Song of Solomon and Lamentations have the Commentary of Rashi, and Esther has the Commentary of Ibn Ezra.² As it has the same types as the Pentateuch, De Rossi concludes that it was printed at Bologna in 1482 and is probably intended as a supplement to the Pentateuch. I have not been able to find a copy in any of the Libraries to which I have had access.

¹ Comp. Tychsen, *Kritische Beschreibung des Bononischen Pentateuchs* v. J. 1482, in the *Repertorium für Biblische und Morgenländische Litteratur*, Vol. VI, pp. 65—103. Leipzig 1780.

² *De ignotis nonnullis antiquissimis Hebr. textus editionibus*. Erlangen 1782; *Annales Hebraeo-Typographice* Sec. XV, p. 130. Rome 1799.

No. 3.

Editio princeps of the Prophets, Soncino, 1485—86.

א"י

With the immigration of Israel Nathan b. Samuel into Soncino and with his family taking up their abode in this small town in upper Italy in the duchy of Milan, Hebrew typography and especially the printing of the Hebrew Bible entered upon a new era. Israel Nathan the head of the family was of German descent. He was very wealthy, learned and pious and was called by his contemporaries *the Man of God*. He determined to consecrate his gifts to the promotion and multiplication of Hebrew literature and more especially of the Hebrew Scriptures by means of the newly invented art of printing. Accordingly he induced his son Joshua Solomon to establish in the city of their adoption, whose name Soncino they assumed, a Hebrew printing-office, *circa* 1482. To make this new venture a success they engaged Abraham b. Chayim de Tintori who had become celebrated for his skilful development of Hebrew printing at Ferrara and Bologna and for his splendid edition of the Hebrew Pentateuch, to arrange and conduct the typographical establishment. The Soncino firm, from which so many remarkable works were issued, consisted of Joshua Solomon and his two nephews, Moses and Gershom.

The Pentateuch, which is the first of the three great divisions of the Hebrew Scriptures, having already been printed in 1482, the Soncino firm determined to continue the two other divisions and accordingly published in 1485—86 the second division, consisting of the Former and Latter Prophets in two volumes. All the information which we possess about the production of these two volumes is contained in the lengthy Epigraph in the first volume and is as follows:

Thus says he who prints correctly and elegantly and who dwells in Soncino. Inasmuch as these four Former Prophets, Joshua, Judges, Samuel and Kings are joined together and follow after the Law of Moses our teacher, Peace be upon him, and are as it were a repetition thereof, because there is in them a faithful narrative, continuing to record the history of our nation by the Prophets of the Lord, blessed be He, and inasmuch as from them is to be learnt the import of a great part of the precepts of the Law which is called the Oral Law, for it was indeed received from Moses our teacher, Peace be upon him, and from his synod, and was transmitted by them from Prophet to Prophet unto Ezra and the men of the Great Synagogue, and inasmuch as after the study of the Law of Moses our teacher, Peace be upon him, these Prophets are necessary, especially for the young that they and others besides them learn more from the Law, therefore, it seemed good to us to print them with the excellent commentary of R. David Kimchi of blessed memory, the chief of grammarians and the father of expositors. However, as the testimony of a witness is not required except in matters that are hidden and as the subject matter of this book is perfectly clear and easily grasped and understood, we do not certify by our words that he is correct. Still we cannot refrain these our words from informing in truth and sincerity those who may not have leisure enough to examine it of this thing which may be easily perceived. Although it has been carefully revised and corrected by men of knowledge and learning so as not to leave in it any errors or mistakes, especially in the sense or words, yet there may possibly be found in it some mistakes arising from the confusion of similar letters, viz. *He* for *Cheth*, *Beth* for *Caph* &c. For it sometimes happens that whilst the attention and the mind of the corrector are occupied in weighing the sense of the words, his eye may pass over it, so that he does not notice the exact difference between these letters which are so much alike, and others of the same kind. Thus also a letter is sometimes transposed in a word, although this will be found only rarely, for the edition of this book has been revised most carefully so that it might be finished with that perfection and completeness which can possibly be effected by this typographical art.

With regard to what we have done in the case of the Divine names, having put *Daleth* for the first *He* in the Tetragrammaton and *Koph* for *He* in the name *Elohim* our object was to guard the honour and sanctity of the Divine name, so that if it should sometimes happen that some part of it be lost, or out of place there should be no necessity for supplying it.

Now we are, however, perfectly certain that there is none among the Codices written with the pen as correct as these printed copies. Although we have certainly among us many excellent and accurate MSS. which have

been studied for years and which have been written by learned men, yet even these have not escaped errors and blunders, for it would indeed be a miracle to find a book without a mistake.

Verily it was finished in the year 5246 of the creation of the world on the sixth of the month of Marcheshban [= October 15 1485] here at Soncino in the Province of Lombardy which is under the government of the powerful Duke of Milan: May the Lord preserve him, bless him and strengthen him. Blessed be he who giveth strength to the weary and who multiplieth courage to him who hath no power. May his name be magnified above all blessing and praise.¹

As these two volumes, though similar in execution and designed to be companions, are somewhat different in size it is best to describe them separately.

¹ **אמר** המחקק כתב יושר ודברי הפץ אשר בשונצינו. בהיות ארבע נביאים ראשונים אלה. יהושע. | שפטים. | שמואל. | מלכים. דברים ונמשכים אחר תורת משה רבינו ע"ה וכמשה תורה לה למה | שבם בספור אמתי המשיך ענין אומתנו מאז ע"י נביאי ה' יתברך עם שגם במ לימוד ביאור חלק גדול ממצות התורה | הנקראת תורה שבעל פה כי הם הם שקבלוה ממשה רבינו ע"ה ובית דינו ועל ידם נמסרה מנביא לנביא עד עזרא | ועד אנשי כנסת הגדולה. ולזה אחר לימוד תורת משה רבינו ע"ה הם אלה הנביאים הכרחיים ובפרט לנערים | ומתתורה שללמוד: הם חולתם אנו צריכים. ולזה נראה לנו לחקקם עם המפרש המופלג הזה רבינו דוד קמחי ז"ל ראש | המדקדקים אב המפרשים. ואולם בהיות לא יבן עדות המעיד כי אם על הנעלם בהיות ענין הספר הזה מוחש גם | מובן ומושלל בנקלה לא נעיר בדברינו אלה על היות מדויק. עם שלא נעצור בדברינו אלה מלהשמיע באמת | ובתמים ראש באולי לא יהיה להם פנאי לענין בו השיעור המפסיק להבנת זה שאולם הוגה ודויק על ידי יודעי ספר | ומביני כדע ולא נשאר שימצא בו שגיאה או טעות ובפרט הן בכונה הן במלות אכן מה שאפשר שימצא בו מהשגיאה | הוא התחלפות אות באות כגון ה"א בחי"ת ב"ה בכף וכיוצא בזה אשר לפעמים להיות כוונת המדויק ודעתו טרודה | בדיוק הכוונה והמלות העבירה עינו מלהשגיח בפרטי האותיות האלה הנזכרות הרומות בצורה וכיוצא בהם. וכן | לפעמים דלוג אות אחת במלה ואף גם אלה לא ימצאו בו רק על המעט להיות נעשה ענין הספר הזה בהשגחה יתירה | למען ישלם ענינו בשלם שבפנים כפי האפשר במלאכת הזאת ואשר כוננו בשמות הקודש בשם יוד הא ויו הא ששמו | תחת הא ראשונה דלת וקוף תחת הא לשם אלקות כוונתנו היתה לכבוד ולתפארת לשם ה' בעבור היות לפעמים קצת | מהם נדחים ואובדים אין במ צורך כלל | וממה שאין ספק אצלינו הוא שלא ימצא בכיוצא | בהם מאשר נכתבו בקולמוס טובי הדיוק כאלה. כי אולם עם היות היו אצלינו העתקות רבות מדויקות וטובות ואשר | נלמד במ ימים ושנים וע"י מבינים עם כל זה לא נמלטו גם הם מהטעויות והשגיאות. כי אולם מציאות ספר בלי | שגיאה או טעות הוא בלא. ואולם היתה השלמתו בשנת חמשת אלפים ומאתים וישיש וארבעים לבריאת עולם ביום | ששה לחדש מרחשון פה שונצינו במדינת לומברדיאה אשר היא תחת ממשלת האדון האביר דוכס מילאנו יהיה ה' ית' | ויאמצו: ברוך גותן ליעף כח ולאין אונים עצמה ירבה: יתרום שמו על כל ברכה ותהילה:

Vol. I. The Former Prophets. — This volume, which contains Joshua, Judges, Kings and Samuel, consists of 168 unpagged folios, two of which are entirely blank. The first word of each book is in large, hollow and ornamental letters. In the case of Joshua, Judges and Samuel which begin with the same word (ויהי) it is enclosed in ornamental borders, all printed from separate wood blocks. In Kings, however, where the first word (והמלך) has one letter (ל) which rises above the line and another, viz. the final *Caph* (ך) which descends below the line, the projections precluded the use of the decorative border. Hence the word has simply the ornamental large letters. Samuel is the only book which has the Massoretic Summary at the end, registering the number of verses and Sedarim in this book. The number perfectly coincides with the present recension.¹

With the exception of fols. 2*b*—3*b*; 6*a*; 96*a* and 100*a* each folio has two columns. One column gives the Hebrew text in beautifully cut square characters, the other contains the Commentary of David Kimchi in the so-called Rabbinic or Rashi character. The Commentary which, as a rule, exceeds the text not only occupies the entire second column, but is also printed in the lower margin across the two columns.

In the upper margins the names of the books are given in running head-lines throughout the volume. The Hebrew text is without the vowel-points and the accents, but has the verse-divider or *Soph-Pasuk* (:).

Vol. II. The Latter Prophets. — This Volume consists of 290 folios and contains the Latter Prophets in the order exhibited in Column IV of the Table on page 6. The types of both the text and the Commentary by Kimchi

¹ The Summary is as follows: ספר שמואל אלה חמש מאות וששה וסימן אך. וסדרים שלשים וארבעה וסימנם ליד בריך רחמנא דסייען; *Vide supra*, Part I, chaps. V and VI, pp. 43, 89.

are identical with those of the first volume. The typographical arrangements too and the execution are exactly the same in both volumes. The only difference between them consists in the absence of the first ornamental word with the decorative border at the beginning of each book for which the vacant space is duly left. Their unsightly absence is probably due to the fact that the wood-cut letters and the ornamental blocks were used for another work which was then passing through the press and that they were not liberated in time for the volume of the Latter Prophets. The various readings which are contained in these two volumes I have duly given in the notes to my edition of the Bible under the designation of פוסם א = ד"א *editio princeps*.

Of this edition I collated four copies, one in the British Museum press-mark C. 50, d. 8, one belonging to W. Aldis Wright, Trinity College, Cambridge, and two in my own possession.

These two volumes are Nos. 257 and 25 in Kennicott's List.¹

No. 4.

Editio princeps of the Hagiographa, Naples, 1486—87.

ד"א

Whilst the second division of the Bible was being printed at Soncino, the newly established printing firm in Naples were busily engaged in carrying through the press the third division, so as almost simultaneously to furnish the Jewish communities with the complete Hebrew Scriptures. As this third division or Hagiographa was published in three parts it will be more convenient to describe each part separately.

¹ Comp. also Tychsen, in the *Repertorium für Biblische und Morgenländische Litteratur*, Vol. VII, p. 165—182; Vol. VIII, p. 51—85. Leipzig 1780—81.

Part I. The Psalms. — This part, which is a small folio resembling in size and arrangement that of the second division printed at Soncino, consists of 118 leaves and contains the Psalter with Kimchi's Commentary, but unlike the two volumes which contain the Prophets, the text of the Psalms is furnished with the vowel-points, and the aspirated letters (בגד כפת) are mostly distinguished by the *Raphe* stroke. The square characters of the Hebrew text and the Rabbinic characters of the Commentary are not so finely cut as those in the Soncino volumes. The *Shin* (שׁ) and the *Sin* (ס) are not distinguished by the diacritic point and the vowel-signs are very clumsily and incorrectly affixed to the consonants. For the purposes of collation, the graphic signs are not only useless, but misleading. The consonantal text, too, cannot be relied upon, since the omission of Ps. XXXV 15 is manifestly due to carelessness. The Epigraph, however, at the end of this part which sets forth the difficulties of the printers and corrector disarms criticism. As it is the only source of information which we possess with regard to the production of this portion of the Hebrew Bible, I subjoin it.

Blessed is the Lord God, the God of Israel who has not withheld his mercy from us and has granted us to finish this sacred and wonderful book, the book of Psalms with the Commentary of R. David Kimchi of blessed memory, elaborate, precious and most elegant. It is of this Commentary that it is said where there is no Kimchi [= flour] there is no Law. I, the undersigned, come to excuse myself. Having been appointed to superintend this work, to correct the book every day according to the custom of those who are engaged in this art, I say if errors are found in the punctuation of the text, they are due to two causes. One is that we who are engaged in this art have only recently taken it up as beginners, and that our fathers had no idea of this art. It has always been recognised that every beginning is difficult and we have not yet had sufficient time to practice thoroughly as we ought in the matter of vowel-points. The second reason is that in spite of our exertions we have not succeeded in finding the requisite Correct

Codices. Hence if errors are found in it they are few when compared with the other books which have hitherto been printed, more especially will few mistakes be found in Kimchi's Commentary. The books, however, which follow the Psalter will be more correct by the help of him who ordains all work. Now we raise our eyes on high and lift up our hands to heaven and ask of the Exalted Rock to grant us to finish that which is in our hearts, and that the pleasure of the Lord may prosper in our hands, so that we may finish all the Hagiographa with excellent commentaries. May this be the will of our Father who is in heaven, speedily and in a short time and say ye Amen. Thus says the man who was appointed corrector of the work, the least of the disciples, Jacob Baruch son of the most excellent R. Judah Lands of blessed memory, a German who is now sojourning here at Naples.

The book of Psalms is completed and finished. Praise be to him who dwells on high. In the year 247, on the fourth day of the month of Nisan [= 1476], the month of the exodus from the bondage of Egypt. By the excellent printer R. Joseph son of R. Jacob of blessed memory, a German. May the Lord of his abundant mercies speedily deliver us from this captivity, that we may see the rebuilding of the Temple, and may he restore the Law and the Crown as of old, then will his great name be praised and wonderful in the mouth of every creature.¹

¹ ברוך ה' אלדים אדני ישראל אשר לא עזב חסדו עמנו וחכנו לסיים זה הספר הקדוש והנורא ספר תהלים עם הביאור מרבי דוד קמחי ז"ל האריך והנכבד יפה נוף ועל זה הפ', אמרו אם אין קמח' אין תורה. | ואני הבא על החתום מתנצל באתי, בהיותי נמנה על המלאכה הזאת להגיה הספר דבר יום ביומו כפי המנהג | מבעלי המלאכה הזאת, ואומ' בהיות כי ימצאו טעויות בנקוד הפסוק, זהו משני טעמים האחד כי אנחנו | המתעסקים במלאכה הזאת חדשים מקדוב באנו לא שערנו אבותינו באומנות הזאת, וכבר ידוע כי כל ההתחל | התחללות קשות, ולא הספיק לנו הזמן להאריך לעיין כפי הצורך בעניני הנקודה, והטעם השני כי יגענו ולא | הונח לנו למצוא ספרים מדויקים כפי הצורך אמנם אם ימצאו בו טעויות הם מעטים בערך שאר הספרים ש' | שכבר נעשו בהתחקות, ובפרט בביאור הקמחי ימצאו בו מעט מזה, ויותר יהיו מדויקים הספרי' הבאים אחרי | ספר תהלים בעזרת כונן מעללים, ואנחנו נשא מרום עינינו וגרים אל שמים ידינו ונבקש מהצורך יתעלה | ויכנו לסיים את אשר בלבבנו והפך ה' בידינו יצלה לגמול כל ספר כתובים עם הביאורים יותר מוכתרים וכן | יהא רעוא מן קדם אבותינו דבשמיא בעגלא ובזמן קרוב ואמרו אמן. נאם הגבר הוקם על מלאכת | ההגהה קמן התלמידים יעקב ברוך בן מהרר יהודה לנרא ז"ל אשכנזי המתגורר עתה פה נאפולי.

תם ונשלם ספר תהלים תהלה לשוכן עליונים שנת ז'מ"ד ר' ימים לחדש ניסן יציאת גלות מצרים על ידי ה' | המהוקק המופלא כמ" יוסף בר' יעקב ז"ל אשכנזי ה' למען רחמיו הרבים יוציאנו מזה הגלות במהרה | ונראה בבניין בית הבחירה ויחזיר התורה והעשרה ליושנה ואז יהיה שמו הגדול מהולל ונורא בפ' כל בריה.

The first word of the first Psalm is in large and hollow letters and is enclosed in a decorative wood-cut border. The Psalter is not divided into five books, nor are the Psalms numbered. Forty-eight of the Psalms respectively begin with the first word in large letters,¹ whilst in the case of the other one-hundred-and-two the first word which is in the ordinary type of the text is mostly without the usual vowel-points and thus indicates the commencement of the Psalm. The absence of the large letters in the initial words of these Psalms is probably due to the fact that the printers had not a sufficient fount of them and that they were only used as they were liberated from worked-off forms. On three folios only, viz. 3—5, has the editor given the name of the Psalter in the head-line.

Part II. Proverbs. — This part, which consists of 103 folios, contains the book of Proverbs with the Commentary of Immanuel the celebrated expositor and poet and the friend of Dante. Both the text and the Commentary are arranged in the same manner as in the former part. The first word of the book is in large, but not hollow letters and is enclosed in the same wood-cut border as the first word of the Psalter. The editor has attempted to indicate the commencement of the sections by leaving the first word without the vowel-points as in the case of the Psalms, but he exhibited it in three instances only, viz. II 1; III 1 and VI 1. The name of the book, however, he has uniformly given in running head-lines which is an

¹ The forty-eight Psalms which begin with the first word in large letters are: II, V, VI, VIII, IX, X, XI, XIII, XIV, XVIII, XIX, XXI, XXII, XXXI, XXXVI, XXXIX, XL, XLII, XLIV, XLV, XLVII, XLIX, LI, LII, LIII, LIV, LVII, LVIII, LIX, LX, LXI, LXII, LXIV, LXV, LXVII, LXVIII, LXIX, LXX, LXXV, LXXVI, LXXVII, LXXX, LXXXI, LXXXIV, LXXXV, CIX, CXXXIX, CXL.

advance on the previous part. In this part too the graphic signs are very clumsily affixed to the letters, the *matres lectionis* which are not required with the vowel-points are unnecessarily profuse and the consonantal text is carelessly printed as is evident from the omission of Prov. XIV 12; XV 26, 27 &c. At the end of the book is the following Epigraph:

The book of Proverbs with the elaborate and elegant Commentary by R. Immanuel, the memory of the righteous is blessed, is finished. Praise becometh Him who rideth and moveth without being weary. Amen. I Chayim b. Isaac, the Levite, a German.¹

Part III. — This part consists of 150 folios and concludes the Hagiographa in the following order: (1) Job, (2) Song of Songs; (3) Ecclesiastes; (4) Lamentations; (5) Ruth; (6) Esther; (7) Daniel; (8) Ezra-Nehemiah, and (9) Chronicles. This is the order of the copy in the British Museum. In my own copy, however, Ecclesiastes heads the Five Megilloth and the Song of Songs follows as second. But as the Song of Songs has the decorative wood-cut border, enclosing the first verse of the book in large letters, it is more likely to represent the beginning of the Megilloth. It will be seen that neither of the sequences in the Hagiographa exactly coincides with any of the orders exhibited in the Table on page 7.

At the end of this part which concludes the Hagiographa is the following important Epigraph in four lines:

Praised be He to whom praise is due, who is one, but not as our units, the perfect among all perfections, without descent outside him, for there is nothing apart from him. Now unto him will I give glory who has enabled us to finish the work, the sacred work on the ninth of the month, the month of the flowing brook [= Tishri], in the year 247 of the sixth thousand [= Sept. 8 1486], at the city of Naples, by Samuel, may he see seed and prolong his days, son of my honoured father Samuel of Rome, may the

¹ נשלם ספר משלי עם הביאור הארוך והיפה מרבינו עמנואל זצ"ל השבוע יאות לרכוב : ונניע בלי לאות אמן | אני חיים בר יצחק הלוי אשכנזי : Comp. fol. 103a.

As to its orthography of *Beth-el* which occurs five times in the Hagiographa, this edition has it in two words (בֵּית אֵל) in two instances, viz. Ezra II 28; Neh. VII 32; and in one word (בֵּית־אֵל) in three instances, viz. Neh. XI 31; 1 Chron. VII 28; 2 Chron. XIII 19. It, therefore, faithfully exhibits the mixed orthography of this name which we have found in some MSS. of the German Schools. In its omission of Neh. VII 68 this edition follows the best MSS. and thus affords additional evidence for cancelling this verse. With the best and most numerous Codices this edition 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 (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant.

This edition is No. 259 in Kennicott's List. Dr. Pellet who presented a copy of this edition to the Library of Eton College in 1735 describes it as *unique* and states that the whole edition has been burnt by the Jews. Kennicott who endorses this fable assigns the following reasons for its total destruction (1) because it is not strictly Massoretical, (2) because there are some considerable mistakes in it, and (3) because it has commentaries which might give offence and which were not admitted into other editions.¹ All this is contradicted by the fact that I have two copies before me and there are several other copies in different Libraries. The press-mark of the British Museum copy is C. 50, d. 9—11.

¹ Comp. *Dissert. General*. Cod. 259, p. 439 &c. ed. Bruns 1783; *Dissertation I*, p. 519 &c. Oxford 1753; *Dissertation II*, p. 471 &c. Oxford 1759.

No. 5.

The second edition of the Pentateuch, Faro, 1487.

חומש דפוס ב' = חד"ב

In the same year in which the Hagiographa appeared a second edition of the Pentateuch was printed at Faro. Like the *editio princeps* of the Hagiographa it has only the vowel-points, but not the accents, but unlike any of the parts which have hitherto been published it has simply the Hebrew text without any commentary. The Epigraph is the only source of information which we possess concerning this remarkable Pentateuch and is as follows:

It was finished here at Faro on the ninth of the month of Tamuz in the year *Say ye to the righteous that it shall be well* [Isa. III 10, i. e. 247 = June 30 1487], at the command of the noble and exalted Don Samuel Gacon. May his Creator and Redeemer protect him.¹

Accordingly Don Samuel Gacon ordered and defrayed the expenses of the printing, thus following the noble custom which obtained from time immemorial for wealthy laymen to have the Holy Scriptures multiplied at their own expense in order to enable poor students to prosecute their sacred studies. Faro, where this Pentateuch was printed, is a Cathedral town on the south-coast of Portugal in the Province of Algave about thirty miles west of the Spanish frontier.

This unique Pentateuch, which is printed on vellum, is a small folio and is similar in size to the Prophets and the Hagiographa published in Soncino and Naples. It consists of 110 folios without pagination, catchwords or signatures. With the usual exception of the poetical

¹ נשלם בכאן בפארא בחשעה ימים לחדש תמוז בשנת א'אמרו צדיק כי טוב
במאמר הנשא ומעילה דין שמואל נאקן יצו: Comp. fol 110a In computing the
date the dotted word א'אמרו only in the chronogram is counted, viz.
1 + 40 + 200 + 6 = 247 which is equal to A. D. 1487.

portions, viz. Exod. XV 1—19; Deut. XXXII 1—43, each folio has two columns and each full column has, as a rule, 32 lines. From the first five folios where the upper and lower margins are cut off and where the top lines of some letters are still visible, it is evident that the editor began printing this Pentateuch with glosses of Massoretic or exegetical import and that for some reason he found it necessary to discontinue them. Hence these five folios have only 30 lines of the text, as the editor had to make room for the notes.

The first letter (ב *Beth*) of the first word with which Genesis begins, is large and hollow and is enclosed in an ornamental wood-cut border. The other four books are not so distinguished. The first word of each of these books is altogether in the same types as the rest of the text and the books are separated from each other by a vacant space of about four lines. In the vacant space at the end of Genesis is the Massoretic Summary, giving the number of verses, the middle verse, the number of Parashas and Sedarim and the years over which this book extends. This Summary, however, does not quite coincide with the Rubric in the received Massorah and is evidently incorrectly printed.¹ There is no Summary at the end of Exodus, but in the vacant space of the three lines which separates it from Leviticus are the words from Deuteronomy XXXI 6, *Be ye strong and of good courage*.² At the end of Leviticus, which is also separated from Numbers by three vacant lines, the space is entirely blank.³ Numbers is separated from Deuteronomy by seven

¹ סכום פסוקי בראשית אלה וחמש מאות שלשים | ושבעה וסי אך לו וחציו ועל
Comp. fol. 28b
א' וסדריו מן וכולל משנות העולם אלה ושט שני:
with the Summary at the end of Genesis in my edition of the Hebrew Bible.

² חוקי ואמצו Comp. fol. 51a.

³ Comp. fol. 67b.

vacant lines. Here the Editor has inserted the words from 2 Sam. X 12, *Be strong and let us be courageous*.¹ At the end of Deuteronomy there is not even this encouraging formula, but simply the Epigraph.

The same irregularity is evinced in the treatment of the division of the text into Pericopes. In Genesis and Exodus, which contain twenty-three of the fifty-four Pericopes into which the Pentateuch is divided, the beginning of the Parashas is not at all indicated either by the expression פֶּרֶשׁ in the text or in the margin. In this respect, therefore, the editor follows the primitive example exhibited in the Synagogue Scrolls. In two instances only has the editor deviated from this practice. He inserted into the vacant space at the end of the first Pericope the Massoretic Summary which records the number of verses with the mnemonic sign, words and letters in the Parasha.² At the end of the second Parasha where he also gives the register, it has dwindled down to the bare number of verses in the Pericope with the mnemonic sign.³ In Leviticus, Numbers and Deuteronomy, however, which contain thirty-one Pericopes they are indicated. With the exception of two instances,⁴ the word פֶּרֶשׁ *Parasha*, occupies the vacant space of the Open or Closed Section with which the respective Parashas coincide.

The Open and Closed Sections are alike indicated by unfinished lines, indented lines and breaks in the

¹ חוק ונתחוק Comp. fol. 90b.

² At the end of בראשית [= Gen. I 1—VI 8] the Summary is as follows: קמו סי אמציה ומילין אלה תתקלא ואותיות אלה רלד: which coincides with *The Massorah*, comp. fol. 3b.

³ At the end of נח [= Gen. VI 9—XI 32] it is simply קננ בצלאל Comp. fol. 6a.

⁴ The two Parashas not indicated are צו = Levit. VI 1—VIII 36 and דאזינו = Deut. XXXII 1—52. Comp. fols. 53b; 109a.

middle of the lines. As there are no letters *Pe* (פ) and *Samech* (ס) inserted into the vacant sectional space¹ it is difficult to say whether the editor intended to indicate by the vacant space an Open or Closed Section. But though the precise nature of the Section cannot be defined the editor has left no doubt about the section itself. A comparison of the sectional divisions in this edition with those in the *textus receptus* reveals the following variations:

Genesis. — In Genesis, which has 91 Sections, this edition differs in only two instances from the Massoretic recension. It has no section in XLIX 27, but has one a verse later, viz. verse 28.

Exodus. — In Exodus, which has 164 sections, it has three new sections, viz. XXIII 26; XXV 17; XXVI 7 and omits three, viz. XXX 22; XXXVI 8; XXXVIII 24.

Leviticus. — In Leviticus, which has 98 sections, it has two which are not in the received text, viz. V 4, 7 and omits two, viz. XI 39; XIII 29.

Numbers. — In Numbers, which has 158 Sections, it omits four, viz. XVIII 8, 21; XX 14, XXIX 7 and adds none.

Deuteronomy. — In Deuteronomy, which has 158 Sections, it has three new ones, viz. XXV 14; XXXIII 10, 23 and omits two, viz. IV 25; XXVI 12.

It will thus be seen that in the 669 sections which the *textus receptus* has, this edition deviates in only twenty instances. This shows that the MSS. which the editor used for his text were of the Sephardic School which exhibit the sectional division followed in the *textus receptus*.

The typography of this edition exhibits some remarkable features. The letters are of a very fine and distinct Sephardic cut. The *Shin* (ש) is in many instances of a peculiar and elongated form.² The letters *Aleph* (א) and

¹ In only three instances has the editor inserted the letter *Pe* (פ) into the text: (1) Gen. III 22, fol. 2b, where it stands in the middle of an entirely vacant line; (2) Gen. VIII 15, fol. 4b, where it also occupies the middle of a vacant line though in the *textus receptus* it is here a Closed Section, and (3) Numb. XXXV 1, fol. 89b.

² Comp. מִחֲרִישׁ Gen. XXIV 21; הָאֵשׁ XXIV 30, fol. 12a

Lamed (ל) when occurring together are frequently combined into one.¹ The *Dagesh* is entirely absent in every form throughout the volume, thus showing the insurmountable difficulty which the type-founder had in casting letters with the dot in the middle. The *Makeph* too is never used, which is more difficult to explain since it is no part of the letters.

As far as the consonants are concerned the text in this edition faithfully exhibits, as a whole, the Massoretic recension, especially in its orthography with regard to plene and defective. The vowel-points, however, frequently depart from the present text. The graphic signs *Pathach* and *Kametz*, as well as the *Tzere* and *Segol* are promiscuously used, which the following few examples will illustrate:

אֶל = אֵל	Exod. XXX 34	אֵל = אֶל	Gen. VI 9
מִעַר = מֵעַר *	Levit. I 1	חַת = חֵת	XXIII 20
יִשְׁכֵּר = יִשְׁכָּר	Numb. XXVI 23	עֲשֶׂה = עֲשֶׂה	Exod. XXVI 7

This edition has 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 printed in one word (כְּדֹר־לְעֹמֶר) in accordance with the Eastern School. *Beth-el*, however, which is also one word according to the Easterns, is uniformly printed in two words in accordance with the Westerns.

Apart from the printing mistakes such as הָכֶם for הָכֶם Exod. XXXVI 8 &c. and the omission of four words in Exod. XXXVII 21 which are due to homoeoteleuton,² the following variations are to be mentioned:

M. T.	Ed. 1487.	
כָּל אִישׁ חָכֵם	כָּל חָכֵם	Exod. XXXVI 2
וְאָכְלָתָם אֶתָּה	וְאָכְלָתָם	Levit. X 13
וַיְהִי בְנֵי רְאוּבֵן	וַיְהִי תוֹלְדֵתָם בְּנֵי רְאוּבֵן	Numb. I 20
בְּכָר יִשְׂרָאֵל תּוֹלְדֵתָם לְמִשְׁפַּחָתָם	בְּכָר יִשְׂרָאֵל לְמִשְׁפַּחָתָם	

¹ Comp. לְאֵל, מִשְׁמָל Gen. XIV 15, 20, 21, 22, fol. 7a.

² The four words are לְשֵׁשֶׁת הַקְּנִיִּים הַיָּצְאִים מִמֶּנָּה being preceded by מִמֶּנָּה Comp. fol. 49a.

The *Kethiv* has, as a rule, the vowel-points of the official *Keri*, the consonants of which, however, are not exhibited in the margin. This is generally the case in the early editions which have no Massoretic marginal glosses. With the exception of וְלִבְתָּהּ and to weep for her Gen. XXIII 2, which has a small *Caph* (כ), the minuscular and majuscular letters are not noticed nor are those letters furnished with dots which are given in the official Massoretic List. The inverted *Nuns*, however, are duly exhibited in Numb. X 35, 36.

An interesting feature connected with this edition is the fact that the editor has continued the ancient practice of using abbreviations in the text. The following are a few examples:

וְאֵשֶׁת = וְאִשְׁתָּה	Gen. XXIV 14	הַבֵּיתָ = הַבֵּיתָה	Gen. XIX 10
אָחִיר = אָחִירִי	" " 61	וְהַמְעָרָה = וְהַמְעָרָה	" XXIII 11
וְלִאֲמִי = וְלִאֲמִים	" XXV 3	תֹּאכֶּה = תֹּאכֶּה	" XXIV 8

The edition which I have collated and which, as far as we know at present, is unique, is in the British Museum, press-mark C. 49, c. i.

No. 6.

The editio princeps of the entire Bible, Soncino, 1488.

דָּמוּם ב' = ד"ב

Hitherto, as we have seen, the text of the Bible had been issued in its several divisions, by different printers and editors, not uniformly: parts both with the vowel-points, and the accents, parts with the vowel-points alone and parts entirely devoid of both the vowel-points and the accents, but with the exception of the Faro Pentateuch, all with commentaries. Before, however, R. Joshua had finally finished the Latter Prophets he commenced printing a more stupendous work. This was the *editio princeps* of

the complete Hebrew Bible with the vowel-points and the accents, but without any comment. To this remarkable edition the famous typographer Abraham b. Chayim de Tintori, the editor of the splendid *editio princeps* of the Pentateuch, Bologna 1482, affixed his name in conjunction with that of the proprietor of the printing office. This magnificent monument of the Soncino press appeared February 13 1488, as is stated in the following Epigraph at the end of the Pentateuch:

Now the work of the holy ministry, the four-and-twenty books are finished with that perfection which the famous and excellent R. Joshua — may he see seed and prolong his days Amen — son of the excellent, wise and accomplished Israel Nathan — may he see many prosperous years — strove to propagate the Law in Israel. This day, the third day, on the eleventh of the month Yiar in the year 248 according to the minor computation [= February 13 1488], by the hand of the least of his family the printer and typographer Abraham — may he see seed and prolong his days — son of R. Chayim (of blessed memory) de Tintori from the land of Pesaro, living at Bologna. Printed at Soncino.¹

It will be seen from this Epigraph that at the end of the Pentateuch the precise day when the printing of the whole Bible was finished is recorded. This apparent anomaly is due to the fact that the printing of the several parts of the text was carried on simultaneously and that the famous editor who had already published the splendid edition of the Pentateuch was more anxious to expedite the later parts of the text first. Hence the text was printed in four separate parts each with a distinct signature.²

1 ותשלם מלאכת עבודת הקדש העשרים ארבע בשלמות אשר החכים להרביץ תורה בישראל | המפואר כמור יהושע שלמה יו"א בכמור החכם הכולל ישראל נתן ישרו היום יום שילוישי באחד | עשר לחדש אייר שנת רמ"ח לפרט קטן על יד הצעיר ממשפחתו האומן המחוקק אברהם יו"א | בכמור חיים זל מן הצובעים מארץ פיסירו הדר בבולונייה נחקק בסונצינו: fol. 99b.

² (1) The Pentateuch consists of thirteen quires, eleven have each 4 sheets, one has 1½ sheets and one has 3 sheets making in all 99 folios; (2) The Five Megilloth consist of two quires, one has 4 sheets and the other 2½ making

The Bible which is a small folio consists of 381 un-paged leaves. With the usual exception of the poetical sections in Exod. XV and 2 Sam. XXII (fols. 33, 167*b*) as well as folios 99*a*—*b*; 199*a*—*b*; 306*a*; and 348*a* each folio has two columns and each full column has as a rule 30 lines. Apart from Deuteronomy, Judges, Samuel and Kings where the space for the first word is left blank, each book begins with the first word in large ornamental wood-cut letters. In the case of Genesis, the first ornamental word is enclosed in identically the same decorative border in which the first word of Joshua is enclosed in the *editio princeps* of the Prophets issued by the same firm three years before. Joshua which has not this ornamental border in this Bible, is distinguished by having the text of the entire page enclosed in a decorative wood-cut border. Samuel, Kings, Ezra-Nehemiah and Chronicles are not divided into two books each. The Twelve Minor Prophets, too, are treated as one book and hence only Hosea has the first word in large ornamental wood-cut letters. The order of the Prophets is that exhibited in Column IV in the Table on page 6, of the Hagiographa is shown in Column VIII of the Table on page 7, whilst that of the Five Megilloth is shown in Column V of the Table on page 4. The latter is the order exhibited in MSS. of the German School. There is no Massoretic Summary at the end of the books registering the number of verses in the book.

The fifty-four Pericopes into which the Pentateuch is divided begin respectively with the first word in large

13 folios; (3) The Prophets consists of 23 quires, 21 have 4 sheets each, 1 has 3 sheets and 1 has 1 sheet making in all 176 folios, and (4) The Hagiographa have 11 quires, 7 of which have respectively 4 sheets each, 3 have 5 sheets each and 1 has 3½ sheets making 93 folios. Accordingly the volume has 99 + 13 + 176 + 93 = 381 folios.

ordinary letters as is mostly the case in MSS. of the German and Franco-German Schools. The vacant spaces of three lines which separate the Pericopes are uniformly occupied by three *Pes* (פ פ פ) whether the section with which the Parasha coincides is Open or Closed. This, too, is often the case in MSS. of the German and Franco-German Schools. The names of the respective Pericopes are given in running head-lines in the upper margin.

Like some of the German and Franco-German MSS. this edition does not follow the prescribed rules for indicating the Open and Closed Sections. The editors have adopted unfinished and indented lines for both kinds of Sections without even inserting the letters *Pe* (פ) and *Samech* (ס) into the vacant sectional space to denote the nature of the Section. The breaks, however, are most carefully exhibited and there can be no doubt about the existence of the Sections. A collation of this edition with the Standard Codices reveals to us the fact that it departs in no fewer than eighty-eight instances from the present Massoretic recension. They are as follows:

Genesis. — In Genesis this edition has the following twelve new Sections, II 11; VII 1; VIII 1; X 6, 13, 24; XXV 7; XXVIII 10; XXX 14; XXXVI 9; XXXIX 7; XLIX 3 and omits none.

Exodus. — In Exodus it has fifteen new Sections, viz. II 11; VIII 1; XIII 5; XVI 6; XXII 18; XXIII 3; XXV 19; XXVI 7, 18; XXVIII 30; XXXII 9, 33; XXXIII 5; XXXVI 35; XXXVII 6 and omits five which are in the *textus receptus*, viz. XII 21, 51; XXI 18; XXII 13; XXVIII 15.

Leviticus. — In Leviticus it has fifteen new Sections, viz. VII 22; XI 21, 24; XIII 28; XV 18; XVII 8, 10, 13; XIX 20; XXII 14; XXIII 39; XXV 14; XXVI 18, 23; XXVII 26 and omits none.

Numbers. — In Numbers it has twelve new Sections, viz. IV 42; VII 4; X 14, 18, 22, 25; XIV 1; XX 10; XXV 4; XXVI 5; XXVII 18; XXXIII 10 and omits one, viz. XXXII 5.

Deuteronomy. — In Deuteronomy this edition has the following twenty-two new Sections, II 29; III 18; VII 7; IX 13; XVI 22; XVIII 14; XIX 16; XXII 9, 11; XXIII 7, 14, 19; XXIV 6, 9, 21; XXV 14;

XXXI 9, 16, 22, 25; XXXII 6; XXXIII 23 and omits six, viz. II 8b; XVII 1; XIX 15; XXXII 48; XXXIII 7, 22.

A comparison of these variations with those exhibited in Codices Nos. 24, 25, 27, 49, 52, 54, 56, 57 and 59, all of which are German and Franco-German or Franco-Italian, discloses two facts: (1) that these departures are not due to carelessness on the part of the editor, but exhibit traditions which were preserved in different Schools with regard to the sectional division of the text, and (2) that these variations obtained almost entirely among the German, Franco-German and Franco-Italian Schools of textual redactors. We have thus additional confirmation of the fact that the German editors and printers of this Bible compiled the text from German and Franco-German Codices.

The letters are very distinct. *Beth* (ב) and *Caph* (כ), *Gimel* (ג) and *Nun* (נ), *Daleth* (ד) and *Resh* (ר), *He* (ה) and *Cheth* (ח), *Vav* (ו) and *Zain* (ז) and final *Nun* (ן), final *Mem* (ם) and *Samech* (ס) the student can hardly fail to distinguish. The vowel-points stand more regularly under the consonants than is the case in the Hagiographa published by the same firm in 1486. No attempt, however, has been made by the editor to furnish the aspirated letters (ב ג ד כ פ ת) with the horizontal *Raphe* stroke. This departure from the general practice in the Standard Codices is manifestly due to the typographical difficulties which the compositors had to encounter at this early stage of Hebrew printing.

As is the case in the best MSS. the *Metheg* is not used before *Chateph-Pathach*, *Chateph-Kametz* or *Chateph-Segol*. The graphic signs *Pathach* and *Kametz*, *Tzere* and *Segol* are often used indiscriminately, as will be seen from the following examples:

כָּנַעַן	Gen. IX 26	בְּחֵרֶן	Gen. XII 5	עֶשֶׂב	Gen. I 11
וַחֲדָעַל	" XIV 9	קָנָה	" XIV 19	רָקָה	" IV 2
סִינִי	" XXXVI 41	תַּעֲשֶׂה	" XXVI 29	חֹסֶה	" " 12

Though the vowel-points obviate the necessity of using the *Vav* (ו) and *Yod* (י) to aid the reader in the pronunciation of the consonants, the editors have retained in numerous instances the *matres lectionis* in accordance with the Rabbinic orthography, thus following the example of the Codices which emanate from the German Schools of textual redactors.

The editors seem almost entirely to have ignored the *Massorah*. They have not exhibited in the text the majuscular and the minuscular letters,¹ the suspended letters,² or the inverted letters.³ The fifteen passages in which the dotted words occur are treated very perfunctorily. The five in the Prophets and in the Hagiographa are entirely omitted, whilst of the ten instances in the Pentateuch four are not represented⁴ though the marking of these letters is one of the most ancient orders of the Scribes⁵ which is strictly followed in all the Model Codices.

Even the official variants which have come down to us under the technical names of *Kethiv* (כתיב = *textual reading*) and *Keri* (קרי = *the marginal reading*) are most carelessly manipulated. Not only is the alternative reading never exhibited in the margin, but the consonantal text exhibits sometimes the vowel-points of the absent marginal variants, sometimes ignores the *Keri* altogether and sometimes has the *Keri* as the substantive reading. The following analysis

¹ Comp. *The Massorah*, letter א, §§ 225—227, Vol. I, pp. 35, 36.

² Comp. Judg. XVIII 10; Ps. LXXX 14; Job XXXVIII 13, 15; vide supra, Part II, chap. XI, pp. 334—341, and *The Massorah*, letter א, § 230, Vol. I, p. 37.

³ Vide supra, Part II, chap. XI, pp. 341—345, and comp. *The Massorah*, letter ב, § 15, Vol. II, p. 259.

⁴ Comp. Gen. XVI 5; XXXVII 12; Numb. XXI 30; XXIX 15.

⁵ Vide supra, Part II, chap. XI, pp. 318—334, and *The Massorah*, letter ב, § 521, Vol. II, p. 296.

of the treatment to which the editors have subjected the official *Keri* in Genesis will suffice as a specimen of the arbitrariness of their proceedings.

(1) In seven instances no notice is taken of the *Keri*:

מחמו Gen. XX 6	ומחמאל Gen. IV 18
עירה „ XLIX 11	אהלה „ IX 21, XII 8
סוטה „ „ 11	אהלה „ XIII 3

(2) In six instances the *Keri* is in the text:

יעוש Gen. XXXVI 5	נאים Gen. XXV 23
יעוש „ „ 14	וישחתו „ XXVII 29
אכרי „ XXXIX 20	אהלו „ XXXV 21

(3) In sixteen instances the *Kethiv* has the vowel-points of the *Keri*:

וישם Gen. XXIV 33	הוצא Gen. VIII 17
לנער „ „ 57	צבים „ XIV 2, 8
צירה „ XXVII 3	הנער „ XXIV 14, 28,
בנר „ XXX 11	55; XXXIV 3,
צוארו „ XXXIII 4	3, 12
וישחתו „ XLIII 28	והנער „ XXIV 16

A collation of the text of the *editio princeps* with the *textus receptus* discloses the following errors and omissions:

Massoretic Text.	Editio princeps.
אשר-אחה שם	אחה שם Gen. XIII 14
וימלך תחתיו יובב בן-נרח	וימלך תחתיו חשם „ XXXVI 33, 34
מבצרה: וימת יובב וימלך	
תחתיו חשם	
יתן לו אשה	יתן לא אשה Exod. XXI 4
פקדויהם למטה יהודה ארבעה Numb. I 27, 28
ושבעים אלה ושש מאות:	
לבני יששכר תולדותם	
למשפחתם לבית אבתם	
במספר שמת מִבְּנֵי עשרים	
שנה ומעלה כל יצא צבא:	
כי יהיה אלהיו Deut. IV 24
.....	ויאספום ויכל-מתניהם ויחני Josh. X 5

Massoretic Text.

Editio princeps.

על-ובעון וילחמו עליה: ויאספו	Josh. X 5
ויהי נבולם מחלף	„ XIX 33
ממטה נר	„ XX 8
בית בירושלם וישבת שם	I Kings II 36
ושנים עשר ארזים	„ X 20
ננבת בנו	„ XI 20
שדרה-עי	Jerem. XLIX 3
בנהיו ושריו	„ „ 3
ותקע נפשי מעליה	Ezek. XXIII 18
את כל לחתים	„ XXVII 5
בשחי עשרי	„ XXXII 1
ביום פלחך	„ „ 10
מלך בכל תבואך	„ „ 11
כי נתתי את-חפיתו	„ „ 32
יכחש	Hos. IX 2
ולא הבינו	Micah IV 12
בטרם יבוא	Zeph. II 2a
ומלאך אחר	Zech. II 7
תתדרו בשמחה	Ps. XXI 7
וביהוה בשחתי	„ XXVI 1
יקצוצעין	„ XXXV 19
ואל ישמחו לי	„ „ 24
מהתשותחתי	„ XLIII 5
בי רציתם	„ XLIV 4
מיחל לאלקי	„ LXIX 4
.....	„ LXXXIX 12
.....	
לך שמים	„ CXIV 5
מה לך היום	Prov. IV 15
פרעוה	„ XXIX 10
ישנאו חם	Job. XXXVII 5
עשה גדלות ולא נדע	„ „ 11
המלחמה ונם לא לתקמים	
לחם ונם לא לנבנים	
והודע למלכא	Dan. II 28
עם-מלך הצפון	„ XI 11
ובקמים אחרים	„ „ 20
אלה שבעת אלפים	Ezra II 65

<i>Massoretic Text.</i>	<i>Editio princeps.</i>			
ויאמר לי	ויאמר לו	Neh.	II	2
ואין מקום לְבִהְמָה	ואין מקום	"	"	14
שמעיה וְעֹרָאֵל	שמעיה וְעֹרָא	"	XII	36
כִּי בָרַעַה הִיתָה	בָּרַעַה הִיתָה	1 Chron.	VII	23
וַיִּגְלוּם עַל־מִנְחָה	וַיִּגְלָה אֶל־מִנְחָה	"	VIII	6
וַיִּכֶן מִקוֹם	וַיִּכֶן לוֹ מִקוֹם	"	XV	1
אֲכִינָה נָא לוֹ	אֲכִינָה נָא לִי	"	XXII	5
בַּשְּׂמֵחָה גְדוֹלָה	בַּשְּׂמֵחָה	"	XXIX	22
וַיָּבֹא שְׁלֹמֹה לְבָקָה	וַיָּבֹא שְׁלֹמֹה הַבָּקָה	2 Chron.	I	13
הָעֲלִיֹן וְאַתִּי־בֵית חֹדְרוֹן הַתְּחִתֹּן	הָעֲלִיֹן עֲרֵי מִצּוֹר	"	VIII	5
עֲרֵי מִצּוֹר				
עַל יְהוּדָה וַיִּכֶן אֶת־הַרְבֵּה	עַל יְהוּדָה לְבִלְתִּי חַח	"	XVI	1
לְבִלְתִּי חַח				
הַרְבֵּה מְאֹד	הַרְבֵּה מְאֹד	"	XXV	9

These fifty-three instances are unquestionably mistakes. No fewer than twenty-three or nearly half are due to the exchange of a single letter;¹ three consist in the omission of a single letter;² three in the addition of a single letter;³ whilst four omissions of more or less lengthy passages are due to homoeoteleuton, the fertile source of lacunae which is to be traced through the most ancient Codices.⁴ The remaining twenty passages exhibit careless blunders which the editors ought not to have overlooked.

To these is to be added the gross error at the end of Ezekiel where the editors have placed the mnemonic sign *Ithkak*,⁵ thereby indicating that it belongs to the four

¹ Comp. Exod. XXI 4; Josh. XIX 33; 1 Kings X 20; Jerem. XLIX 3; Ezek. XXIII 18; XXVII 5; XXXII 1, 11, 32; Micah IV 12; Ps. XXI 7; XXVI 1; XXXV 19, 24; XLIII 5; XLIV 4; LXIX 4; Prov. IV 15; Dan. II 28; XI 20; Neh. II 2; 1 Chron. XXII 5; 2 Chron. I 13.

² Comp. Ezek. XXXII 10, 11; Zech. II 7.

³ Comp. Ps. LXIX 4; CXIV 5; Prov. XXIX 10.

⁴ Comp. Gen. XXXVI 33, 34; Numb. I 27, 28; Deut. IV 24; Eccl. IX 11, and *vide supra*, Part II, chap. VI. p. 171 &c.

⁵ וְסִמְנֵי יִתְקַן Comp. fol. 270b.

books in the Hebrew Bible in which the penultimate verse is repeated to obviate the harshness with which these books terminate. The four letters of which this mnemonic sign is composed are the initials of (י = יִשְׁעִיָּה) *Isaiah*, (ת = תְּרֵי עֶשֶׂר) *the Twelve Minor Prophets*, (ק = קִינֹת) *Lamentations* and (ל = לֵהֱלֵה) *Ecclesiastes*. The expression occurs at the end of each of these four books both in the MSS. of the Hebrew Bible and in the printed editions. It is given in this very edition both at the end of Isaiah and the Minor Prophets, whilst at the end of Lamentations and Ecclesiastes the penultimate verse is repeated, thus making the requisite four books.

The orthography which this edition exhibits is very remarkable. Apart from the copious use of the plene mode of writing to which I have already adverted the editors represent three varieties of the name *Isachar* (1) יִשָּׁשְׁכָר which is the ordinary spelling in the Pentateuch; (2) יִשָּׁשְׁכָר Josh. XIX 17, 23; XXI 6, 28, and (3) יִשָּׁכָר Josh. XVII 10, 11. In many instances where the *textus receptus* has וָיָא with *Vav* (ו) this edition has וָיָא with *Yod* (י).¹

Chedor-laomer is uniformly printed in two words (כְּדֹר־לָעֹמֶר) in all the five passages in which it occurs, in accordance with the Western orthography, whilst *Beth-el*, which is also in two words according to the Westerns, is in this edition as uniformly in one word (בֵּיתֶאֱל). This orthography is mostly followed in MSS. which emanate from the German and Franco-German Schools of textual redactors and thus affords another proof that the editors of the *editio princeps* were chiefly guided in the formation of their text by German and Franco-German Codices.

¹ Comp. Gen. VII 2; X 12; XIV 7; XIX 20, 38; XXII 20, 24; XXIII 15, 19; XXIV 44; XXVI 7, 9, 12, XXVII 38; XXXII 19; XXXV 19, 20, 22 &c.

This edition has no break in the middle of the verse in Gen. IV 8 and has **בשנים** with *Pathach* under the *Gimel* in Gen. VI 3. It has the two verses in Joshua XXI, viz. 36 and 37, but has also Neh. VII 68 which is omitted in the best Codices.

Apart from the above named mistakes and omissions due to the carelessness of the compositors and editors, this edition has preserved a number of valuable variations from the present Massoretic recension in the consonants, the vowel-points and in the accents. These I have duly recorded in the notes to my edition of the Hebrew text under the designation of **ד"ב** and I need not, therefore, reproduce them here.

The only variations from the present Massoretic recension which are still to be mentioned are the registers of the middle-verse in certain books. In ten books there is a break in the text with the expression *middle verse of the book* (**חצי הספר**) or simply *the middle* (**חצי**) occupying the vacant space. With few exceptions these registers are at variance with the Massorah as will be seen from the following Table:

<i>Massoretic Text.</i>		<i>Editio princeps</i> 1488.	
חצי הספר Judg.	X 8	חצי הספר Judg.	X 5
חצי הספר 1 Kings	XXII 6	חצי הספר 1 Kings	XXI 1
חצי הספר Isa.	XXXIII 21	חצי Isa.	XXXVI 1
חצי הספר Jerem.	XXVIII 10 or 11	חצי Jerem.	XXVI 1
חצי הספר Ezek.	XXVI 1	חצי Ezek.	XXV 15
חצי הספר Micah	III 12	חצי Neh.	I 1
חצי הספר Prov.	XVI 18	חצי Prov.	XVI 18
חצי הספר Job	XXII 16	חצי Job	XXII 16
חצי הספר Dan.	VI 1	חצי Dan.	VI 1
חצי הספר 1 Chron.	XXV 23	חצי 1 Chron.	XXVII 25

It will thus be seen that in the ten registers this edition coincides in two instances only, viz. Proverbs and Job with the present Massoretic recension.¹

¹ Neh. I 1 in the *editio princeps* and Micah III 12 in the Massoretic recension respectively represent the middle verse of the Twelve Minor

This edition 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 (3) of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. The only exception which this edition makes is in the case of **בן-נון** where the initial *Nun* in this proper name has *Dagesh*. Similar exceptions are to be found in Codices Nos. 52 and 57 which belong to the Franco-Italian Schools.

Of this edition I collated two copies, one in the British Museum, press-mark C. 50, c. 3—4, and the other in Exeter College, Oxford. In Kennicott's List it is Cod. 260. The announcement which Kennicott made "to the Surprise of the Learned universally" that the variations in this edition from the received text "amount to above *Twelve Thousand*"¹ is misleading. Apart from those which I have enumerated, the departures principally consist in the orthography and refer to the minor points of plene and defective spelling, as the vowel-points and the accents were absolutely excluded from Kennicott's collation.

No. 7.

The Pentateuch, Ixar, 1490.

חומש דפוס ג' = ח"דג

This is the third edition of the Pentateuch. It is a small folio, being the same size as the *editio princeps* of the Prophets, the Hagiographa, and the entire Hebrew Bible, and consists of 264 leaves without pagination

Prophets which are treated as one book. For a fuller discussion on the verse-division in these ten books see above Part I, chap. VI, p. 88 &c.

¹ Comp. The Ten Annual Accounts of the collation of the Hebrew MSS. &c., pp. 130, 147. Oxford 1770.

catchwords and head-lines. Each folio has three columns. The middle column exhibits the Hebrew text without the vowel-points and without the accents, the left column with the exception of fols. 145–150 gives the Chaldee Version of the so-called Onkelos, up to Levit. XXII 8, also in square, but much smaller characters, whilst the right column with the same exceptions contains the Commentary of Rashi in the Rabbinic character. From fol. 152 to the end, i. e. from Levit. XXII 8 to the end of Deuteronomy the Chaldee and Rashi change columns.

The initial letter of the first word of each book and the letter *Aleph* in the word אֲנִי *I*, with which the Decalogue in Exod. XX 2 commences are large and decorated and are enclosed in ornamental borders. At the end of each book is the Massoretic Summary registering the number of verses, the middle verse, the Sedarim and the annual Pericopes in the book in question.¹ These entirely coincide with the number given at the end of the respective books in my edition of the Hebrew Bible.

The fifty-four Pericopes, into which the Pentateuch is divided, are not indicated by any special mark either in the text itself or in the margin. In this respect, therefore, the text of this edition is like that exhibited in the Scrolls of the Pentateuch. Pericope *Va-yetze* [ויצא = Gen. XXVIII 10 &c.] is separated from the preceding Parasha by the space of a Closed Section, whilst Pericope *Va-yechi* [ויחי = Gen. XLVII 28 &c.] is not separated at all.²

The division of the text into Open and Closed Sections is strictly in accordance with the prescribed rules. An Open Section begins with a full line when the

¹ Comp. fol. 65*b*; 126*b*; 166*a*; 217*b*; 263*b*, and *vide supra*, Part I, chap. VI, pp. 72–87.

² Comp. *The Massorah*, letter *ב*, §§ 377, 378, Vol. II, p. 468.

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, but there is no letters *Pe* (פ) or *Samech* (ס) in the vacant sectional spaces of the text. The only exceptions are fols. 167*b*; 168*a*; 215*a* and 231*a* where the Open Section begins on the top of the column and where the blank line might suggest a hiatus. To obviate this suggestion two *Pes* (פ פ) occupy the vacant line, one at each end. For the same reason two *Pes* also occupy the vacant space of a line in the middle of fol. 194*b*. In this edition, however, there is no vacant space in the middle of the line in Gen. IV 8. With the exception of Numb. XI 16, where this edition exhibits a Closed Section and where our text has an Open Section, the sectional divisions absolutely coincide with the *textus receptus*.

Though the text is without the graphic signs, the editor has not inserted the *matres lectionis* into the text to aid the reader in the pronunciation of the consonants, as is the case in some of the previous editions. The text, therefore, exhibits accurately the best orthography of the Model Codices. Neither has the editor followed the example of his German colleagues who out of reverence changed the letter *He* (ה) into *Daleth* (ד) in the Divine names. He uniformly printed *Jehovah* (יהוה) and *Elohim* (אלהים) and not *Jedovah* (ידוה) and *Elodim* (אלרים).

Beth-el is not only printed uniformly in two words (*Beth* בית), but is in several instances in two lines, *Beth* (בית) at the end of one line and *El* (אל) at the beginning of the next line.¹

Unlike some of the MSS. and the preceding editions, which inconsistently exhibit in the text sometimes the

¹ Comp. Gen. XXVIII 19, fol. 35*a*; Gen. XXXV 7, fol. 43*b*.

official *Kethiv* and sometimes the official *Keri*, the editor has uniformly retained the consonants of the *Kethiv* in the text; and as the alternative official variant is absent from the margin, the *Kethiv* remains the substantive reading. Even the celebrated dots over the ten words in the Pentateuch are absent, though these *Extraordinary Points* constitute the oldest element of the Massorah.¹ The *Inverted Nuns*, however, are duly exhibited in Numb. X 35, 36.²

The only record which we possess of this extremely rare and remarkable edition is contained in the three poetical Epigraphs.³ From the acrostic of the first Epigraph

¹ Vide *supra*, Part II, chap. XI, p. 318 &c.

² Comp. fol. 181a and *vide supra*, Part II, chap. XI, p. 341 &c.

³ The Epigraphs are as follows:

תהלה לאל בורא עולם,	תם ונשלם,
מריש ועד כעון,	ברוך רחמנא דסייען,
פעולת אל בלבם דבקה,	שמוחו תמימי לב אשר,
מערכה מול מערכה אדוקה,	למצוא רצון האל בסדר,
חיים לאשר נפשם אבוקה,	מתן אלהים היא הכתב,
פני משנה חכמה העמוקה,	האל יזכנו לראות באור,
וגם כן תקן אלו הבתים לחתומת שמו וכנויו	
זכות לנו לעד יהי בריתו,	שלמה עבודת אל דתו,
לבור פירוש רשיו בחיק תורתו,	לכו חזו עם נחלתו,
מי נעמי אלהים מנוחתו,	מחזיק גם מתרגם דברתו,
טהורי לב החולכים לעומתו,	הלא זה אור מציל אש נחלתו,
ישעשעו נפשו וסיעתו,	חזק והתקלם ביראתו,
שנת קומי אורו לו בא,	נשלמה ונגמר זאת הכתוב,
ונע נדר ממקומו בעבודת קונו,	נאום השמח בפזור ממונו,
שלמה בך מימון זל זלמאמי	
לעיני כל מבשר קול בעצמו,	אדון הכל אשר לו כל ברומו,
וצוה כל פעולותיו לעמו,	בהר סיני בקדמוני בפניו,
באמר להם לכו לחמו בלחמו,	רצון הדאה ורוב חבה לבניו,
כבוד תורה אשר ברא בעלמו,	הלא לנו נתונה היא יקרתו,
סגולתו ועם קדש למעמו,	מרום שבתו וממלכתו מבקשו,
תנו כל איש יקר ועוז לאמו	בני אל חי וכל אחי וטוחיו

we learn that the name of the pious Jew who generously printed this Pentateuch was Solomon. In the acrostic of the first column of the second Epigraph, his name is repeated and in the acrostic of the second column of the same Epigraph we have the additional information that his surname was *Salmati*. We are, moreover, told that the printing of the Pentateuch was completed in the year 250 [= 1490]. Between the second and third Epigraphs is the following pathetic statement by the pious Solomon who defrayed the expenses of printing:

Thus says he who rejoices in spending his money [in this sacred work] and who is a fugitive and a wanderer from his own place for serving his God, Solomon son of Maimon of blessed memory, *Salmati*.

The third poetical Epigraph which consists of sixteen lines gives in the acrostic the name of the editor, which is Abraham b. Isaac b. David. Here too we are told that the printing was finished in the month of Ab in the year 250 [= 1490].

To the important various readings from this edition which I have given in the notes to my edition of the Hebrew Bible under the designation ח"ד"ג are to be added:

Massoretic Text.	Ed. 1490.
ותקרא שמו	ותקרא את שמו Gen. XXIX 32
רעה צאן	רעי צאן " XLVII 3

ראו ספר ואין כופר למופתיו,	איה סופר אשר יכתב כתומו,
יסודותיו וחלקיו שלשה,	כתרים הם אשר בהם מרומו,
צדור תורה ואנקלוס מתרגם,	והחכם אשר משרה בשכמו,
חנו בו המישרים ביושר,	חמש תרגום ורבינו שלמו,
קחו חותם אשר נכתב ונחתם,	שנתו נז' בחדש אב וכשמו,
בעת רצון שלמותו באישא,	יהי ברוך לאל עליון מקומו,
נדיבי עם וכל אדם קנו לה,	תרופה היא להסיר את אשמו,
דבר חכמה ותושיה בחבתו,	לקדש בה זמן מועד ביומו,
ויתן עזו ורום מעוז ועזרתו,	ביום צרה ישגב את פגמו,
דלתיך פתח לנו להיטיב,	אדון הכל אשר לו כל ברומו,

From the notes in my edition of the text it will be seen that these readings are supported both by the Samaritan and the ancient Versions. The copy which I have collated is in the British Museum, press-mark C. 50, c. 14.

No. 8.

The Pentateuch, Lisbon, 1491.

חומש דפוס ד' = ח"ד

This elegant and fourth edition of the Pentateuch consists of two volumes small folio, being the same size as several of the other portions of the Hebrew Bible which had hitherto issued from the press. Besides the Hebrew text it contains the Chaldee Version of the so-called Onkelos and the Commentary of Rashi. The text itself occupies the inner column, the Chaldee is given in the outer column, whilst the Commentary of Rashi, as a rule, takes up four lines of the upper margin and the remainder, which is sometimes very extensive, is given in the lower margin.

The Hebrew text, which has the vowel-signs and the accents, is printed in large and elegant letters of Sephardic cut. The Chaldee, which is printed in small square characters, is not only furnished with the vowel-points, but with the same accents. The Commentary of Rashi is printed in the so-called Rabbinic character also of Sephardic cut.

Volume I. — This volume, which is without pagination and without catchwords, contains Genesis and Exodus and has 216 folios. It consists of 27 quires of 8 leaves having signatures throughout. The only two exceptions are quires 14 and 27, the former having 10 leaves and the latter 6. But as these two quires equalize one another we obtain the 216 folios.

Volume II. — This volume, which is also without pagination and without catchwords, contains Leviticus, Numbers and Deuteronomy and consists of 240 folios. It

has 30 quires of 8 leaves with signature throughout. In this volume also two quires form an exception, viz. quire 9 which has 6 leaves and quire 30 which has 10 leaves. But as these, too, equalize one another we obtain the 240 folios.

The first letter, with which Genesis begins, is large and hollow and is enclosed in an ornamental border. In the other books the whole of the first word is in exactly the same size type as the text itself. At the end of Genesis, Exodus and Leviticus there is the Massoretic Summary which registers the number of verses in the book in question. The omission in Numbers and Deuteronomy, however, is supplied by the Summary at the end of Deuteronomy which not only registers the number of verses assigned to each book, but gives the sum-total of verses in the whole Pentateuch. It is remarkable that whilst the number allotted to each book separately perfectly coincides with the number given in the Massorah, viz. Genesis 1534, Exod. 1209, Leviticus 859, Numbers 1288, Deuteronomy 955, the sum-total which this Massoretic Summary gives is 5945 making it 100 verses more than the *textus receptus*.¹ This is manifestly due to a mistake in the casting-up.

The fifty-four Pericopes, into which the Pentateuch is divided, are indicated by the word פֶּרָשׁ which occupies the vacant sectional space between the Parashas. The two Parashas, viz. *Va-Yetze* [וַיֵּצֵא = Gen. XXVIII 10 &c.] and *Va-Yechi* [וַיַּחֲיוּ = Gen. XLVII 28], which according to the Massorah have no break,² form no exception. The names of the respective Pericopes are given in running head-lines on the folios throughout the two volumes. These names are in the same type as the text with the

¹ סכום פסוקי כל התורה חמשת אלפים וחשע מאות וארבעים וחמשה: ברוך
 Comp. Vol. II, fol. 240a. נותן ליעקב כח:

² Comp. *The Massorah*, letter D, §§ 377, 378, Vol. II, p. 468.

exception of folios 1—9; 11—14; 16—40 of volume II where they are in the Rabbinic type of Rashi.

It is remarkable that though the sectional divisions of the text in this edition fully coincide in the number with the present Massoretic recension, it departs from the received text in the prescribed vacant spaces and in the treatment of the lines which indicate Open and Closed Sections. Both the Open and the Closed Sections are frequently shown alike by unfinished lines, indented lines and breaks in the middle of the lines. From the first four folios, however, it is evident that the editor intended to follow the ancient rule with regard to the Open Sections, and that he was obliged to abandon it through his anxiety to economise space. He, therefore, disregarded the prescribed form and resorted to the expedient of inserting into the sectional vacant spaces of the text the letters *Pe* (פ) and *Samech* (ס) to indicate the nature of the respective sections. But even in this the editor was most irregular, as will be seen from the following analysis:

Genesis. — In Genesis which has ninety-one Sections, forty-three Open and forty-eight Closed, the editor omitted the letter *Pe* (פ) in five Open Sections, viz. XXII 20; XXV 1, 12; XLIX 8, 27, and the letter *Samech* (ס) in twenty-five Closed Sections, viz. V 1, 6, 12, 21, 25; X 15, 21; XI 12, 16, 20, 22, 24; XV 1; XVII 1; XX 1; XXI 1; XXVI 34; XXVII 1; XXVIII 18; XLVI 8, 28; XLIX 16, 19, 20, 21.

Exodus. — In Exodus which has one-hundred-and-sixty-four Sections, sixty-nine Open and ninety-five Closed, the editor omitted the letter *Pe* (פ) in the following eighteen Open Sections II 1; XV 1; XX 15; XXIII 20; XXV 23, 31; XXVIII 6; XXX 17; XXXI 12; XXXII 15; XXXIII 12, 17; XXXIV 1; XXXV 30; XXXVII 1, 10, 25; XL 34, and the letter *Samech* (ס) in the following sixty-one Closed Sections VI 14; VII 14, 19; VIII 12, 16; IX 13; XII 51; XV 22, 27; XVI 4; XX 2, 7, 12, 13, 14, 19; XXI 7, 14, 15, 16, 17, 18, 20, 22, 26, 35; XXII 15, 27; XXIII 1, 4, 5, 6, 26; XXIV 12; XXV 10; XXVI 31; XXVII 1; XXVIII 1, 13, 31; XXIX 38; XXX 34; XXXI 1, 18; XXXIII 1; XXXVI 8, 20; XXXVIII 1, 8, 9, 24, XXXIX 6, 30, 32; XL 17, 24, 26, 28, 30, 33.

But even when he uses the letters to indicate the nature of the Section, the editor is most arbitrary. In some Open Sections he inserts two *Pes*,¹ in some he inserts three *Pes*,² in some four *Pes*,³ in some five *Pes*⁴ and in one instance he has as many as eight *Pes*.⁵ The same is the case with the Closed Sections. In some he inserted two *Samechs*,⁶ in some he inserted three *Samechs*,⁷ and in one instance he inserted five *Samechs*.⁸

The typographical difficulties which the editors of the *editio princeps* of the Pentateuch (Bologna 1482) experienced with regard to the *Raphe* stroke over the aspirated letters (כ פ ט) and which made them abandon the attempt after a few pages are completely overcome in this Lisbon edition. In this edition the horizontal line over the aspirated letters is, as a rule, expressed.

As is the case in the oldest and in the best MSS., the *Metheg* is rarely if ever used in this edition even before *Chateph-Pathach*, *Chateph-Kametz* and *Chateph-Segol*. The following few illustrations will suffice to establish this fact:

וַיִּחַשׁ	Gen. V 30	מִהֶלֶl
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¹ Comp. Vol. I, fols. 1b; 2a; 3a; 43a; 76a; 108a; 118a; 135a; 142a &c.

² Comp. Vol. I, fols. 122b; 140b; Vol. II, fols. 6b; 10a; 13a; 15b; 33a &c. &c.

³ Comp. Vol. I, fols. 125b; 126b; 148b; Vol. II, fols. 194b; 228b; 234b; 235b.

⁴ Comp. Vol. I, fols. 105b; 108a.

⁵ Comp. Vol. I, fol. 132a.

⁶ Comp. Vol. I, fols. 29a; 110a; 134a; 213a; Vol. II, fols. 11b; 23b; 29a—b; 66a; 68b; 143b; 195b; 206a; 236a.

⁷ Comp. Vol. II, fols. 3a; 9b; 207b; 215a; 236b.

⁸ Comp. Vol. II, fol. 237a.

There is no break in the middle of the verse in Gen. IV 8 and בִּשְׁנֵם in Gen. VI 3 has *Pathach* under the *Gimel*. The editor follows the Babylonian orthography in *Chedor-laomer* which he uniformly prints in one word (כְּדֻרְלֹעַמֶּר), whilst in the case of *Beth-el* he as uniformly follows the Palestinian spelling and not only has it in two words, but occasionally in two lines, *Beth* (בֵּית) at the end of one line and *El* (אֵל) at the beginning of the next line.¹

As to the relation of this text to the Massoretic recension, it is to be noticed that this is the first printed edition in which some of the phenomena described in the Massorah are reproduced. According to the Massorah there are twenty-six Majuscular Letters in the Pentateuch and nineteen Minuscular Letters.² The editor exhibits three of the former³ and four of the latter.⁴

In the cases of the ten dotted words in the Pentateuch, the editor is more consistent, inasmuch as he exhibits them all with perhaps the exception of the one instance in Numb. XXXI 30. He, moreover, duly indicates the inverted *Nuns* in Numb. X 35, 36.

The official variations which the Massorah has transmitted under the name of *Kethiv* and *Keri* are carefully indicated in the text, with the incongruity which is to be found in some MSS. and which is followed in previous editions. The text uniformly contains the consonants of the *Kethiv* with the vowel-points which belong to the consonants of the official variant or the *Keri*. As the consonants of the *Keri* are not given in the margin, this process gives rise to hybrid and impossible grammatical forms. The words of the text which have a *Keri* are usually

¹ Comp. Gen. XXXV 1, Vol. I, p. 76a.

² Comp. *The Massorah*, letter א, §§ 225—229, Vol. I, p. 35 &c.

³ Comp. Exod. XXXIV 7. 14; Levit. XIII 33.

⁴ Comp. Gen. II 4; XXIII 2; XXVII 46; Deut. XXXII 18.

marked with a horse-shoe with the ends uppermost (u). This horse-shoe, however, also distinguishes other words to which the editor is desirous to call attention. This edition exhibits almost more faithfully than even the *editio princeps* (Bologna 1482) the Massoretic recension which now forms the *textus receptus*. The comparatively few variations especially in the vowel-signs and in the accents I have duly given in the notes to my edition of the Hebrew Bible where it is described as חומש דפוס ד' = חד"ד.

This edition, 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, 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:

(2)				(1)			
אִם-יִחְיֶה	Gen.	XIV 23		נִחְמָד	Gen.	II 9	
לֹא-כֹל-לָחֶם	"	XXXI 54		רַעְמָה	"	X 7	
עַל-לֵב	"	XXXIV 3		יַעֲלֶם	"	XXXVI 5	
בֵּן-נִין	Exod.	XXXIII 11		לִחְמֵי	"	XLIX 20	
(3)							
וַיִּהְיֶה	Gen.	XII 15					
קִלְחָד	"	XXVII 13					
וַיִּלְלֵי	"	XXIX 3					
בְּהַחֲנִנִי	"	XLII 21					

All that we know about the history of the printing of this magnificent edition is contained in the acrostic and in the body of the poetical Epigraph which is as follows:

The Law of God calls in the street, and in the high-ways her voice is heard like that of a woman in labour upon the stool. And upon the throne on the height of the city she made her place, evening and morning

as well as mid-day preaching at the entrance of the gate to all who go out and return: Ho every one who is thirsty come to the water! They come to the prepared Paradise and to the garden not in thousands and tens of thousands. Many forsook her, not because they despised her flying with wings high in the air. Her books are costly and how could they purchase them when they had no means to do so? And for the sake of studying the Law of God they bear burdens upon their backs and shoulders. He [i. e. God] caused the merit [of studying the Law] to be brought about by means of a righteous and pure man, R. Eliezer who between the balances [= the printing-press], worked and printed the Law with the Targum and the commentary of R. Solomon who is the light of the eyes. It was finished at Lisbon in the year 251 [= 1491] in the month of Ab, adding [to the 251] three thousand and two thousand $[3000 + 2000 + 251 = 5251]$. May God who assisted him be exalted with harps and organs and cymbals. May God command a blessing to his treasury and also cause him to be borne upon the hands; because for the salvation of the people of our God he in excellent type published it for the glory of heaven. As for its elegance and preciousness, white marble, alabaster and pearls cannot be compared therewith, nor the gold of Parvim. For a truth in revising and correcting it so carefully the wise and learned man has distinguished himself. On the day it reaches you examine it, and let also every man put forth his hands to purchase it. Walk ye sons of the Most High in its paths, for in it will ye find both hands full of pleasure; ye who thirst for the fountain of salvation in order that ye may join the angels of the camp! And may you be counted worthy to behold the Sanctuary of the Shechina of God therein. Then shall we sing aloud in the street and in the high-way. Joseph Calphon.¹

קולה כמבכירה עלי אבנים :	1 דת אל בחוץ תרון ובעינים
ערב ובקר גם בעת צהרים :	זככם מרום קרת מכונה עשתה
הוי כל אנוש צמא לכו למים :	דורשה בפי שער לכל עובר ושב
לא לאלפים ולרבובים :	באו אלי פרסם תעודתה וגן
עוף בכנפיה עלי שמים :	לבים עזובה ולא ממאסם
תם יוכלו כי אין לאל ידים :	יקרו ספריה ואידך הם לקנו
ישאו עלי שכמם ובכתפם :	ולבעבור תורת אלהים ילמדו
הרב אליעזר לבין מאזנים :	סובב זכות על יד אנוש זכאי ובר
רוש רב שלמה הוא מאור עינים :	פעל וחקק דת בתרגום גם בפי
ששל אלפים עוד עלי אלפים :	נשלם באשכונה שנת רנ"א באב
נורות ועוגבים ובמצלתיים :	יתעל אלהים המסייעו בכ
גם יעלנו על עדי כפים :	חסד באצרו יצוה אל ואף
חמדת כתב יצא לשום שמים :	יען לישע עם אלהינו בהוד

This Epigraph discloses the following facts: (1) That the generous printer of this Pentateuch which was finished July 1491 was R. Eleazar; (2) that this R. Eleazar was not a printer in our sense of the word, but a pious layman who bestowed his wealth upon multiplying the Sacred Scriptures both for the glory of God and for the benefit of his poorer, but learned co-religionists, just as prior to the invention of the art of printing opulent Jews were in the habit of having MSS. copied in order to lend them to students who could not afford to purchase them; (3) that according to the acrostic "David bar Joseph Ibn Yachia whom may God preserve" was manifestly the accomplished editor, and (4) that Joseph Calphon who compiled this poetical Epigraph and appended his name to it was the actual printer and corrector of the press.

There are two circumstances connected with this edition which render it of supreme importance to the Biblical student. In the first place the copy which I have collated is the identical one which belonged to George III and which Kennicott has described for this monarch. Kennicott's autograph account of it is appended to the first volume. As this description is exceedingly instructive inasmuch as it discloses to us both the state of Old Testament Palaeography at that period and the manner in which Kennicott's collations were conducted, I subjoin it:

An Account of The Hebrew Pentateuch, preserved in His Majesty's Library.

This Pentateuch, making 2 volumes, in small folio on vellum, is very curious & valuable, on several accounts; particularly, for its Variations from

יופיה ויקרתה בהמים שש ודר :	לא יערכו לה וזהב פרוים
אמנם בהגהה ודיוק רב מאד :	הפליג אנוש שכל ואיש בינים
יום בוא אליכם דרשו אותה וגם :	כל איש לקחתה יפרשו כפים
שורו בני עליון נתיבתה הכי :	בה חמצאו נחת מלא חפנים
צמחו במעיני ישועתה למ :	ען חדבקו עם מלאכי מחנים
זכו ראות מקדש שכינת יה בתו :	כו אז בחוץ תרון ובעינים
יוסף כלפון	

the modern & common Hebrew copies, and its Agreement in some places with the Samaritan; all which variations have been (by a Collation lately made of every letter in it) carefully extracted, in order to their publication. It contains, in the inner column, the Hebrew Text; in the outer, the Chaldee Paraphrase; & at the top and bottom, the Comment of Rabbi Solomon Jarchi. In volume the 1st are the books of *Genesis & Exodus*; & in the 2^d are *Leviticus, Numbers* and *Deuteronomy*; all the 5 books being perfect.

At the end of the 2^d volume are 19 long verses in Hebrew, ending in Rhyme; in the 10th of which, this Pentateuch is described as *being finished at Ashbona* (i. e. Lisbon) in the year 5251: which Date, after a deduction of 3760, answers to the year of Christ 1491.

At the end of the 1st volume, after the conclusion of *Exodus*, are 5 pages containing several sentences; each of which has the title תוספתא (*addition*) placed at the beginning of it. And as this word is at the bottom of this 5th & last page, denoting some *Addition*, which ought to follow, as in the 8 instances going before it; it seems evident from hence, as well as from the inspection of the volume in this place, that this volume is very unfortunately incomplete, having lost the conclusion of it. These *Additions* are of various matters, probably invented by the Rabbies; parts of which are *Speeches*, relating to Persons & Transactions mentioned in different parts of the Pentateuch. Some of these *Additions* are interspersed in the Jerusalem Targum, yet very differently expressed there from what they are here; but these *Additions*, given by themselves as here, are perhaps to be met with in no other edition in the world. How many, & of what importance, the parts may be, which are here wanting, can only be known by examining some other copy of this same edition; & perhaps the only place, where any other copy is preserved is the Royal Library at *Paris*. And as Dr. Kennicott proposes in this year, for the greater perfection of his Work, to visit the Royal & other Libraries in that City; he will think it his duty to transcribe from the Paris copy, whatever may be wanting to complete this copy belonging to His Majesty.

One circumstance, which adds greatly to the curious nature of this Pentateuch, is the Doubt it has raised in many learned men, whether it be really a *printed* book, or *written*. The chief argument, and indeed a very plausible one, for its being a MS., is — that 10 or more, out of the 22 letters, are frequently expressed here in forms never perhaps seen in any other Hebrew Bible as *printed*, tho' frequently in MSS. For, whereas in other printed copies the Hebrew letters are frequently *extended* beyond their usual square forms, in order to fill the lines; as נ for נ, and ך for ך &c.:

here, on the contrary, the letters (tho' sometimes extended likewise) are sometimes *brought closer* than the usual square forms; as נ for נ, and ך for ך &c.: which contracted forms never perhaps occur in any other printed Hebrew Bible.

Yet, that this Pentateuch (notwithstanding this singular variety of its characters, and also the wonderful glossiness of the Ink) is *not written*, but printed, seems to be very certain, for the following reasons.

One argument is — that in several parts of the vellum, which has letters but on one side, not only the forms of the letters may be seen, but also the *roughness* of them may be *felt*, on the other side: which roughness might be made by Metal Types, but not by the Pen. The 2^d argument is — that if any long word, expressed in the common square Letters, be measured by Compasses, in one page; and the same long word, with the same letters, be found & measured in another page; both words will prove exactly the same *in length*: and indeed must be equally long, when formed by the same Metal Types; but cannot be exactly so, in several places, if written. The third argument is — that, as the *Points* were placed here at the same time with the letters, wherever, a letter has a stroke going below the line, such letter is removed out of its place, to make way for the Point; which appears, therefore, not exactly under such letter, but a little on one side. Whereas such point might have been put exactly under such letter, if made by a pen; tho' it would not, if made by Metal Types: it being impossible to put the Type of such point in that very place, wch was necessarily occupied by the down stroke of the Letter itself. The 4th argument is — that all the Sheets of this book have the *Signatures* used by *Printers*, but not used by Transcribers: and these Signatures are here expressed by the Letters of the Hebrew Alphabet, at the bottom of the left page, marking each leaf; or at least marking the first four leaves of each gathering, which consists of 4 sheets. These Signatures prove also, that this Pentateuch was originally intended to make 2 volumes; because, tho' the first volume does not end with the last letter of the Alphabet as the Signature of the last sheet, the 2^d volume begins (like the 1st) with the first letter of the Alphabet, as the first Signature. In confirmation of the preceding arguments, it may be observed farther — that there is another Copy of this very edition, preserved (as was before noted) in the Royal Library at *Paris*. And lastly — from the year 1486, when Hebrew Bibles began to be *printed*, perhaps no such whole Bibles, or any large parts of them, have been *written*; except in the form of Rolls, & without points, for the use of the Synagogue: but this Pentateuch being dated in 1491, having the Points, not being a Roll, and being therefore not for a

Synagogue, may (for this and the several preceding reasons) be safely pronounced A *Printed* Pentateuch.

There is yet one circumstance, relative to this very curious edition, which must be taken notice of. And it is, that the words יהוה *Jehovah* & אלהים *Deus* are here expressed properly, with their genuine letters; and not with the superstitious alterations observable in other very old editions (such as יהוה, יהוד, or יהוד, and אלהים) which alterations were made by those editors, who thought it a crime fully to express these sacred Names. And indeed one of these Names (*Jehovah*) has not been pronounced by the Jews, for near 2000 years.

The several important questions which this description raises I shall briefly notice in the order in which they occur. (1) Kennicott's statement that "its variations from the modern and common Hebrew Copies and its agreement in some places with the Samaritan" is unaccountable. This edition preeminently exhibits the present Massoretic recension and the only agreement with the Samaritan which I have found is אחר *one*, or *a* in Gen. XXII 13 (comp. Dan. VIII 3) instead of אחר *behind him*. But even here it has the vowel-points of אחר. It only shows how carelessly and unreliably this collation has been done for him by some unnamed friend. (2) The Chaldee Additions at the end of Exodus are loose paraphrases of sundry passages in Genesis and Exodus partly found in the so-called Jerusalem Targum and (3) the lengthy and elaborate discussion as to whether the Pentateuch before us is written or printed reveals the deplorable state in which Hebrew Palaeography was towards the end of the last century when Kennicott and his colleagues were engaged in collating the Hebrew MSS. of the Bible. The most cursory inspection of the volumes at once shows that they are printed.

The second circumstance connected with this edition which renders it of peculiar importance to textual criticism is the fact that the editors of the Complutensian Polyglot

undoubtedly used it for the compilation of their Hebrew text. The particulars of this discovery I shall give in the description of the Complutensian.

Of this edition which is Cod. 261 in Kennicott's List, I collated three copies, two in the British Museum one on vellum, press-mark C. 9, c. 8, and one paper, imperfect. The third copy is in the Escorial.

No. 9.

Second Edition of the Bible, Naples, 1491—93.

דפוס ג' = ד"ג

Almost simultaneously with the publication of the Lisbon Pentateuch appeared the second edition of the entire Hebrew Bible. Though without a Colophon to inform us where and when it was printed, there can hardly be any doubt from its type and execution that this beautiful Bible is the product of the Soncinos and that it was printed at Naples circa 1491—93. Like its predecessors, this volume is a small folio and consists of 433 paged leaves.¹ The text is provided with the vowel-points and the accents.

(1) The Pentateuch occupies fols. 1a—111a. Fol. 111b is blank. (2) The Five Megilloth which follow the Pentateuch as in the *editio princeps*, occupy fols. 112a—125b and are in the order exhibited in Column V of the Table on page 4. (3) The Prophets which are given in fols. 126a—325b, follow the order shown in Column IV of the Table on

¹ With a few variations the Hebrew pagination which is given in the head-lines of the verso, coincides with the actual number of folios up to fol. 331. Henceforward, however, there is a discrepancy of one between the Hebrew pagination and the actual number of folios which is due to the figures 330 (של"ל) and 331 (של"א) being repeated in the head-lines. The last folio of the text, viz. 432, and the folio which contains the Haphtaroth (433) are not paged.

page 6, and (4) the Hagiographa which occupy fols. 326*a*—432*a* are in the order exhibited in Column VIII of the Table on page 7. Folio 433, which is not paged, gives the Lists of the Haphtaroth for the Feasts and Fasts throughout the year.

With the usual exception of the poetical portions, viz. Exod. XV 1—19, fol. 36*b*; Judg. V 1—31, fol. 143, and 2 Sam. XXII 1—51, fol. 186, as well as fols. 1*a*; 126*a*; 154*a*; 182*a*—183*a*; 375*a*; 424*a*—426*b*, each folio has two columns and each full column has 30 lines. The three poetical books, viz. Psalms, Proverbs and Job are distinguished by an hemistichal division, as is the case in the best MSS.

The first word of Genesis is in large and hollow letters enclosed in a decorative parallelogram and the text of the whole of this page is in an ornamental wood-cut border. Each of the other books also begins with the first word in large and hollow letters in an ornamental wood-cut, but is without the decorative parallelogram. Joshua has not only the first word in large and hollow letters, but the letters are in a parallelogram and the whole page is enclosed in the same decorative border as the first page of Genesis. In the Minor Prophets the first word of Hosea alone has these ornamental letters. The word, moreover, occupies a separate line whilst the other books simply begin with the first word in larger type standing in the same line with the text. This is due to the fact that the Minor Prophets are treated as one book in the Massorah. In Chronicles the first word is entirely omitted, which is manifestly due to an oversight on the part of the printer since the requisite space for it is left blank.

With the exception of Numbers each book of the Pentateuch has a Massoretic Summary at the end which,

however, is not of uniform import. The Summary at the end of Genesis not only registers the number of verses and the middle verse, but of the Parashas and Sedarim.¹ The one at the end of Exodus simply gives the number of verses with the mnemonic sign² and the same is the case at the end of Leviticus.³ The absence of the Summary at the end of Numbers is manifestly due to the want of space, since the last line of the text makes up the full number of lines in the column and the next column begins with a new book. At the end of Deuteronomy the sum-total of the number of verses in the Pentateuch is given as well as the number of letters,⁴ whilst the Summary which registers the number of verses in this book is omitted. Both the separate numbers assigned to each book and the sum-total of verses in the entire Pentateuch fully coincide with the present Massorah.⁵

Apart from the Pentateuch no other book has the Massoretic Summary at the end registering the number of verses. The middle verse of each book, however, is indicated by the expression *חצי הספר* *the middle*, or *חצי המספר* *the middle of the book*, which is inserted into the vacant space of the text itself of the respective books throughout the Bible with the exception of Ezekiel, Lamentations and Ezra-Nehemiah. As these statements are at variance with the present Massoretic recension I subjoin the following Table of comparison:

¹ סכום פסוקים בראשית אלף וחמש מאות ושלשים וארבעה וסימן אך לר' וחציו ועל

חריבך תחיה פרשיות יב וסדריו מג: Comp. fol. 28*b*.

² ספוקים של ואלה שמות אלף ומאתים ושבעה וסימן אור נא כנבר חלצוך ³ Comp. fol. 51*b*.

⁴ סכום פסוקי דספר ויקרא שמנה מאות וחמשים ותשעה סימן נמף ⁵ Comp. fol. 68.

⁶ סכום הפסוקים של תורה חמשה אלפים ושמונה מאות וארבעים וחמשה ואותיותיה ⁷ ישיש רבוא: Comp. fol. 111*a*.

⁸ Vide supra, Part I, chap. VI, p. 72 &c.

M. T.		Ed. 1491—93.	
חצי הספר	Josh. XIII 26	חצי Josh.	XIII 17
חצי הספר	Judg. X 8	חצי הספר Judg.	XI 1
חצי הספר	1 Sam. XXVIII 23	חצי 1 Sam. XXVIII	24
חצי הספר	1 Kings XXII 6	חצי הספר 1 Kings	XXI 1
חצי הספר	Isa. XXXIII 21	חצי Isa.	XXVI 1
חצי הספר	Jerem. XXVIII 10	חצי Jerem.	XXVI 1
חצי הספר	Micah III 12	חצי Nah.	I 1
חצי הספר	Ps. LXXXVIII 36	חצי Ps.	LXXXVIII 36
חצי הספר	Prov. XVI 18	חצי Prov.	XVI 18
חצי הספר	Job XXII 16	חצי Job	XXII 16
חצי הספר	Cant. IV 14	חצי Cant.	V 2
חצי הספר	Ruth II 21	חצי Ruth	II 8
חצי הספר	Eccl. VI 9	חצי Eccl.	VII 1
חצי הספר	Esther V 7	חצי Esther	VI 1
חצי הספר	Dan. VI 11	חצי Dan.	VI 1
חצי הספר	1 Chron. XXVII 25	חצי 1 Chron. XXVII	25

It will be seen from the above analysis that out of the sixteen books in which the middle verse is indicated in this edition there are only four instances, viz. Psalms, Proverbs, Job and Chronicles in which the statement agrees with the present Massoretic recension. Moreover, on a comparison of this Table with the Table exhibited in the description of the *editio princeps* of the Hebrew Bible, it will also be seen that in five instances the two editions exactly coincide in their deviation from the present *textus receptus*.

At the end of Isaiah, Lamentations and Ecclesiastes the penultimate verse is repeated in accordance with the Massoretic direction, to obviate the harsh expressions with which these books would otherwise terminate. To show, however, that the verse in each instance forms no part of the original text it is left unpointed. In Isaiah and Ecclesiastes the mnemonic sign *lthkak* (= יתקק), which is composed of the initials י = ישעיה *Isaiah*, ת = תרי עשר *Minor Prophets*, ק = קהלת *Ecclesiastes*,

follows the repeated verse. At the end of the Minor Prophets, however, only the mnemonic sign is given which directs the verse in question to be repeated.

The fifty-four annual Pericopes into which the text of the Pentateuch is divided are indicated in a two-fold manner. Each Parasha is in the first place completely separated from the other by the vacant space of one line which is occupied by three *Pes* (פ פ פ), whether the Parasha coincides with an Open or Closed Section.¹ This separation together with the three *Pes* is even extended to the two Parashas which according to the received Massorah have no break at all.² Three Parashas indeed exhibit two vacant lines,³ whilst one Parasha has actually a vacant space of three lines.⁴ Each Parasha is, moreover, indicated by beginning with the first word in larger letters. The only exception to this rule is Pericope *Nitzavim* = Deut. XXIX 9, which has not the vacant line with the three *Pes*, but which simply begins with the first word in larger letters.⁵ The names of the respective Parashas are also given in running head-lines throughout the Pentateuch, whilst in the other two divisions of the Hebrew Bible the names of the respective books occupy the head-lines.

The division of the text into Sections is most carefully marked in accordance with the ancient rules. An Open Section begins with a full line when the previous

¹ Comp. ויגש fol. 25a; חצוה fol. 43a; ויקהל fol. 48a; פקודי fol. 50a; שמיני fol. 56a; בלק fol. 82a; ואחחנן fol. 93a; ראה fol. 98a; שופטים fol. 100b; כי חצא fol. 102b. The only exception is בשלח fol. 35b which has three *Samechs* (ם ם ם).

² Comp. ויצא Gen. XVIII 10, fol. 15a; and ויחי Gen. XLVII 28, fol. 27a, and see *The Massorah*, letter ם, §§ 377, 378, Vol. II, p. 468.

³ Comp. לך לך Gen. XII 1, fol. 6a; שמיני Levit. IX 1, fol. 56a, and בחר Levit. XXV 1, fol. 65b.

⁴ Comp. נח Gen. VI 9, fol. 3b.

⁵ Comp. נצבים Deut. XXIX 9, fol. 107b.

line is unfinished or has an entirely vacant line. A Closed Section begins with an indented line or is indicated by a break in the middle of the line.¹ In addition, however, to this prescribed rule, the editor has also inserted the letter *Pe* (פ) into the vacant space of the Open Section and the letter *Samech* (ס) into the vacant space of the Closed Section. Out of the 290 instances in which an Open Section occurs in the Pentateuch and of 379 in which a Closed Section occurs, the editor has only omitted to insert the *Pe* in nine breaks² and the *Samech* in six.³ The departures from the present Massoretic recension are comparatively few, as will be seen from the following analysis:

Genesis. — In Genesis this edition has (1) three Open Sections which are not in our text, viz. XXXVI 9; XXXIX 7; XLIX 3 and (2) has one Open Section which is Closed in the received text, viz. XVII 15.

Exodus. — In Exodus it has (1) three Open Sections which are not in the *textus receptus*, viz. II 11; VIII 1; XXV 17; (2) one Closed Section, viz. XXVI 7; (3) omits one Open Section, viz. XXII 13; (4) two Closed Sections, viz. XII 5; XXI 16; (5) has three Open Sections which are Closed in our text, viz. III 1; VIII 12; XVI 28 and (6) has three Closed Sections which are Open in our recension, viz. XIV 1, 26; XVI 11.

Leviticus. — In Leviticus it has (1) two Closed Sections which are not in our text, viz. XVII 10, 13 and (2) has one Open Section which is Closed in the received text, viz. II 14.

Numbers. — In Numbers it has (1) one Open Section which is not in our text, viz. XXVI 5; (2) and one Closed Section, viz. IV 42; (3) it omits one Closed Section which is in our text, viz. XXXII 5 and (4) has one Open Section which is Closed in our recension, viz. VIII 23.

Deuteronomy. — In Deuteronomy it has (1) five Closed Sections which are not in our recension, viz. XXII 9, 11; XXIII 7; XXV 5, 14 and (2) omits two which are in the *textus receptus*, viz. XVI 21; XIX 15.

¹ *Vide supra*, Part I, chap. II, p. 9 &c.

² Comp. Gen. XXI 22, fol. 10*b*; XXV 12, fol. 13*a*; XXVI 1, fol. 13*b*; XXXV 1, fol. 19*a*; XXXVI 1, fol. 19*b*; XXXVI 31, fol. 20*a*; Exod. I 8, fol. 28*b*; II 23, fol. 29*a*; III 1, fol. 29*b*.

³ Comp. Gen. XVII 1, fol. 8*a*; XX 1, fol. 10*a*; XXVII 1, fol. 14*a*; XXXVI 20, fol. 20*a*; Levit. XIX 33, fol. 62*b*; Deut. XXV 1, fol. 104*b*.

In three instances only has the editor departed from his uniform practice and inserted the letter *Pe* (פ) in a break in the middle of the line, viz. Levit. IV 13, fol. 53*a*; Numb. XXVI 57, fol. 85*a*, and Deut. XXII 6, fol. 103*a*.

The Psalter is divided into five books and into 149 Psalms. CXVI and CXVII are here one Psalm. Each Psalm is duly, though sometimes incorrectly marked with Hebrew letters expressive of numerals.

The letters are of a distinct and beautiful Sephardic cut. Both the vowel-points and the accents occupy their proper position and show a great advance in Hebrew typography. But even with this improvement in the art, the editor had to abandon the difficult task of reproducing the *Raphe* stroke over the aspirated letters (בִּנְדָפֶה) which the Lisbon printers had successfully overcome. Unlike the best MSS. the editor frequently uses the *Metheg* before a composite *Sheva*.

In its consonants, vowel-points and accents the text of this beautiful edition on the whole faithfully represents the present Massoretic recension. The unimportant departures from it I have duly recorded in the notes to my edition of the Hebrew Bible under the designation ד"ד. Though the editor has corrected the careless mistakes which have crept into the *editio princeps* it was not given to him any more than to other human beings to produce an immaculate text. The following are the mistakes which I have been able to detect:

In Gen. XVI 3 six words, constituting a whole line, are repeated on the top of fol. 8*a* from the bottom of fol. 7*b*. The duplicate words are

עֶשֶׂר שָׁנִים לְשִׁבְתָּ אֲבִרָם בְּאֶרֶץ כְּנָעַן

In Exodus XVI 10 the word עֶרְתָּ is omitted, the edition has כָּל-בְּנֵי instead of כָּל עֶרְתָּ בְּנֵי comp. fol. 37*a*.

In Numb. XXV 2 the *Yod* is omitted in לִזְבָּחִי the edition has לִזְבָּח comp. fol. 83*b*.

In Isaiah L 5 the word אֵזֶן is omitted comp. fol. 242*a*.

In Ps. CXXII the whole of verse 7 is omitted, viz.

יְהִי-שְׁלוֹם בְּחֵילְךָ שְׁלִיחַ בְּאַרְמוֹתֶיךָ

This edition has no hiatus in Gen. IV 8 and has בְּשָׁנִים with *Pathach* under the *Gimel* in Gen. VI 3. Its orthography of *Beth-el* is most inconsistent. Though it is generally printed in two words בֵּית אֵל,¹ it has also בֵּית אֵל in two words with *Sheva* under the *Tav* (Gen. XIII 3) and בֵּית־אֵל in one word (Gen. XXVIII 19 &c.). It has the two verses in Joshua XXI (36, 37) with the proper vowel-points and the accents, but it has also Neh. VII 68. Like the *editio princeps* it exhibits the *Kethiv* with the vowel-points of the official *Keri* which is absent from the margin.

The treatment of the ten classical passages in which according to the authority of the Sopherim, a word has dropped out of the text is especially to be noticed, inasmuch as it shows the dependence or otherwise of succeeding editors upon this edition. In two instances out of the ten no notice whatever is taken of the lacuna.² In other two instances the editor has simply left a vacant space in the text corresponding in size to the missing word.³ In five instances the vacant space is occupied by the vowel-signs and the accents of the missing consonants,⁴ whilst in one instance the missing word is inserted into the text.⁵

¹ Comp. Gen. XII 8, 8; XXXI 13; XXXV 3, 6, 8, 15 &c.

² Comp. Judg. XX 13, fol. 153*a*; 2 Kings XIX 37, fol. 219*b*.

³ Comp. 2 Sam. XVI 23, fol. 182*b*; Ruth III 17, fol. 115*a*.

⁴ Comp. 2 Sam. VIII 3, fol. 177*a*; 2 Kings XIX 31, fol. 219*b*; Jerem. XXXI 38, fol. 265*a*; Jerem. L 29, fol. 276*b*; Ruth III 5, fol. 114*b*.

⁵ Comp. 2 Sam. XVIII 20, fol. 183*b*, and *vide supra*. Part II, chap. XI. pp. 309—3 5.

It does not exhibit the majuscular and minuscular letters, nor the inverted *Nuns*, but indicates the words with the extraordinary points. This beautifully printed edition 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. On this point, however, the editor is not always consistent.

Of this edition I collated four copies, one in the British Museum, press-mark c. 49, d. 1, one which belongs to W. Aldis Wright, Trinity College Cambridge, both printed on vellum; and two in my own possession, one printed on vellum and one on paper, the latter is imperfect.

No. 10.

Isaiah and Jeremiah, Lisbon, 1492.

דפוס ד' = ד"ד

The printing press at Lisbon which the opulent and pious R. Eleazar had established at his expense and in his own house for the production and circulation of Holy Writ, and which issued the magnificent Pentateuch in 1491 published twelve months later a companion volume containing the Prophets Isaiah and Jeremiah. The volume which is of extreme rarity is a small folio and is exactly the same size as its predecessor. It consists of 248 leaves. The text which is provided with the vowel-points and the accents and which is in identically the same type and execution as the Pentateuch, faithfully exhibits the present *textus receptus*.

Isaiah occupies fols. 2*a*—133*a*. The first letter of the first word is in large and hollow type enclosed in a

decorative wood-cut. The outer, upper and lower margins contain the commentary of Kimchi, and the number of lines of the Hebrew text varies from 8 to 15, according to the extent of the commentary. At the end of Isaiah the first three words of the penultimate verse are repeated without the usual vowel-points and accents, indicating thereby that the whole verse is to be repeated for the reason already stated.¹ The Massoretic Summary registering the number of verses with the mnemonic sign and the middle verse in Isaiah is given at the end of the commentary and coincides with the *textus receptus*.²

Jeremiah occupies fols. 135^b—248^a. It also has the first letter of the first word in large and hollow type enclosed in the same decorative wood-cut as Isaiah. As Kimchi's Commentary on this book is not so copious, some of the folios exhibit full columns of the text whence we see that a column has 23 lines.³ To this paucity of Comment is also due the fact that some folios have the text in double columns with the exposition in the upper and lower margins.⁴ At the end of Jeremiah is the Massoretic Summary giving the number of verses in this book with the mnemonic sign which fully agrees with the received text.⁵ The signatures of both Isaiah and Jeremiah are continuous through the whole volume and the names of the two Prophets are given in running headlines. Appended to Jeremiah is the following Epigraph:

¹ *Vide supra*, p. 829.

² סכום פסוקי דספרא אלף ומאתים וחששים ואחד וסימן ארצ"א וחציו כי אם
:שם אדיר י" לנו: Comp. fol. 134^a and *vide supra*, Part I, chap. VI, p. 91 &c.

³ Comp. fols. 170^b; 171^a; 177^b; 178^a; 181^b; 182^a; 183^b; 184^a;
195^b; 196^a—^b; 197^a—^b; 198^a.

⁴ Comp. fols. 198^b—202^a; 208^b—229^a; 237^b; 238^a; 246^b—248^a.

⁵ סכום הפסוקים של ספר ירמיהו אלף ושלש מאות וששים וחמשה וסימן אשסה:
Comp. fol. 248^a and *vide supra*, Part I, chap. VI, pp. 92, 93.

Printed at Lisbon in the house of the learned R. Eleazar in the year 'he shall doubtless come *with rejoicing*' [Ps. CXXVI 6] according to the creation.¹

The date is exhibited in the expression **ברנה** *with rejoicing*, in this chronogram which is numerically A. M. 5252 = A. D. 1492. It is to be noted that the expression **נכתב** which literally means *written* is here used for *printed* as the early Jewish typographers had not as yet definitely fixed upon a general term to express this new art.

As is the case in the Pentateuch which proceeded from the same printing establishment, not only are the aspirated letters (**ב ג ד כ פ ת**) marked with the *Raphe*, but the silent *Aleph* (**א**) has in some instances this horizontal line.² The *Metheg* is not used before the composite *Sheva*, as will be seen from the following instances:

לְמַעַן Jerem. I 16	וְלִהְיוּ Jerem. I 10	בְּעֵתָהּ Jerem. I 1
אֶרֶב " II 2	לְעֵשֶׂה " " 12	אֶשְׁלַח " " 7
אֶחָד " " 2	וַיִּשְׁתַּחֲוּ " " 16	וְלִהְיוּ " " 10

This, as we have seen, is in accordance with the oldest and best MSS.

Beth-el, which occurs only once in Jeremiah and not at all in Isaiah, is not only written in two words, but with two separate accents.³

The same method which the editors adopted in the Pentateuch with regard to the official variants technically called *Kethiv* (**כתיב**) and *Keri* (**קרי**) they follow in this companion volume. They exhibit the *Kethiv* or textual reading with a horse-shoe mark and with the vowel-points which belong to the *Keri* or the alternative reading which ought to be in the margin, but which is not given.

¹ נכתב באשכונה בבית הרב ר' אליעזר בשנת בא יבא ברנה לפרט היצירה:
Comp. fol. 248^a.

² Comp. לְאָמַר and נֶאֱכַל Isa. IV 1, fol. 9^b.

³ That is מְבִית אֵל Jerem. XLVIII 13, comp. fol. 233^a.

The majuscular letters of which the Massorah gives two instances in Isaiah¹ and the minuscular letters of which there are three instances in Isaiah and one instance in Jeremiah² are not given at all, though the dotted letters of which there is one instance in Isaiah are duly indicated.³

There are two remarkable features which are peculiar to this edition. (1) The names of the *Haphtara* and of the *Parasha*, to which the Lesson from the Prophets belongs, are inserted into the vacant sectional space of the text itself instead of being indicated in the margin as is the case in some MSS.⁴ And (2) as the editors used promiscuously unfinished lines, indented lines and breaks in the middle of the lines for both Open and Closed Sections, they were anxious to indicate to the student when the Section was an Open one. For this purpose they not only inserted into the vacant space of the text one *Pe*, but sometimes two *Pes*, sometimes three, sometimes four, and sometimes as many as five, six, seven, nine, or even as many as ten *Pes*.⁵

¹ Comp. Isa. IX 6, fol. 21*b*; XL 1, fol. 79*b*.

² Comp. Isa. XXX 11, fol. 61*b*; XLIV 14, fol. 92*a*; LIV 8, fol. 110*a*; Jerem. XXXIX 13, fol. 221*b*; and see *The Massorah*, letter נ, §§ 226, 227, Vol. I, p. 36.

³ Comp. Isa. XLIV 9, fol. 91*b*, and see *The Massorah*, letter ז, § 521, Vol. II, p. 296.

⁴ Comp. Isa. I 27, fol. 4*b*; VI 1, fol. 14*a*; VII 1, fol. 15*b*; XL 1, fol. 79*b*; XL 27, fol. 82*b*; XLI 26, fol. 84*b*; XLII 5, fol. 86*a*; XLIII 21, fol. 90*a*; LI 12, fol. 105*a*; LIV 1, fol. 109*a*; LIV 11, fol. 110*a*; LV 7, fol. 111*b*; LIX 1, fol. 117*b*; LX 1, fol. 120*b*; LXI 10, fol. 123*b*; LXVI 1, fol. 131*a*; Jerem. II 4, fol. 138*a*; VII 21, fol. 156*b*; VIII 13, fol. 159*b*; XVI 19, fol. 178*b*; XXXI 2, fol. 204*a*; XXXII 6, fol. 208*a*; XXXIV 8, fol. 213*a*; XLVI 13, fol. 230*b*. One *Haphtara* (שמיני של פסח) Isa. IX 32 is omitted comp. fol. 25*b*.

⁵ For *two Pes* see fols. 46*b*; 59*b*; 61*a*; 71*a*; 76*a*; 97*b*; 98*b*; 102*b*; 110*b*; 112*b*; 137*a*; 141*a*; 172*a*; 173*a*; 189*b*; 196*b*; 197*a*; 198*a*; 232*a*; 235*a*; 236*a*; 242*a*; 245*a*; 245*b*. *Three Pes* fols. 47*a*; 51*a*-*b*; 59*a*; 60*b*;

This beautifully and carefully printed edition 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 of (3) changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant.

The copy, which I collated, is in the British Museum, press-mark C. 50*, 6, 8.

No. 11.

The Book of Proverbs, Leiria, 1492.

דפוס = ה"ד

This remarkable volume is another of the very few portions of the Hebrew Scriptures printed in Portugal. All we know about the printer and the date of printing is, as usual, contained in the rhythmical Epigraph of eleven lines which is as follows:

Behold the book and its letters set forth, they are engraved like the stones of Aaron in a row. It is called the Proverbs of Solomon which are sweeter to the palate than distilled honey; in their accents they sweetly chirrup and are beautiful like a beautiful necklace on the neck. Executed in the printing office of the honourable Don Samuel Dortas from a far off country. The corrector of them [i. e. the Proverbs] thinks that in blackness

84*a*; 85*a*; 89*a*; 94*b*; 104*b*; 105*a*; 109*b*; 111*a*-*b*; 124*b*; 150*a*; 166*b*; 173*b*; 210*a*; 220*b*; 226*a*; 231*b*; 239*a*. *Four Pes* fols. 55*a*; 68*a*; 86*b*; 104*b*; 143*a*; 158*a*-*b*; 178*a*; 179*b*; 190*a*; 193*a*; 205*b*; 207*a*; 225*a*; 238*a*; 240*b*. *Five Pes* fols. 76*a*; 84*a*; 94*b*; 96*b*; 111*b*; 228*a*. *Six Pes* fols. 82*a*-*b*; 106*a*; 129*a*-*b*; 216*a*. *Seven Pes* fol. 148*b*. *Eight Pes* fols. 64*b*; 65*a*; 77*a*-*b*; 95*a*; 112*a*. *Nine Pes* fol. 113*b*. *Ten Pes* fol. 103*a*-*b*. In one instance the vacant space has two *Pes* and two *Samechs* (ם ם ם ם) fol. 161*a*, and in one instance a *Pe* and a *Samech* (ם ם) fol. 170*a*, whilst in another *Pethucha* is twice written out, viz. פתוחה פתוחה fol. 96*b*. In one instance the vacant space has four *Samechs* (ם ם ם ם) fol. 161*a*, and in another three fol. 170*a*.

they compare with the colour of a beautiful head-gear. The hands of his wise son Abraham designed them. They arranged them and put them in order like a molten mirror. May the Lord be his help and preserve him and answer his prayer out of the depths. Now the exalted sage at whose command he printed them who greatly delights in the precepts thereof and keeps them, his name is R. Samuel Kolodro. Finished on the first day of the month of Ab [= July 25], may it be for the children afar off in the year "and they shall come to Zion *with singing*" [ברנה = 1492], even the sighing people of Israel.¹

It will thus be seen that Don Samuel Dortas was the owner of the printing establishment, that his son Abraham was the skilful typographer and that R. Samuel Kolodro defrayed the expenses for printing.

The volume, which is a small folio, consists in its present form of 216 leaves with pagination and signatures. Each folio which exhibits the Hebrew text has four columns, the two central columns give respectively the Hebrew text and the Chaldee version, whilst the column to the right gives the Commentary of Menachem Meiri (*circa* A. D. 1300) and the one to the left the Commentary of R. Levi b. Gershon = Ralbag (*circa* 1340). As the text is complete and yet as the pagination commences with folio א' = 11 it is evident that the missing pages must have contained the introductory matter to the Commentaries.

כאבני אהרן על טור הקוקים,	ראו ספר ואותיותיו יצוקים,
על הד מנופת דבש מתוקים,	נקרא שמו משלי שלמה,
כמו יפו לגררת ענקים,	בטעמיהם יצפצפו ויפו,
דון שמואל דורטאש מארץ מרחקים,	נעשה בדפוס בבית הנכבד,
צבעים צובעים עם ארקים,	ומשגיהם ידמה כי בשחרות,
רשומם ושמום כראי מוצק הוקים,	יהי המשיביל אברהם בנו רקמום הם,
וקולו יענה ממעמקים,	יהי יי בעזרתו ויחיה,
כתבם במצותיו מאד הפץ ומקים	והחכם המעולה אשר במצותו,
ר שמואל קולודרו,	נקרא שמו עם כינויו,
יהא לבנים רחוקים,	נשלם בראש חדש אב,
עם ישראל הנאנקים,	שנת ובאו ציון ברנה,

Comp. fol. 216b.

The type is similar in cut to that used in the Lisbon prints, but not so fine, that of the Chaldee is a little smaller whilst the characters of the Commentaries are the so-called Rabbinic of a pronounced Sephardic mould. Both the Hebrew text and the Chaldee version are not only furnished with the vowel-points, but with the accents. In the case of the Chaldee this is of rare occurrence apart from the Pentateuch. Though the letters as a whole are very distinct, yet there is hardly any perceptible difference between the final *Mem* (ם) and the *Samech* (ס).

The vowel-points are not always properly ranged under the consonants to which they belong. The graphic signs *Pathach* and *Kametz*, *Tzere* and *Segol* are not unfrequently used indiscriminately, as will be seen from the following examples:

בִּיר = בִּיר XI 12	פְּתִיּוֹת = פְּתִיּוֹת IX 13	וְחֶלֶק = וְחֶלֶק V 3
וְנוֹסֶף = וְנוֹסֶף „ 24	תְּצִיל = תְּצִיל X 2	אָחִי = אָחִי VII 4
עֶשֶׂק = עֶשֶׂק XIV 31	זָכָר = זָכָר „ 7	לְחֶמֶי = לְחֶמֶי IX 5
הָפֵר = הָפֵר XV 22	נִבְחָר = נִבְחָר „ 20	וְיִסָּף = וְיִסָּף „ 9

As in the case of the other Portuguese productions which follow the best MSS., the aspirated letters (ב ג ד כ פ ת) are furnished with the horizontal stroke, and the *Metheg* is not used before a composite *Sheva*.

A noticeable feature in this carefully-printed text is the frequent variation from the *textus receptus* in its orthography. This is especially the case with regard to the plene and defective mode of writing. The following collation of the first fifteen chapters will show the extent of these divergences:

M. T.	Ed. 1492.	M. T.	Ed. 1492.
תְּבִנָּה	תְּבִנָּה II 11	בָּבֹא	בָּבֹא I 27
וְחַמִּימִים	וְחַמִּימִים „ 21	וְכַמְטָמִינִים	וְכַמְטָמִינִים II 4
וּבְנִדִּים	וּבְנִדִּים „ 22	לְנִצּוֹר	לְנִצּוֹר „ 8

M. T.	Ed. 1492.			M. T.	Ed. 1492.		
הולך	הלך	X	9	נִרְדִּיךְ	נִרְדִּיךְ	III	3
שומר	שמר	"	17	הִרְדִּיךְ	הִרְדִּיךְ	IV	11
קרוב	קרוב	"	19	לְמַצְאֵיהֶם	לְמַצְאֵיהֶם	"	22
חבונות	חבונות	XI	12	יבנו	יבנו	"	26
תקעים	תקעים	"	15	ושמאל	ושמאל	"	27
תחמד	תחמד	"	16	ונזלים	ונזלים	V	15
צדיקים	צדיקים	"	21	אפוא	אפוא	VI	3
למחסור	למחסור	"	24	יבא	יבא	"	15
לאם	לאם	"	26	נִרְדִּיךְ	נִרְדִּיךְ	"	21
שחר	שחר	"	27	ונצרת	ונצרת	VII	10
יפול	יפול	"	28	מר	מר	"	17
עכר	עכר	"	29	רדים	רדים	"	18
בְּעֲצֻמֹתָיו	בְּעֲצֻמֹתָיו	XII	4	מְרִים	מְרִים	VIII	2
ידע	ידע	"	10	לְמַצְאֵי	לְמַצְאֵי	"	9
ריקים	ריקים	"	11	יחזקנו	יחזקנו	"	15
בושה	בושה	"	18	ונדיבם	ונדיבם	"	16
ציר	ציר	"	27	ענית	ענית	"	28
ממקשי	ממקשי	XIII	14	בחקו	בחקו	"	29
יפל	יפל	"	17	מסדי	מסדי	"	29
הולך	הלך	XIV	2	שֶׁשְׁשֵׁים	שֶׁשְׁשֵׁים	"	30
ויפח	ויפח	"	25	נִשְׁרִיחֶיהָ	נִשְׁרִיחֶיהָ	IX	3
וטובים	וטובים	XV	3	מְרִמִּי	מְרִמִּי	"	3
יטיב	יטיב	"	13	יָסֹר	יָסֹר	"	4
ושנא	ושנא	"	27	אֲרֻחָם	אֲרֻחָם	"	15
ושמע	ושמע	"	32	אֲצֻרֹת	אֲצֻרֹת	X	2

It cannot be said that these are the remains of the orthography which obtained when the Scribes used the plene mode of writing, to aid in the pronunciation of the consonants, since in many of these instances this edition exhibits defectives where the *textus receptus* has plenes. Orthographically interesting as these instances are, the various readings in this edition are exegetically more important.

(1) In Prov. VIII 16 it reads צֶדֶק *righteousness*, instead of אָרֶץ *earth*. Accordingly the passage ought to be rendered:

all the judges of righteousness.

This is also the reading of the *editio princeps* of the Hagiographa, Naples, 1486—87; the first edition of the entire Hebrew Bible, Soncino, 1488; the Chaldee, the Syriac and the Vulgate and is adopted in the margin of the Revised Version.

(2) In X 17 it has וְשָׂנָא *and hateth*, instead of וְעִזָּב *and forsaketh*. Accordingly the clause ought to be rendered:

And he that hateth reproof causeth to err.

This is in harmony with the phraseology used in Proverbs. Comp. XII 1; XV 10.

(3) In XI 9 it reads יִחְלִצֵנוּ the Piel, instead of יִחְלִצֵנוּ.

(4) In XI 16 וְעִרְיָצִים instead of וְעִרְיָצִים and (5) in XIV 32 it has בְּרַעְתּוֹ instead of בְּרַעְתּוֹ. These three variants make no difference in the sense. But

(6) in XII 22 this edition reads וְעִשָּׂה *and he that dealeth*, instead of וְעָשִׂי *and they that deal*. Accordingly the clause ought to be rendered:

But he that dealeth truly is his delight.

From the notes on this passage in my edition of the Hebrew Bible, it will be seen that this reading is supported by the Septuagint.

(7) In XIII 19 this edition reads רְשָׁעִים *the wicked*, instead of כְּסִילִים *fools*. Hence the clause is to be translated:

But it is an abomination of the wicked to depart from evil.

This is the reading exhibited in the Septuagint and in the Syriac.

Very instructive is the position which this edition holds with regard to the official variants, Massoretically called *Kethiv* (כְּתִיב) and *Keri* (קְרִי). Out of the seventy-two in Proverbs which the Massorah has transmitted and which are more or less noted in the margins of the best MSS.,

this edition exhibits only thirty-six.¹ In all these passages the consonants of the text or *Kethiv* are marked with a horse-shoe and have the vowel-points which belong to the *Keri* or the marginal reading. The *Keri* or the various reading, is never given in the margin. In thirty-four instances, however, the *Keri* or the alternative marginal variant is the substantive textual reading with the proper vowel-points belonging to these variants.² By referring to the notes on these passages in my edition of the Hebrew Bible, it will be seen that not only have some of the MSS. and early printed editions also the *Keri* in the text in many instances, but that the *Keri* is frequently supported by the ancient Versions.

The other phenomenal forms of words and letters which are enjoined by the Massorah are entirely ignored in this edition. Thus for instance, the four instances with majuscular letters,³ the three words with minuscular letters⁴ and the four passages in which the letter *Resh* has *Dagesh* (רֿ)⁵ are passed over without any notice.

This edition, too, is most emphatically against the innovation of (1) inserting *Dagesh* into a consonant which

¹ Comp. I 27; II 7; III 15, 34; IV 16; VI 13, 14; VIII 17; XI 3; XIV 21; XVI 19; XVII 27; XVIII 17, 19; XIX 7, 16; XX 4, 16, 20, 30; XXI 9, 19, 22, 29; XXII 3, 20, 25; XXIII 24, 24, 29; XXVI 24; XXVII 10, 15; XXX 18; XXXI 16, 27.

² Comp. II 8; III 27, 28, 30; VI 13, 16; VIII 35; XII 14; XIII 20, 20; XV 2; XVI 27; XVII 13; XIX 19; XX 20; XXII 8, 11, 14; XXIII 5, 9, 24, 24, 26, 31; XXIV 17; XXV 24; XXVI 21; XXVII 20, 24; XXVIII 16, 18; XXX 10; XXXI 4, 18.

Comp. I 1; VIII 22; XI 26; XIV 4, and see *The Massorah*, letter מ, §§ 226, 227, Vol. I, p. 36.

⁴ Comp. XVI 28; XXVIII 17; XXX 15 with *The Massorah*, letter מ, § 229, Vol. I, p. 37.

⁵ Comp. III 8; XI 21; XIV 10; XV 1 with *The Massorah*, letter ר, § 7, Vol. II, p. 546. In my edition of the Hebrew Bible I have by an oversight omitted to put a *Dagesh* in the *Resh* in רֿ Prov. XV 1.

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:

(3)	(2)	(1)
וְהָרִמְךָ IV 8	עַל־לִיחַ III 3	לַחֲמֶה VI 8
יִחַקְךָ VIII 15	בְּכַל־לֶכֶד . 5	וּמַחֲסֶרֶךְ „ II
בְּזִלְיִי XXIII 20	עַל־לֶכֶד VI 21	תַּחֲמֹד „ 25
קָלְלָהּ XXVI 2	עַל־לִשׁוֹן XVII 4	יַחֲמֹל „ 34

The copy, which I collated, is in the British Museum, press-mark C. 50*, b. 1.

No. 12.

The Pentateuch with the Five Megilloth and the Haphtaroth, Brescia, 1492.

חומש דפוס ה' = חד"ה

This important small octavo volume, which consists of 217 leaves with 26 lines to a page, is the fifth edition of the Pentateuch. It contains also the Five Megilloth and the Haphtaroth and is without pagination, without catch-words and without signatures. The following Epigraph gives the date when and the place where it was printed as well as the name of the printer:

Now the whole work is finished, the work of the Lord and his Law, the perfect Law of the Lord with the Five Megilloth and the Haphtaroth according to the usage of the children of our faith both German and French, on Monday, the twenty-fourth of the month of Shebat 252 of the shorter era [= Jan. 23 1492 A. D.] in Brescia which is under the sovereign ruler of the Republic of Venice, may his majesty be exalted, by the least of the printers, Gershom. son of the learned R. Moses, the memory of the righteous

is blessed, of the seed of Israel, a Soncinian whose surname in German is Menzelen, may his God and Redeemer protect him.¹

Accordingly this is the first instalment of the celebrated Brescia Bible which, as we shall see, played such an important part in the History of the Reformation and which was printed by Gershom who had transferred his printing office to Brescia.

The Pentateuch. — The Pentateuch consists of fols. 1a—151b and is furnished with the vowel-points and the accents. Each book begins with a new page. Genesis has the first word in large and hollow letters enclosed in a decorative wood-cut border which takes up half the page. In Exodus fol. 38a; Leviticus fol. 70a; Numbers fol. 92b and Deuteronomy fol. 124a half the page has in each case been left vacant for the decorative initial word with the ornamental border which, however, has not been inserted so that these books are minus the first word. This is often the case in the early editions and is probably due to the fact that the wood-cuts were not liberated from other forms.

The remark with which each book concludes varies. At the end of Genesis the editor added "be courageous" followed by three *Pes*; at the end of Exodus and Leviticus he simply put the word "be courageous", at the end of Numbers he appended the Massoretic Summary which registers the number of verses in the book as well as the expression "be courageous", whilst at the end of Deuteronomy he added the more lengthy form "be courageous and let us take courage".²

¹ ותשלם כל המלאכה מלאכת ה' ותורתו תורה ה' תמימה עם המש' מגילות והפטרות כפי מנהג בני אמונתנו אשכנזים וערפתים | היום יום ב' בד' לחדש שבט רנ"ב לפ"ק פה ברושה אשר תחת | ממשלת השררה מווינצ'יה ירה על יד צעיר המחוקקים גרשם | בן החד' משה זצ"ל Comp. זרע ישראל איש שונצ'ינו ושם כינויו בלשון | אשכנזי נקרא מעגללאן שונצ'ין יצו: fol. 217a.

² Comp. סך פסוקי דספרא אר"פ: fol. 37b; חוק fols. 68b, 91a; סך חוק fol. 123b; חוק ונחחוק fol. 151b.

Each of the fifty-four Pericopes into which the Pentateuch is divided is not only separated from the other by a vacant space of two lines, but begins with the first word in larger type and has at the end three *Pes* (פ פ פ) which occupy the vacant space, whether the following Parasha commences with an Open or Closed Section.¹ Even the two Pericopes *Va-yetze* (Gen. XXVIII 10) and *Va-Yechi* (Gen. XLVII 28) which according to the more prevalent School of Massoretic redactors have no break at all,² are not excepted. The former not only begins with the first word in larger type, but has the two vacant lines with the three *Pes*, whilst the latter is preceded by the letter *Samech* (ס) and begins with the first word in larger type though it has not the two vacant lines.³

As to the sectional division of the text, the editors do not follow the prescribed rules which are usually observed in the best Sephardic MSS., but like the German and Franco-German Codices they exhibit unfinished lines, indented lines and breaks in the middle of the lines for both Open and Closed Sections, without even inserting the letters *Pe* (פ) and *Samech* (ס) into the vacant spaces to indicate the nature of the Sections. A comparison of the Sections in this edition with those in the *textus receptus* discloses no fewer than eighty-eight variations. They are as follows:

Genesis. — In Genesis this edition has fourteen new Sections, viz. II 13; VII 1; X 6, 13, 24; XXV 7, 13; XXX 14; XXXV 24; XXXVI 9;

¹ Comp. בשלח Gen. XLIV 18, fol. 33a; Exod. XIII 17, fol. 47b; פקודי Exod. XXVII 20, fol. 58a; ויקהל Exod. XXXV 1, fol. 64a; חצוה Exod. XXXVIII 21, fol. 67a; שמיני Levit. IX 1, fol. 75b; בלק Numb. XXII 2, fol. 111b; ואחרת Deut. III 23, fol. 127a; ראה Deut. XI 26, fol. 134a; שפטם Deut. XVI 18, fol. 137b; כי תצא Deut. XXI 10, fol. 140b.

² Comp. *The Massorah*, letter פ, §§ 377, 378, Vol. II, p. 468.

³ Comp. ויחי Gen. XXVIII 10, fol. 19b; ויחי Gen. XLVII 28, fol. 35b.

XXXIX 7; XLII 37; XLIX 3, 17, and omits two which are in the received text, viz. XV 1; XXV 12.

Exodus. — In Exodus it has the following sixteen new Sections: II 11; VIII 1; XII 24; XIII 5; XVI 6; XXII 18; XXIII 3; XXV 7, 17; XXVI 7; XXVIII 30; XXXII 9, 33; XXXIII 5; XXXVI 35; XXXVII 6, and omits two which are in our text, viz. XII 51; XXVIII 15.

Leviticus. — In Leviticus it has fourteen new Sections, viz. XI 24; XIII 23, 28; XV 18; XVII 8, 10, 13; XIX 20; XXII 14; XXIII 39; XXIV 14; XXVI 18, 23; XXVII 26, and omits none.

Numbers. — In Numbers it has twelve new Sections, viz. IV 42; VI 13; VII 4; X 1 4, 18 22, 25; XIV 1; XXV 4; XXVI 5; XXVII 18; XXXIII 10, and omits three which are in our recension, viz. VII 18; XI 14; XXXII 5.

Deuteronomy. — In Deut. it has no fewer than twenty-three new Sections, viz. II 9; VII 7, 9; X 8; XVI 22; XVIII 14; XIX 8; XXII 9, 11; XXIII 7, 19; XXIV 6, 9, 21; XXV 4, 14; XXXI 9, 16, 22, 25, 30; XXXIII 6, 23, and omits two which are in the *textus receptus*, viz. XVII 1; XXXII 48.

On comparing the treatment of the Pericopal and the sectional divisions in this edition with the manner in which these textual divisions are treated in the *editio princeps* of the Bible, Soncino 1488, it is evident that the German editors of both these editions used German and Franco-German MSS. and that the Soncino edition is the basis of the Brescia edition. The editors of the latter, however, were far more careful, and not only avoided the mistakes which are to be found in the former, but greatly improved this edition in many other respects.

The Five Megilloth. — The Five Megilloth, which occupy fols. 152a—171a the text of which is also provided with the vowel-points and the accents, follow the order exhibited in Column V of the Table on page 4. Each book begins with the first word in larger type. At the end of Lamentations and Ecclesiastes the penultimate verse is repeated without the vowel-signs and the accent. In the latter instance the mnemonic sign is added.¹ The

¹ Comp. fol. 159b and סימן יתקק fol. 165a.

name of each Megilla is given in running head-lines in the several books. The editors appended to the Megilloth the same customary formula "Courage and let us be courageous" with which they close the Pentateuch.¹

The Haphtaroth. — The Haphtaroth or the Lessons from the Prophets for the Sabbaths, the Feasts and the Fasts occupy fols. 171b—217a. The text of this part, too, is provided with the vowel-points and the accents. Every Haphtara begins with the first word in larger type and has a head-line stating to which Parasha, Feast or Fast it belongs. At the end of the Haphtaroth (fol. 217a) is the important Epigraph which I have already given.

The letters are similar in cut to those used in the Soncino portions of the Bible, but somewhat smaller. Though the vowel-points and the accents are better ranged under and above the consonants they are not always distinct. The compositors could not overcome the difficulty of marking the aspirated letters (בגד כפת) with the *Raphe* stroke which the Lisbon printers mastered so successfully. Hence the horizontal stroke does not appear in this edition, any more than in the editions which appeared in Soncino and Naples.

In accordance with most of the German Codices, the editors have almost uniformly inserted *Metheg* before a composite *Sheva*. The principle of safeguarding the Divine names laid down by the Soncino editors and followed in the Naples editions is most strictly carried out. Hence the Tetragrammaton is uniformly printed *Jehodah* (יהוד) with *Daleth* instead of *Jehovah* (יהוה) with *He* and *Elohim* (אלהים) is always *Elodim* (אלדים).²

This edition has no break in the middle of Gen. IV 8 and has בשנם with *Pathach* under the *Gimel* in Gen. VI 3.

¹ חוק ונתחוק fol. 171a with fol. 151b.

² Vide *supra*, pp. 804, 812.

Though *Hazer-Maveth* (Gen. X 26) is in one word (הַצֵּרְמֶת), *Chedor-laomer* is uniformly in two words and in some instances even in two lines, *Chedor* (כְּדֹר) at the end of one line and *Laomer* (לְעֹמֶר) at the beginning of the next line.¹ *Beth-el*, too, is invariably in two words (בֵּית־אֵל) in all the twelve passages in which it occurs in the Pentateuch.

The consonantal text on the whole faithfully exhibits the present recension. The absence of the ten words in Gen. XXVI 21, 22 is due to homoeoteleuton, viz.

שָׁמָּה שָׁמָּה: וַיֵּתֶן מֶשֶׁם וַיַּחֲפֹר בְּאֵר אַחֶרֶת וְלֹא רָבוּ עָלֶיהָ וַיִּקְרָא שָׁמָּה

whilst the reading שָׁמָּה instead of מֶשֶׁם Deut. XXXI 1 simply exhibits a transposition of the first two letters, a mistake which not unfrequently occurs in the most carefully printed books.

Far more important is the fact that the editors of this edition utterly disregarded the phenomenal letters and words, the observance of which is so strictly enjoined in the Massorah and which are so scrupulously exhibited in the best MSS.

(1) None of the twenty-four majuscular letters which severally occur in the following passages are to be found in this edition:

Gen. I 1; XXX 42; XXXIV 31; XLIX 12; L 23; Exod. II 2; XI 8; XXVIII 36; XXXIV 7, 14; Levit. XI 42; XIII 33; Numb. XIII 30; XIV 17; XXIV 5; Deut. III 11; VI 4, 4; XVIII 13; XXII 6; XXIX 27; XXXII 5, 6; XXXIII 29. Comp. *The Massorah*, letter א, § 226, Vol. I, p. 36.

(2) The same is the case with the minuscular letters of which the Massorah gives the following eight instances in the Pentateuch:

Gen. II 4; IX 20; XXIII 2; XXVII 46; Levit. I 1; XIV 10; Numb. XXV 12; Deut. XXXII 18. Comp. *The Massorah*, letter א, § 229, Vol. I, p. 37.

¹ Comp. Gen. XIV 4, 5, fols. 8b—9a.

(3) The two inverted *Nuns* which the Massorah enjoins for the beginning and end of Numb. X 35, 36¹ are not to be found in this edition.

(4) The editors paid more attention to the dotted letters. Of the ten instances in which these occur in the Pentateuch they marked the following seven:

Gen. XVI 5; XIX 33; XXXIII 4; XXXVII 12; Numb. III 39; IX 10; Deut. XXIX 28, and omitted three, viz. Gen. XVIII 1; Numb. XXI 30; XXIX 15.²

(5) As to their treatment of the official variants called *Kethiv* (כְּתִיב *textual reading*) and *Keri* (קִּרִּי *marginal reading*) the editors with very few exceptions exhibit the *Kethiv* with the vowel-points which belong to the consonants of the *Keri* or the marginal variant which, however, is never given in the margin.

The copy, which I have collated, is printed on vellum: it is in the British Museum, press-mark C. 49, b. 6. The variations in it I quote in the notes to my edition of the Hebrew Bible under the designation חֲדָה = ח' ד' ה' *the fifth edition of the Pentateuch*.

No. 13.

The third edition of the entire Bible, Brescia, 1494.

דָּפּוּס ר' = ד"ר

Two years after the appearance of the Pentateuch with the Five Megilloth and the Haphtaroth, the same firm published the companion volume, containing the Prophets and the Hagiographa which completed the entire Hebrew Scriptures. Like its predecessor it is a small octavo without pagination, without catchwords and without signatures, and with 26 lines to a full folio.

¹ *Vide supra*, Part II, chap. XI, pp. 341—345, and comp. *The Massorah*, letter נ, § 15, Vol. II, p. 259.

² *Vide supra*, Part II, chap. XI, p. 318 &c.

The order of the Prophets is that given in Column IV of the Table on page 6, whilst that of the Hagiographa follows the sequence exhibited in Column VIII of the Table on page 7. As the Five Megilloth had already been published with the Pentateuch they are not repeated in this volume.

Each book begins with the first word in larger type. The remarks which the editor appended to the several books which he thus distinguished are most arbitrary. Thus for instance at the end of Samuel and Job he simply appended "be courageous";¹ at the end of Ezra-Nehemiah and Chronicles he added the more lengthy form "be courageous and let us take courage";² at the end of Isaiah he repeated the first part of the penultimate verse with the mnemonic sign;³ at the end of the Minor Prophets, which is also one of the four instances where the penultimate verse is to be repeated, he simply put the formula "be courageous and let us take courage" with the mnemonic sign;⁴ whilst at the end of Daniel he added without rhyme or reason the Massoretic Summary which registers the number of verses and of the Sedarim as well as the middle verse of this book.⁵ To the seven other books the editor did not append anything.⁶

With the exception of the Psalms (fols. 269*a*—308*a*), the names of the respective books are given in running

¹ חוק Comp. fols. 84*a*; 335*b*.

² חוק ונתחוק Comp. fols. 366*a*; 413*b*.

³ ויהי מדי חרש בחרשו סימן יתקק Comp. fol. 163*a*.

⁴ חוק ונתחוק סימן יתקק Comp. fol. 268*a*.

⁵ סכום פסוקים של ספר דניאל שלש מאות וחמשים ושבעה וסדרים שבעה וחציו הרגשו ושבתו חוק ונתחוק Dan. VI 12. *Vide supra*, Part I, chap. VI, p. 103, and *The Massorah*, letter ב, § 212, Vol. II, p. 453.

⁶ Comp. (1) Joshua fol. 20*a*; (2) Judges fol. 38*b*; (3) Kings fol. 131*a*; (4) Jeremiah fol. 204*b*; (5) Ezekiel fol. 240*b*; (6) Psalms fol. 308*a*, and (7) Proverbs fol. 320*b*.

head-lines throughout the volume where, however, Kings stands for Isaiah fol. 131*b*; Isaiah for Jeremiah fol. 165*a*; Jeremiah for Ezekiel fols. 205*b*, 208*b*, and Ezra for Chronicles fol. 368*b*.

The Psalter is the only book which is in double columns. It is not divided into five books; it consists of 149 numbered Psalms. There is some confusion in the figures, since the number XC is by mistake given twice, once before its proper place and again before XCI so that Psalms XCII—CXV are XCI—CXIV. As Psalm CXV is in this edition divided into two, Psalm CXV 1—12 becomes CXIV, and CXV 12—18 is CXV. But as Psalms CXVI and CXVII are here one Psalm, this makes the Psalter to consist of 149 Psalms.

In the orthography of *Beth-el* the editor is most inconsistent in this volume. In the Pentateuch, as we have seen, where it occurs twelve times, he invariably printed it in two words, whereas in the Prophets and in the Hagiographa, where it occurs fifty-eight times, it is in two words in forty-six instances and in one word in twelve passages.¹ Some of these inconsistencies occur not only in the same book, but in the same chapter.² This inconsistency, as already stated, is a characteristic feature of the MSS. which emanate from the German and Franco-German Schools and of editions which are printed from Codices belonging to these Schools.

This edition has the two verses in Joshua XXI, viz. 36, 37, but it also has Neh. VII 68, and though the text as a whole exhibits the present recension, the editors have in this volume, too, omitted to notice the phenomenal letters and words which are prescribed in the Massorah.

¹ Comp. Josh. VIII 9, 12, 17; 1 Sam. XXX 27; 1 Kings XIII 11, 11; Amos III 14; IV 4; Ezra II 28; Neh. VII 32; XI 31; 2 Chron. XIII 19.

² Comp. 1 Kings XIII 1, 4, 10, 32 with XIII 11, 11.

Neither the majuscular¹ nor the minuscular letters² are here represented. The Suspended letters are not exhibited.³ The same is the case with the Inverted *Nuns*.⁴ Of the five instances in which the letters are dotted only one passage is noted.⁵

As to the official variations called *Kethiv* and *Keri*, their treatment in this edition shows how entirely the editors were guided by the previous editions which manifestly constituted their prototype. The most conclusive proof of this dependence is furnished in the passages which form the Rubric setting forth the ten instances where, according to the Sopherim, words have dropped out of the text and which are duly exhibited in the margins of the oldest and best MSS. Now the first of these ten instances, which occurs in Judges XX 13, is not noticed at all in the previous editions. The editors, therefore, of this edition indicate no lacuna. In all the other nine instances, however, the former editors have uniformly inserted into the text the missing word and the editors of this edition have invariably followed suit, though this is contrary to the Massoretic text.⁶

¹ Comp. Isa. IX 16; XL 1; LVI 10; Mal. III 22; Ps. XVIII 50; LXXVII 8; LXXX 16; LXXXIV 4; Prov. I 1; VIII 22; XI 26; Dan. VI 20; I Chron. I 1.

² Comp. Isa. XXX 11; LIV 8; Jerem. XXXIX 13; Ezek. XXX 21; Ps. XXVII 5; CXIX 160; Prov. VII 6; XVI 28; XXVIII 17; XXX 15; Job VII 5; XVI 9, 14; XXXIII 9; Dan. VI 20; Neh. XXX 30.

³ Comp. Judg. XVIII 30; Ps. LXXX 14; Job XXXVIII 13, 15, and *vide supra*, Part II, chap. XI, p. 334 &c.

⁴ Comp. Ps. CVII 23—28, 40 and *The Massorah*, letter 2, § 15, Vol. II, p. 259.

⁵ Ezek. XLVI 22; the four instances omitted are 2 Sam. XIX 20; Isa. XLIV 9; Ezek. XLI 20; Ps. XVII 13, *vide supra*, Part II, chap. XI, p. 331 &c.

⁶ Comp. Judg. XX 13; 2 Sam. VIII 3; XVI 23; XVIII 20; 2 Kings XIX 31, 37; Jerem. XXXI 38; L 29; Ruth III 5, 17 with the notes on

As far as the Pentateuch is concerned, this edition 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. The following examples will prove this beyond the shadow of a doubt:

(2)			(1)		
אֶם-יָחֹזֵק	Gen.	XIV 23	נָחֶמְךָ	Gen.	II 9
לֹא-בִלְעָלָם	"	XXXI 54	רַחֲמֶיךָ	"	XXX 22
עַל-יָלֵב	"	XXXIV 3	רַעְמָם	"	XLVII 11
בְּנֵי	Exod.	XXXIII 11	לִחְמֵי	"	XLIX 20

(3)		
וַיִּהְיֶה	Gen.	XII 15
קָלָחָךְ	"	XXVII 13
וַיִּלְלוּ	"	XXIX 3
בְּהַחֲנֵנִי	"	XLII 21

(1) In the Prophets and the Hagiographa, however, if we take Isaiah and the Psalms as our guides, sporadic instances do occur which would seem to favour some of these innovations. Thus for instance we have the isolated example of יָחֹסֶר in Isa. LI 14 with *Dagesh* in the *Samech* (ס) after a guttural with *Sheva*. But this is neutralized by the fact that לִחְמֵי in this very verse is without *Dagesh* in the *Mem* (מ), and that in all the other thirty-three passages the *Dagesh* is absent, as will be seen from the following collation:

these passages in my edition of the Hebrew Bible; comp. also *The Massorah*, letter 2, § 487, Vol. II, p. 54 &c., and *vide supra*, Part II, chap. XI, pp. 309—315.

לחמו	Isa. XXXIII 16	מחפה	Isa. XXV 4	אעלים	Isa. I 15
נחשבו	" XL 15	מחפנו	" XXVIII 15	לחמנו	" IV 1
נעורו	" XLI 6	מחפה	" " 17	ולמחפה	" " 6
מחשד	" XLII 16	במחשד	" XXIX 15	נחשבו	" V 28
לחפם	" XLVII 14	ולחפם	" XXX 2	העמק	" VII 11
לחמו	" LI 14	נעורו	" " 7	יחפלו	" IX 18
תחשבי	" LIV 2	יחמל	" " 14	ועמי	" X 5
מחשה	" LVII 11	ולחשיה	" " 14	יחשוב	" " 7
תחשוד	" LVIII 1	העמק	" " 33	נחשבו	" XIII 17
לחפד	" " 7	העמיקו	" XXXI 6	נעור	" XVI 8, 9
לחמו	" LXV 25	יחפיר	" XXXII 6	בלחמו	" XXI 14

In the Psalms there are two instances with *Dagesh* in the consonant which follows a guttural with *Sheva* and two instances after a guttural with composite *Sheva*, viz.:

אחפר	Ps. XXIII 1	תעשרנה	Ps. V 13
תאפר	" LXIX 16	תעלים	" X 1

But these abnormal forms are far outweighed by all the other normal instances in which the *Dagesh* is absent and which are as follows:

מחשד	LXXXVIII 19	אחפר	LVII 2	מחפנו	XIV 6
מחפי	XCI 2, 9	יאפם	LVIII 5	יחשב	XXXII 2
תחפה	" 4	מחפה	LXI 4	טעמו	XXXIV 1
מחפי	XCIV 22	מחפי	LXII 8	יחפה	" 9
לחמי	CII 5	נאור	LXV 7	מחפור	" 10
מחפה	CIV 18	תחשכנה	LXIX 24	יאפמו	" 22
לאפר	CV 22	נעמד	" 25	יחשב	XXXVI 5
נעפה	CIX 19	נעמו	LXXI 13	נעמד	XXXVIII 4
יחשוד	CXXXIX 12	מחפי	LXXXIII 28	מחפום	XXXIX 2
מחפי	CXLII 6	נעשן	LXXXIV 1	לחמי	XLI 10
לאפר	CXLIX 8	נעמה	LXXXIV 7	נערה	XLVI 6
		נחשכתי	LXXXVIII 5	תחשב	LII 4

(2) As to the insertion of *Dagesh* into the first letter of a word when the preceding word with which it is

combined happens to end with the same letter, there is not a single instance in Isaiah or the Psalms which can be adduced from this edition in support of this innovation. On the contrary, every such combination which occurs in these books is emphatically against this theory.¹

(3) There is, however, some support in this edition for the theory of changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant. In Isaiah we have the following three instances:

בפסו	Isa. LXIII 18	עוררו	Isa. XXIII 13	חקקי	Isa. XXII 16
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whilst in the Psalms there are eighteen passages which favour this change, viz.:

צורקי	XLII 11	צורקי	VIII 3	מריבבות	III 7
שורקי	LVI 3	מרוממי	IX 14	הוללים	V 6
רוממו	XCIX 5, 9	צורקי	X 5	צורקי	VI 8
החללו	CV 3	כוננו	XI 2	צורקי	VII 5
יחלללו	CXIX 175	יכוננה	XXIV 2	צורקי	" 7
		עששה	XXXI 10	יכוננה	" 13

But against these eighteen exceptions is the fact that in all the other passages which amount to upwards of one hundred, the *Sheva* in these forms is not changed into *Chateph-Pathach*, as will be seen from the following enumeration:

הללוהו	XXII 24	לעולליהם	XVII 14	שורקי	V 9
יהללו	" 27	תרוממי	XVIII 49	עששי	VI 8
צורי	XXIII 5	נרננה	XX 6	חסודכך	VII 8
		אהללך	XXII 23	ממחוקימים	XVII 7

¹ Comp. Isa. IX 8; XIII 7; XXX 8; XLI 17, 18; XLIV 19; XLV 23; XLVI 8; XLVII 7; LIV 17; LVII 1, 11; LXV 17; Ps. VI 7; IX 2; XII 7; XIII 6; XV 3; XVI 4; XVIII 48; XXII 19; XXXV 12; XXXVII 7; XLI 10, 10; XLV 10; XLIX 9, 14, 15; LVIII 4; LXVII 5; LXXVII 6; LXXVIII 18, 24; LXXXIII 5; LXXXVI 12; LXXXIX 39; XCIV 16; XCV 7; CII 5; CV 14, 44; CVII 12, 35, 35; CX 3; CXI 1; CXIV 8; CXIX 2 10, 34, 58, 69, 145, 167; CXXXIX 6.

הַלֵּלִי	CXIII	I, 1	צִוְרִי	LXIX	20	וְאַסְוִבְכָּה	XXVI	6
יְהִלְלוּ	CXV	17	אֶהְלֶלָה	"	31	יִרְמָמְנִי	XXVII	5
הַלְלוּיָהּ	"	18	יְהַלְלוּהוּ	"	35	שׁוֹרְרִי	"	11
הַלְלוּיָהּ	CXVI	19	פְּהוֹלָלִים	LXXIII	3	לְהַרְרִי	XXX	8
הַלֵּלִי	CXVII	1	צִוְרִידִי	LXXIV	4, 23	צִרְרִי	XXXI	12
הַלְלוּיָהּ	"	2	יְהִלְלוּ	"	21	נָדְדוּ	"	12
אַרְוִמְמָךְ	CXVIII	28	לְהוֹלִלִים	LXXV	5	חֲסוּבְכֵנִי	XXXII	7
יִבְוִנְנִנִי	CXIX	73	אֶשְׁחִילְלוּ	LXXVI	5	יִסְוִבְכֵנִי	"	10
הַרְרִי	CXXXIII	3	עוֹרְרָה	LXXX	3	רָנְנוּ	XXXIII	1
הַלְלוּיָהּ	CXXXV	I, 21	יִרְנְנוּ	LXXXIV	3	וְיִרְוִמְמָה	XXXIV	4
הַלֵּלִי	"	I, 1, 3	יְהִלְלוּדִי	"	5	אֶהְלֶלָה	XXXV	18
וַיִּתְקַוְמָמִידִי	CXXXIX	21	בְּהַרְרִי	LXXXVII	1	בְּהַרְרִי	XXXVI	7
שָׁנְנוּ	CXL	4	יִבְוִנְנָה	"	5	אָפְסוּ	XL	13
צִרְרִי	CXLIII	12	פְּחֻלָּלִים	"	7	יִבְוִנְנָה	XLVIII	9
וְאֶהְלֶלָה	CXLV	2	וְיִרְנְנָה	XC	14	בְּהַרְרִי	L	10
הַלְלוּיָהּ	CXLVI	I, 10	פּוֹנְנָה	"	17	לְשׁוֹרְרִי	LIV	7
הַלֵּלִי	"	1	פּוֹנְנָהוּ	"	17	יִסְוִבְכֵנִי	LV	11
אֶהְלֶלָה	"	2	נִרְנְנָה	XCV	1	מִתְקַוְמָמִי	LIX	2
הַלְלוּיָהּ	CXLVII	I, 20	יִרְנְנוּ	XCVI	12	וְיִסְוִבְכֵנִי	"	7
הַלֵּלִי	"	12	הַמִּתְהַלְלִים	XCVII	7	בְּשִׁרְרִי	"	11
הַלְלוּיָהּ	CXLVIII	I, 14	וְיִרְנְנוּ	XCVIII	4	וְיִסְוִבְכֵנִי	"	15
הַלֵּלִי	"	I, 7	הַלְלוּיָהּ	CV	45	מִחְקָקִי	LX	9
הַלְלוּהוּ	"	I, 2,	הַלְלוּיָהּ	CVI	I, 48	חֲהוּחֻתִּי	LXII	4
		3, 4	וְיִרְמָמְוִהוּ	CVII	32	יִקְלְלוּ	"	5
יְהִלְלוּ	"	5, 13	יְהַלְלוּהוּ	"	32	שָׁנְנוּ	LXIV	4
הַלֵּלִי	CXLIX	I, 9	וְיִבְוִנְנוּ	"	36	יִתְנַדְּדוּ	"	9
יִרְנְנוּ	"	5	וְיִתְבּוֹנְנִי	"	43	וְיִתְהַלְלוּ	"	11
רוֹמְמֹת	"	6	מִחְקָקִי	CVIII	9	וְחֶשְׁקָהּ	LXV	10
הַלְלוּיָהּ	CL	I, 6	יִקְלְלוּ	CIX	28	חֲמֻנְנָה	"	11
הַלֵּלִי	"	1	אֶהְלֶלְנוּ	"	30	הַפְּרָרִים	LXVI	7
הַלְלוּהוּ	"	I, 2, 3, 4, 5	הַלְלוּיָהּ	CXI I; CXII		וְיִרְנְנוּ	LXVII	5
				I; CXIII I, 9		כּוֹרְרִים	LXVIII	7, 19

This detailed analysis conclusively shows the futility of appealing to the Brescia edition for support in the innovation of uniformly changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant.

In the interesting and lengthy Epigraph consisting of ten rhythmical lines and twenty lines in prose, R. Gershom

the editor and printer deploras the suffering and poverty-stricken condition of his Jewish brethren. Being driven from place to place and unable to carry about with them in their exile the larger Bibles and to purchase the more costly editions:

Therefore I Gershom son of R. Moses, the memory of the righteous is blessed, who is called in German Menzelen a resident of Soncino, have girded my loins like a strong man and thinking of what is before me thought that it is time to work for the Lord and for his word which is the light of mine eyes. I, therefore, determined to print the Four-and-Twenty Books in small size so that it may be with every man night and day to study therein, that he may not walk four ells without the Bible, but that he may have it by him and read it when he lies down and rises up night and day just as he carries about with him the Phylacteries that he may not rest without it, may carry it about, study and meditate therein and reverence it and call on the most High, seek him early and he will answer him, seek him in distress and he will deliver him, for upon whom does he not make his light to shine? Thus the whole work was completed, and let the glory of the Lord fill the whole universe, in the year 254 [= A. D. 1494] here at Brescia which is under the sovereign ruler of the Republic of Venice, may his majesty be exalted. And now may the power of the Lord be magnified and may he grant us to publish many other books on the Law of our God and may he cause us to rejoice in the coming of the Redeemer, in the consolation of Zion and in the rebuilding of the Temple together with all Israel. So may it be his good pleasure. Amen.¹

¹ The whole Epigraph is as follows:

נָאם הָאִישׁ	בְּנוֹ מֹשֶׁה	בִּשְׁם גֵּרָשֶׁם	בְּתוֹךְ סוֹפְרִים
מַחֲזִיק עַם	דְּפוּס מֵהִיר	שְׁמִי זָכוֹר	בְּכָל דּוֹרִים
הַבִּינֹתִי	שְׁאוֹן גְּלוּת	וַחֲזוֹתִי	הַמֶּן צִירִים
וְרֵאִיתִי	אֲשֶׁר תּוֹרָה	שִׁכְחוֹת	וְאֵין קוֹדִים
הָכִי כֶסֶף	מֵאֵד אֶזֶל	וְהַכִּים רֶק	בְּבֵית מוֹרִים
וְאֵין קוֹנָה	אֶבֶל עוֹנָה	הֲלֹא גְלוּת	בְּכָל עֵרִים
וְאֵיךְ אֲדוֹד	בְּנִטֵּל חוֹל	מִגְלוּתִי	וְהַסְפְּרִים
קִטּוֹן כְּמוֹת	וְרֵב אֵיכוֹת	חֶקְקֵתִיו הֵן	גִּאוֹן עֲשִׂירִים
וְאַרְבַּעַת	סְפָרִים ל'	נִבְאֵי אֵל	כְּבוֹד שְׂרִים
מִנְקֹד אֶף	מִדּוּק הוּא	מֵאוֹר תֵּבֵל	וְהַגְבִּירִים

וְהַגְבִּירִים רֵאִיתִי בְּנֵי עֲלִיָּה, בְּסִעֲרַת הַזְּמָן פָּקוּ פְּלִילִיָּה, יוֹשֶׁת בְּעִיר | שְׁמָה וְשִׁמְיָה, הוּא עַל הוּא שְׂכוּלָה וְעֵינִי, גְּלוּת אֲרִיֶּאֱל לִפְנֵים עֲגֻלָּה | שְׁלִישִׁיָּה, יַעֲתָה נַפְשׁוֹ לֹא הָיָה, תּוֹפֵשׁ הַתּוֹרָה וְלִזְמוּרָה,

The copy, which I collated, is in the British Museum, press-mark C. 50, a. 23. The first leaf, containing Josh. I 1—II 13*a*, is missing.

The great interest which attaches to this edition consists in the fact that Luther used it for his translation of the Bible into German. His own copy with his autograph is preserved in the Royal Library at Berlin.¹

No. 14.

The Former Prophets with the commentary of Abravanel, Pesaro, 1510—11.

דפוס ז' = ד"ז

The terrible persecutions which the Jews had to endure in consequence of the infamous edict for their expulsion from Spain, March 30 1492, and the wide-spread misery which the dispersion of the 300,000 survivors caused among the Jewish communities, more especially in Portugal and in Italy, is undoubtedly the cause that we have no record of any editions of the Hebrew Scriptures appearing between 1494 and 1510. During these sixteen years the

מטה ירו | וכבר, שם לו לחרדה, כי תם חספא אול מכליו ומאומה אין בידו | לקנות ספרים ולהגות בהם זה שברו ואירו, ועל אלה הנו יושב | ובטל | ונוסף על זה עת הגבר גולה ומשטל יכבד עליו מעיר אל | עיר היות נוטל כבוד משא ונטל הספרים, ממלכות למלכות אל | אחד הערים.

לכן אני גרשם בן החר' משה זצ"ל אשר שם כנוי בלא' מענצל | איש שונאינו אורתי כגבר מתני, ובינותי על אשר לפני, עת | לעשות לוי ולדברו אורו עיני, ואבא היום ואחקק ספר העשרים | וארבע בכמות קטן למען יהיה אצל כל אנוש לילה ויום להגות בו | ולא ילך ארבע אמות בלא תורה ויהי אצלו וקרא בו בשכבו וקומו | לילו ויומו כאשר ישא התפלן, בלערו כל יליו, ישאנהו יבוננהו | יתנה בו ויכבדהו, ואל על יקראהו, ישחר אליו וישמענהו, בצרה יקרא | ויענהו, כי על מי לא יהל אורהו, ותשלם כל המלאכה פה וימלא | כבוד ה' את כל הארץ שנת לפלא גדל פה בריש אשר תחת ממשל | השררה מונויזיה ירה, ועת' יגדל נא בה' ה' ויבנו עשות ספרים | הרבה אין קץ בתורת אלהינו וישמחנו בביאת גואל, עם נחמת ציון | בבנין אריאל עם כל ישראל וכי'ר אמן: Comp. fol. 414*a*.

¹ Comp. B. W. D. Schulze, *Kritik über die gewöhnlichen Ausgaben der Hebräischen Bibel*, p. 13 &c., Berlin 1766.

impoverished wanderers had to seek resting-places for the soles of their feet and become a heavy burden upon their brethren both in Portugal and Italy. After the shock was over the activity of the Soncino firm was resumed, and the first product of their renewed labours was the publication at Pesaro in 1510—11 of the Former Prophets with the Commentary of the celebrated Don Isaac Abravanel (1437—1508). This was a becoming tribute to the memory of the renowned statesman, philosopher, theologian and Biblical commentator, who rather than sacrifice his conscience to the Inquisitor-General Torquemado and to Queen Isabella preferred to accompany his brethren into exile.

This beautiful folio, which is without date or place of printing, consists of 305 leaves. It has irregular pagination in Arabic numerals, catchwords in the commentary only, and signatures. The type of the text is of a fine, distinct and large Sephardic cut, being similar in size to the Lisbon characters. The text which faithfully exhibits the present Massoretic recension, is provided with the vowel-points and the accents. Fol. 2*a* which contains the beginning of Abravanel's autobiographical sketch by way of Introduction to the Commentary, is enclosed in the well-known and beautiful wood-cut border of the Soncinos. This wood-cut is repeated on the last folio where it encloses a poetical panegyric on Abravanel. It is the first edition of any portion of the Hebrew Bible with a separate title-page.

Each book begins with the first word in large and hollow letters which is enclosed in a decorative parallelogram occupying a line by itself. At the end of Joshua, Judges and Samuel is the Massoretic Summary which registers the number of verses and of the Sedarim in these books. In Kings this Summary is absent. Each of the three Massoretic Summaries is differently worded, and though they coincide with the present Massoretic recension

in the number of verses which they assign to the respective books, the Joshua and Samuel Summaries differ from the received Rubrics in the number of Sedarim in these two books.¹ The Names of the respective books are given in running head-lines throughout the volume.

Following the example of many of the oldest and best MSS., the editors have not used the *Metheg* before a composite *Sheva*. The principle laid down for the first time by the Soncinos to print the Tetragrammaton *Jedovah* (יְדוּהָ) and אֱלֹהִים *God, Elodim* (אֱלֹדִים), which is adopted in their subsequent editions both at Naples and Brescia,² is also followed by the editors of this edition, especially in the earlier sheets where these Divine names occur.

With one solitary exception, viz. Judg. I 22 the name *Beth-el* is printed in two words (בֵּית־אֵל) in all the other forty-one passages in which it occurs in the Former Prophets³ and in some instances it is even in two separate lines, *Beth* (בֵּית) at the end of one line and *El* (אֵל) at the beginning of the next line.⁴

The treatment which the official readings named *Keri* and *Kethiv* receive in this edition is not uniform. Sometimes

¹ The three Summaries are as follows: (1) סכום הפסוקים של ספר יהושע Comp. fol. 41a; (2) סכום פסוקי ספר שופטים שש מאות וחמשים וששה וסדריו ארבעה שופטים שש מאות ושמנה עשרה וסימן ח"י"ם וחציו וירעצו וירוצצו את בני ישראל וסדריו סך הפסוקים של ספר שמואל אלק וחמש (3) Comp. fol. 75b and יד בל"א סך הפסוקים של ספר שמואל אלק וחמש (3) Comp. fol. 187a. This laxity in the numbers of the Sedarim is due to the neglect on the part of the Scribes and editors of the Triennial Pericopes. *Vide supra*, Part I, chap. IV, p. 32 &c.

² *Vide supra*, pp. 804, 812 &c.

³ Comp. Josh. VII 2; VIII 9, 12, 17; XII 9, 16; XVI 1, 2; XVIII 13, 22; Judg. I 23; IV 5; XX 18, 26, 31; XXI 2, 19, 19; I Sam. VII 16; X 3; XIII 2; XXX 27; I Kings XII 29, 32, 32, 33; XIII 1, 4, 10, 11, 32; 2 Kings II 2, 3, 23; X 29; XVII 20; XXIII 4, 15, 17, 19.

⁴ Comp. Judg. XX 31, fol. 73a; I Kings XIII 4, fols. 243b—244a.

the consonants of the *Kethiv* have the vowel-points of the *Keri*; sometimes the text indicates no alternative reading or *Keri* at all and sometimes what is now known as the *Keri* occupies the text. This diversified way of dealing with the official variants is best illustrated by the typical ten passages in which the Massorah records that a word has dropped out of the text and which the Massorites duly supply in the margin of the MSS. Six of the ten instances occur in the Former Prophets or the Division of the Hebrew Bible printed in the volume before us. In three of the instances there is a vacant space left in the text sufficient to contain the missing word and the vowel-signs, and the accents of the missing expression occupy the lacuna,¹ a practice which as far as the printed text is concerned was first introduced in the Naples edition of the Bible 1491—93. In two instances the missing word is inserted into the text,² whilst in one instance there is no indication whatever that anything is missing.³

This edition has the two verses in Joshua XXI, viz. 36, 37 with the proper vowel-points and the accents. It is, moreover, 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. As regards changing *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, though sporadic instances occur where this takes place yet the general practice is against it. Thus this edition exhibits the forms:

¹ Comp. Judg. XX 13, fol. 71b; 2 Sam. XVI 23, fol. 164a; 2 Kings XIX 31, fol. 294a.

² Comp. 2 Sam. VIII 3, fol. 150a; 2 Kings XIX 37, fol. 294a.

³ Comp. 2 Sam. XVIII 20, fol. 167a. *Vide supra*, Part II, chap. XI, pp. 309—315, and *The Massorah*, letter ז, § 487, Vol. II, pp. 54, 55.

וְהַתְּפִלָּה I Kings VIII 33 יְהוֹשֻׁעַ I Kings VIII 30 קָלָלִי I Kings II 8

But it retains as a rule the simple *Sheva*, as will be seen from the following instances:

וְהַתְּפִלָּה	I Kings XVIII 28	מַחֲלִים	I Kings I 40
לִקְחוּ	" XXI 19	סִבְבִּים	" VII 24
וַיִּקְלָלֵם	2 Kings II 24	וְהַתְּחַנֵּנוּ	" VIII 33
וְעַלְלֵיהֶם	" VIII 12	וְהַתְּפִלָּה	" " 44

Of this edition I collated two copies, one in the British Museum, press-mark 1904, f. 5, and one in my own possession.

No. 15.

The Former Prophets with Kimchi's Commentary, Pesaro, 1511.

דפוס ח' = ר"ח

Having paid tribute to the memory of the distinguished Abravanel by the publication of his very copious Commentary with the text of the Former Prophets in a sumptuous form, the Soncinos found it desirable in the interest of economy to issue the same part of the Hebrew Scriptures in small folio corresponding in size to their other volumes and with the shorter Commentary of Kimchi. For this purpose they adapted the already set-up text to the more concise exposition. This did not require the re-setting up of the type, but simply the re-making up of the columns. By this process the printers were enabled to produce a cheaper and more accessible volume and to reduce it from 305 folios to 155. The text, therefore, of this edition is absolutely identical with that of the former issue. The difference between the two issues consists in the following minor alterations.

The books of Joshua and Judges begin respectively with the first word in large and hollow letters enclosed in the same ornamental borders which were used by this firm for these books in the *editio princeps* of the Former Prophets printed at Soncino in 1485, the blocks being a

little more spaced out to adapt them to the wider page of the edition before us. Samuel and Kings, however, begin with the same ornamental word in the decorative border used in the edition with Abravanel's Commentary.

The Massoretic Summary at the end of Joshua which registers the number of verses and of the Sedarim in this book is identically the same and reproduces the same blunder. There is no Summary at the end of Judges. The Summary at the end of Samuel is in the same Rabbinic character as the Commentary and is not only somewhat differently worded, but corrects the mistake in the former edition with regard to the number of Sedarim in this book.¹ It, moreover, has the Summary at the end of Kings.

The Epigraph at the end of the volume is important, inasmuch as it furnishes us with the date when and the place where this volume was printed and thus approximately fixes the date of the former issue. It is as follows:

The sum-total of the verses in Kings is 1534 and the mnemonic sign for it is *Teth Tashled*. It was finished on the 14th of Nisan in the year 271 of the shorter era [= Ap. 12, 1511] by the humblest of printers and the least of students who is of the sons of Soncin, and he sojourns there [being a play upon the name Gershom] at Pesaro, the city of the Duke Constantine Sforza, son of my Duke John Sforza of blessed memory, and the Governor is the Duke Galéazzo Sforza, may his majesty be exalted. In the seventh year of Pope Julian II may his majesty be exalted.²

As this is the cheaper edition and as the type is more worn than in the edition marked No. 14 it is evident that the one with the Commentary by Abravanel preceded the one with the Commentary by Kimchi and that the

¹ סכום הפסוקים של ספר שמואל אלה וחמש מאות ושישה וסימן אוק, וסדר"י

שלושים וארבעה וסימן ל"ד בריך רחמנא דסייענ:

² סכום פסוקי ספר מלכים אלה וחמש מאות ושלשים וארבעה | וסימן ח"ת תש"לד: ונשלם

ביום י"ד ניסן שנת ע"א לפ"ק | על ידי צעיר המחוקקים קטן התלמידים אשר סבני שונצינו |

והוא גרשם פיזר קרית הארון קוסטאנציו שפורציאה בן | לאדני וואן שפורציאה ז"ל והמנהיג

האדון גליאציו שפורציאה | ז"ה בשנה השביעית להאפספור יל"ו השני ז"ה: Comp. fol. 155b.

first undated issue cannot be later than 1510. Being printed from the same set-up type, the text in the two editions is absolutely identical. Hence the typographical and textual features are alike in both, so that the analysis of the former issue serves also for this edition.

The copy, which I collated, is in the British Museum, press-mark 1904, f. 16.

No. 16.

The Latter Prophets with Kimchi's Commentary, Pesaro, 1515.

דפוס ח' = ד"ח

Four years later the Soncinos published the companion volume to the Former Prophets. The volume, which consists of 242 folios without pagination, but with signatures and catchwords to the Commentary, contains the Latter Prophets in the order exhibited in Column IV of the Table on page 6. It has a beautiful title-page which describes the contents of the volume as follows:

The four Latter Prophets with the Commentary of R. David Kimchi printed a second time by the sons of Soncino according to the good hand of the Lord upon them. They were finished in the month of Kislev in the year 276 [= Decemb. 1515]. Praise be to the blessed Lord and glory to his great name.¹

This inscription is enclosed in the beautiful wood-cut border which appeared in the edition of the Former Prophets with the Commentary by Abravanel circa 1510. It will be seen that the volume is here described as the second edition since the first edition was issued by the same firm at Soncino in 1486, nearly nineteen years before.

The type is the same which was used in the preceding volume to which this is the companion. Isaiah, Ezekiel

¹ ארבעה נביאים אחרונים והם ישעיה ירמיה | יהואל ותרי עשר עם פירוש רבי דוד קמחי | שנית נדפסו על ידי בני שונצינו כיד י"י הטובה | עליהם ותהי השלמתם בחדש כסלו | שנת ע"ו | לפי תהלה לאל יתברך והריוה לשמו הגדול.

and Hosea begin respectively with the first word in large and hollow letters enclosed in a decorative wood-cut border which I have not met with in any of the parts of the Hebrew Bible published by the Soncinos. This first decorative word stands by itself and covers the width of the column containing the text. Jeremiah, however, for some inexplicable reason is not so distinguished. Like the eleven of the twelve Minor Prophets, it simply begins with the initial word in the ordinary larger type and stands in the same line with the text itself. Isaiah alone has the Massoretic Summary at the end. This Summary is important, inasmuch as it assigns to this book 1295 verses and gives the mnemonic sign to the same effect,¹ thus independently corroborating the statement in Oriental 2201 which is dated A. D. 1246 and which is one of the best Sephardic MSS. extant. Both at the end of Isaiah and the Minor Prophets the first part of the penultimate verse is repeated, in the latter instance with the mnemonic sign.

The redactorial principles which the editors laid down for themselves from the commencement of printing with regard to the Divine names are followed also in this edition. The Tetragrammaton is printed *Jedovah* (יְדוּוּה) and *God* is *Elodim* (אֱלֹדִים), in both the *Daleth* (ד) is substituted for *He* (ה). This mode of spelling, however, is not uniformly carried through.

Beth-el is invariably printed in two words (בֵּית-אֵל) in all the ten instances in which it occurs in the Latter Prophets.² The *Metheg* is not used before the composite *Sheva*.

Like all the best MSS and the printed editions, this edition is emphatically against the innovation of (1) inserting

¹ סכום הפסוקים של ספר ישעיהו אלף ומאתים ותשעים והמשה וסימן ארצה וחציו כי Comp. fol. 69a, and *vide supra*, Part I, chap. VI, p. 92.

² Comp. Jerem. XLVIII 13; Hos. X 15; XII 5; Amos III 14; IV 4; V 5, 5, 6; VII 10, 13.

Dagesh into the 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:

(3)	(2)	(1)
סוֹרְרִים Isa. I 23	שֶׁאֵלֶיךָ Isa. VII 11	אֲעֲלֶם Isa. I 15
וְעֲנִים „ II 6	וּבִלְלֶכֶב „ XIII 7	לְחֻמֵּנוּ „ IV 1
הַחֲקִים „ X 1	עַל־לִיחַ „ XXX 8	וּלְמַחֲסֶה „ „ 6
נִדְרָה „ „ 31	עַל־לֵב „ XL 2	הָעֵמֶק „ VII 11

The utter absence in this carefully printed edition of all the Massoretic phenomena which are minutely indicated in the MSS. is very striking. Of the four majuscular letters which occur in the Latter Prophets¹ not one is indicated. The same is the case with the four minuscular letters, which according to the Massorah are to be exhibited in four different words.²

Of the ten passages in each of which a word has dropped out of the text according to the Sopherim and which the MSS. exhibit in the margin, two occur in this division of the Bible, viz. Jerem. XXXI 38; L 29. Following the example first introduced in the printed edition of Naples 1491—93, the editors left vacant spaces in the text for the missing consonants, and printed simply the vowel-signs and the accents which belong to the absent words.

¹ Comp. Isa. IX 6; XL 1; LVI 10; Mal. III 22; *The Massorah*, letter נ, §§ 226, 227, Vol. I, p. 36.

² Comp. Isa. XXX 11; LIV 8; Jerem. XXXIX 13; Ezek. XXX 21; *The Massorah*, letter נ, § 229, Vol. I, p. 37. It is remarkable that though the editors take no notice of these letters which are Massoretically prescribed, they exhibit the medial *Nun* (נ) small in the name נְבִישׁוֹן Jerem. XXXIX 13, fol. 113b, which is not given in the Massoretic Rubric.

But whilst in the MSS. the missing words represented by the consonantless vowel-signs are duly given in the margin, in these printed editions the student is left to divine the suppletive for the lacunae.

We have seen that though the inscription on the title-page gives the name of the printer and the date when the volume was issued, it does not specify the place where it was printed. This deficiency, however, is supplied in the interesting Epigraph at the end which is as follows:

By the humblest of printers and the least of students from the sons of Soncino and he sojourns there [being a play upon the name Gershon] at Pesaro, the city of our pious Lord the Duke of Urbino and Soro and Prefect of Rome. May the Lord exalt his throne among the kings who from time of yore have been men of renown. In the year "And all flesh shall see together that the name of the Lord is great and greatly to be praised *and he is to be feared.*"¹

In computing the date indicated in this chronogram the words וְנִדְרָה הוּ"א *and he is to be feared*, are alone to be taken into the account. Reduced to their numerical value [6 + 50 + 6 + 200 + 1 + 5 + 6 + 1 = 275] they yield the year 275 = A. D. 1515.

The copy, which I collated, is in the British Museum, press-mark 1904, f. 17.

No. 17.

Psalms, Proverbs, Job and Daniel, Salonica, 1515.

דפוס י"ד = י"י

This small folio, which in its present form consists of 140 leaves, contains the Psalms, Proverbs, Job and Daniel. It is without pagination and catchwords, but has the signatures arranged in a very peculiar way. The volume

¹ על ידי צעיר המהוקקים קטן התלמידים מבני שונ"צינו והוא גר שם פיזור קרית אדונינו הישר | דוכוס מאו"רבינו וסו"רה ופירפקטו מרומי ה' יגדל בסאו במלמים אשר מעולם אנשי השם: | שנת וראו כל בשר יהדיו כי גדול שם ה' ומהלל מאד ונורא הו"א.

contains twenty-four quires of which twenty-three have six leaves each and the last or twenty-fourth quire has three leaves. The first, second and the first leaf of the third quire are duly marked with the signature in the lower margin, but from the second leaf of the third quire to the end of the volume, the signatures are marked in the upper margin on each side of the running head-lines which give the names of the respective books.¹

Each folio has two columns of the text which is provided with the vowel-points and the accents. The Commentary of Rashi is given in four lines of the upper margin of each folio and the rest, which belongs to the same folio and which varies from eight to twenty lines, occupies the lower margin.

The type is similar in cut to the Portuguese, but is not so fine, and the influence of the Lisbon typographers is also seen in the similarity of the ornamental border enclosing the initial letter with which Proverbs begins in this volume to the decorative borders enclosing the initial letters of Isaiah and Jeremiah in the Lisbon edition of 1492. Like the Lisbon editions, moreover, this Salonica production marks the aspirated letters (בגדכפת) with the horizontal *Raphe* stroke, uses the sectional letter *Pe* both medial and final (פּ) in an eccentric manner and the small horse-shoe sign over the *Kethiv* to indicate that there is a *Keri* or official variant on the word thus distinguished.

The Psalter, of which the first folio containing Ps. I 1—II 7 is missing, is divided into one-hundred and fifty Psalms duly numbered in Hebrew letters in the vacant space which separates one Psalm from the other.

¹ A similar plan was adopted in several Latin books which were printed at Venice in 1492—94.

It is, however, not divided into five books. What is peculiar to this edition is the division and marking out of the Psalter into the days of the month when each portion is to be recited. But the division is not complete, as the editors have only marked ten days and by an oversight omitted the rest. This will be seen from the following notation:

יום יח Ps. LXXXVIII	יום יב Ps. LXVI	יום כ Ps. X
יום כב „ CVI	יום יד „ LXXII	יום נ „ XVIII
יום כנ „ CVIII	יום טו „ LXXVIII	יום ז „ XXXIX
		יום י „ LV

This mark occupies the divisional space between the Psalms side by side with the numbers. At the end of the Psalter (fol. 65*a*—*b*) is a Table in four columns which registers the beginning of each Psalm with its number. This Table is found in some MSS.

Daniel alone has the Massoretic Summary which gives the number of verses, the middle verse and the Sedarim in this book. The verses and middle verse coincide with the present Massoretic recension; but the number of Sedarim is manifestly a mistake since it is here given as seventy instead of seven¹ and thus affords another proof of the neglect into which the Sedarim had fallen.

The editors followed the redactional principle laid down by the Soncinos with regard to the spelling of the Divine names. They printed the Tetragrammaton *Jedovah* (ידוה) and God *Elodim* (אלדים) substituting *Daleth* (ד) for *He* (ה). This, however, is not carried out uniformly. As the name *Beth-el* does not occur in the four books contained in this volume, it is impossible to say what orthography the editors would have adopted. But there is no doubt about the other characteristics. In this edition the *Metheg* is not used before a composite *Sheva* and the editors are most

¹ סכום פסוקי דניאל שלש מאות וחמשים ושבעה חציו בארץ דניאל וסדרים ע: Comp. fol. 140*a*.

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.

Though the consonantal text, as a rule, faithfully represents the present Massoretic recension, there are several readings in this edition which are valuable inasmuch as they support the variations in some MSS. and are exhibited in the ancient versions. To the authorities which are given in the notes in my edition of the Hebrew Bible for the variant אֲדִיקָם Ps. XVIII 43 with *Daleth* (ד) instead of *Resh* (ר) we must add this edition. There can be no mistake here since the *Daleth* has the *Raphe* (דֿ) This edition also supports the reading אֲזִינֵיכֶם *your ears*, the plural in Psalm LXXVIII 1 instead of אֲזִינָךְ *your ear*, the singular, which is exhibited in some MSS., the Chaldee and the Syriac. It is to be added to the authorities given in my notes on this passage.

The relation of this edition to the official variants called *Kethiv* (כתיב) and *Keri* (קרי), as well as to the Massoretic phenomena connected with the shape and position of certain letters which are duly exhibited in the best MSS. are exceedingly lax. The textual reading or the *Kethiv* has, as a rule, the vowel-points which belong to the absent marginal variant or *Keri*, and the only explanation which the text supplies for the hybrid form produced by this proceeding is the mark of a small horse-shoe placed over the consonants of the textual reading, as is done in the printed text issued by the Portuguese press.¹

¹ A remarkable exception to this proceeding is to be found in Ps. IX 19 where the *Kethiv* is עֲנִיִּים and where the editor has put by the side of it in the text itself עֲנִיִּים in smaller letters. Comp. fol. 4a.

Of the eight majuscular letters¹ and the ten minuscular letters² which occur in this portion of the Hebrew Bible according to the Massorah, not a single one is here exhibited. The Inverted *Nuns* too are absent in Psalm CVII.³ The treatment which the Suspended Letters have received at the hands of the editor is very arbitrary. Of the four instances in which this Massoretic phenomenon occurs, three are in this division and whilst the editor duly exhibits one, viz. Ps. LXXX 14 he omitted two, viz. Job XXXVIII 13, 15.⁴ The one instance of dotted letters which belongs to this portion of the Hebrew Bible, however, is rightly noted.⁵

As is usually the case with these early editions, the Epigraph is the only source of information which we possess about the promoters, printers and the editor, as well as about the place and date of printing of this remarkable volume. It is as follows:

Now the sacred work of these four books, viz. the Psalms, Proverbs, Job and Daniel is finished in the house of Don Judah Gedaliah, here at Salonica in the reign of the sovereign Sultan Salim, may his majesty be exalted, on the fourth of the Month of Elul in the year 280 of the creation [= A. D. Aug. 15 1515].

When the poet saw the usefulness of these four books and the excellent manner in which they were printed, he rejoiced and took up his parable and said:

¹ Comp. Ps. XVIII 5; LXXVII 8; LXXX 16; LXXXIV 4; Prov. I 1; VIII 22; XI 26; Dan. VI 20; *The Massorah*, letter נ, §§ 226, 227, Vol. I, p. 36.

² Comp. Ps. XXVII 5, 5; CXIX 160; Prov. XVI 28; XXVIII 17; XXX 15; Job VII 5; XVI 14; XXXIII 9; Dan. VI 20; *The Massorah*, letter נ, § 229, Vol. I, p. 37.

³ Comp. *The Massorah*, letter נ, § 15, Vol. II, p. 259, and *vide supra*, Part II, chap. XI. pp. 341 - 345.

⁴ Comp. *The Massorah*, letter נ, § 230, and *vide supra*, Part II, chap. XI, pp. 334 - 341.

⁵ Comp. Ps. XXVI 13, *The Massorah*, letter נ, § 521, Vol. II, p. 296, and *vide supra*, Part II, chap. XI, p. 318 &c.

Friends and Companions, known men of understanding, wise men and wealthy, great men and good, and every one whose heart and mind desire that God near at hand may dwell in him, to gather books that he may understand and serve the searcher of hearts and the requiter of the guilty, turn to the work which has been prepared for every one, which has been kept and arranged to satisfy many; without fault or defect, perfect in beauty. The fruit thereof is the fruit from the mouths of charming poets, distinguished in generations, accomplished in the Law, pure sayings with generous spirit, Proverbs and the wisdom of Solomon recondite, and the songs of virgins prepared for the father. Is there a man in any books who like Job raises aloft his doubts with a wounded heart? Purchase now the anticipators of the future sealed and ornamented by the worthy men which are to be found in the Hagiographa. The four books are in verse and as for their gift, press them as a seal upon the heart: they are exalted for knowledge, they feed to satisfaction and to spare to satisfy the hungry and the famished: in them are gates for young hearts, for enquirers and students are showers of rain. It is a perfect work, the type is excellent, it is printed with skill for beloved friends; by Don Judah in partnership with his sons, to be for a Law and testimony alike for those who run and return. The excellent of the promoters is Gedaliah the wise, the pleasant plant, like a vineyard of grapes. It was finished in Elul, in beauty and perfection. Thanks and praise be to him who dwelleth between the Cherubim. He will gather together the outcasts at the coming of his Messiah; he will quicken with his spirit the injured grapes, he will comfort the mourners, he will strengthen the drooping when he destroys the idols, the graven images of the peoples. As for his chosen house he will restore it to light, and to its majestic splendour and he will do good to those that are good.

Printed by the printer who is the humblest of men and the least of students Joseph Masraton.¹

1 ותשלם מלאכת עבודת הקדש הספרים האלו ארבעתם תהלים | ומשלי איוב ודניאל
בבית דון יהודה גדליה פה שלונוקי ממשלת | הארון שולטן שלים ירום הודו ד' ימים לירח אלול
משנת ה'תק"ה ליצירה,
כאשר ראה המשורר תועלת הספרים האלה ארבעתם, ויופי המלאכה שבה ויתמרמר, וישא
משלו ויאמר,

ידידים ורעים	נבונים ידועים	חכמים ושועים	גדולים וטובים
וכל איש לבנו	ורוחו נדבו	לשכן בקרבו	אלהים קרובים
ספרים להרבות	לדעה ולעבוד	לבוחן לבבות	וגומל חייבים
פנו אל מלאכה	עלי כל נסוכה	שמורה עירוכה	לזכות לרבים
כלי מוס ודופי	שלמה ביופי	ופריה פרי פי	מליצים ערבים

From the above Epigraph and the acrostic in the poetical effusion we see (1) that the generous owners of the printing-press, at whose house and at whose expense the volume was produced, were Don Judah Gedaliah and his sons, (2) that the skilful compositor and typographer was Joseph Masraton who in the acrostic where his father's name is also given, is called Joseph son of Mako Gulphon and (3) that it was printed at Thessalonica Aug. 15 1515 in the reign of Sultan Salim.

The copy, which I collated, is in the British Museum, press-mark 1905, c. 1.

No. 18.

The fourth edition of the Bible, Pesaro, 1511—17.

דפוס ט' = ד"ט

This is the fourth edition of the entire Hebrew Scriptures and as we shall see hereafter, originally consisted of two parts, the first part contained Genesis to Kings and the second part Isaiah to Chronicles. This is

י'שומים בדורות	שלמים בתורות	אמרות טהורות	ברוח נדיבים
משלים והכמות	שלמה סתומות	ושירי עלמות	לאביו הטובים
איש ב ספרים	כאיוב להרים	ספקות פזורים	בלב נכאבים
קנו נא עתידות	חתומות ענודות	לאיש החמודות	והם בכחוכים
אשר ארבעתם	בשירים ומכתם	תשימון כחותם	עלי לב חצובים
גדולים דעה	ולאכל לשבעה	והותר לשבעה	צמאים רעבים
ובהם שערים	ללביט צעירים	לדורשים וחוקרים	גשמים רביבים
פעולה שלמה	כתובה המימה	הקוקה בחכמה	לרעים אהובים
והם דון יהודה	וכניו בעדה	לתורה תעודה	כרצים ושבים
נעומים מבונים	גדליה נבונים	נטע נעמנים	כגפן ענבים
ונשלם באלול	ביופי ומכלול	והודות והלול	ליושב כרובים
יקבץ לנדרו	בביאת משיחו	יהיה ברומו	עלובים ענבים
ינחם אבלים	יהזק אמולים	בהכרית אלולים	לגוים עצבים
ובית הבחירה	ישובב לאורה	ויונה הדרה	וויטיב לטובים

נרפס על יד המהוקק צעיר האישים קטן התלמידים יוסף מסראטון

Comp. fol. 140^b.

evident from the fact that each of these parts has a separate Epigraph. The Epigraph at the end of Kings or to the first part is as follows:

The sum-total of the verses in Kings is 1534 and the mnemonic sign for it is *Teth Tashled*.¹ It was finished on the 14th of Nisan in the year 271 of the shorter era [= 1511] by the humblest of printers and the least of students who are of the sons of Soncino, and he sojourns at Pesaro,² the city of the Duke Constantine Sforza, son of my Lord John Sforza of blessed memory, and the Governor is the Duke Galéazzo Sforza, may his majesty be exalted. In the seventh year of Pope Julius II may his majesty be exalted.³

The second Epigraph is at the end of Chronicles or of the second part and is as follows:

I have now seen the completion of the printing of the Four-and-Twenty Books with the vowel-points and the accents and corrected. Praise be to the blessed God and glory to his great name. For although the wicked have waited for me to destroy me, I bless the Lord that he hath not given me a prey to their teeth and that in his mercy he helped me to begin and to finish the other books which are set in Sapphires. It was completed by the humblest of printers and the least of students of the sons of Soncino who are known in Judah and in Israel. In the year 277 on the first of the month of Adar [= San. 24 1517]. May the Lord exalt us and bestow a blessing upon us and peace, Amen.⁴

It will thus be seen that R. Gershom gives here the reason for this delay in the publication of the second part. It was due to the machinations of the wicked who

¹ ת'ת תשל"ד [400 + 400 + 400 + 300 + 30 + 4 = 1534].

² Being a play upon the name גרשם i. e. גרשם.

³ סכום פסוקי ספר מלכים אלף וחמש מאות ושלושים וארבעה | וסימן ת'ת תשל"ד: ונשלם ביום י'ד ניסן שנת ע"א לפ"ק | על ידי צעיר המהוקקים קטן התלמידים אשר מבני שונצינו | והוא גרשם פיורו קרית הארון קוסטאנצינו שפורציאה בן | לאדוני זואן שפורציאה ז"ל Comp. והמנהיג הארון גליאציו שפורציאה | י"ה בשנת השביעית להאפפיור יוליו השני י"ה: fol. 38b.

⁴ לכל תכלה ראיתי קץ דפיסת הארבע ועשרים מנוקד ומוטעם | ומדויק תהלה לאל ית והוריה לשמו הגדול: אף כי לי קו רשעים | לאבדני אברך יי אשר לא נתנני מרף לשניהם: והוא ברחמיו | יסעדני להתחיל ולהשלים שאר ספרי קדש מעולפים ספורים: | ותהי השלמתו ע"י צעיר המהוקקים קטן התלמידים מבני שונצינו | נודע ביהודה וכישראל שנת ז"ע באחד לחדש אדר השם יאדרנו | וישים בינינו ברכה ושלום אמן: Comp. fol. 191a

were bent upon his destruction which prevented him from going on with the work of printing.

It is greatly to be regretted that this extremely rare edition which is a somewhat larger folio than the other Pesaro editions is imperfect. In its present condition it consists of 191 leaves and begins with 2 Sam. VII 10b. The order of the Prophets is that exhibited in Column V of the Table on page 6, whilst the sequence of the Hagiographa is shown in Column VIII of the Table on page 7. The absence of the Five Megilloth from the Hagiographa is due to the fact that they followed immediately after the Pentateuch, as is the case in the first, second and third editions of the Hebrew Bible.

Besides wanting the whole of the Pentateuch with the Five Megilloth, Joshua, Judges and the greater part of Samuel, the following are missing in the middle of the volume:

1 Kings XV. 4—XVI. 24 between fols. 20b and 21a.

" XX. 8—XXI. 15 between fols. 22b and 23a.

Isa. XL. 29—XLIII. 12 between fols. 50b and 51a.

" XLIX. 8b—LXVI. 24 and

Jerem. I. 1—XVIII. 16 between fols. 52b and 53a.

" XXXIV. 11b—XXXVI. 15 between fols. 60b and 61a.

" LI. 4—LII. 34 and

Ezek. I. 1—III. 18a between fols. 68b and 69a.

Ps. LXXVIII. 30—LXXXIII. 10a between fols. 120b and 121a.

" CVI. 48b—CXIII. 2 between fols. 124b and 125a.

Prov. IV. 7b—VIII. 14a between fols. 128b and 129a.

Each folio has two columns and each full column has 36 lines. The volume exhibits signatures, catchwords and in one part irregular pagination in Arabic numerals. To ascertain, however, the composition of this curious edition and to estimate its value for textual criticism it is necessary to analyse the separate parts which begin with new signatures.

The Former Prophets. — The fragment of the Former Prophets, with which this Volume begins, contains 2 Sam. VII 10*b* to the end of Kings. It begins with signature 12 (יב) and ends with signature 21 (כא). Accordingly it consists of 10 quires. Each quire has four leaves, the first two of which have the respective signatures. It is important to remark that these signatures are in the same size type as the text itself. As the first and fourth leaves of signature 17 are missing, this fragment of the Former Prophets has 38 folios. The catchwords in this part are irregular, but with the exception of four instances,¹ they too are in the same type as the text.² The pagination is in Arabic numerals and is very erratic.

The Latter Prophets. — The Latter Prophets have two distinct signatures. Isaiah, Jeremiah and Ezekiel have a separate signature and the Minor Prophets have also a separate signature. With the exception of the last quire or signature 15 (טו) in Ezekiel which has five leaves and the last quire or signature 4 (ד) in the Minor Prophets which has six leaves, each quire in this division of the Bible also contains four leaves. Here too these signatures with one solitary exception (fol. 58*a*) are in the same type as the text itself. The catchwords are not only irregular, as is the case in the former division, but are in two different types: some are in the large type of the text³ and some in small square characters.⁴ It is important to notice this fact, for, as we shall see, it forms the transition to the uniform practice which obtains in the third division. There is no pagination in this division.

¹ Comp. fols. 29*b*; 30*b*; 33*b*; 34*b*.

² Comp. fols. 3*b*; 4*b*; 7*b*; 8*b*; 11*b*; 12*b*; 15*b*; 20*b*.

³ Comp. fols. 55*b*; 56*b*; 63*b*; 94*b*; 101*b*; 102*b*; 106*b*; 107*b*.

⁴ Comp. fols. 42*b*; 46*b*; 50*b*; 73*b*; 77*b*; 81*b*; 85*b*.

The Hagiographa. — The last division discloses material changes. This part consists of 15 quires and with the exception of the last quire which has four leaves, each quire has six leaves. The signatures are uniformly in the smaller type and are invariably preceded on the recto by the expression כתובים *Hagiographa* in the same type whilst the verso has without exception the catchword *on every page* also in the same small type. This shows a great advance in the typography of this part and demonstrates that R. Gershom had profitably utilized the time which intervened between the printing of the former parts and this part.

There is, however, a more important reason why the editor was uniform in the execution of the Hagiographa. The Hagiographa were newly set up for this edition, whilst the text of the Former and Latter Prophets was simply re-made up from the previous editions to suit the columns in this volume. This fact which materially bears upon the value of the earlier parts of this Bible for textual criticism is beyond the shadow of a doubt. Let the student collate side by side any section of the Pesaro edition of the Former Prophets 1511 and the Latter Prophets 1515 with the corresponding section in this edition and he will see that the text is absolutely identical. Not only are there the same number of letters and words in every line, but the lines are of exactly the same length. Even the typographical eccentricities which are adopted in the earlier Pesaro issues have been bodily taken over with the lines. A few illustrations of this remarkable fact must suffice.

(1) It is well known that the verse-divider or *Soph-Pasuk* (:) stands at the end of the verse immediately after the last word which has the accent *Silluk* and with which it is united. It so happens that in many instances in the Pesaro edition both of the Former and Latter Prophets 1511

and 1515 the last word of the verse with the *Silluk* comes up close to the margin and leaves no room for the *Soph-Pasuk* (:). In these instances the compositor adopted the extraordinary expedient of placing the *Soph-Pasuk* at the beginning of the next line, thus marking the commencement of the verse with the sign which denotes the end of the verse. This is the case in:

אֶרְצָה	2 Sam. XXIV 20	יְהוָה	2 Sam. VII 20
: וַיֹּאמֶר		: בַּעֲבוּר	
וְהַרְדִּימִים	Isa. III 23	עָמּוֹ	" VIII 15
: וְהָיָה		: וַיֹּאבֵד	
הַשְּׂפָלָה	" V 15	הַכְּהֹנִים	" XV 35
: וַיִּנְבֶּה		: הַיְּהוּדִי	
לְאֹמֶר	" IX 8	: יְרוּשָׁלַם	" XVII 20
: לְבָנִים		: וְהָיָה	
		הַגִּלְגָּלִי	" XXIII 34
		: הַחֲצִירִי	

All these have been bodily taken over with the respective lines from the form of the first issues into this edition.

(2) The *Makkeph* (מִקֶּפֶה) or binder, which is a small horizontal stroke and which connects two words together, normally belongs to the monosyllabic words *אֶל- to*, *אִם- if*, *אֶת- the sign of the accusative*, *כָּל- all*, *עַל- upon* &c. when they are united with other words and they are so exhibited in the MSS and in the best editions, when they happen to end a line and the word with which they are so united begins the next line. In the Pesaro edition of the Prophets, however, the reverse is sometimes the case. When the monosyllabic word stands at the end of the line and there is no room for the *Makkeph*, the compositor placed the horizontal stroke before the word at the beginning of the next line. Hence we have the following peculiar occurrences in the Pesaro edition of the Prophets:

וְאֵת	2 Sam. X 6	לֹא	2 Sam. VII 15
מִלֶּךְ		יִסּוּר	
אִם	" XV 21	כִּי	" " 18
לְמִנֹּת		יְהִבְאֲתָנִי	
וְכָל	" XX 7	אֶת	" VIII 4
יְהִנְבְּרִים		כָּל	
כִּי	I Kings I 13	הָיָה	" IX 4
יְשַׁלְמָה		יְהוּא	
		אֶל	" X 2
		יִאֲבִי	

All these re-appear with exactly the same lines in this edition of the Bible.

(3) A still more striking illustration showing how the printers utilized the same set-up type of the Prophets for the re-making up of the edition of the entire Bible is in Ezek. XLVII 10. Here the word *מַעֲיִן* could not be got into the even line and hence one letter only of the quadrilateral word ranges with the column whilst the remaining three letters project into the margin, thus exhibiting a phenomenal appearance in the Pesaro edition of the Prophets. Identically the same line with the word in exactly the same position is reproduced in this edition of the entire Bible. In Ezek. XLIV 9, 10 where *אֲשֶׁר* occurs twice in the same line, once at the beginning and once at the end, and where there was no room for it in the line the original compositor in the Pesaro edition of the Prophets made it project at the end of the line, whilst the re-maker up of the columns in the entire edition of the Bible made it project at the beginning of the line. Had the compositor of this edition set up the text *de novo* he would not have resorted to this extraordinary expedient of shifting the line from the left to the right since he could easily have made room for it.

(4) The entire transference of the Epigraph from the Pesaro edition of the Former Prophets 1511 into this

Volume shows that the editor himself intended to indicate thereby that the set-up columns were utilized for this edition. A comparison of the Epigraph in the two issues will convince the student that if it had been stereotyped for the Former Prophets and the stereotype used for this edition, the identity could not possibly be more complete.

That accidents should now and then happen in the process of moving the columns from one form into the other and that some lines should occasionally get broken and require setting up again, even expert compositors of modern days know to their annoyance. The result of such accidents is seen in several instances where the lines had to be set up again. These, however, are comparatively few.¹ But this only proves that when the type had to be set up again the identity of the lines was not adhered to. It, moreover, demonstrates that the almost absolute uniformity and identity of the lines throughout these issues are due to the removal of the same set-up columns from one form into another. The Minor Prophets which, as we have seen, begin with a new signature seem to have been set up for this edition.

This investigation reveals to us the following facts. As far as the text of the four editions which R. Gershom published at Pesaro, viz. (1) the Former Prophets with Abravanel's Commentary 1510 which is No. 14 in this List, (2) the same with Kimchi's Commentary Pesaro 1511, No. 15 in this List, (3) the Latter Prophets with Kimchi's Commentary Pesaro 1515, No. 16 in this List and (4) the entire Bible Pesaro 1511-17, No. 17 in this List is concerned, the Former Prophets in Nos. 14, 15 and 17 are made up

¹ Comp. Isa. IX 17, Pesaro ed. 1515, fol. 12*b*, with the Bible 1511-17, fol. 41*b*; Jerem. XXXI 7 ed. 1515, fol. 105*b*, with the Bible ed. 1511-17, fol. 58*b*; Jerem. XLIX 22 ed. 1515, fol. 121*a*, with the Bible ed. 1511-17, fol. 67*b*.

from the same composition and columns. They are, therefore, to be regarded as one edition for the purposes of textual criticism. The same applies to the Latter Prophets in Nos. 16 and 17. We have practically, therefore, one edition of the Former Prophets and one of the Latter Prophets in all these four issues. Hence the appeal to these different Pesaro issues 1510, 1511, 1515, 1511-17 as affording so many independent witnesses in support of a certain reading must now be given up.

With the Hagiographa, however, the case is entirely different. This division of the Bible was specially prepared and independently set up for the edition before us and is, therefore, a separate redaction. Accordingly we have here to describe its typographical and textual characteristics.

Each book begins with the first word in large and hollow letters enclosed in the same ornamental wood-cut border with which several of the books in this volume, as well as in the issue of the Former and Latter Prophets published by the same printer begin and which I have already described. There is no Massoretic Summary at the end of any of the books.

The Psalter is not divided into five books and though the numbering of the Psalms is only 149 the Psalter in this edition really consists of 150 numbered Psalms. The apparent discrepancy is due to a mistake on the part of the printer who repeated the number XC (צ) before Psalm XCI so that there is one number less to the end of the Psalter.

The principle laid down by the Soncinos in the *editio princeps* of the Prophets to substitute *Daleth* (ד) for *He* (ה) in both the Divine names *Jehova* and *Elohim* and to print them *Jedovah* (יהוה) and *Elodim* (אלודים) which is duly followed in all their subsequent editions is also observed in this edition.

In its orthography this edition seriously departs from the present Massoretic recension especially with regard to the plene and defective spelling, as will be seen from the following collation of the first three chapters of Proverbs:

M. T.	Ed. 1511-17		M. T.	Ed. 1511-17
וּכְמִטְמוֹנִים	וּכְמִטְמוֹנִים	II 4	וּמִשְׁרִים	I 3
בְּמַעֲנֵלֹתָם	בְּמַעֲנֵלֹתָם	" 15	לְפִתְאִים	" 4
מַעֲנֵלְתֶּיהָ	מַעֲנֵלְתֶּיהָ	" 18	תַּחְבּוּלוֹת	" 5
וְאַרְחוֹת	וְאַרְחוֹת	" 20	תַּמּוּשׁ	" 8
וְשָׂכָל	וְשָׂכָל	III 4	מִזְרָה	" 17
בֵּן	בֵּן	" 12	בְּרַחוּבוֹת	" 20
בְּשִׁמְאוֹלָהּ	בְּשִׁמְאוֹלָהּ	" 16	תִּתֵּן	" 20
יָלִיוּ	יָלִיוּ	" 21	הַמִּיֹּת	" 21
לְנִרְתִּיד	לְנִרְתִּיד	" 22	יִשְׁחַרְנִי	" 28

My object in selecting Proverbs for this collation is to enable the student to compare the variations in this edition with those exhibited in the collation of the corresponding chapters from the Lisbon edition of this book. It will be seen that the two editions are based upon two different Codices proceeding from two different Schools of textual redactors. The Lisbon edition is manifestly from a Sephardic MS. whilst the edition before us follows a Franco-German or German Codex which the Soncinos seem always to have preferred.

Like many of the German Codices and the printed texts which follow the German School, this edition varies in its orthography of *Beth-el*. Of the five instances in which this name occurs in the Hagiographa it is printed in one word in three passages¹ and in two words in two passages.²

The *Metheg* is not used before the composite *Sheva*, and this edition, too, is emphatically against the innovation

¹ Comp. בֵּיתֶאל Ezra II 28; Neh. VII 32; XI 31.

² Comp. בֵּיתֶאל 1 Chron. VII 28; 2 Chron. XIII 19.

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. It is only just to remark that though there is not a single instance in Proverbs, which I have collated for this purpose, where *Sheva* has been changed into *Chateph-Pathach* under the conditions set forth in No. 3, such sporadic changes are to be met with in other parts of the Hagiographa.

The phenomenal forms of words and letters which are prescribed in the Massorah are ignored in this edition. Thus the four instances in which majuscular letters occur in Proverbs,¹ and the three words with minuscular letters² are passed over without any notice. Of the four passages in which *Resh* has *Dagesh* (רִ) only one is indicated.³ The one instance, however, in which a word has the extraordinary dots in the Hagiographa is duly indicated.⁴ As to Inverted *Nuns*, the Psalm which according to the Massorah must exhibit them, is missing in this edition.⁵ Of the three words in the Hagiographa which respectively have a suspended letter, the folio in which one ought

¹ Comp. Prov. I 1; VIII 22; XI 26; XIV 4 and see *The Massorah*, letter א, §§ 226, 227, Vol. I, p. 36.

² Comp. Prov. XVI 28; XXVIII 17; XXX 15 with *The Massorah*, letter א, § 229, Vol. I, p. 37.

³ The one noticed is Prov. III 8, whilst XI 21; XIV 10; XV 1 are annotated. Comp. *The Massorah*, letter ר, § 7, Vol. II, p. 546.

⁴ Comp. Psalm XXVII 13 and *The Massorah*, letter נ, § 521, Vol. II, p. 296. *Vide supra*, Part II, chap. XI, p. 318 &c.

⁵ Comp. *The Massorah*, letter נ, § 15, Vol. II, p. 259, and *vide supra*, Part II, chap. XI, p. 341 &c.

to occur is missing, whilst the other two instances are ignored.¹

As to the position which this edition holds with regard to the official variants called *Kethiv* and *Keri*, the consonants of the text or the *Kethiv* normally have the vowel-points which belong to the *Keri*, but this marginal reading is never given, so that the *Kethiv* exhibits in many instances hybrid and impossible grammatical forms. In some instances, however, the official alternative is the substantive textual reading. These as well as other variants which this edition exhibits I have duly recorded in the notes to my edition of the Hebrew Bible.

The copy, which I have collated, is in the British Museum, press-mark 1901. d. 10.

No. 19.

Complutensian Polyglot, Alcalá, 1514—17.

דפוס = נ"י

The publication of the Complutensian Polyglot marks a new era in the History of the printed Text of the Old Testament. It is a remarkable fact that Spain which from time immemorial was the seat of the celebrated redactors of the Hebrew text, and that Toledo from which emanated nearly all the oldest, the most costly and the most accurate Standard Codices, as is attested by the treasures in the different Libraries of Europe, should not up to 1515 have issued a single printed edition of any portion of the Hebrew Bible. This is probably due to two causes. In the first place the Toledo Schools of Scribes and Nakdanim were industriously engaged in the multiplication of the Bible so that the supply was sufficient for the

¹ The missing folio is the one with Psalm LXXX 14; the two instances which are ignored are Job. XXXVIII 13, 15. Comp. *The Massorah*, letter נ, § 230. Vol. I, p. 37, and *vide supra*, Part II, chap. XI, p. 334 &c.

demand; and in the second place no printed copy could at that time equal in beauty and accuracy the MSS. which were produced in Spain. This may easily be seen by comparing Codex No. 48 in our List which is dated 1483 with the *editio princeps* of the Pentateuch which appeared in 1482.

The wealthy and aristocratic Spanish Communities, therefore, preferred to encourage their own guilds of Scribes and Nakdanim rather than import German typographers who were the principal printers of the Hebrew Bibles in Italy. From 1492, however, when the printing of the Scriptures was most actively carried on, no Jews were allowed to reside in Spain and the splendid synagogues at Toledo were converted into Catholic places of worship. Hence it came to pass that the honour of making the first effort on the part of Christians to furnish Christendom with the Hebrew text of the Old Testament was reserved for the celebrated Cardinal Ximenes, since hitherto both the editors and the printers of the Hebrew Scriptures had all been Jews.

Unlike the editions redacted and printed by the Jews which are without title-pages, and the places and dates of printing of which can only be ascertained from scattered and obscure Epigraphs or from enigmatic and rhythmical effusions, the editors of this magnificent Polyglot plainly set forth in the title-pages, the dedications, the addresses to the reader &c. &c. not only the dates and places when and where the separate volumes were printed, but the design and object which Cardinal Ximenes had in view in projecting and publishing this monumental Bible.

This stupendous work consists of six volumes folio. Vol. V, which contains the New Testament, and Vol. VI, which gives the grammatical and Critical Apparatus, are outside the limits of our description of the printed text of

the Hebrew Bible. We must, therefore, restrict ourselves to Volumes I—IV which contain the original of the Old Testament. It is important to bear in mind that though these volumes were finished July 10 1517 the authorization for the publication of the Polyglot was not sent by Pope Leo X to whom it was dedicated till March 22 1520, when its great projector Cardinal Ximenes was already dead. Through some further delay its circulation was deferred till 1522.

The contents and arrangement of the volumes are as follows:

Volume I. — The first Volume contains the Pentateuch in Hebrew, Chaldee, Greek and Latin. Each page is divided horizontally into two sections. The upper section, which is the larger of the two, contains three columns, the outer column gives the Hebrew text which has the vowel-points, but not the accents, the middle column gives the Vulgate and the inner column the Septuagint with a Latin interlinear translation. The lower and smaller section has only two columns which are of uneven width, the wider one contains the so-called Chaldee of Onkelos and the narrower gives a translation of this Targum. On the exterior margin of the Hebrew and Chaldee texts, against the respective lines, are marked the roots of the words in these two languages. Small Latin letters against the words in the text point to corresponding letters against the roots in the margin. The same small letters unite the Hebrew original with the version of the Latin Vulgate. An empty space at the end of a line either in the Hebrew or Chaldee is filled up by a number of *Yods* (י י י), but not by the dilated letters (א ה ל ט ז) which are used in later editions of the Hebrew Bible. The Volume has a title-page with the arms in the centre of Cardinal Ximenes in red and the text is preceded by six folios which contain the following preliminary materials:

(1) St. Jerome's Preface to the Pentateuch; (2) the Bull of Leo X permitting the circulation of the work; (3) address to the reader by Francis, Bishop of Aivila, and Francis of Mendoza, Archdeacon of Pedroche; (4) the dedicatory Epistle of Cardinal Ximenes to Leo X; (5) an address to the reader about the language of the Old Testament; (6) a treatise on finding the roots of Hebrew words; (7) an introduction to the New Testament; (8) an introduction to the Hebrew and Chaldee Lexicon and Hebrew Grammar as well as to the interpretation of proper names; (9) on the manner of studying the Sacred Scriptures, and (10) the Epistle of St. Jerome to Paul the presbyter about the study of the sacred books. At the end of the volume are two leaves of errata.

Volume II. — This Volume, which contains Joshua, Judges, Ruth, Samuel, Kings, Chronicles and the Prayer of Manasseh, is somewhat differently arranged. Owing to the omission of the Chaldee version of the Prophets and the Hagiographa which the Cardinal and his coadjutors considered unworthy to be bound up with the Holy Scriptures because it was corrupt and interspersed with Talmudic fables, the folios in this and in the following two volumes are not divided horizontally into two sections. Each folio consists simply of three columns which respectively give the Hebrew, the Vulgate and the Septuagint in the same order and treated in the same way as they are in the first Volume. On the verso of the title-page is the dedicatory Epistle to Leo X whilst the following folio gives the address to the reader as in the first Volume. Beneath the three columns, which end the book of Chronicles, the Prayer of Manasseh is given in Latin in twelve lines which go across the page. Two leaves of errata conclude the Volume.

Volume III. — The third Volume contains the canonical and deuterocanonical books in the following order: Ezra, Nehemiah, Tobit, Judith, Esther with the Apocryphal addition, Job, Psalms, Proverbs, Ecclesiastes, Song of Songs, Wisdom and Ecclesiasticus. As there is no Hebrew of Tobit, Judith, the apocryphal portion of Esther, and

Wisdom, the contents of the three columns in the deuterocanonical parts necessarily differ from those containing the canonical books. In the deuterocanonical parts the Septuagint with its superlineary Latin version is given both in the outer and inner columns, whilst the Vulgate, as usual, occupies the middle column. There is also a difference in the treatment of the Psalms. In the Psalms the Vulgate does not occupy the central column, as is the case in all the other books of the Old Testament, but the version made by St. Jerome takes its place, whilst the Vulgate is given as a superlineary version to the Septuagint.

Volume IV. — The fourth and last Volume of the Old Testament contains Isaiah, Jeremiah, Lamentations, Baruch, Ezekiel, Daniel with the three deuterocanonical additions, viz. the Song of the Three Children which is between verses 23 and 24 of chapter III, the History of Susanna, and Bel and the Dragon which are at the end of the book forming chapters XIII and XIV, the Minor Prophets and the three books of Maccabees. As the Vulgate has not the third of Maccabees, this book is given only in two columns, both of which contain the Septuagint with a superlineary Latin translation. The printing of this last Volume of the Old Testament and of the Polyglot was finished, July 10 1517.

When the last sheets of this magnificent Polyglot were finished John Brocario, the son of the printer, then a child, was dressed in his best attire and was sent with a copy to Ximenes. The aged Cardinal, as he took up the sheets, raised his eyes to heaven and devoutly exclaimed: "I give thee thanks, O most high God, that thou hast brought this work which I undertook to the long-wished-for end." Then turning to those who surrounded him, Ximenes said of all the acts which distinguished his administration there was none, however arduous, better entitled to their congratulation than this. It does indeed

seem that Providence had just spared him to complete this stupendous work, for he died a few months after it was printed, November 8 1517, aged 81.

The principles which guided the editors of the Hebrew text in this Polyglot and the utility of the Complutensian for textual criticism, as far as the Hebrew Scriptures are concerned, may be approximately ascertained from the relative value which the redactors themselves attached to the original in comparison with the versions which they exhibit in the respective columns. In their description of the disposition of the different languages in the three different columns, the Cardinal and his coadjutors say in the Address to the Reader that the position of the Vulgate in the middle column with the Hebrew original on one side and the Greek Version of the Septuagint on the other side indicates that just as Christ was crucified between two thieves so the Roman Church represented by the Latin Version is crucified between the Synagogue represented by the Hebrew and the Eastern Church denoted by the Greek Version. Addressing the Reader they say:

Now we must briefly treat of the manner in which we have disposed the languages of the Pentateuch in the book itself. In the first place, therefore, in the open Codex two pages present themselves to you, one on this side and the other on that side, both of which have three principal columns. The one which is placed in the outer margin contains the Hebrew Verity, the one in the inner margin gives the Greek of the seventy Interpreters, over which is placed a word-for-word interlineary Latin translation, whilst in the middle between the two columns we have placed the Latin translation of Blessed Jerome, as though between the Synagogue and the Eastern Church, placing them like the two thieves one on each side and Jesus, that is the Roman Church, between them.¹

¹ Nunc de modo quo linguas Pentateuchi in libro ipso disposuimus: brevibus agendum est. Primum itaque aperto codice duae se tibi chartarum facies hinc et inde offerent: quarum unaquaeque tres praecipuas columnas

This unbounded veneration for the Vulgate naturally influenced the redactors of the Hebrew text. Hence they assimilated it in form to the central Latin Version. They made the folios of the Hebrew text go from left to right; they divided Samuel, Kings, Ezra-Nehemiah and Chronicles respectively into two books, and named the first two books thus divided into four, 1 Kings, 2 Kings, 3 Kings and 4 Kings; they inserted the deuterocanonical Additions into the text; they discarded the Massoretic division of the text into sections and adopted the Christian chapters; they re-arranged the Hebrew order of the books and made them follow the sequence of the Vulgate; they discarded the accents and though they retained the vowel-points, they in many instances altered them into forms which are rightly rejected by grammarians as inadmissible.

The vowel-points cannot be relied upon. The arbitrary discarding, on the part of the editors, of the composite *Sheva* which imparts such a disagreeable appearance to the text, has at least the merit of having been carried through uniformly. Thus for instance they have almost regularly printed:

לַעֲשׂוֹת	Gen. II 3	חֲמִישִׁי	Gen. I 23	אֱלֹהִים	Gen. I 1
עֲשׂוֹת	" " 4	הָאֲרָמָה	" " 25	אֲשֶׁר	" " 7
לַעֲבֹד	" " 5	נַעֲשָׂה	" " 26	וּלְמַוְעָדִים	" " 14

But the carelessness which is exhibited in the printing of the graphic signs is very serious and renders the Complutensian text useless for the collation of the vowel-

habet. Ex quibus ea quae ad marginem exteriorem sita est: Hebraicam continet veritatem. Quae vero interiori margini adhaeret: Graeca est septuaginta interpretum editio: cui superponitur latina interlinearis transductio de verbo ad verbum. Mediam autem inter has latinam beati Hieronymi translationem velut inter Synagogam et Orientalem Ecclesiam posuimus: tanquam duos hinc et inde latrones medium autem Jesum hoc est Romanam sive latinam Ecclesiam collocantes. Comp. *Prologus. Ad lectorem*, Vol. I, fol. 3b.

points: *Pathach* frequently stands by mistake for *Kametz* and *vice versa Kametz* for *Pathach*, whilst the *Dagesh* is often omitted after the article and *Vav* (ו) conversive. The extent of these blemishes may be approximately estimated from the following analysis of the first three chapters of Genesis:

(1) *Pathach for Kametz*:

אִיכָה	Gen. III 9	יִקְרָא	Gen. II 19	רָקִיעַ	Gen. I 6
הַנְּחֹשׁ	" " 13	הַבְּהֵמָה	" " 20	הַחַיָּה	" " 21
הַשָּׂדֶה	" " 14	הָאָדָם	" " 25	שָׂרָצוֹ	" " 21
וְאִיכָה	" " 15	אָמַר	" III 1	יָצָמָה	" II 5
אֲשִׁית	" " 15	הַנְּחֹשׁ	" " 2	שָׁם	" " 8
הַשָּׂדֶה	" " 18	הַנֶּזֶן	" " 2	הַחֵבֶב	" " 11
הָאָדָם	" " 22	לְאִישָׁה	" " 6	הַנְּחֹר	" " 13
וְחִי	" " 22	הָאָדָם	" " 9	יְהִיָּה	" " 15

(2) *Kametz for Pathach*:

הָאֲרָמָה	Gen. II 19	וַיִּבְרָל	Gen. I 7
הָמֶן	" III 11	חִיָּה	" " 30

(3) *Tzere for Segol*:

שְׁנֵיהֶם	Gen. III 7	וַתֵּרָא	Gen. III 6
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Dagesh omitted:

עָמָה	Gen. III 6	הַחֵבֶב	Gen. II 11	הַשָּׁמַיִם	Gen. I 9, 30
וַיַּחֲפְרוּ	" " 7	הַשָּׂדֶה	" " 12	בַּיּוֹם	" II 1
וַיִּקְרָא	" " 9	וַיִּנְחֲרוּ	" " 15	הַשְּׂבִיעִי	" " 3
לְאִשָּׁה	" " 13	חַיָּת	" " 20	הַשָּׂדֶה	" " 5, 19
חַיָּת	" " 14	וַיִּשָּׂן	" " 21	וַיִּצָּר	" " 7
נָחָד	" " 14	וַיִּקַּח	" " 21	וַיִּפַּח	" " 7
צִוִּיתִיךָ	" " 17	הַשָּׂדֶה	" III 1	וַיִּשָּׂם	" " 8

The editors have in several passages preserved the punctuation which has survived in some MSS.¹ Thus for instance when a *pathached* guttural is preceded by a *Yod* the latter has the *Pathach*. Compare:

הַתְּצַמִּית	Gen. III 18	שִׁיחַ	Gen. II 5	לְרִקְעֵה	Gen. I 7
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¹ Vide *supra*, Nos. 16, 28, pp. 556—559, 636.

As already stated the editors have entirely rejected the accents. Their reason for so doing they minutely set forth in the Address to the Reader and it is as follows:

We have knowingly omitted the points in the Hebrew characters which the Hebrews now use for the accents, as these have nothing to do with any difference in the sense or pronunciation, but simply with the modulation of their own hymns. They were rightly rejected by the ancient Hebrews whom we prefer to follow in this matter. However, that the position of the accent on every word should not be unknown, we have provided for it in this manner. As the Hebrew words have the accents as much as possible on the last syllable, these are not marked with any points; but those which have not the accent on the ultima, which is of rare occurrence, are marked with a sign over the toned syllable, e. g. אֶרֶץ. The Hebrews, moreover, use distinguishing signs for colon and comma. The colon, as among the Latins, is a double point like this (:) and the comma is such a sign (,)¹.

This accounts for the three signs which the editors have adopted instead of the legitimate accents and which are so profusely exhibited throughout the Hebrew text of the Complutensian. It will be seen that all the three signs are borrowed from the rejected Hebrew accents and that the *Soph-Pasuk* sign alone is used by the editors in its legitimate sense to denote the verse-divider in

¹ Illud est etiam considerandum: quod in hebraicis characteribus scienter omisimus apices illos: quibus nunc utuntur Hebraei pro accentibus. Nam hi cum ad nullam vel significati vel pronunciationis differentiam pertineant: sed ad solam cantus ipsorum modulationem: merito a veteribus Hebraeis rejecti sunt: quos in hoc imitari maluimus. Verum ne locus accentus cujusque dictionis ignoraretur: hoc modo providimus: ut quoniam dictiones hebraicae ut plurimum in ultima habent accentum: omnes hujusmodi dictiones nullo prorsus apice notarentur: reliquae vero non habentes accentum in ultima (quae rarissime occurrunt) Super syllabam ubi praedominatur accentus: apice signarentur: hoc modo אֶרֶץ. Caeterum in distinctione clausularum colo etiam utuntur Hebraei et commate: sed ita: ut colum sit duplex punctum; sicut comma apud latinos: hoc modo: Comma vero tale signum . Comp. *Prologus. Ad lectorem.* fol. 4a.

accordance with the Massorah. The *Pashta* sign they use to denote the penultimate tone. The greatest objection, however, is to their use of the *Athnach*. In the first place it does not stand under the word with the tone syllable as it is in the Massoretic text, but is clumsily put by the side of it, and secondly it not only stands for the legitimate *Imperator*, as in the Massoretic text, but for other *domini*, both Emperors and Kings as they are technically called. Hence the Complutensian text frequently exhibits two or even three *Athnachs* in the same verse.¹

Moreover, the reason which the editors assign for their rejection of the accents is both incorrect and misleading. All "the ancient Hebrews" who acknowledge the vowel-points which the editors have accepted, also regarded the accents as of paramount authority. Equally incorrect and misleading is their declaration that the accents make no difference in the sense, but are simply used to regulate the details of the musical recitation. All grammarians now acknowledge that the musical value of the accents is but one part of their functions and that they are of the greatest importance as signs of interpretation of the text.

In addition to these three signs, the editors of the Complutensian text use in numerous instances the Poetical accent *Mehuppach* (מהפך). This sign they place over the servile letters בכ"לם, as well as over the article and interrogative He (ה), the *Vav* conjunctive (ו) and the relative *Shin* (ש), in order to aid the beginner to find the root of the respective words, as will be seen from the following examples:

לְרִשְׁתָּהּ	Gen. I 7	הָחֹשֶׁךְ	Gen. I 4	הָאָרֶץ	Gen. I 1
מִתְחַת	" " 9	וְלֹחֶשֶׁךְ	" " 5	הָאָרֶץ	" " 2
הַשָּׁמַיִם	" " 9	לָמִים	" " 6	הַיָּמִים	" " 2

¹ Comp. Gen. I 5, 7, 9, 11, 12, 16, 25 &c. &c.

In all these instances the *Mehuppach* indicates the servile letter and the *Pashta* the tone-syllable. The quotation from Gen. I 7 shows also the position which the *Athnach* occupies.

As a result of rejecting the accents, the editors were also obliged to discard the *Makkeph* which unites two or three words and which owing to this union not only have one accent, but have the vowel-points changed in some expressions. Thus אֶת is אֶת with *Tzere* or tone-long *e* when it has no *Makkeph*, but becomes אֶת־ with *Segol* when it has the *Makkeph*. The same is the case with כֹּל which is pointed כֹּל with *Cholem* when it stands by itself, but is כֹּל־ with *Kametz* when it has the *Makkeph*. In the Complutensian where the *Makkeph* never occurs, these two expressions are printed אֶת and כֹּל without any uniting sign or indication of the reason why the vowel-points are changed, which is a source of perplexity to the student whom the editors were so anxious to help.

The phenomenal forms of letters and words which are enjoined in the Massorah and which are exhibited in the best MSS. are disregarded in this edition. It does not notice the majuscular and the minuscular letters, the suspended letters, the inverted letters or the dotted letters and words.

The official variants, however, which are called *Kethiv* and *Keri* are indicated, but in the same perplexing way in which the earlier editions notice them. The *Kethiv* or consonants of the text have as a rule the vowel-points which belong to the *Keri* or to what the Massorah gives in the marginal reading, but which marginal reading, as is the case in all the previous editions of the printed text, is always absent in the Complutensian.

In the case of the ten classical passages in which the Massorah records a lacuna and where the MSS. supply

in the margin the word which has dropped out of the text, the Complutensian edition has in nine instances the missing word in the text and in only one passage reads it without the word and without any indication that the text is defective.¹

Apart from the numerous misprints in the vowel-points which are mainly due to the fact that the editors devoted only a little more than eight months to the printing of each volume, the consonantal text is remarkably accurate and is of great importance to the criticism of the Hebrew Scriptures. Its variations from the *textus receptus* I have recorded in the notes to my edition of the Hebrew Bible where it is denoted by ד"י.

Beth-el is invariably printed in two words (בֵּית אֵל) and in some instances in two lines, בֵּית *Beth* being at the end of one line and אֵל *El*, at the beginning of the next line.² This edition has the two verses in Josh. XXI, viz. 36, 37. It is, however, to be remarked that it also has Neh. VII 68. It is 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. With regard to changing *Sheva* into *Chateph-Pathach* or what according to the principles of the editors would more generally be *Pathach* when a consonant with simple *Sheva* is followed by the same consonant, though this edition is against it as a rule we find exceptional instances like וְנִלְלוּ Gen. XXIX 3, 8.

In accordance with the general practice of that time, the editors have not described either the MSS. or the printed editions which they used for the compilation of

¹ The single exception is 2 Sam. XVIII 2. *Vide supra*, Part II, chap. XI, p. 309 &c.

² Comp. Gen. XII 8; XXXI 13.

the Hebrew text. The importance, however, which is attached to the Complutensian text has stimulated Biblical scholars to search for and try to identify these MSS.

In the year 1784 two Professors, Moldenhawer and Tychsen, went to Alcalá in the hope of finding them, when to their amazement they were told that about the year 1749 an illiterate librarian sold them to a rocket-maker as useless parchments. This whimsical story which was believed throughout Europe for about sixty years is still given as an authentic fact by so indefatigable a scholar as Prescott.¹ But though this "prodigy of barbarism" has been exploded by the ascertained fact that all the MSS. which were known to belong to Cardinal Ximenes, and which were preserved in the library at Alcalá are now in the University Library at Madrid, still the Hebrew MSS. and the printed editions used for the Complutensian text have hitherto not been definitely identified.

In the description of Codex No. 59 in my List, I have stated that this is the identical MS. which the editors of the Complutensian Polyglot not only used, but arranged and marked out for the guidance of the compilers of their Hebrew text,² and I shall now proceed to give some of the reasons for this conclusion.

(1) The MS. in question was at Alcalá when the Complutensian Polyglot was compiled and carried through the press. This is evident from the book-plate which bears the arms of the famous Cardinal Ximenes who designed the Polyglot and defrayed the expenses of printing it. And though the editors in accordance with the custom of those days do not describe the MSS. which they used, still they distinctly state in the Preface that they did use

¹ Comp. *History of Ferdinand and Isabella*, Part II, chap. XXI.

² *Vide supra*, Part II, chap. XII, pp. 771–776.

Hebrew MSS. for their text. It would, therefore, be impossible to imagine on any reasonable hypothesis that they should have neglected the oldest and most precious of the Hebrew MSS. in the possession of the University at the very time when the Hebrew text was compiled.

(2) Though the MS. is dated A. D. 1280 it was bound by the authorities of the University of Alcalá at the beginning of the sixteenth century at the very time when the other MSS. were bound which were unquestionably prepared for the compilation of the Polyglot. Moreover, it exhibits undoubted traces that prior to its being bound it was used in loose quires for the purpose of collation. This is placed beyond the shadow of a doubt by the fact that the sheet containing Exod. IX 33^b—XXIV 7^b, viz. from *כל אשר דבר יהוה* to *ומטר לא נתן ארצה* inclusive, is missing, almost the identical piece also missing in Codex No. 2 in the Madrid University Library which was unquestionably used for the Polyglot, thus showing that these sheets used by the compiler for collating were never returned.

(3) The rubricator of the MS. who prepared it for the printer and who executed his work *circa* 1510 as is evident from the illuminations, was a Christian Jew. This is not only known from the Introduction, but is evident from the fact that he converted into a beautiful cross the mark which indicates in the margin the *Keri* both in Jerem. III 2 and XXXII 4.¹ He, moreover, affixed throughout the Latin names to the Hebrew books. The most noticeable examples are to be seen in the case of Samuel and Kings which are two books in the Hebrew. The editorial rubricator has not only divided them into two books each, but has put against the beginning of Samuel *Regum I*, against the second part *Regum II*,

¹ *Vide supra*, p. 776.

against the beginning of Kings *Regum III* and against the second part *Regum IV*.

(4) The MS. has been divided throughout into chapters at the beginning of the sixteenth century. These breaks are not only indicated in the middle of the text, but also by illuminations in the margin. And though they are contrary to the Massoretic sectional divisions which the original MS. itself exhibits in the text, yet they fully coincide with the sectional divisions adopted in the Hebrew text of the Complutensian, as will be seen from the following analysis:

<i>Complutensian.</i>		<i>MS.</i>		<i>Complutensian.</i>		<i>MS.</i>	
Micah	IV 14	Micah	IV 14	Gen. XXXII	1	Gen. XXXII	1
Nahum	II 2	Nahum	II 2	Numb. XII	16	Numb. XII	16
Job	XLI 2	Job	XLI 2	" XXV	19	" XXV	19
Eccl.	XI 10	Eccl.	XI 10	1 Sam. XXI	2	1 Sam. XXI	2
Dan.	VI 2	Dan.	VI 2	2 Sam. IX	2	2 Sam. IX	2
Neh.	X 2	Neh.	X 2	Hosea II	3	Hosea II	3
2 Chron.	I 18	2 Chron.	I 18	" XII	2	" XII	2
" XIII	23	" XIII	23	Joel IV	1	Joel IV	1

In all these sixteen instances there is no break whatever in the text of the original MS. and the red mark to indicate the section has been introduced in the middle of the line to answer to the illumination which the rubricator made in the margin. Yet all these sixteen breaks are adopted in the Complutensian text. There can, therefore, be no doubt that the redactors of the Hebrew text in the Complutensian have made these breaks in the MS. to guide those who prepared the copy for the printers.

(5) A still more striking proof that the editors of the Hebrew text in the Complutensian arranged this MS. in order to guide those who finally prepared the copy for the printers is to be found in the fact that some of

the breaks thus indicated are not only in the middle of the line which yet happens to coincide with the end of the verse, as is the case in the foregoing sixteen instances, but have actually been introduced into the middle of the Hebrew verse. Yet these sectional divisions thus indicated in red, which break up the Massoretic verse-divisions, are one and all exhibited in the Hebrew text of the Complutensian, as will be seen from the following collation:

<i>Complutensian.</i>		<i>MS.</i>		<i>Complutensian.</i>		<i>MS.</i>	
Hosea	V 15b	Hosea	V 15b	Gen. XXXVII	2b	Gen. XXXVII	2b
"	X 15b	"	X 15b	Levit. XXV	55b	Levit. XXV	55b
Canticles IV	16b	Canticles IV	16b	Judg. XIX.	1b	Judg. XIX	1b
"	VII 1b	"	VII 1b	1 Sam. IV	1b	1 Sam. IV	1b
Ruth	II 23b	Ruth	II 23b	1 Kings II	46b	1 Kings II	46b
Eccl.	VI 11b	Eccl.	VI 11b	2 Kings XXII	20b	2 Kings XXII	20b
"	VIII 1b	"	VIII 1b	Isa. VIII	23b	Isa. VIII	23b
"	IX 1b	"	IX 1b	" XIII	22b	" XIII	22b
2 Chron. V	1a	2 Chron. V	1a	" LXIII	19b	" LXIII	19b
				Ezek.	I 28b	Ezek.	I 28b

As no Hebrew Codex exhibits these sectional divisions in the middle of the verse and, moreover, as these artificial breaks have been adopted in the Hebrew text of the Complutensian, it will readily be conceded that the editors of the Polyglot first introduced these sections into the MS. which was at Alcalá at the very time when the Polyglot was compiled and printed.

It will be seen that the MS. in its original condition was not taken by the editors as an exact model from which to print the Hebrew text, but was arranged and adapted by them for a text in accordance with certain preconceived views entertained by them as to what the Hebrew text in the Polyglot should be. No more striking and convincing proof of this fact need be adduced than Josh. XXI 36, 37 which we exhibit in parallel columns:

Complutensian Polyglot.

MS. A. D. 1280.

וממטה ראיבן את-עיר
ראובן את בצר ואת מנרשה ואת
יהצה ואת מנרשה: ואת קדמות
ואת מנרשה ואת מיפעת ואת
מנרשה ערים ארבע:

וממטה ראיבן את-עיר
פקלש הרצה את-בצר במדבר
ואת-מנרשה ואת-יהצה ואת-
מנרשה: ואת-קדמות ואת-
מנרשה ואת-מיפעת ואת-מנרשה
ערים ארבע:

Before entering into an examination of these two verses and pointing out the relationship of the MS. to the Complutensian it is necessary to exhibit them in the form in which they were printed prior to their appearance in the Polyglot. Omitting the accents, their form in the early editions is as follows:

Soncino 1488.

וממטה ראיבן את-בצר
ואת-מנרשה ואת-יהצה ואת-מנרשה:
את-קדמות ואת-מנרשה את-מיפעת
ואת-מנרשה ערים ארבע:

Brescia 1494.

וממטה ראיבן את-בצר
ואת-מנרשה ואת-יהצה ואת-מנרשה:
ואת-קדמות ואת-מנרשה את-מיפעת
ואת-מנרשה ערים ארבע:

Soncino 1485.

וממטה ראיבן את בצר ואת
מנרשה ואת יהצה ואת מנרשה:
את קדמות ואת מנרשה את מפת
ואת מנרשה ערים ארבע:

Naples 1491--93.

וממטה ראיבן את-בצר
ואת-מנרשה ואת-יהצה ואת-מנרשה:
ואת-קדמות ואת-מנרשה ואת-מיפעת
ואת-מנרשה ערים ארבע:

A comparison of the Complutensian form of these two verses with the MS. and the four printed editions reveals to us the fact that the editors of the Polyglot used the Naples edition as their standard and that in arranging the MS. for the printers they altered it in conformity therewith. From the Naples edition the editors took (1) יהצה with *Sheva* under the *He* instead of יהצה with *Chateph-Pathach* which the Soncino and Brescia texts have; (2) ואת קדמות with *Vav* conjunctive instead of ואת which is the reading in the two Soncino editions; (3) ואת before מיפעת whilst the other three editions read simply

את without the *Vav*, and (4) מיפעת *plene*, since in all the other three editions it is מיפעת *defective*.

Having thus adopted the Naples edition as their standard, the editors of the Complutensian (1) struck out in the MS. the words את עיר מקלט הרצה *the city of refuge for the slayer*, and (2) dotted the word במדבר *in the wilderness*, after בצר *Bezer*, to make it conformable to their model text. As to the spelling of מנרשה *the suburbs thereof*, with *Yod* which is only sporadically to be found in some of the editions and in the MSS., this is simply one of the many peculiarities introduced into the Hebrew text by the editors of the Complutensian.

The Naples Bible (1491--93), however, is not the only printed edition which the editors of the Complutensian utilized for the construction of their text. I was fortunate enough to discover amongst the MSS. in the famous Library of the Escorial the two volumes of the Lisbon edition of the Pentateuch 1491 which were actually used as printers-copy for the Polyglot. That these volumes are the surviving portions of the materials used by the editors is evident from the following facts:

I. Both the Hebrew text and the Chaldee Version of the so-called Onkelos are marked throughout in the Complutensian, by letters which refer to corresponding letters in the margin, where the roots of the words thus marked in the text are given in order to enable the student to find these words in the Dictionary. Now the two volumes of the Pentateuch in the Escorial, have carefully written in the margin these roots against the Chaldee in exactly the same form and are arranged in exactly the same manner as they appear in the Complutensian.

II. The writing is in the same hand as that of the Chaldee paraphrase of the Prophets and the Hagiographa which were prepared for the press and are signed by

Alphonso de Zamora. It is, therefore, evident that he also prepared these two volumes as printers' copy.

III. The margins of these two volumes contain sometimes more roots than are now to be found in the Complutensian. This shows that they have been rejected by the general editor either because the marginal space in the Complutensian was too small to contain them all, or because the editor did not deem them of sufficient importance.

IV. Whilst some of the roots given in the margins of the Lisbon Pentateuch do not appear in the Complutensian margins, all the roots which are printed in the Polyglot are without exception to be found in this Pentateuch in exactly the same form. This shows that the editor's supervision was exercised on the sheets of the volumes which served as printers copy.

I. The two volumes are bound in the same binding of the early part of the sixteenth century and are stamped with the same marks of Cardinal Ximenes and the University of Alcalá, as the MSS. which were used by the compilers of the Complutensian. It is, therefore, evident that they formed part of the materials for the Polyglot.

VI. The most remarkable feature in connection with these two volumes is the fact that they were bound after Alphonso de Zamora wrote out the roots in the margin to be printed in the Polyglot. This is evident from the fact that the binder has cut into the letters of the marginal writing. There can, therefore, be no doubt that Zamora worked on the loose sheets which were intended as printers copy and that these sheets were afterwards bound up when they came back from the editors or printers.

The extreme reverence with which the editors of the Complutensian regarded the Latin version shows itself

very strikingly in Ps. XXII 17. Though both the Hebrew MSS. which they used and the beautifully printed Naples edition which was also consulted by them read here **כָּאֵרִי** in accordance with the Massorah and all the Standard Codices, they have altered it into **כָּאֵרִי** = **כָּרִי** because the Vulgate as well as the Septuagint exhibit this reading.

In the variations from the Complutensian which I give in the notes to my edition of the Hebrew Bible, the following corrections and additions are to be made. On Isa. XIX 13, I erroneously give **דִּי"א** = Complutensian among the editions which read **וְהָתַעַי** with *Vav* conjunctive whereas the reverse is the case, the Complutensian reads **וְהָתַעַי** like the Massoretic recension. On Hosea VI 2 I by mistake quote **דִּי"א** in support of both readings *plene* and *defective*, the Complutensian supports only the *defective*. On 2 Kings XIX 31 **דִּי"א** = Complutensian is to be added to the authorities which have **צִבְאוֹת** in the text, as the substantive reading.

Of the Complutensian Polyglot I collated five copies: four in the British Museum (1), press-mark 340. d. 1; (2) press-mark 1. f. 5—10; (3) press-mark G. 11951—56; (4) press-mark C. 17. c. 7—12, and one in my own possession.

No. 20.

First edition of the Rabbinic Bible, Venice, 1516—17.

דפוס י"ב = ד"ב

Venice was now destined to take the place of Soncino, Naples and Pesaro, and Bomberg to supersede R. Gershom in printing Hebrew Bibles. Attracted by the rage for the study of Hebrew literature which spread over Italy at the beginning of the sixteenth century and which made Popes and Cardinals, princes and statesmen, warriors and recluses of all kinds search for Jewish teachers to

initiate them in the mysteries of the Kabbalah, the enterprising Daniel Bomberg of Antwerp emigrated to Venice where he established his famous Hebrew printing-office which in its way vied with the celebrated Aldine press in the same city. The first important contribution to textual criticism which issued from the Bomberg press is the *editio princeps* of the Rabbinic Bible in four parts edited by Felix Pratensis, Venice, 1516—17.

Part I. — The Pentateuch. This part which is without pagination, but with signatures and catchwords in the Chaldee columns, consists of 17 quires, 16 contain 8 folios each and the seventeenth has 5 folios, so that this part or volume has altogether 133 folios. The recto of the first folio is the title-page, describing in 19 lines the contents of the Bible which is as follow:

The Four-and-Twenty. The Pentateuch with the Targum of Onkelos and the Commentary by Rashi. The Former and Latter Prophets with the Targum of Jonathan b. Uzziel and with the Commentary by R. David Kimchi. The Psalms with the Targum of Rabi Joseph and with the Commentary by R. David Kimchi and the Commentary *Kav Venaki*. Job with the Targum of Rabi Joseph and the Commentary by Ramban and Rabi Abraham Farizol. The Five Megilloth with the Targum of R. Joseph and the Commentary by Rashi. Daniel with the Commentary by Rabi Levi b. Gershom. Ezra with the Commentary by Rashi and Shimoni. Chronicles with the Commentary by Rashi and Shimoni. The Jerusalem Targum of the Pentateuch and the second Targum of Esther, as well as a Treatise on the accents and the Differences between Ben-Asher and Ben-Naphtali on the Pentateuch, with other useful matters. Printed with great care by Daniel Bomberg of Antwerp at Venice.¹

1 ארבעה ועשרים | חומש עם תרגום אונקלוס ועם פירוש רש"י. | נביאים ראשונים ונביאים
אחרונים עם תרגום | יונתן בן עוזיאל ועם פירוש ר' דוד קמחי. | תהלים עם תרגום רבי יוסף ועם
פירוש רד"ק. | משלי עם תרגום רבי יוסף ועם פירוש קב ונקי. | איוב עם תרגום רבי יוסף ועם
פירוש הר"מבן | ורבי אברהם פריצול. | חמש מגלות עם תרגום ר' יוסף ועם פירוש רש"י | דניאל
עם פירוש רבי לוי בן גרשם. | עזרא עם פירוש רש"י ושמועוני. | דברי הימים עם פירוש רש"י
ושמועוני. | תרגום ירושלמי על החומש ותרגום אחר על | מגלת אסתר ושערי השערים וההפרשות |
שבין בן אשר ובן נפתלי על התורה עם | שאר דברים יפים | נרפס עם רב | העיון על ידי דניאל
בומברגי | מאנור"שא | בוניזיאה.

The description is contained in a representation of the sacred ark, which is a decorative archway entablature, and two ornamental columns.

On the verso is Felix Pratensis's Latin dedication of the work to Pope Leo X, dated Venice 1517. The rest of the volume (fol. 2a—133b) contains the Pentateuch with the Chaldee Version of Onkelos in parallel columns. Both are furnished with the vowel-points and the accents. The lower part of each folio contains the commentary of the celebrated Rashi. Each book begins with the first word in large letters. In Genesis the first word is enclosed in an ornamental border which extends over the two columns, whilst in Exodus, Leviticus, Numbers and Deuteronomy both the Hebrew and the Chaldee begin with the first word in hollow letters with a wood-cut back-ground which occupy the width of their respective columns. At the end of each book is the Massoretic Summary which registers the number of verses in the book, and at the end of the Pentateuch the Summaries are repeated and the sum-total of all the verses in the five books is given.

These Summaries, however, are in conflict with each other. Thus at the end of Exodus it states that this book has 1290 verses,¹ which is manifestly a mistake, and is rightly given in the duplicate at the end of the Pentateuch as 1209 verses.² But the final Summary is wrong both in giving the Number of verses in Deuteronomy as 1055 and in the sum-total of the verses in the Pentateuch as 5945 verses³ since Deuteronomy has only 955 verses and the whole Pentateuch 5845 verses.⁴

¹ סכום פסוקי דספרא ואלה שמות אלף ומאתים וחשעים.

² ואלה שמות אלף ומאתים וחשעה.

³ אלה הדברים אלף חמשים וחמשה: סכום הפסוקים של כל התורה חמשה

אלפים וחשע מאות וארבעים וחמשה.

⁴ Vide supra, Part I, chap. VI, pp. 75—78; 82—85.

With the exception of Pericope *Va-Yetze* [ויצא = Gen. XXVIII 10 &c.], which is separated from the preceding one by three *Samechs* (ם ם ם), and *Va-Yech* [ויחי = Gen. XLVII 28 &c.], which has simply one *Samech* at the end of the line and the first word of which is in the ordinary type,¹ all the Pericopes are separated from each other by three *Pes* (פ פ פ) which occupy the vacant sectional space of about three lines, whether the Pericope coincides with an Open or Closed Section. In the case of the Chaldee these three *Pes* are generally in a smaller type. Every Pericope, moreover, begins with the first word in larger type both in the Hebrew and in the Chaldee. The names of the respective Pericopes are given in running head-lines throughout the Pentateuch.

As regards the sectional divisions, this edition has no fewer than fifty new Sections and omits only one which is in the *textus receptus*. They are as follows:

Genesis. — In Genesis this edition has nine new Sections, viz. VII 1; X 6, 13; XXV 7; XXXVI 9; XLII 37, 38; XLIX 3, 18 and omits none.

Exodus. — In Exodus it has the following eleven new Sections, viz. VIII 19; XII 25; XIII 5; XXII 18; XXIII 3; XXVIII 3; XXXII 25; XXXIII 5; XXXVI 5, 35; XXXVIII 27 and omits one, viz. XXVIII 15.

Leviticus. — In Leviticus it has six new Sections, viz. VII 26; XI 24; XVII 8, 13; XXV 14; XXVI 18 and omits none.

Numbers. — In Numbers it has nine new Sections, viz. VI 13; VII 4; X 18, 22, 25; XIV 1; XXV 4; XXVI 5; XXVII 18 and omits none.

Deuteronomy. — In Deuteronomy it has no fewer than fifteen new Sections, viz. X 8; XVI 22; XVIII 14; XIX 8; XXII 9; XXIII 7, 19; XXIV 6, 9; XXV 4; XXXI 6, 22, 25; XXXIII 6, 23 and omits none.

In indicating the sectional divisions, the editor has disregarded the ancient rules which are followed in the oldest and best Sephardic MSS. He indiscriminately exhibits vacant spaces at the beginning and at the end

of the lines as well as in the middle of the lines whether the Sections are Open or Closed. In only a few instances has he tried to indicate the nature of the Section by the insertion of the letters *Pe* (פ) and *Samech* (ם) into the vacant sectional space. Thus in Genesis which has 91 Sections according to the present recension, 43 Open and 48 Closed, and which in this edition has 100 Sections the editor has inserted *Pe* in only eight instances and *Samech* in three passages.¹ In Exodus which has altogether 164 Sections in the *textus receptus*, 69 Open and 94 Closed and which in this edition has 174 Sections, he inserted *Pe* in four places and *Samech* in two.² In Leviticus which has 98 Sections, 52 Open and 46 Closed and which has 104 Sections in this edition, he has not inserted *Pe* or *Samech* in a single instance. The same is the case in Numbers which has 158 Sections in the received text, 92 Open and 66 Closed and which in this edition has 166 Sections, whilst in Deuteronomy which has 158 Sections in our recension, 34 Open and 124 Closed and which in this edition has 173 Sections, the solitary Closed Section is marked with *Samech* in Deut. II 8*b* which according to the Massorah has a break in the middle of the verse.

Part. II. — The Former Prophets. This part, which is also without pagination except fols. 4, 5 and 13, but with signatures and catchwords in the Chaldee columns, consists of 15 quires, 14 contain 8 folios each and the fifteenth has 7 folios, so that the volume has altogether 119 folios. The recto of the first folio has the following title in four lines without any decorative border:

The Former Prophets with the Targum and with the Commentary by R. David Kimchi. Printed with great care at Venice in the sixteenth year

¹ Comp. פ Gen. XXXVIII 1; XL 1; XLVIII 1; XLIX 1, 5, 8, 13, 14 and ם Gen. XXXIX 1; XLVI 28; XLIX 3.

² Comp. פ Exod. I 8; IV 18; VI 13; X 21 and ם Exod. XI 4; XX 1.

¹ Comp. *The Massorah*, letter פ, §§ 377, 378, Vol. II, p. 468.

of the Doge Leonardo Loredano by Daniel Bomberg a countryman of Flanders.¹

The arrangement of this volume is similar to that of the former one. Each book begins with the first word in large letters. In Joshua the first word is enclosed in an ornamental border, somewhat similar in design to that in Genesis, which extends over the two columns containing respectively the Hebrew and the Chaldee, whilst in Judges, Samuel and Kings both the Hebrew and the Chaldee begin with the first word in large hollow letters with a wood-cut back ground which occupy the width of the separate columns just as is the case with the several books in the Pentateuch.

Only Joshua and Kings have the Massoretic Summary at the end which registers the number of verses in each book and which coincides with our recension. The Joshua Summary also records the number of Sedarim in this book which is manifestly a printing mistake.² The names of the books are given in running head-lines throughout the volume, where however, *Joshua* (יהושע) on fol. 23b is a mistake for *Judges* (שופטים).

The remarkable part about this volume is that both Samuel and Kings are here for the first time divided each into two separate books in a purely Hebrew Bible. The line which separates 1 Sam. XXI 13 from 2 Sam. I 1 is occupied by the following words:

Here the non-Jews [i. e. Christians] begin the second book of Samuel which is the second book of Kings by them.³

¹ נביאים ראשונים עם התרגום | ועם פירוש רד"ק נדפס עם רב העיון בויניצאה בשנת י"ו | לדוכוס ליאונרדו לורידנו על ידי דניאל | בומברג איש פלאנדריאה:

² The Summary is as follows: ספר יהושע שש מאות וחמשים וששה וסדריו ארבעת: *Vide supra*. Part I, chap. IV, pp. 41, 42.

³ כאן מתחילים הלועזים ספר שני של שמואל והוא שני של מלכים אצלם: Comp. fol. 57a.

2 Kings I 1, however, is not separated from the former part, but there is simply an asterisk between the last word in 1 Kings XXXII 54 and the first word in 2 Kings I 1 pointing to the margin where we find the following remark:

Here the non-Jews begin the fourth book of Kings.¹

Part III. — The Latter Prophets. This Volume, too, which is identical in its execution with Vols. II and III is without pagination, but with catchwords to the Chaldee and with signatures. It consists of 23 quires, 22 of which have respectively 8 folios, whilst the twenty-third quire has 4 folios, so that the volume has altogether 180 folios. The recto of the first folio contains the title in four lines without any decorative letters or border. It is similar to that in Vol. II and describes the contents as follows:

The Latter Prophets with the Targum and with the Commentary by R. David Kimchi. Printed with great care at Venice in the sixteenth year of the Doge Leonardo Loredano by Daniel Bomberg a countryman of Flanders.²

With the exception, therefore, of the second word in the first line in which is substituted *Latter* (אחרונים) for *Former* (ראשונים) the title is absolutely identical with the one in Vol. II.

The order of the Prophets is that exhibited in Column IV of the Table on page 6. Only the first word of Isaiah is in large letters enclosed in an ornamental border which is of a different design to the border in Vols. I and II, but which extends also over the two columns containing respectively the Hebrew and the Chaldee. The first word of Jeremiah, Ezekiel and the Minor Prophets is in the same hollow and decorative

Comp. fol. 100a. כאן מתחילים הלועזים ספר מלכי רביעי: ¹

² נביאים אחרונים עם התרגום | ועם פירוש רד"ק נדפס עם רב העיון בויניצאה בשנת י"ו | לדוכוס ליאונרדו לורידנו על ידי דניאל | בומברג איש פלאנדריאה.

letters with the same wood-cut back-ground as the initial words of Judges, Samuel and Kings in Vol. II. It is to be remarked that though Hosea alone is so distinguished, which is due to the fact that all the Minor Prophets are Massoretically treated as one book, each of the other eleven Prophets begins with the first word in larger type.

Ezekiel alone has the Massoretic Summary at the end which gives the number of verses in this book with the mnemonic sign.¹ Amidst the conflicting statements with regard to the number of verses in Ezekiel, it is important to notice that the Summary here fully coincides with the number given in our recension.² At the end of Isaiah the first three words of the penultimate verse are repeated, whilst at the end of the Minor Prophets the whole of the penultimate verse is repeated in both cases without the vowel-points and without the accents.

Part IV. — The Hagiographa. This Volume which is also without pagination, but with catchwords to the Chaldee has no fewer than six different sets of signatures as follows:

(1) The Psalter consists of 9 quires with a separate signature, 8 quires have 8 folios each and the ninth quire has 4 folios making in all 68 folios; (2) Proverbs and Job consist of 9 quires with a separate signature, 7 quires have 8 folios each, the third quire has 10 folios and the ninth 4 folios making in all 70 folios; (3) the Five Megilloth consist of 4 quires with a separate signature, the first and second quires have 8 folios each, the third quire has 6 folios and the fourth 4 folios making in all 26 folios; (4) Daniel, Ezra-Nehemiah and Chronicles consist of 6 quires with a separate signature, each quire has 8 folios making in all 48 folios; (5) Appendix I, i. e. the Jerusalem Targum and the second Targum of Esther consist of 2 quires with a separate signature, the first quire has 8 folios and the second 7 folios, in all 15 folios, and (6) the Appendix II which has 2 quires of 4 folios each

¹ סכום פסוקי יחזקאל אלה ומאתים ושבעים ושלשה וסימנרון ארנ"ע Comp. fol. 37a.

² Vide supra, Part I, chap. VI, pp. 93, 94.

or 8 folios. Accordingly Volume IV has 235 folios ($68 + 70 + 26 + 48 + 15 + 8 = 235$).

These separate signatures explain the otherwise inexplicable fact that at so early a stage of printing the Volume was printed in about six months since as far as our experience goes, there is hardly a printer in the present day who would undertake to print a large folio Volume of this nature in so short a time, if it were to be printed with one continuous set of signatures. The six sets of signatures show that the Volume was printed in six different compartments simultaneously and that it was set up by six different sets of compositors.

Fol. Ia contains the title in the same simple four lines as Vols. II and III, but with a few slight verbal alterations. It is as follows:

The Hagiographa with the Targum and with Commentaries. Printed with great care at Venice in the year 278 [= 1517] and in the sixteenth year of the Doge Leonardo Loredano by Daniel Bomberg from Flanders.¹

The order of the books is that exhibited in Column VIII of the Table on page 7. Both the Psalter and the Five Megilloth begin with the first word in large letters enclosed in an ornamental border which extends over the two columns containing respectively the Hebrew and the Chaldee, whilst the first word of the other books is in the same hollow and decorated letters with the same wood-cut back-ground as the initial words of the books in the other three Volumes.

Proverbs is the only book which has a Massoretic Summary at the end registering the number of verses in this book. This fully coincides with the verses in our recension. At the end of Lamentations and Ecclesiastes the penultimate verse is repeated. Ezra and Chronicles

¹ ספר כתובים עם התרגום ועם הפ' גרפס עם רב העיון בויניציאה בשנת רע"ח לפ"ק | ובשנת י"ז לדוכום ליאונרדו לורידנו על ידי | דניאל בומברגני מפלאנדריאה.

are here for the first time divided into two books each in a purely Hebrew Bible. At the end of Ezra X 44 is inserted into the text **ספר נחמיה** *the Book of Nehemiah*, whilst in Chronicles **ספר שני** *the Second Book*, is put in the margin against XXIX 30. The names of the respective books are given in running head-lines throughout the Volume where, however, *Daniel* is a mistake for *Ezra* on fol. 179a.

The Psalter is divided into five books and into one-hundred-and-fifty Psalms which are duly numbered with Hebrew letters. At the end of the Bible and preceding the Appendices is the following Epigraph by Daniel Bomberg:

Thus says Daniel son of Cornelius Bomberg of Amsterdam who now resides in the populous city of Venice. Behold from my youth, nature has reared me like a father to rouse my undeveloped and boyish mind to love knowledge and those who love her, all my life-time, so much so that it became natural to me and an intellectual pleasure to strengthen my powers, to pursue wisdom and to enlighten my countenance so as to save me from the miry clay, the mire of laziness and indolence. And although I am fully conscious of my imperfections and infirmity, for I do not possess that human knowledge which is required of a man and which is possessed by living and speaking beings, since it is by intelligent speech alone that one can give an answer to what is required of him, whereas I am a child in understanding, weak in wisdom deficient in accomplishments, nevertheless such as I am, as the Lord created me, though lowly, I have chosen learning as a brother and have said to knowledge thou art my sister if peradventure I am worthy of it. Having learned with my humble powers that the Law of the Lord is perfect, refreshing to the soul, that it alone has the birth-right to enlighten all mankind wherever they exist in all manner of wisdom and knowledge and learning of every kind, therefore I have chosen to master it in connection with intelligent friends and wise and experienced colleagues. Moreover, owing to the love thereof wherewith the Lord has favoured me, I have employed intelligent and skilful typographers to print in moveable type and in the most perfect and correct manner the Law, the Prophets and the Hagiographa. These are the Twenty-Four Books accompanied by the Targum which are in parallel columns with the text throughout as well as the commentaries

which are arranged in proper order on every page. This I have done according to my limited powers to aid the study thereof by those who reverence the word of the Lord and desire to lay hold of it and read therein. I know, for the Lord is my witness, that I have not withheld anything from it which was needed to carefully perfect it in all its details and that I have not spared either strength or money to bring it to the goal of my desire according to the good hand of the Lord assisting me, for from him are all things. I now bless him who has helped me hitherto to finish it here in the great Venice which is in the country of Italy. In the sixteenth year of the Doge Leonardo Loredano. In the year 278 of the shorter era [= 1517] on the 27th day of the month Kislev. Blessed be he who giveth strength to the weary and support to the weak.¹

Immediately after this interesting Epigraph and on the same folio is the Injunction which Pope Leo X granted to Felix Pratensis and to Bomberg to protect them against piracy. It is as follows:

Leo X Supreme Pontiff has forbidden any one under the penalty of excommunication and also the loss of the books in the territories of the Holy Roman Church, to print or cause to be printed these books with the

אמר דניאל בן קרניאל בומברג מאמור"שא חדר היום בויניציאה העיר רבתי נים.
הנה מנעורי גדלתי הטבע כאב לעורר | נפשי החסרה והצעירה לאהוב החכמה ואוהביה כל ימי
חלתי. עד כי היה לי טבעי למשיב נפש לחוק כחותי לרדוף המושכלות | ולהאיר אל עבר פני
להצילני מטיט היין טיט העצללות והביטול: ואם כי ידעתי נאמנה ערכי השפל והחסר כי לא בינת
אדם לי | במה שצריך להיות האדם הנמצא החי המדבר. כי בדבור המושכל לבדו יושב בתשובה
השואל מהו: ואנכי צעיר השכל רפה | התבונה משולל מהשלימות. מ"מ במציאותי זה אשר
בראני ה' ואם מך הוא את העינין בחרתי לאה לי ואל החכמה אמרתי אחותי | את אם אוכה בה:
וכאשר התבוננתי בקוצר ערכי כי תורת ה' תמימה משיבת נפש לה לבדה משפט הבכורה להאיר
כל אנוש | אשר הוא הי בכל מיני השלמות והחכמות והדתות והנימוסי' כלנה. על כן
בחרתי אם אוכל להתבונן בחלקיה עם אחות רייעים | חברים מקשיבים ומיוריעים. ולאחבתי אותה.
מאשר חנן ה' אותי הקימותי אצלי אומנים חכמים ויקרים להרפיהם ברפום באופן | שלם וישר
תורה ונביאים וכתובים עשירים וארבעה המה מטיבי לכת עם התרגום לכלם למיניהם במקומותם
ובמושבותם. ופירושים נפרדים להם למשפחותם לגוייהם. וזה להפיק רצון נפשי החסרה להועיל
לה לעינין בס. וגם לזולתי הירא את דבר ה' | והחפץ בו להחזיק בס ולקראו בהם. וידעתי כי ה'
יודע כי לא מנעתי ממנה דבר להשלים חלקיה בהשתדלות נמרץ ולא עצרתי | כחי וכספי להגיעה
אל מחוז חפצי כיר ה' הטובה עלי כי ממנו הכל. ואברך הוא אשר עזרני עד כה להשלימה פה |
ויניצי"אה הגדולה אשר במהו אוטליא. בשנת י"ו לרובם ליאונרדו לור"דוגנו. שנת רע"ה לפ"ק
ביום | כ"ז לחוד כסליו. ברוך נתן לעזר כח ואין אונים עצמה ירכה.

Targum or without the Targum and the Hebrew Commentaries of the Bible for the space of ten years from 1515.¹

We shall see below that this Pontifical Injunction is of great importance to the History of the Printed Text, inasmuch as its date aids us in ascertaining not only the influence which the immediately preceding editions exercised upon this edition, but to what extent this redaction in its turn influenced the edition of Jacob b. Chayim.

The importance of this edition can hardly be over-rated. It is the first printed Bible in which the official variants or the *Keris* are given in the margin. In the editions with the vowel-points which had hitherto appeared, the consonants of the text or the *Kethiv* have the graphic signs which belong to other consonants that ought to be in the margin, but which are not given, and the student is thus left to puzzle over the hybrid and ungrammatical forms exhibited in the text. And though the editor of this edition has not been consistent and in many instances has followed the example of former editors,² still he has in many other instances restored the general practice of the most ancient and best MSS which give the official consonants in the margin against the respective words which have a *Keri*.³

¹ Ne quis hosce libros cum Targum; vel absque targum; Bibliaeque expositores hebre- | os; Ad decennium A. M. D. XV. imprimat; vel imprimendos curet; Leo. X. Pont. Max. sub excommunicationis; et in terris Sanctae. Roma. Ecclesiae librorum quoque amissionis poena; cavit. *Comp. Vol. IV. fol. 211a.*

² The instances in the Pentateuch in which the editor does not give the consonants of the *Keri* in the margin are Gen. XXVII 3, 29; XXX 11; XXXIX 20; XLIII 28; Exod. IV 2; XXVII 11; XXVIII 28; XXXII 19; XXXVII 8; XXXIX 4; Levit. IX 22; XVI 21; Deut. V 10; VII 9; VIII 2; XXVII 10; XXIX 22.

³ The passages in which the *Keri* is given in the margin are Gen. VIII 17; XIV 2, 8; XXIV 14, 16, 28, 33, 55, 57; XXV 23; XXXIII 4; XXXIV 3, 12; XXXVI 5, 14; Exod. XVI 2; XXXV 11; Levit. XI 21;

Another and far more important feature of this edition consists in the fact that the editor has given numerous various readings in the margin apart from the official *Keri*. These variations affect the vowel-points, the accents and the consonants, and their extent and value may be ascertained from the following analysis of the book of Joshua:

Notes.	Text.	Notes.	Text.
לעני	III 7	הָ (= הָגֵר) I 4	הָגֵר
משבט	” 12	לאבותם	” 6
לעבור	” 17	מָ (= וַאֲמָן) ” 7	וַאֲמָן
לעבור	IV 1	ושמאול	” 7
סֵ"א שבטי ישראל	” 5	כָּל־ ” 8	כָּל־
סֵ"א מחר לאמר	” 6	מָ (= וַאֲמָן) ” 9	וַאֲמָן
צורים	V 3	צרה	” 11
שבעת	VI 3	זכר	” 13
ויאמרו	” 7	הם	” 15
כהנים	” 8	לכם	” 15
סֵ"א לפני יהוה	” 8	אתה	” 15
בן	VII 1	בכל	” 16
בישראל	” 1	כָּל־ אֲשֶׁר־ ” 17	כָּל־ אֲשֶׁר־
אלהם	” 2	שָׁ (= חֲרָשׁ) II 1	חֲרָשׁ
בְּ (= בְּמוֹרָד)	” 5	לסנר	” 5
הַעֲבֵרָה	” 7	שָׁ (= הַאֲנָשִׁים) ” 14	הַאֲנָשִׁים
אומר	” 8	נקיים	” 17
אתם	” 11	משבועתך	” 17
אסף	” 12	נקיים	” 19
בְּ (= וַיִּקְרָב)	” 17	דברינו	” 20
כבוד	” 19	שָׁ (= וַיִּשְׁבּוּ) ” 23	וַיִּשְׁבּוּ
ויצקום	” 23	בירינו	” 24
נכונים	VIII 4	לָּ (= אֱלֹוִ) III 4	אֱלֹוִ

XXI 5; Numb. I 16; XIV 36; XVI 11; XXI 32; XXVI 9; XXXII 7; Deut. II 33; XXI 7; XXII 15, 16, 20 21, 25, 26, 27, 28, 29; XXVIII 27, 30; XXXIII 9.

Notes.	Text.	Notes.	Text.
XII 3	אִתָּם יָם יָם יָם יָם	אִתָּם VIII 12	אִתָּם
6	יְרוּשָׁה יְרוּשָׁה	13	אֶת־כָּל
XIII 3	וְהַנְתִּי הַנְתִּי	19	וְיָרָצוּ
4	עַד־אִפְקָה וְעַד אִפְקָה	19	כְּנֻמֹּת
14	וּמַעֲכָת כְּ (= וּמַעֲכָת)	22	לָהֶם
15	לְמַשְׁפְּחוֹתֵם חֲתָם (= לְמַפְחָתָם)	24	בֹּ
18	וְהִדְגָּה יְ (= וְהִדְגָּה)	27	יִשְׂרָאֵל
27	וּנְבִיל בָּל (= וּנְבִיל)	28	חָל
27	יָם יָם	29	וְיִירִדוּ
28	וְחִצְרֵיהֶם הֵן (= וְחִצְרֵיהֶן)	32	אֶת־
XV 2	יָם יָם	33	וְשִׁפְטֹו
6	בָּהֶן בָּהֶן	34	בַּסֵּפֶר הַתּוֹרָה
18	בְּבוֹאָה בְּבוֹאָה	35	וְהַטָּף
42	וְעֵתֶר וְעֵתֶר	IX 7	יֹשֵׁב
56	וְיִקְבְּעִם וְיִקְבְּעִם	10	בְּעִשְׁתֵּרֶת
XVI 5	חֹרֶן חֹרֶן	11	וְקִינִי
XVII 4	הַנְּשִׂאִים הַנְּשִׂאִים	16	קְרוֹבִים
16	וּבְנִתֶיהָ וּבְנִתֶיהָ	20	אֹתָם
XVIII 1	וְיִשְׁכְּנוּ וְיִשְׁכְּנוּ	22	אֱלֹהֵם
5	יְהוּדָה יְ (= יְהוּדָה)	24	וְנַעֲשָׂה
6	שִׁבְעָה שִׁבְעָה	25	אִתָּם
12	מִדְּבָרָה מִדְּבָרָה	X 13	וְיָדָם
16	נִי נִי	16	בְּמִקְדָּה
17	בָּהֶן בָּהֶן	23	וְיִצְיָאוּ
20	יִנְבָּל יִנְבָּל	28	מִלְכָּה
28	וְצִלְעַ לְ (= וְצִלְעַ)	28	הַחֲרִיטִים
XIX 5	וְצִקְלָג וְצִקְלָג	28	אֹתָם
6	וְשָׂרִיחַ וְשָׂרִיחַ	35	וְאֵת
14	הַנְּתָן הַנְּתָן	36	חֲבֵרוֹנָה
15	וְקָטָת ט (= וְקָטָת)	XI 4	רִבִּי
15	וְנִהָלָל וְנִהָלָל	6	סוֹסִיָּה
18	וְהַבְּסוּלוֹת וְהַבְּסוּלוֹת	17	וְאֵת
26	וְאֶלְמֶלֶךְ א (= וְאֶלְמֶלֶךְ)	XII 2	מַעֲרִיעֶר

Notes.	Text.	Notes.	Text.
18	XXII תִּשְׁבִּי	XIX 27	בִּזְבוּלֶן
20	הִלֹּא	29	מִחֲבָל
21	אֶת־	34	חִקְקָה
22	אֵל	34	בִּזְבוּלֶן
24	מֶה־	9	XX לְכָל
27	דִּרְתִּינוּ	4	XXI הַשְּׁמַעֲנִי
31	הִבְלִן	5	קָהָת
34	לְמוֹכַח	16	יָטָה
XXIII 3	מִשְׁנֵיכֶם	17	בְּנִימִן
5	וְיִרְשָׁתֶם	20	קָהָת
9	וְעִצְמוֹתֵם	22	אַרְבַּע
12	וְהִתְחַתְּנֶתֶם	29, 31	אַרְבַּע
12	בָּהֶם	34	וְאֶת־קִרְתָּהּ אֶת־
14	מִכָּל־	35	אַרְבַּע
15	אֱלֹהֵיכֶם אֱלֹהֵיכֶם	36	יְהִצָּה
15	הָרַע	37	אֶת־קִרְמוֹת וְאֵת
XXIV 10	וְאֶצִּיל	39	אַרְבַּע
15	תַּעֲבִדוּן	4	XXII וְסָעוּ
18	יֹשֵׁב	7	וְיִבְרַכְכֶם
19	וְלִחְטָאֲתִיכֶם	8	וְבִמְקָנָה

It will thus be seen that in Joshua alone this edition has upwards of one-hundred-and-fifty variations apart from the official *Kethiv* and *Keri*. As the editor gives these two classes of variations in the margin without any distinction, since he does not as a rule put the technical *Koph* (ך) after the consonants of the official *Keri* nor does he ordinarily prefix to the variations from the MSS. the customary phrase *Other Codices* (א"ס),¹ it is at first difficult to distinguish

¹ There is not a single instance in the whole of Joshua where the consonants of the official reading are followed by ך and out of 151 instances in which the editor gives variations from other Codices he uses א"ס five times, viz. Josh. IV 5, 6; VI 8. VIII 27, 34.

between the *Keri* and the variations which he gives from other Codices. The following rule, however, will help the student to separate the one from the other. Though in the text both classes of words which are the subject of a variation are marked by the same little circle placed over them, the official *Kethivs* have the vowel-points of the official *Keris* and thereby indicate their nature, since these graphic signs do not fit the consonants of the text. But as they do harmonise with the consonants in the margin to which the circle points, the alternative word must exhibit the official *Keri*. Even in those instances where the *Keri* is not given in the margin, the little circle which marks the conflict between the consonants and the vowel-points in the text indicates that it is an official *Kethiv*.¹ In the case, however, of the variations from other Codices, both the consonants and the vowel-points of the particular word marked in the text fully agree. Hence there is no possible cause for the little circle except to indicate that a variant is given in the margin which exhibits different consonants, vowel-points or accents.

A still further development in the introduction of the Massoretic terms in the margins of this edition is to be seen in the ten instances in which, according to the testimony of the ancient Sopherim, a word has dropped out of the text. In all the former editions some of these words are either to be found in the text, or a vacant space is left in each case to show that a word is missing, but there is nothing to indicate what the missing word is.² In this edition, however, the missing words are not only given in the margin for the first time, but in three out of the

¹ *Vide supra*, p. 936, where the inconsistency of the editor in his treatment of the *Kethiv* and *Keri* has been pointed out.

² *Vide supra*, p. 874, and note.

nine instances the word is accompanied by the Massoretic remark. *It is read though not written in the text*.¹

In the eight instances, too, where the contrary phenomenon is exhibited in the text, that is where a superfluous word occurs, the technical Massoretic phrase to describe these spurious expressions is for the first time introduced in the margin in no fewer than seven places.²

Of the fifteen words which have the Extraordinary Points three are not marked,³ whilst the remaining twelve are distinguished in two different ways. Seven have the novel form of the inverted accent *Athnach* (v) placed over them⁴ and five have the ordinary dots.⁵

The same diversity of treatment the editor deals out to the four words which according to the Massorah have severally a Suspended Letter. In Judg. XVIII 30 the word מְנַשֶּׁה *Manasseh*, has duly a suspended *Nun*; in Ps. LXXX 14

¹ The editor recognised only nine such instances since in 2 Sam. VIII 3 his 'prototype' had the expression in the text. In five instances he gives the missing word in the margin (Judg. XX 13; 2 Sam. XVI 23; 2 Kings XIX 37; Jerem. XXXI 38; L 29), in one instance the expression *Keri* (קרי) follows the word (Ruth III 5), whilst in three instances the full Massoretic phrase כתיב לא קרי follows the missing word which is supplied in the margin (2 Sam. XVIII 20; 2 Kings XIX 31; Ruth III 17). The text itself exhibits in each of these passages not only a vacant space, but a little circle with the vowel-points and the accents which belong to the word in the margin.

² In six passages the marginal remark which exhibits the Massoretic phrase כתיב לא קרי *though written in the text it is not read*, i. e. is cancelled (2 Sam. XIII 33; XV 21; Jerem. XXXVIII 16; XXXIX 12; I.I 3; Ruth III 12), in one instance the marginal remark is *not to be read* (Ezek. XLVIII 16), whilst in one passage the word is left without the vowel-points in the text and with a circle over it which refers to the margin where, however, no remark is to be found (2 Kings V 18).

³ Comp. Gen. XXXVII 12; Numb. XXI 30; XXIX 15.

⁴ Comp. Gen. XVI 5; XVIII 9; XIX 33; XXXIII 4; Deut. XXIX 28; 2 Sam. XIX 20; Isa. XLIV 9.

⁵ Comp. Numb. III 39; IX 10; Ezek. XLII 20; XLVI 22; Ps. XXVII 13.

the expression מִיַּעַר *out of the wood*, has a majuscular *Ayin*, of the same size type as the majuscular *Caph* in the expression וּבְנֵה and *the vineyard*, in verse 16, whilst Job XXXVIII 13, 15, which constitute the third and fourth instances of this phenomenon, are not noticed at all.

The instances in which the Inverted *Nuns* are prescribed in the Massorah experience similar arbitrary treatment. In Numb. X 35, 36 they are most prominently exhibited, whilst in Ps. CVII 23, 40 they are entirely omitted.

With the exception of the variations which are supported by MSS. and other printed editions and which I have recorded in the notes to my edition of the Hebrew Bible, the consonantal text on the whole exhibits the present Massoretic recension. It is to be remarked that this edition has the hiatus in Gen. IV 8 and reads בִּשְׁנֵם with *Kametz* under the *Gimel* in Gen. VII 3. *Chedor-laomer* is not only printed in two words, but in one instance it is in two lines, *Chedor* (כְּדֹר) at the end of one line and *Laomer* (לְעֹמֶר) at the beginning of the next line (Gen. XIV 4).

The editor's treatment of *Beth-el* is very remarkable. This name which occurs no fewer than seventy times in the Hebrew Bible is not only printed in two words in sixty-six passages, but in one instance is actually in two lines, *Beth* (בֵּית) at the end of one line and *El* (אֵל) at the beginning of the next line (Judg. XXI 19). Yet notwithstanding this almost uniform orthography the editor has printed it in one word in four instances.¹ This arbitrary proceeding which coincides with the inconsistency displayed by the editor in his treatment of the official *Kethiv* and *Keri*, the Suspended Letters, the Inverted Letters &c. &c., is manifestly due to his having used MSS. of the German and Franco-German Schools.

¹ Comp. Ezra II 28; Neh. VII 32; XI 31; 2 Chron. XIII 19.

This edition has the two verses in Josh. XXI, viz. 35, 36. They are not only furnished with the vowel points and the accents, but various readings of some of the words are recorded in the margin in exactly the same way as in the rest of the text. It is, however, to be remarked that it has also Neh. VII 68.

(1) This edition is emphatically against the innovation of inserting *Dagesh* into a consonant which follows a guttural with *Sheva*. Thus it has

מַחֲלֵה Josh. XVII 3 יַעֲזֹר Josh. XIII 25 יְחַמֵּינִי Josh. IX 12

and I could find no instance where the *Dagesh* is inserted in such a case.

(2) It is equally against 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 passages:

אֶל-לָשׁוֹן Josh. XVIII 19	עַם-מִשָּׁה Josh. I 5 &c.
בְּכָל-לִבְכֶּם " XXII 5	בְּנֵיכֶם מָחָר " IV 6
וְזִקְתֶּם מָאֹד " XXIII 6	בַּצֹּאֲחִים מְמַצְרִים " V 5
וְנִשְׁמַרְחֶם מָאֹד " " 11	הַיִּצְאִים מְמַצְרִים " " 6
	וַיָּבֶם מִשָּׁה " XIII 12

The only exception to this general rule is בֶּן-נּוֹן *son of Nun*. This expression, which occurs twenty-nine times in the Hebrew Scriptures, has in twenty-six instances *Dagesh* in the initial *Nun*.¹ But even in this solitary phrase the editor is not uniform, since in three passages the *Nun* is without *Dagesh*.² We have already seen that the use of the *Dagesh* in this exceptional phrase is almost entirely

¹ Comp. Numb. XI 28; XIII 8, 16; XIV 6, 30, 38; XXVI 65; XXVII 18; XXXII 12, 28; XXXIV 17; Deut. I 38; XXXI 23; XXXII 44; XXXIV 9; Josh. II 1, 23; VI 6; XIV 1; XVII 4; XIX 49, 51; XXI 1; XXIV 29; Judg. II 8; Neh. VIII 17.

² Comp. Exod. XXXIII 11; Josh. I 1; 1 Kings XVI 34.

confined to MSS. which emanate from German and Franco-German Schools. Its presence, therefore, in this edition is an additional proof that the editor used German and Franco-German Codices as his prototype.

(3) With regard to changing *Sheva* into *Chateph-Pathach* when a consonant, with simple *Sheva* is followed by the same consonant, the editor has been most inconsistent. Judging from the instances in Joshua and Judges the preponderance is against the change. The following exhibits a collation of these two books.

Instances of words with the change:

וַיִּקְלְלוּ	Judg. IX 27	בָּנוּ	Josh. VIII 27; XI 14
וַיִּהְיוּ	" XVI 24	מִחֲצִצִּים	Judg. V 11

Instances without the change:

וַיִּרְצֻנוּ	Judg. X 8	עַלְלוֹת	Judg. VIII 2	סָבְבוּ	Josh. VI 15
וַיִּתְעַלְלוּ	" XIX 25	מַעֲוָנִים	" IX 37	לְחֻזְקָן	Judg. V 9
וַיַּעֲלֵלוּ	" XX 45	וּמִוֹתָנִי	" 54	מִחֻזְקִים	" 14
		קָלְלָה	" 57	הַמִּלְקָקִים	" VII 6

A very valuable and important contribution to textual criticism is the Targum of the Prophets and the Hagiographa which is published for the first time in this edition in parallel columns with the Hebrew text. Hitherto the Chaldee of Proverbs alone had been printed in the Leiria edition of Proverbs.¹ Daniel, Ezra-Nehemiah and Chronicles, however, are without the Targum.

Of almost equal importance are the Appendices to Vol. IV. The first Appendix gives us for the first time the printed text of the Jerusalem Targum of the Pentateuch divided according to the Pericopes which are separated from each other by the space of a line with three *Pes* (פ פ פ). The second Appendix contains the Second Targum of Esther also published here for the first time. This is

¹ *Vide supra*, No. 11, p. 853 &c.

followed by a Table of the Haphtaroth for the Sabbaths, Feasts and Fasts throughout the year. The third Appendix gives the Thirteen Articles of Faith formulated by Maimonides and the fourth Appendix contains the Treatise called *Dikdukē Ha-Teamim* by Ben-Asher also printed here for the first time. An analysis of this Treatise is exhibited in the Tables given on pages 281—285 of this Introduction.¹

From the fact that Felix Pratensis gives in the margin various readings and Massoretic glosses which have not appeared in any of the former editions and that he printed for the first time the Jerusalem Targum of the Pentateuch, the Targum of the Prophets and Hagiographa as well as other Treatises, it is evident that he used MSS. for his redaction of the text. The language, however, which he uses in his Dedication to Leo X is not only unjustifiable, but positively misleading and it is due to a proper understanding of the History of the Printed Text of the Hebrew Scriptures that the true nature of the case should be pointed out. In explaining to the Supreme Pontiff the desirability and necessity of his undertaking, Felix Pratensis makes the following extraordinary statement:

Many MS. Bibles have hitherto been in circulation, but their splendour was diminished by their having almost as many errors as words in them and nothing was more needed than a restitution to their true and genuine purity. That this result has been attained by us will be understood by all who read our edition. For Daniel Bomberg of Antwerp who from his earliest years has been a lover of literature and a constant student of the liberal arts, has under our guidance devoted himself strenuously to the Hebrew language. He has acquired an extensive knowledge of the subject and urged us to undertake the present publication, in fact this book which has been faithfully and carefully edited by us, was printed under his supervision, and he was sparing of neither labour nor expense, a very difficult task as is shown by the

¹ *Vide supra*, Part II, chap. X, p. 278 &c., where this Treatise is described.

fact that no one has attempted it before. To the text we have added the ancient Hebrew and Chaldee Schola, to wit the common Targum and that of Jerusalem. These contain many obscure and recondite mysteries, not only useful, but necessary to the devout Christian. We have wished with good reason to publish the whole under the sanction of your name, for whereas on this book the foundation and the entire superstructure of Christianity rests, you are revered by us as the chief head of the Christian Church on earth, and no one can deny the appropriateness of the dedication to you of our work. Accept this, therefore, with that favourable countenance which you have been wont to show to me and my works, and continue to extend that favour and protection which you have hitherto shown to literary and artistic studies. In that way these will soon recover their faded glories and you will acquire everlasting renown. Farewell. Venice 1517.¹

The astonishing part of this Dedication is the declaration that up to the publication of this Bible only MS. Bibles were in circulation which contained as many

¹ Multi quidem antea manu scripti circumferebantur, sed adeo nitore suo privati, ut par fere mendarum numerus dictiones ipsas consequeretur, nihilque magis ab his desideraretur; quam verus et nativus candor, quem nunc a nobis illis esse restitutum qui legerint cognoscent omnes. Daniel enim Bombergus Antwerpiensis, qui iam inde ab ineunte aetate litterarum amore captus et in studiis bonarum artium semper versatus, nostro ductu hebraicis litteris operam enixe navavit, plurimumque in ea re profecit, et ad haec edenda nos cohortatus est, is inquam Daniel neque labori ueque sumptibus parcens publicae utilitatis gratia plurimis collatis exemplaribus hosce libros, studio nostro fide et diligentia castigatos, imprimendos curavit. Rem equidem perdifficilem nec ob id ab aliis hactenus tentatam. His autem addidimus veterum interpretationes hebraicas et caldaeas, communem scilicet et Hierosolymitanam, in quibus multa insunt arcana et recondita mysteria, christianae pietati tum utilia, tum necessaria. Ea autem omnia sub tuo Nomine in publicum prodire voluimus, nec id quidem temere, nam quum ab hoc uno instrumento fundamenta et omnis ratio totius christianae Pietatis petantur, Teque christianae Reipublicae praecipuum caput in terris omnes veneremur, Nemo non hanc tibi dedicationem iure factam esse existimabit. Haec igitur tu ea vultus hilaritate, qua tum me, tum labores meos excipere consuesti, suscipe. Et quo coepisti favore et praesidio, studia et bonas artes prosequere. Ita enim fiet ut brevi illae amissa ornamenta sua penitus recipiant. Et tu tibi gloriam parias immortalem. Vale. Venetiis. M. D. XVII.

errors as words, and that this was the first printed edition.

With regard to the first part of this statement we need only appeal to the description of the MSS. in the preceding chapter of this Introduction from which it will be seen that if any one of at least a dozen MSS. had been printed by Felix Pratensis it would exhibit a text as devoid of errors and be quite as much in harmony with the present Massoretic recension as his text is. In my collations of the MSS. in the public Libraries of Europe I have not found a single Codex of any importance which contained as many errors as words.

Equally remarkable is his totally ignoring all the previous editions and his leading both Leo X and the reader to suppose that this was the first printed text of the Hebrew Bible. The chronological description of the different editions which we have given in this very chapter suffices to expose the inaccuracy of this statement. If Felix Pratensis had simply republished the second edition of the entire Hebrew Bible of 1491—93 which is No. 9 in our List he would have had as accurate a text as his. Besides there are evident traces in his text which show that he utilized the printed editions of his predecessors.

It is greatly to be regretted that in soliciting the patronage of the Supreme Pontiff and in endeavouring to secure the monopoly of printing, Felix Pratensis should have been betrayed to resort to such unfair expedients. This is all the more to be deplored since he could have dwelt with legitimate pride upon the essential contributions to textual criticism which he made in his edition by printing for the first time the important various readings in the margins of the text and the materials contained in the Appendices.

Of this edition I collated two copies, one in the British Museum, press-mark 1900, C. 1—2, and one in my own possession. My copy is the one which belonged to Felix Pratensis himself and has throughout his autograph marginal annotations and corrections. In the notes to my edition of the Hebrew Bible I designate this edition as דפוס י"ב = ד"ב. When it is underlined, i. e. ד"ב it signifies that the reading in question is in the margin and not in the text.

No. 21.

The first edition of the Bible in quarto by Daniel Bomberg, Venice, 1516—17.

דפוס י"ג = ד"ג

Simultaneously with the splendid edition of the Rabbinic Bible in four volumes folio edited by Felix Pratensis, appeared a small quarto edition. This beautiful quarto consists of 530 leaves without pagination and each full page has 29 lines. The text is provided with the vowel-points and the accents, whilst the margins exhibit the same various readings and the glosses which are given in the folio edition of the same year.

Several circumstances combined to call forth this quarto. In the first place the folio edition was necessarily costly and the publishers could only reckon upon wealthy purchasers. In the second place the Rabbinic commentaries which accompany the text and the materials in the Appendices which at that period could only be read by a limited few outside the Jewish communities almost entirely restricted its circulation to the Jews. For the Jewish market, however, the edition suffered not only from the fact that its learned editor was one who had left the Jewish religion and embraced the Christian faith, but that he had dedicated the work to the Pope. Daniel

Bomberg, the publisher and the shrewd man of business, must soon have become aware of these drawbacks after Felix Pratensis received the Papal License in 1515.

To remedy these disadvantages the publisher determined to issue a cheap edition without the name of Felix Pratensis and without the Dedication to the Pope. This he could easily do without much extra expense. Profiting by the example of R. Gershom in the Pesaro editions, Bomberg and Felix Pratensis simply re-made up the columns into quarto pages as they were being liberated from the forms of the folio edition. It is this expedient which made it possible for the two editions to appear simultaneously.

That the two editions were issued at the same time may be seen from the title-page to the fourth volume of the folio edition and the Epigraph to this quarto edition. As I have already given the contents of the title-page,¹ I shall simply give here the Epigraph of this quarto which is as follows:

The whole work of the sacred work was finished in the year 5278 [= 1516—17] by Daniel Bomberg of Antwerp in the Province of Brabant in the sixteenth year of the Doge Leonardo Loredano at Venice.²

A very conclusive proof of the identity of the two texts and of the lines is afforded in the treatment of the Fifteen words with Extraordinary Points. We have seen that in the folio edition these fifteen instances which constitute a Massoretic Rubric and which are all alike furnished with the same marks are treated most arbitrarily. In three instances the words have no dots at all; in seven

¹ *Vide supra*, p. 931 with. 948.

² ותשלם כל המלאכה מראכת הקדש בשנת חמשת אלפים ומאתים ושבעים ושמונה על ידי דניאל בומברג מאנטוורפן בחדש כסליו בשנת י"ו לרובים ליאונרדו לורדנו בוינציה: Comp. fol. 528b.

they have the novel form of inverted *Alhnachs* placed on the top and in only five passages have they the dots.¹ In exactly the same manner and with identically the same eccentric marks placed on precisely the same letters they are exhibited in this quarto.

Even the eccentricities, which are no part of the consonantal text, are reproduced in this quarto edition with exactly the same words and in precisely the same position as they are in the folio edition. Of the numerous instances in which the peculiarities in question occur throughout the Bible I shall select for illustration those in Genesis.

The verse divider or *Soph-Pasuk* (:), which stands at the end of the verse immediately after the last word with the accent *Silluk* in the best MSS. and printed editions, has in many instances been placed by the Soncinos at the beginning of the next verse when there was no room for it at the end of the line.² This extraordinary expedient is followed to a far greater extent by Felix Pratensis in the folio edition where in no fewer than seventeen instances the sign which denotes the end of the verse stands at the beginning of the next verse. Precisely the

¹ *Vide supra*, p. 941.

² Comp. Josh. IV 6, 7; Judg. III 9; IV 1, 3; V 25; VI 6; VII 6; IX 1, 11; XIII 12; XIV 14, 17; XIX 8, 14; XXI 5, 7 &c. in the *editio princeps*, Soncino 1485—86, No. 3 in our List; Eccl. VI 7; VII 1; VIII 15; Lament. III 27; Esther II 4; VII 1; Dan. II 44; III 24; IV 11 &c. in the *editio princeps* of the Hagiographa, Naples 1486—87, No. 4 in our List; Gen. XXVI 2; XXIX 11; XXXVIII 6; XXXIX 12; Exod. VIII 9; X 24; XIV 19; XVIII 19; XXIII 21 &c. in the Brescia Pentateuch 1492, No. 12 in our List. In the *editio princeps* of the Pentateuch, Bologna 1482, No. 2; in the Ixar edition 1490, No. 7; and in the Lisbon edition of the same No. 8; in the second edition of the entire Bible, Naples 1491—93 as well as in the Lisbon edition of Isaiah and Jeremiah 1492, No. 10, and in the Leiria edition of Proverbs 1492, No. 11, these eccentricities do not occur.

same number with exactly the same lines have been transferred to the quarto edition.¹

The same is the case with the *Makkeph* or binder which connects two words together and which normally belongs to the monosyllabic words *לֹא* *to*, *אִם* *if*, &c. In this case too when the monosyllabic word stands at the end of a line and there is no room for the *Makkeph*, the Soncinos placed the horizontal stroke before the word at the beginning of the next line.² Felix Pratensis also adopted this abnormal practice of which there are no fewer than sixteen examples in Genesis alone.³

In the removal of so large a number of columns from one form into the other and in shaping them into new pages, many accidents must undoubtedly have occurred and some of the words or even whole lines must have broken in the process which required readjusting. Some mistakes in the vowel-points which occurred in the folio edition must also have been noticed and corrected when the new pages were made up. These more than account for the few variations which are to be found in the two issues especially in the marginal notes. Those who have had to collate old editions know that there are hardly a dozen copies of any book printed in the fifteenth or at the beginning of the sixteenth century which are absolutely uniform, though the columns have not been re-made up.

¹ Comp. Gen. XIII 18; XIV 19; XVI 3, 4, 7; XVII 15, 21; XXI 30; XXVII 32; XXX 39; XXIV 4; XXXVI 8; XXXIX 10; XLIII 11; XLV 28; XLVII 4; XLVIII 6.

² Comp. the Brescia edition of the Pentateuch 1492 in Gen. L 14; Exod. I 13; VI 9; VII 11 &c.

³ Comp. Gen. XII 20; XIV 11; XVIII 18; XIX 11; XX 16; XXIII 10; XXIV 48; XXV 2; XXVIII 18; XXIX 2; XXXI 1; XXXII 20; XLII 33, 37; XLV 19; XLVI 34.

Of this edition I collated two copies, one in the British Museum, press-mark 1942, f. 1, and one in my own possession. As this quarto is simply a re-issue of the folio and as the text is identical in the two editions, I deemed it superfluous to register its readings separately under 1"ד in the notes to my edition of the Hebrew Bible.

No. 22.

The second quarto edition of the Bible, Bomberg, Venice, 1521.

דפוס י"ד = ד"ד

The success of the first quarto, made up as we have seen from Felix Pratensis folio edition, must have been very great for those days since a second edition was called for in less than four years. The necessity, however, of handing the work over to other editors, if the Jewish market was to be taken into consideration, must have become imperative since the name of Felix Pratensis, the Jewish Christian editor disappears from this edition and the brothers Adelkind appear in the Epigraph. Both at the end of the Pentateuch and of the volume, the Adelkinds announce themselves as the editors. In the first Epigraph they simply state as follows:

Printed with great care by the brothers, the sons of Baruch Adelkind in the office of Daniel and in his name.¹

In the second Epigraph, however, they give greater assurance of being thorough Jews by stating that they are already engaged in editing the Talmud and Alphasi which is their diploma of orthodoxy. This Epigraph is as follows:

Printed a second time with great care by the brothers, the sons of Baruch Adelkind in the month of Elul in the year 281 [= 1521] in the name of Daniel Bomberg and in his office. And thus may the Lord permit us to

Comp. דפוס עם רב העין על ידי האחים בני ברוך אדיל קינר בבית דניאל ובשנת
fol. 139b.

complete also the whole Talmud as well as the work of the great Alphasi according to the wish of our master Daniel, for up to now we have done twenty-five Tractates of the Talmud and twelve parts of the Codex by R. Alphas.¹

Instead, therefore, of soliciting the patronage of the supreme head of the Christian Church, as was done by Felix Pratensis, the present editors proclaim that they are earnestly engaged in producing the oral and canonical Law of the Synagogue.

Like its predecessor this quarto consists of 529 pages and each full page has 29 lines. With the exception of the Psalter which is in two columns in this edition, each page begins and ends with the same word as the first edition. This edition, however, is distinguished by being paged throughout in Hebrew letters and by having signatures in Roman and Arabic numerals.

The order of the books, too, differs somewhat, since the Five Megilloth follow immediately after the Pentateuch. The editors reverted in this respect to the sequence exhibited in the first, second and third editions of the entire Hebrew Bible.

Each book begins with the same large letters and ornamental borders in both editions. Where one has a Massoretic Summary at the end of a book giving the number of verses in the book, the other has it also with exactly the same mistake in the numbers. Samuel, Kings, Ezra and Chronicles are respectively divided into two books each and have the same remarks against them at the division; the type and all the typographical features are the same. But for the pagination and signatures, an

¹ דפוס שנית עם רב העין על ידי האחים בני ברוך אדיל קינר בהדפס אלול בשנת רפ"א | בשם דניאל בומברג ובביתו | וכן השם יזכנו להשלים כל התלמוד והם ספר האלפסי הגדול כפי רצון אדונינו דניאל הנ"ל שער היום הזה עשינו הניחה ועשרים מסכתות בתלמוד
Comp. fol. 529b.

imperfect copy of one edition might easily be made up with the leaves from the other edition. On a closer collation of the text, however, each page reveals that the second edition was not only set up *de novo*, but that it contains important variations.

(1) Though the editors of this edition also follow the abnormal practice of occasionally putting the verse-divider or the *Soph-Passuk* at the beginning of the verse instead of at the end, yet in many instances where this is the case in the first edition it is not so in this edition.¹ With regard to the eccentric use of the *Makkeph* too, this edition varies from the former one.²

(2) The few instances in which Felix Pratensis inserted *Pe* (פ) and *Samech* (ס) in the vacant sectional spaces of the text in the Pentateuch to indicate an Open and Closed Section and which necessarily reappeared in the first quarto entirely disappear in this edition.³

(3) The most important difference, however, between the two editions consists in the marginal readings. As an illustration of this fact we refer to the book of Joshua. In the first quarto there are in the margins of this book alone upwards of one-hundred-and-sixty variations; a few of these exhibit the official reading or *Keri*, but the bulk are various readings affecting the vowel-points, the accents and the consonants which Felix Pratensis gathered from

¹ Comp. Gen. XIII 18; XIV 19; XXI 30; XXVII 32; XXX 39; XXXIV 4; XXXVI 8; XLVII 4 &c. &c.

² Comp. Gen. XII 20; XIV 11; XVIII 18; XXIII 10; XXIV 48; XXVIII 18; XXXII 20; XLII 33; XLVI 34 &c. &c.

³ For the letter *Pe* (פ) comp. Gen. XXXVIII 1; XL 1; XLVIII 1; XLIX 1, 5, 8, 13, 14; Exod. I 8; IV 18; VI 13; X 21 in the first edition with the same passages in this edition and for the letter *Samech* (ס) see these two editions in Gen. XXXIX 1; XLVI 28; Exod. XI 4. In Deut. II 8b both editions have *Samech*.

different MSS. In the edition before us or the second quarto there are only six marginal readings, five of which are the *Keri* and only one is a bona fide variant.¹

Chedor-laomer is not only printed in two words, but in two instances out of the five in which it occurs it is in two lines, *Chedor* (כְּדֹר־) is at the end of one line and *Laomer* (לְעֹמֶר) at the beginning of the next line.² Of the seventy instances in which *Beth-el* occurs in the Hebrew Bible it is in two words in no fewer than sixty-four times and in one passage it is in two lines, *Beth* (בֵּית) at the end of one line and *El* (אֵל) at the beginning of the next line.³ In only four instances it is printed in one word.⁴

This edition, too, exhibits the hiatus in Gen. IV 18 and reads בִּשְׁנָם with *Kametz* under the *Gimel* in Gen VI 3. It has the two verses in Josh. XXI, viz. 36, 37. It has, however, also Neh. VII 68 which is omitted in the best MSS. It is emphatically against the insertion of *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 happens to end with the same letter. The only exception is in the case of כִּן־נֹן *son of Nun*, where the initial *Nun* has *Dagesh*. This, as we have seen, is not unfrequently exhibited in MSS. of the German and Franco-German Schools of textual redactors. As to the change of *Sheva* into *Chateph-Pathach* when a consonant with simple *Sheva* is followed by the same consonant, the practice is not uniform. In many instances the editors have made the change, but in many more passages they have not adopted it.

¹ Comp. Josh. III 16; IX 7; XVI 47; XIX 29; XXII 7 and XXII 34 the latter is the variant.

² Comp. Gen. XIV 4, 5.

³ Comp. Judges XXI 19.

⁴ Comp. Ezra II 28; Neh. VII 32; XI 31; 2 Chron. XIII 19.

Of this edition I have collated two copies, one in the British Museum, press-mark 1042, f. 2, and one in my own possession.

No. 23.

Second edition of the Rabbinic Bible or the editio princeps of Jacob b. Chayim with the Massorah, Venice 1524—25.

דפוס ט"ו = דט"ו

Though Bomberg's second edition of the Rabbinic Bible, this is the famous *editio princeps* of the Rabbinic Bible with the Massorah edited by Jacob b. Chayim Ibn Adonijah. This renowned Massorite became connected with the spirited and enterprising Venice printer about 1516—17, the very time when the edition of Felix Pratensis was published, and there can hardly be any doubt that Jacob the ultra orthodox Rabbinic Jew must often have pointed out to Bomberg the disadvantage of appealing to Jewish communities to purchase a Rabbinic Bible edited by a neophyte Augustinian monk and dedicated to the Pope. However that may be, the enthusiastic Massorite persuaded Bomberg in the course of a few years to undertake the publication of the justly celebrated Bible with the Massorah which finally settled the Massoretic text as it is now exhibited in the present recension of the Hebrew Scriptures.

Jacob b. Chayim's own account of this great enterprise in his elaborate Introduction to the Bible is as follows:

When I explained to Bomberg the advantage of the Massorah, he did all in his power to send into all the countries in order to search out what may be found of the Massorah, and praised be the Lord we obtained as many of the Massoretic books as could possibly be got. He was not backward, and his hand was not closed, nor did he draw back his right hand from producing gold out of his purse to defray the expenses of the books and of

the messengers who were engaged to make search for them in the most remote corners and in every place where they might possibly be found.¹

Having obtained these materials, Jacob b. Chayim at once earnestly set to work to reduce them to order and to distribute the Massoretic corpus on the different pages of the Bible in a manner that it might easily be comprehended by the Biblical student. The enormous labour connected with this task is modestly described by the learned editor in the following words:

Behold I have exerted all my might and strength to collate and arrange the Massorah, with all the possible improvements in order that it may remain pure and bright and shew its splendour to the nations and princes; for indeed it is beautiful to look at. This was a labour of love, for the benefit of our brethren, the children of Israel, and for the glory of our holy and perfect Law, as well as to fulfil, as far as possible, the desire of M. Daniel Bomberg, whose expenses in this matter far exceeded my labours. And as regards the Commentaries, I have exerted my powers to the utmost degree to correct in them all the mistakes as far as possible, and whatsoever my humble endeavours could accomplish was done for the glory of the Lord, and for the benefit of our people. I would not be deterred by the enormous labour, for which cause I did not suffer my eyelids to be closed long, either in the winter or summer, and did not mind rising in the cold of the night, as my aim and desire were to see this holy work finished. Now praised be the Creator who granted me this privilege to begin and to finish this work.²

The results of this unparalleled labour and vast erudition are exhibited in the Massoretico-Rabbinic Bible which was published in four folio volumes by Bomberg, Venice 1524—25. It will be seen that the publication of this Bible almost synchronises with the expiration of the ten years special Licence commencing in 1515 which was granted by Leo X to Felix Pratensis and in which the Supreme Pontiff forbade under pains and penalties the

¹ Comp. *Jacob b. Chayim's Introduction to the Rabbinic Bible*, Hebrew and English by Christian D. Ginsburg pp. 8, 77; second edition Lorzmanns 1867.

² Comp. *Introduction &c.* pp. 6, 83 &c. ed. Ginsburg.

printing of a Rabbinic Bible with the Targums.¹ The following are the contents of the four volumes.

Volume I. The Pentateuch. — This Volume, which contains the Pentateuch with the Targum of Onkelos, the Commentaries of Rashi and Ibn Ezra and both the Massorahs, Magna and Parva, is without pagination and without catchwords in the Hebrew and Chaldee, but has the catchwords in the Commentaries. It consists of 234 folios and 30 quires with signatures. The first quire has 6 folios and the last has 4 folios, whilst the other 28 quires have respectively 8 folios. The quires are numbered both in Hebrew and Arabic numerals, whilst the sheets composing the quires are marked with Hebrew and Roman numerals.

Every folio has as a rule four columns, the two middle columns give the Hebrew text and the Chaldee of Onkelos both being furnished with the vowel-points and the accents; in the upper and lower margins of these central columns the Massorah Magna is given which generally consists of three lines in the upper margin and which has no definite number of lines in the lower margin; the space between the two central columns is occupied by the Massorah Parva. The two outer columns contain respectively the Commentaries of Rashi and Ibn Ezra. Not unfrequently there is also a narrow column outside these four columns which contains those portions of the Massorah Parva which were too long for the space between the Hebrew and Chaldee columns.

Each book begins with the first word in large letters which is enclosed in a decorative wood-cut border and this again is contained in a square composed of lines varying in number which comprise Massoretic Rubrics. At the end of each book is the Massoretic Summary which

¹ *Vide supra*, No. 20, p. 936.

registers the number of verses, the middle verse &c. in the book.

The fifty-four annual Pericopes into which the Pentateuch is divided are indicated in a four-fold manner. (a) Each Parasha is separated from the other by a textless space of about four lines. (b) With the exception of four instances¹ there is at the end of each Pericope a register of the number of verses in the Pericope with the mnemonic sign. (c) This is followed by the word **פרשה** in large letters which occupies the centre of the column when the Pericope coincides with an Open Section which is normally the case. In the abnormal instances where the Pericope coincides with a Closed Section, three *Samechs* (**ס ס ס**) take the place of *Parasha*,² and (d) each Parasha begins with the first word in larger letters. The names of the Pericopes are given in running head-lines throughout the Pentateuch where, however, **מקץ** is a mistake for **ויגש** on fol. 56a.

In the sectional division of the text, Jacob b. Chayim has not followed the ancient rule which prescribes the form of the Sections, and which is followed in the best Sephardic MSS. He exhibits alike Open and Closed Sections by unfinished lines, indented lines and breaks in the middle of the lines. To indicate, however, the nature of

¹ Comp. **תולדות** = Gen. XXV 19—XXVIII 9; **פקודי** = Exod. XXXVIII 21—XI. 38; **בהקד'י** = Levit. XXVI 3—XXVII 34; **הראי'י** = Deut. XXXII 1—52.

² Comp. **ויצא** Gen. XXVIII 10; **ויי'י** Gen. XLVII 28 which has only one *Samech* and not in the centre of the line; **וארא** Exod. VI 2; **בשלח** Exod. XIII 17; **ויקהל** Exod. XXXV 1; **פקודי** Exod. XXXVIII 21; **שמי'י** Levit. IX 1; **בלק** Numb. XXII 2; **ואחחנן** Deut. II 23; **שפט'ים** Deut. XVI 18; **כחצא** Deut. XXI 10. In two instances, however, where the Pericope coincides with a Closed Section, Jacob b. Chayim has by mistake inserted the word **פרשה**, viz. **תצוה** Exod. XXVIII 20 and **ראה** Deut. XI 26.

the respective Sections, he inserted into the sectional spaces the letters *Pe* (פ) and *Samech* (ס) throughout the Pentateuch. In this respect, therefore, he has only partially followed the excellent second edition of the entire Hebrew Bible, Naples 1491—93.¹

The preliminary matter to this Volume consists of (1) a rhythmical eulogy of this stupendous work written by Joseph b. Samuel Zarphati; (2) Jacob b. Chayim's celebrated Introduction to the Bible which I have published with an English translation &c.; (3) complete Lists giving the number of the Christian chapters in each book of the Bible with the words wherewith each chapter begins; (4) Lists of the Sedarim throughout the Bible with their respective initial words, and (5) Ibn Ezra's Introduction to the Pentateuch. This preliminary matter occupies a separate quire of 6 folios with a duplicate signature, since this sheet like the following one has the same signature, ס = 1. It was printed after the whole Bible had left the press.

Volume II. The Former Prophets. — This Volume contains the Former Prophets, i. e. Joshua, Judges, Samuel and Kings. It consists of 26 quires of 8 folios each, with the exception of the last quire which has 9 folios, so that the Volume has altogether 209 folios. The signatures exhibit a continuation of those in the first Volume. Hence the 26 quires are numbered both in Hebrew and Arabic numerals from ל 30 to נב 55.

The names of the respective books are given in running head-lines throughout the Volume where we have for the first time the division of Samuel and Kings into two books each, indicated by 1 Samuel, 2 Samuel, 1 Kings and 2 Kings. This is a further development on Felix

¹ *Vide supra*, No. 9, p. 51 &c.

Pratensis who simply marked this division in the text itself or in the margin, but not in the head-lines. Jacob b. Chayim, however, has omitted the remarks of Pratensis in which this division is ascribed to Christians.

The arrangement and contents of the columns are similar to those in the first Volume with the following exceptions. (1) The Chaldee Paraphrase is that of the so-called Jonathan b. Uzziel and though it has the vowel-points it is without the accents. (2) The Commentary of David Kimchi takes the place of Ibn Ezra and (3) the Commentary of Ralbag (= R. Levi b. Gershom) is added, generally in the lower part of the column occupied by Rashi.

As is the case in the first Volume, each book in this Volume begins with the first word in large letters which is enclosed in a decorative wood-cut border. Outside this border is a large square made up of lines varying in number which contain sundry Massoretic Rubrics. At the end of each book is the Massoretic Summary which registers the number of verses, the middle verse and the Sedarim in the book. But though Samuel and Kings are severally divided into two books, they are Massoretically treated as constituting one book each, and hence 2 Samuel and 2 Kings do not begin with the first word in larger letters and the Massoretic Summary at the end applies to the undivided Samuel and Kings.

Volume III. The Latter Prophets. — The third Volume contains the Latter Prophets in the following order: Isaiah, Jeremiah, Ezekiel and the Twelve Minor Prophets, which is the sequence exhibited in Column IV of the Table on page 6. It consists of 27 quires of 8 folios each with the exception of the last quire which has only 3 folios. The Volume has, therefore, altogether 211 folios. In this Volume too, the quires exhibit a continuous numeration from the

former Volume and the numbers of the 27 quires are in the Hebrew and Arabic from נ 56 to פב 82.

The arrangement of the columns with the Hebrew and the Chaldee in the centre, the two commentaries in the two outer columns, the Massorah Magna in the upper and lower margins with the Massorah Parva occupying the space between the two central columns, is exactly the same as in the former Volumes. It is in the two outer columns which exhibit the Commentaries where alternate changes take place. In Isaiah the Commentary of Ibn Ezra takes the place of Kimchi, and in Jeremiah and Ezekiel Kimchi takes the place of Ibn Ezra, whilst in the Minor Prophets Ibn Ezra takes again the place of Kimchi. The Commentary alone uniformly occupies one of the columns throughout the Volume.

Volume IV. The Hagiographa. — The fourth Volume contains the Hagiographa in the order exhibited in Column VIII of the Table on page 7. It consists of 37 quires of 8 folios each, with the exception of the last quire which has 10 folios. Accordingly this Volume has 298 folios. Here too the numeration of the quires runs on from the previous Volume and the 37 quires are numbered from פג 83 to קיט 119.

The changes both in the arrangement and contents of the columns in this Volume are considerable. Up to Daniel the arrangement of the columns is the same and it is only in the contents of the columns which exhibit the two Commentaries where the alternate changes occur. In the Psalms the two columns contain Rashi and Ibn Ezra, in Proverbs and Job, Ralbag takes the place of Rashi, whilst in the Five Megilloth Rashi resumes his place. The Commentary on Proverbs, however, which is described in the heading as Ibn Ezra's, belongs to Moses Kimchi.

From Daniel to the end of Chronicles which is the last book of the Hebrew text, there is a change in the arrangement of the columns. As the last three books, viz. Daniel, Ezra-Nehemiah and Chronicles are without the Targum, each page is henceforth divided horizontally into two sections, with two columns in each. The two columns in the upper section contain the text with the Massorah Parva in the intervening space, the Massorah Magna is given in the upper margin and below the text which horizontally divides the two sections, whilst the two columns in the lower section exhibit the two Commentaries.

In Daniel the two columns are respectively occupied by the Commentaries of Saadia and Rashi, in Ezra-Nehemiah Ibn Ezra's is the companion Commentary to Rashi, whilst in Chronicles Rashi is the sole occupant of both columns. Here again the Commentary on Ezra-Nehemiah which is ascribed in the heading to Ibn Ezra, belongs to Moses Kimchi as is now established beyond the shadow of a doubt.¹

At the end of Chronicles or as an Appendix to Volume IV, Jacob b. Chayim gives in 65 folios of four columns each, that part of the Massorah Magna which was too long for the upper and lower margins of the text. As I have reprinted the whole of his recension I need not describe it here. Suffice it to say, that his conscientious and laborious application of the different Rubrics to the sundry passages of the Bible faithfully exhibits the Hebrew text with all the phenomenal letters, words &c. according to the Massorah and that this is the only authorised Massoretic

¹ Comp. Reifmann, *Literaturblatt des Orients*, Vol. II, pp. 750, 751, Leipzig 1841; *Zion*, Vol. I, p. 76; Vol. II, pp. 113—117, 129—133, 155—157, 171—174, 185—188, Frankfort-on-the-Maine 1841, 1842; Geiger, *Ozar Nechmad*, Vol. II, p. 17 &c., Vienna 1857; Kitto's *Cyclopaedia of Biblical Literature*, S. V. Kimchi, Moses.

recension. No textual redactor of modern days who professes to edit the Hebrew text according to the Massorah can deviate from it without giving conclusive justification for so doing.

A few of the characteristic features which distinguish this edition from its predecessors will suffice to show its merits.

(1) It is the first edition in which the consonants of the official readings are given in the margin with the express remark ק or *Keri*. Hitherto the editors have simply affixed the vowel-points of the *Keri* to the consonants of the *Kethiv* without any indication in the margin of the real consonants to which these graphic signs belong. Felix Pratensis, who alone gives the official readings, has mixed them up with the various readings from other Codices, and as he omits to mark the official variant with ק = *Keri*, it is difficult to distinguish between the two classes of variants.

(2) Jacob b. Chayim is also the first who has given in his edition of the Bible a large number of the important variants which are known by the name *Sevirin*.

(3) He has, moreover, carefully collated a number of Codices and frequently gives their variants in the margin of his edition. The following instances from Genesis will show the nature and extent of the variations which he records:

וַיִּסְמָךְ כְּתִיב עָלָי:	עָלָה	Gen.	III 7
כֵּן בְּכָל הַסְּפָרִים אֲבָל לִפִּי הַמַּסֹּרֶת לֹא יָכֹל לִהְיוֹת	וְעָלָה	"	XVI 12
וּבְחִיקוֹן סִיחַ רֵאִיתִי עֲלִיפִי:			
כָּל הַנִּקְדָּנִי מִנִּקְדִּים בַּתַּחַּח חֲדָרֵי מֶשֶׁה מְלֻוֹדֶשׁ	וְתִקְחֶשׁ	"	XVIII 15
אָמַר שְׂהוּא בְּקֶמֶץ לִפִּי שְׁלֹא הִיחָה רִנִּילָה לִכְחַשׁ:			
וּבַסֶּפֶר אֲסַפְמִיא אֲשֶׁר נִסְמַךְ עָלָיו נִמְצָא אֶל־הַמֶּקֶם:	אֶת־הַמֶּקֶם	"	XIX 13
וּבַסֶּפָּרִים הַמְדוּיִיקִים נִמְצָא כִּךְ וְיִהְיֶה:	וְיִהְיֶה	"	XXIII 1
וּבַסֶּפֶר אֲסַפְמִיא אֲשֶׁר נִסְמַךְ עָלָיו דִּקְמָה בְּהִיא וְכֵן אִמַּר	וְדִקְמָה	"	XXV 14
בְּעַל הַמַּסֹּרֶת וּבְרֹב סֶפְרֵי נִמְצָא דִּקְמָה בְּאַלְפָּה:			

בְּרֹב הַסֶּפָּרִים חֵס' וּלְפִי הַמַּסֹּרֶת מֶלֶא וְכֵן רֵאִיתִי	אֶדְמֹנִי	Gen.	XXV 25
בְּחִיקוֹן סִיחַ:			
כֵּן כְּתוּב: וּבְחִיקוֹן סִיחַ רֵאִיתִי קָחַבְתָּ חֵס' וּמוֹנֶה חֵס':	קָחַבְתָּ	"	XXVI 22
בְּחִיקוֹן סִיחַ וְגַם בַּסֶּפֶר 'מְדוּיִיק' רֵאִיתִי אֶהְלֹ בִּי	אֶהְלֹה	"	25
אֲבָל בְּעַל הַמַּסֹּרֶת אִמַּר אֶהְלֹה בְּה' וַיֵּשׁ חִילּוֹק גַּם			
בַּמַּסֹּרֶת שֵׁשׁ קֶצֶת סֶפְרֵי שְׁאִינִם מוֹנִין זֶה בְּחֻשְׁבוֹן:			
וְיִתְהַיֵּן, כֵּן נִמְצָא בַּסֶּפֶר אֲסַפְמִיא וּבַשֵּׁם הַחֵיר שִׁמְשׁוֹ	וְיִתְהַיֵּן,	"	XXVII 1
וְכֵן דִּינוֹ:			
ה' יִתִּיר אֲבָל פְּלוֹנֶת דָּרֵב נַחֲמָן וְהִיא חֵר מִן לִיא	צִיִּירָה	"	3
תִּיבִין כְּתִיב ה' בְּסוֹף תִּיבּוֹת וְלֹא קִרִּי:			
לִי בְּאוֹר חֵס' וּבַסֶּפָּרִים מְדוּיִיקִים מִצְאֵתִי נִמְלִים	נִמְלִים	"	XXXIV 22
נִקְדָּה:			
כֵּן מִצְאֵתִי בַּסֶּפֶר אֲסַפְמִיא.	קִהְיִתִּם	"	25
יֵשׁ סֶפָרִים חֵסֶר.	רְכִישִׁם	"	XXXVI 7
מִרְדָּה מְצִרְיָמָה וּבְחִיקוֹן סוֹפְרִים רֵאִיתִי מִרְדָּה מְצִרִים אֲבָל בְּעַל	מִרְדָּה	"	XLVI 3
הַמַּסֹּרֶת אִמַּר מִרְדָּה מְצִרְיָמָה:			
וּבַסֶּפָּרִים מְדוּיִיקִי נִמְצָא וְקִדְתָּ:	קִדְתָּ	"	11

These important glosses are no part of the Massorah, but record the result of Jacob b. Chayim's own collation. They disclose the fact that some of the model Codices and the Massoretic Annotators not unfrequently differed in their readings, and that Jacob b. Chayim had to exercise his own judgment as to which was the better reading. In this respect a modern editor is not bound to abide by Jacob b. Chayim's decision. A striking illustration of this fact we have in the two verses of Joshua XXI, viz. 36, 37. We have seen that some of the best MSS. and all the early editions without exception have these two verses. Jacob b. Chayim, however, decided to omit them in accordance with a certain School of Massorites, but we are perfectly justified in restoring them on the authority which we have adduced.¹

Mereover Jacob b. Chayim with all his exertions had only been able to obtain a comparatively small

¹ Vide supra, Part. II, chap. VI, p. 178 &c.

portion of the Massorah, and many important Rubrics were entirely unknown to him as may be seen from a comparison of his edition of this Corpus with the Massorah which I published. The distribution and application of the contents of these new Lists among the various passages of the text, which constitute the Rubrics in question, not unfrequently yield new readings. But even here a modern editor has to give explicit data for departing from the Massoretic text as edited by Jacob b. Chayim.

Jacob b. Chayim himself has not unfrequently wrongly deviated from the Massorah which he printed. Hence his own text is occasionally in conflict with the Rubric which accompanies the textual phenomena. Thus on Gen. IX 21 where we have one of the instances in which אָהֵל *tent*, with the suffix third person singular masculine, exhibits the archaic termination *He* (ה) instead of the normal *Vav* (ו), the Massorah Parva states that it is so written in *four* instances,¹ and the Massorah Magna on this very passage not only mentions the same fact, but enumerates the four passages, viz. Gen. IX 21; XII 8; XIII 3; XXXV 21.² And though the Massorah Parva remarks against each of the instances that it is one of the four exceptions, yet Jacob b. Chayim's text also reads אָהֵלֶה with *He* in Gen. XXVI 25 contrary to the uniform Massorah Parva in the four passages. In the Massorah Finalis where he gives the heading of this Rubric he indeed states that there are *five* such instances, and refers to Gen. IX 21 where he says the Massorah enumerates them in full. But this Massoretic Rubric, as we have seen, expressly states that there are only

¹ ד' כתיב כן.

² אהלה ד' כתיב ה' וקרין ויז. וס' ויתגל בתוך אהלה. ויעתק משם הדרה. Comp. also *The Massorah*, letter א, § 171, Vol. I, p. 30.

four and the enumeration coincides with the heading.¹ This conflict between Jacob b. Chayim's textual reading and his Massorah is manifestly due to the fact that some Massoretic Schools had preserved more instances of this archaic form and that Gen. XXVI 25 is one of them. Still his reading in Gen. XXVI 25 contradicts his Massorah.

A still more striking instance of conflict between Jacob b. Chayim's text and his Massorah is to be seen in Gen. XXVII 11 where the unique orthography of שָׁעַר *hairy*, occurs and where the Massorah Parva duly remarks that this defective form does not occur again.² In verse 23 of this very chapter שְׁעָרִית *hairy*, the plural feminine of this adjective occurs which is also defective. Here the Massorah Parva remarks "there are *three* instances of defective orthography of this expression in the Bible". As usual the Massorah Parva simply gives the number, but does not give the passages. The Massorah Magna, however, on this very passage not only states that there are *four* such instances, which contradicts the Massorah Parva, but minutely enumerates them, viz. Gen. XXVII 11, 23; Levit. XVI 18, 21.³ Accordingly the other two instances are in Levit. XVI 18, 21. On referring, however, to these two passages, it will be seen that they are both plene in Jacob b. Chayim's text which is in conflict with his Massorah. The contradiction is due to the same cause. The plene orthography emanates from one School of textual redactors and the defective spelling was transmitted by another School. As the majority of the MSS. which he collated exhibited the defective orthography he inserted it into his text, but

¹ אהלה ה' כתי' ה' וקרין ויז. וס' ויתגל בתוך אהלה. ויעתק משם הדרה.

² שער ל' חס'.

³ שער ד' חס' בלישני וס' הן עשו אחי איש שער. כי היו ידיו כדיו עשו אחיו. ולקח מדם הפר ומדם השער. על ראש השער החי: Comp. *The Massorah*, letter ש, § 842, Vol. II, p. 646.

having also found this Massorah he felt it his conscientious duty to record it. Still his textual readings contradict his Massorah.

In the face of such conscientious proceedings which made Jacob b. Chayim scrupulously to record Massorahs even when they are in direct conflict with the readings he adopted in the text, it is astonishing to find that some eminent critics have accused him of being a party to a "pious fraud" and that he had falsified the text in the interest of Christianity to please his Christian employer. This accusation is based upon the Massorah Parva on Numb. XXIV 9 and Psalm XXII 17, but more especially on his remarks in the Massorah Finalis with reference to the quadriliteral expression כָּאֲרִי which occurs four times in the Bible, twice with *Kametz* under the *Caph* (כָּאֲרִי) and twice with *Pathach* (פָּאֲרִי).

(1) On Numb. XXIV 9, where it first occurs and where it has *Pathach*, the Massorah Parva simply states that it occurs four times, twice with *Kametz* and twice with *Pathach*.¹ As this simply registers the number of times without giving the passages, nothing is to be deduced from this matter of fact statement. The Massorah Magna, however, on this very passage which notices the two instances where it is with *Pathach*, gives this as the first and Ps. XXII 17 as the second passage with the important remark that the textual reading or the *Kethiv* in the latter place is כָּאֲרִי with *Vav* at the end.² Leaving at present the question of the various reading, it is manifest that the different Schools of textual redactors had two different traditions about the pair with *Pathach* and the pair with *Kametz*. In the Massorah before us Ps. XXII 17 is given as the twin with

Numb. XXIV 9 which have *Pathach*. This naturally leaves Isa. XXXVIII 13 and Ezek. XXII 25 as the second twin with *Kametz*. Other Schools of Massorites divide the pairs differently. According to their Massorah Numb. XXIV 9; Ezek. XXII 25 are the twin with *Pathach* and Isa. XXXVIII 13; Ps. XXII 17 are the pair with *Kametz*. The latter Massorah is the more general one and is exhibited in the best MSS.

(2) On Ps. XXII 17, where כָּאֲרִי occurs with *Kametz* under the *Caph* and where it is so even in Jacob b. Chayim's text in spite of the Massorah on Numb. XXIV 19, the Massorah Parva remarks that it occurs twice with *Kametz* in two different senses and gives Isa. XXXVIII 13 as the second instance,¹ which, as we have seen, represents the second and more popular acceptance of this Massorah. The important point to be noticed here is that though the Massorah Magna on Numb. XXIV 9 distinctly states that the *Kethiv* or textual reading in Ps. XXII 17 is כָּאֲרִי with *Vav* at the end, which most unquestionably makes it a verb third person plural, the *Kethiv* in Jacob b. Chayim's text is not only כָּאֲרִי with *Yod* at the end, but that the Massorah on this passage makes no mention whatever of the existence of such a variant.

(3) It is the alphabetical Massorah Finalis at the end of the fourth volume where Jacob b. Chayim records and discusses the various reading in Ps. XXII 17. In letter *Aleph* he gives the Massoretic Rubric with the four passages in full in which this quadriliteral occurs, and appends to it the following important note in Rabbinic characters:

In some correct Codices I have found כָּאֲרִי as the *Kethiv* [= textual reading] and כָּאֲרִי as the *Keri* [= the official marginal reading]; but I have searched in the List of words which are written with *Vav* at the end and

¹ כָּאֲרִי ד' ב' קמצין וב' פתחין.

² כָּאֲרִי ב' וס' ברע שכב כָּאֲרִי כָּאֲרִי יד' ורגלי כָּאֲרִי כתיב.

¹ כָּאֲרִי ב' קמצין כתיב' ליש' שויתי עד בקר.

are read with *Yod* and did not find it included therein. Neither did I find it noticed among the variations which exist in the Bible between the Easterns and the Westerns. Thus far.¹

The cause of offence which provoked Hupfeld's charge of falsification against Jacob b. Chayim is in the first place the Massorah Parva on Ps. XXII 17, which, as we have seen, states that כָּאֲרִי with *Kametz* under the *Caph* occurs twice in two different senses. As it undoubtedly denotes like a lion in Isa. XXXVIII 13, the remark is naturally designed to convey the idea that in Ps. XXII 17, which is the twin passage, it is a verb. For this reason Hupfeld concludes that it is not a genuine Massorah, but a fraudulent addition by Jacob b. Chayim.

Nothing short of documentary evidence could justify so serious a charge. As there was no other printed Massorah in Hupfeld's time by which to test the accuracy of Jacob b. Chayim's Massorah he was in duty bound to investigate MS. Lists. He would then have found that every important Codex with the Massorah gives the Alphabetical List of words which respectively occur twice in two different senses and that כָּאֲרִי in Isa. XXXVIII 13 and Ps. XXII 17 is an essential constituent of this List. In confirmation of this statement I refer to the *Ochlah Ve-Ochlah* edited by Frensdorff and to my edition of the Massorah.² But what makes this charge inexcusable is the fact that the MS. of the important recension of the *Ochlah Ve-Ochlah* is in the University Library at Halle where Hupfeld resided and where he was Hebrew Professor. If he had consulted this MS., which was his duty to do, he would have found

¹ בקצת ספרי' מדויקי' מצאתי כתוב כארו וקרי כארי אמנ' בקשתי באינן מלין דכתיב ו' בסוף חיבו' וקרי' ו' ולא מצאתי נמנה כחשבונו וגם בחלוף המקרא דיש בין מדינחאי ומעריכאי ולא נמנה שם ע"כ.

² Comp. *Ochlah Ve-Ochlah*, § 59, p. 64, Hanover 1864 and *The Massorah*, letter ב, § 428, Vol. II, p. 217 &c.

this List with כָּאֲרִי in it as having two different senses in Isa. XXXVIII 13 and Ps. XXII 17.¹

As to the important note in the Massorah Finalis, Hupfeld boldly declares that "Jacob b. Chayim was very much pressed by the Christian printer in whose pay he was to insert the reading כָּאֲרִי into the text 'for the glory of God' which he indeed did not do, but to please his employer he was induced to designate the MSS. in which he found this reading as careful or correct Codices contrary to the truth".²

Having proved the genuineness of the Massorah Parva on Ps. XXII 17, which according to Hupfeld himself conveys the same sense as the *Kethiv* mentioned by Jacob b. Chayim in the Massorah Magna and in the note appended to the Rubric in the Massorah Finalis, I might here dismiss the charge with regard to this *Kethiv*. The existence, however, in ancient times of the reading which Jacob b. Chayim gives as the *Kethiv* which is beyond the shadow of a doubt, not only vindicates the character of the first editor of the Massorah, but is important to textual criticism.

Leaving out the reading in the Septugint which critics of the Hupfeld School ascribe to a Christian hand, this reading is attested by Aquila who renders it ἡσχυραν = כָּאֲרִי they have made hateful, which was sufficient evidence even for Graetz that "at the time of the earlier Tanaites in the beginning of the second century the text of some

¹ Comp. Part I, § 60, fol. 74a.

² Der Herausgeber der Massorah R. Jakob b. Chajim wurde sehr von den christlichen Druckherren, in dessen Sold er stund, gedrängt die Lesart כָּאֲרִי „zur Ehre Gottes" in den Text aufzunehmen; was er zwar nicht that, aber vielleicht durch Gefälligkeit aufwog die Handschriften mit dieser Lesart gegen die Wahrheit „sorgfältig" zu nennen (wie Pfeifer vermuthet): nimmt aber diesem Zeugniß allen Werth durch die hinzugefügte Bemerkung etc. Comp. *Die Psalmen*, Psalm XXII, Vol. II, p. 25, Gotha 1858.

Codices had כָּאָרוּ.¹ The reading כָּאָרוּ as a verb preterite third person plural is, moreover, preserved in the Midrash on the Psalms where it is rendered by דּוֹכְרוּ *they made hateful*, or according to others *they made happy*.² There is, therefore, no doubt that the two rival readings were preserved in two different Schools of textual redactors and that by way of compromise one was put into the text and the other in the margin. Indeed from the Chaldee rendering of this passage³ it would appear that at one time both these readings were in the text which is not at all improbable since it not unfrequently happened that one of pairs which are alike, is dropped out of the text. Accordingly the text in some MSS. was

כָּאָרוּ כְּאֵרִי יְדֵי וְרַגְלֵי

Like a lion they tore my hands and my feet.

Such a paranomasia is of frequent occurrence and is regarded as imparting force to Hebrew diction.⁴

As has already been remarked, the text of Jacob b. Chayim's edition exhibits most scrupulously the Massoretic recension. It is, therefore, of supreme importance to see how far the innovations which have been introduced into

¹ Aber für die Lesart Plur. כָּאָרוּ beweist Aquila's Uebersetzung: ἡσυχῶν, d. h. „sie haben hässlich gemacht, entstellt". Zur Zeit der älteren Tanaiten im ersten Viertel des zweiten Jahrhunderts hatte der Text also noch in einigen Codices nicht כָּאָרִי gelautet, und dieses übersetzte Aquila gleich כַּעֲרוּ, im Neuhebräischen „hässlich machen". Comp. Comment. on Ps. XXII 17, Vol. I, p. 228.

² כָּאָרִי יְדֵי וְרַגְלֵי [ר' יהודה אמר] עָשׂוּ לִי כַּשְׂפִּים שִׁיעָשׂוּ יְדֵי וְרַגְלֵי כְּאֵרוֹת לִפְנֵי אַחֲשׁוּרֹשׁ, וְנַעֲשֶׂה לִּי נֹם וְהוֹאֲרוּ יְדֵי וְרַגְלֵי כְּהָדִין סַנְפוּרִינֹן, ר' נַחֲמִיָּה אָמַר הוֹכְרוּ יְדֵי וְרַגְלֵי לִפְנֵי אַחֲשׁוּרֹשׁ: Comp. *Midrash Tehillim*, p. 194, ed. Buber, Vilna 1891.

³ נִכְתָּן הָיָה כָּאָרוּ אִידֵי וְרַגְלֵי.

⁴ Comp. Gen. XLIX 16; Isa. X 30; XXI 2; Jerem. II 12; XLVIII 2; Joel I 10; Hab. I 8; II 18; Zeph. II 4; Ps. V 9; LX 6; CXLVII 16; Lament. IV 18; Dan. IV 24.

some modern editions called Massoretic are in harmony with this Massoretic *editio princeps*.

There is not only a hiatus in Gen. IV 8, but the Massorah Parva on it distinctly remarks that it is one of the twenty-eight instances in which there is a break in the middle of the verse.¹ בִּשְׁנֵם in Gen. VI 3 is with *Kametz* under the *Gimel*, i. e. בִּשְׁנֵם. With regard to the orthography of *Chedor-laomer* which occurs five times the editor is inconsistent, since it is in two words in three instances² and in one word in two instances.³ *Beth-el*, however, is not only uniformly printed in two words in all the seventy passages in which occurs in the Hebrew Bible, but is in two separate lines in no fewer than ten instances, *Beth* (בֵּית) being at the end of one line and *El* (אֵל) at the beginning of the next line.⁴ As has already been stated, this is the first printed edition of the Hebrew Bible in which the two verses are omitted in Josh. XXI, viz. 36, 37; neither has it Neh. VIII 68.

It cannot be too much emphasized that this Standard edition of the Massoretic text is 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:

¹ כ"ח פסוק פסקי במצער פסוק Comp. *The Massorah*, letter D, § 184—188, Vol. II, pp. 449, 450.

² Comp. Gen. XIV 1, 9, 17.

³ Comp. Gen. XIV 4, 5.

⁴ Comp. Josh. VIII 9; XVI 2; Judg. XXI 19; 1 Sam. X 3; XXX 27; 1 Kings XII 32, 33; 2 Kings II 23; Hos. XII 5; 1 Chron. VII 28.

1 Kings		1 Kings		1 Kings	
בכל-לְכָבֶם II	4	מְחַלְלִים I	40	וַיִּקְרָא I	7
בְּרִיָּה " 5, 32		קָלְלֵנִי II	8	וַיַּחְמֹד V	3
וּטְבִים בְּמִנִּי " 32		סָבְבִים VII	24	נָעֲלָם X	3
שֵׁם בְּקֹדֶם VIII 21		יִתְפַּלְלוּ VIII 30		הָעַמִּים XII 11	
בְּרִיָּה XVI 34		וַיִּתְפַּלְלוּ " 33, 35		חֲתָפָר XVII 14	

As to the relation of this edition to that of Felix Pratensis, though Jacob b. Chayim never refers to it, there is no doubt that he was greatly indebted to it. We have seen that Felix Pratensis was the first who not only printed the *Keri* in the margin, but also variants from MSS. Jacob b. Chayim does the same, but more regularly and consistently. From the edition of Felix Pratensis, Jacob b. Chayim reprinted the Targums on the Prophets and the Hagiographa which, however, he did not improve inasmuch as he omitted the Targum of Jonathan on the Pentateuch and the second Targum of Esther, which appeared for the first time in the edition of Felix Pratensis. Moreover, Jacob b. Chayim omitted the *Dikduke Ha-Teamim* which is also given for the first time by Felix Pratensis, though he promised to give it when mentioning it in the Massorah Finalis under letter *Cheth* (ח). At the end of Volume IV, however, he tells us that he omitted it because he regarded it as superfluous.

Of this edition I collated two copies, one in the British Museum, press-mark 1900, l. 3—6, and the second copy in my own possession.

No. 24.

The Bible, Bomberg 1525—28

דפוס ט"ז = דט"ז

This remarkable quarto is described on the title-page as the third edition which means Bomberg's third quarto, the first and second having appeared in 1517 and 1521.

According to the title-page it was printed in 1525,¹ whereas according to the Epigraph it is dated 1528.² If the letter $\Pi = 8$ at the end of the volume is not a mistake for $\Pi = 5$ which is most probable, it took three years to print the simple text of this volume, that is a longer period than it took to print either the four folios of Felix Pratensis or the four folios of Jacob b. Chayim with the Targums and the sundry commentaries &c.

It is set up page for page after the second quarto and the execution is almost identical, so much so that an imperfect copy of the one might deceptively be made up from the other. The remarkable part about this edition consists in the fact that its text is a fusion of the two texts, the one by Felix Pratensis and the other by Jacob b. Chayim. From Jacob b. Chayim the editor of this edition has inserted into the text of the Pentateuch the letters *Pe* (פ) and *Samech* (ס) to indicate the Open and Closed Sections, as well as the *Keris* into the margin throughout the Bible. From the text of Felix Pratensis he reinstated the two verses in Joshua XXI, viz. 36, 37 and Nehemiah VII 68. Indeed with the exception of the points here indicated, the text as a whole is substantially that of Felix Pratensis.

This edition is of great interest to the Biblical student because of its popularity with the Divines at the time of the Reformation, for the few copies which have come to light are generally more or less annotated by Christian Hebraists of that period. My own copy is not only marked throughout with glosses by early Reformers, but contains notes in the hand-writing of Luther. If these are genuine,

¹ חמשה חומשי תורה נדפס שלישיית על ידי דניאל בומברג מאנז'ר'שה בשנת רפ"ה

לפ"ק פה ויניציאה: Comp. fol. 1 a.

² נדפס שלישיית עם רב העיון על ידי קרניאל ב"ר ברוך אד"ל קינ"ר בחדש אדר בשנת

רפ"ה בבית חצר דניאל בומברג יצ"ו: Comp. fol. 529 b.

they show that he used it as well as the Brescia edition of 1494 for his translation of the Old Testament.

With this we conclude the History of the Printed Text of the Hebrew Scriptures. All subsequent editions are in so far Massoretic as they follow the Standard edition of Jacob b. Chayim. Every departure from it on the part of editors who call their texts Massoretic has to be explained and justified on the authority of the Massorah and MSS. which exhibit the Massoretic recension of the text.

Appendix I.

To Part I, chap. II, p. 9 &c.

The List of the Open and Closed Sections in the Pentateuch has been preserved by Maimonides. All Standard Codices of the Sephardic School with few exceptions follow this List, and the Open and Closed Sections exhibited in my edition of the Hebrew Bible are in accordance therewith. Though the German and Franco-German MSS. vary greatly in the sectional divisions, no official Lists of these Schools are known according to which these Sections are made, nor was it known that the Nehardean or Babylonian School of textual redactors had preserved separate Lists.

In January 1896 Mr. Elkan N. Adler, was fortunate enough to rescue a number of fragments from the Genizah at Fostat near Cairo. Among these we found the following List of the Closed Sections throughout the Pentateuch at the end of which is the recension of the Babylonian School. This fragment is evidently a part of a complete List, which also tabulated the Open Sections. Mr. Adler kindly allowed me to copy and print this fragment which is of importance to Biblical Literature and which I here subjoin. The chapter and verse to each catchword I have added.

תרח	XI	26	משותלח	V	25	נחיל בסתומן בראשית	
לך לך	XII	1	נח	"	32		
במחזה	XV	1	קץ	VI	13	[Genesis]	
ושרי	XVI	1	וידבר אלהים	VIII	15	ושם הנגר השני	II 13
ויהי אברם	XVII	1	ויאמר אלהים	IX	8	אל האשה	III 16
שרי אשתך	"	15	ובני חם	X	6	ולאדם	" 17
ויסע משם	XX	1	ובנען	"	15	והאדם	IV 1
וייחי פקד	XXI	1	ולשם	"	21	ויהי מקץ ימים	" 3
ויהי בעת	"	22	וארפכשד	XI	12	נרול עוני	" 13
ויהיו	XXIII	1	ושלח	"	14	זה ספר	V 1
וקן	XXIV	1	עבר	"	16	שח	" 6
ויהי עשו	XXVI	34	פלג	"	18	אנוש	" 9
כי וקן	XXVII	1	רעו	"	20	קינו	" 12
ויצא	XXVIII	10	שרוני	"	22	מהללאל	" 15
ויבא יעקב	XXXIII	18	נחור	"	24	ירד	" 18
						MMM	

XXVII 1	XX 7	XXXIV 1	דינה
המזבח	לא תשא	XXXVI 20	אלה בני שער
9	כבר	XXXIX 1	ויסוף הורד
הצר	תרצח	XLIV 18	ויגש
20	תנאף	XLVI 8	ואלה שמות קרמ'
XXVIII 1	תנאף	28	יהודה
ועשית משבצת	תננב	XLIX 14	יששכר
13	תענה	16	הן
ועשית חשן	תחמד תרודיון	19	נד
15	30	20	מאשר
ינתת אל חשן	מעיל	21	נפתלי
31	36	22	בן פרת
ציץ	XXIX 1		כול' סתומין
XXIX 1	XXI 7		ואלה שמות
זוה קרמ'	ומכה? [מכה]		[Exodus]
XXX 34	12	I	II וילך איש
קראתי	וכי יוד	I	III ומשה היה
XXXI 1	14	2	VI וארא
ותן אל משה	ומכה	14	ראשי
XXXII 33	15	29	אני יי
מי אשר חטא	וננב	19	VII קח מטך
XXXIII 1	16	12	VIII נטה רכנים
עלה	ומקלל	16	השכם תרודיון
12	יריבן	13	IX
XXXIV 1	20	12	X ארבה
פסל	את עבדו	4	XI בחצות
XXXV 1	22	9	XII רבות
ויקחל	ינצו	29	XII ויהי בחצי
XXXVI 8	26	51	XIII ויהי בעצם
ויעשו כל חכמם לב	את עין	17	XIII ויהי בשלח
14	ינח שור	29	XIV ויבא
ויעש אתהקרשים	יפתח	4	XVI הגני
XXXVIII 8	33	6	XVI ערב
ויעש את החצר	ינף	28	XX עד אנה
9	כי יננב	I	XX וידבר אלהים
אלה פקודי	XXII 4	2	אנכי
21	יכער		
הזהב	תצא		
24	חמור		
XXXIX 27	יפתח		
ויעשו דהכתנת	מכשפה		
30	17		
ויעשו דציץ	שכב		
ותכל	18		
32	19		
אלה פקודי	זבח		
XL 17	תקלל		
ויהי בחדש	XXIII 1		
20	1		
ויקח ויתן	תפנע		
22	4		
ויתן את השלחן	תראה		
26	5		
מזבח הזהב	תמה		
30	6		
הכיוור	משכלה		
ויקם	XXIV 12		
33	10		
כולן סתומין φ	XXV 10		
ויקרא	XXVI 1		
[Leviticus]	פרכת		
I ואם מן הצאן	31		
II ונפש כי תקריב			

II 4	וּכִי תִקְרִיב	XXI 17	אִו
5	הַמִּחְבֵּת	XXII 2	בִּלְק
7	מִרְחֶשֶׁת	XXIII 27	אֶקְחָךְ
14	וְאִם תִּקְרִיב	XXVI 12	וְיִהְיֶה בְּנֵי רְאוּבֵן
11	וְאִם לֹא תִשָּׁנֶה	II 1	אִישׁ עַל דָּגְלוֹ
14	כִּי תִמְעַל	15, 19, 23, 26, 28, 35, 38, 42, 44, 48	דָּגֵל דְּרָאִיבֵן
1	IX בְּיוֹם הַשְּׁמִינִי	57	וְנִסְעַ
24	XI וְלֹאֵלָהּ	XXVII 1	דָּגֵל דְּרָאִיבֵן
29	וְהָ	15	דָּגֵל דְּרָן
39	וְכִי יָמוּת	18	וְלִקְחָתָהּ
24	XIII אוּ בִשָּׂר	40	פֶּקֶד כָּל בְּכוֹר
28	תַּחְתִּיהָ קְדֵּמָה? [תנ]	16	בְּנֵי מִרְרֵי
38	בְּעוֹר בָּשָׂרָם	XXIX 7	וּפְקוּדֵי דְנִרְשׁוֹן
40	יִמְרָם	12	וּבְחֻמְשָׁה עֶשֶׂר
47	וְהַבְנֵד	17	הַשְּׁנִי
21	XIV דָּל	20	הַשְּׁלִישִׁי
16	XV כִּי תִצָּא	23	הַרְבִּיעִי
18	וְאִשָּׁה אֲשֶׁר יִשְׁכַּב	13	וְשִׁמּוֹ
25	כִּי יוֹזֵב	21	וְיִצְאֻ
13	XVII יִצוֹר	1	כָּלוֹת
6	XVIII אִישׁ אִישׁ אֵל כָּל	12	הַמִּקְרִיב
7, 8,	עֲדוּיֹת כִּילֵּהוֹן	VIII 1	בְּהֶעֱלָתָךְ
9, 10, 11, 12, 13, 14, 15, 16, 17		23	זֹאת אֲשֶׁר
20	XIX נִחְרַפְתָּ	X 22	וְנִסְעַ דָּגֵל
33	וְכִי יָנוּר		דֹּאפְרִים
10	XXI וְהִבְהֵן	29	לַחֲבֹב
14	XXII וְאִישׁ כִּי יֹאכַל	35	וְיִהְיֶה בְּנִסְעַ
15	XXIII וְסִפְרָתָם	XII 4	פִּתְאֹם
23	בְּחֹדֶשׁ הַשְּׁבִיעִי	XIV 1	וְחִשָּׂא
26	אֶךְ בְּעֶשְׂרִי	XV 22	וְכִי תִשָּׁנֶה
10	XXIV וְיִצָּא	27	תַּחֲמָא בִשְׁנֵה
8	XXV וְסִפְרָתָהּ	35	מוֹת יוֹמָת
25	כִּי יָמוּךְ	XVI 20	הַבְּדִלּוֹ
29	וְאִישׁ כִּי יִמְכֹּר	23	הַעֲלוֹ
35	וְכִי יָמוּךְ תְּרִוּיָהוֹן	XVII 9	הַרְמוֹ
39	"	XVIII 1	אֶחָה וּבִנְיָךְ
27	XXVI וְאִם כּוֹזָתָהּ	21	וּלְבִנֵּי לֹוִי
9	XXVII וְאִם כּוֹזָמָהּ	7	קָח אֶת הַמָּטָה
26	אֶךְ בְּכוֹר	12	הָאֲמֻנָתָם
	כּוֹל סְתוּמִין	14	וְיִשְׁלַח מֹשֶׁה
	MMM	XXI 1	וְיִשְׁמַע

XXIV	5	XXIV	5	XXIV	5	XXIV	5	XXIV	5
אשה חרשה		לא תסין		לא תסין		לא תסין		לא תסין	
לא יחבל	6	לא יקום	15	לא יקום	15	לא יקום	15	לא יקום	15
נזב נפש	7	כי יקום	16	כי יקום	16	כי יקום	16	כי יקום	16
השמר	8	כי תצא קדמ	XX	כי תצא קדמ	XX	כי תצא קדמ	XX	כי תצא קדמ	XX
זכר דמרים	9	כי תקרב	10	כי תקרב	10	כי תקרב	10	כי תקרב	10
כי תשה	10	כי תצור	19	כי תצור	19	כי תצור	19	כי תצור	19
לא תעשק	14	כי תצא	XXI	כי תצא	XXI	כי תצא	XXI	כי תצא	XXI
לא יומתו	16	כי תדיין	15	כי תדיין	15	כי תדיין	15	כי תדיין	15
לא תטה	17	סורר ומורה	18	סורר ומורה	18	סורר ומורה	18	סורר ומורה	18
כי תקצר	19	יהיה באיש	22	יהיה באיש	22	יהיה באיש	22	יהיה באיש	22
תחבט	20	תראה את שור	XXII	תראה את שור	XXII	תראה את שור	XXII	תראה את שור	XXII
תבצר	21	תראה את חמור	4	תראה את חמור	4	תראה את חמור	4	תראה את חמור	4
XXV	1	כלי נבר	5	כלי נבר	5	כלי נבר	5	כלי נבר	5
תחסם	4	כי תבנה	8	כי תבנה	8	כי תבנה	8	כי תבנה	8
ישבו	5	תורע	9	תורע	9	תורע	9	תורע	9
ינצו	11	תחרש	10	תחרש	10	תחרש	10	תחרש	10
בכיסך	13	תלבש	11	תלבש	11	תלבש	11	תלבש	11
בביתך	14	נרלים	12	נרלים	12	נרלים	12	נרלים	12
XXVI	12	ובא אליה	13	ובא אליה	13	ובא אליה	13	ובא אליה	13
היום הזה	16	ואם אמת	20	ואם אמת	20	ואם אמת	20	ואם אמת	20
XXVII	9	בעלת	XXII	בעלת	XXII	בעלת	XXII	בעלת	XXII
ויצי משה בתר	11	ואם בשדה	25	ואם בשדה	25	ואם בשדה	25	ואם בשדה	25
אורו כולהו	15,	לא ארשה	28	לא ארשה	28	לא ארשה	28	לא ארשה	28
16, 17, 18, 19, 21, 22, 23, 24,		לא יקח	XXIII	לא יקח	XXIII	לא יקח	XXIII	לא יקח	XXIII
25, 26		פצוע	2	פצוע	2	פצוע	2	פצוע	2
XXVIII	69	ממור	3	ממור	3	ממור	3	ממור	3
אלה דברי		עמוני	4	עמוני	4	עמוני	4	עמוני	4
XXX	1	תדרש	7	תדרש	7	תדרש	7	תדרש	7
ראה נתתי	15	אדמי	8	אדמי	8	אדמי	8	אדמי	8
ויקרא משה ליהושע	XXVI	מצרי	8b	מצרי	8b	מצרי	8b	מצרי	8b
שכב	16	ונשמרת	10	ונשמרת	10	ונשמרת	10	ונשמרת	10
וידבר משה באוני	30	חסניר	16	חסניר	16	חסניר	16	חסניר	16
XXXIII	6	קדשה	18	קדשה	18	קדשה	18	קדשה	18
והאת ליהודה	7	ולא יהיה	18b	ולא יהיה	18b	ולא יהיה	18b	ולא יהיה	18b
לכנימן	12	אתנן	19	אתנן	19	אתנן	19	אתנן	19
וליוסף	13	חשיך	20	חשיך	20	חשיך	20	חשיך	20
ולזבולן	18	חורר	22	חורר	22	חורר	22	חורר	22
ולגר	20	בכרם	25	בכרם	25	בכרם	25	בכרם	25
ולדן	22	בקמת	26	בקמת	26	בקמת	26	בקמת	26
ולנפתלי	23	אשה ובעלה	XXIV	אשה ובעלה	XXIV	אשה ובעלה	XXIV	אשה ובעלה	XXIV
ולאשר	24								

XXXIV	1	XXXIV	1	XXXIV	1	XXXIV	1	XXXIV	1
ועל משה		כיל סתומין		כיל סתומין		כיל סתומין		כיל סתומין	
והלן פיסקי דפליגין		והלן פיסקי דפליגין		והלן פיסקי דפליגין		והלן פיסקי דפליגין		והלן פיסקי דפליגין	
עליהו סופרי נהרדעאי		עליהו סופרי נהרדעאי		עליהו סופרי נהרדעאי		עליהו סופרי נהרדעאי		עליהו סופרי נהרדעאי	
[Genesis]		[Genesis]		[Genesis]		[Genesis]		[Genesis]	
II	13, 14	II	13, 14	II	13, 14	II	13, 14	II	13, 14
ושם הנהר		ושם הנהר		ושם הנהר		ושם הנהר		ושם הנהר	
III	16	III	16	III	16	III	16	III	16
אל האשה		אל האשה		אל האשה		אל האשה		אל האשה	
IV	3	IV	3	IV	3	IV	3	IV	3
ויהי מקץ		ויהי מקץ		ויהי מקץ		ויהי מקץ		ויהי מקץ	
נרול עוני	13	נרול עוני	13	נרול עוני	13	נרול עוני	13	נרול עוני	13
XXI	22	XXI	22	XXI	22	XXI	22	XXI	22
ויהי קצת		ויהי קצת		ויהי קצת		ויהי קצת		ויהי קצת	
XXIII	1	XXIII	1	XXIII	1	XXIII	1	XXIII	1
ויהיו חיי		ויהיו חיי		ויהיו חיי		ויהיו חיי		ויהיו חיי	
XLIX	20	XLIX	20	XLIX	20	XLIX	20	XLIX	20
מאשר		מאשר		מאשר		מאשר		מאשר	
בן פרת קדמ	22	בן פרת קדמ	22	בן פרת קדמ	22	בן פרת קדמ	22	בן פרת קדמ	22
[Exodus]		[Exodus]		[Exodus]		[Exodus]		[Exodus]	
VIII	16	VIII	16	VIII	16	VIII	16	VIII	16
השכם קדמ		השכם קדמ		השכם קדמ		השכם קדמ		השכם קדמ	
XXI	16	XXI	16	XXI	16	XXI	16	XXI	16
ונזב איש		ונזב איש		ונזב איש		ונזב איש		ונזב איש	
כי ינח	28	כי ינח	28	כי ינח	28	כי ינח	28	כי ינח	28
XXII	18	XXII	18	XXII	18	XXII	18	XXII	18
כל שכב		כל שכב		כל שכב		כל שכב		כל שכב	
XXIII	5	XXIII	5	XXIII	5	XXIII	5	XXIII	5
כי תראה		כי תראה		כי תראה		כי תראה		כי תראה	
כי חט?	6	כי חט?	6	כי חט?	6	כי חט?	6	כי חט?	6
משכלה	26	משכלה	26	משכלה	26	משכלה	26	משכלה	26
XXVII	1	XXVII	1	XXVII	1	XXVII	1	XXVII	1
ועשית את המזבח		ועשית את המזבח		ועשית את המזבח		ועשית את המזבח		ועשית את המזבח	
XXVIII	30	XXVIII	30	XXVIII	30	XXVIII	30	XXVIII	30
ונחת אל חשן		ונחת אל חשן		ונחת אל חשן		ונחת אל חשן		ונחת אל חשן	
XXXII	33	XXXII	33	XXXII	33	XXXII	33	XXXII	33
מי אשר חטא לי		מי אשר חטא לי		מי אשר חטא לי		מי אשר חטא לי		מי אשר חטא לי	
XXXVI	14	XXXVI	14	XXXVI	14	XXXVI	14	XXXVI	14
ויעש יריעת		ויעש יריעת		ויעש יריעת		ויעש יריעת		ויעש יריעת	
XXXVIII	13	XXXVIII	13	XXXVIII	13	XXXVIII	13	XXXVIII	13
ולפאת קדמה		ולפאת קדמה		ולפאת קדמה		ולפאת קדמה		ולפאת קדמה	
XXXIX	8	XXXIX	8	XXXIX	8	XXXIX	8	XXXIX	8
ויעש את החשן		ויעש את החשן		ויעש את החשן		ויעש את החשן		ויעש את החשן	
מעיל	22	מעיל	22	מעיל	22	מעיל	22	מעיל	22
[Leviticus]		[Leviticus]		[Leviticus]		[Leviticus]		[Leviticus]	
VII	7	VII	7	VII	7	VII	7	VII	7
מרבכם		מרבכם		מרבכם		מרבכם		מרבכם	
וירעת	9	וירעת	9	וירעת	9	וירעת	9	וירעת	9
XVI	22	XVI	22	XVI	22	XVI	22	XVI	22
תקים לך		תקים לך		תקים לך		תקים לך		תקים לך	
XXIII	2	XXIII	2	XXIII	2	XXIII	2	XXIII	2
פצוץ		פצוץ		פצוץ		פצוץ		פצוץ	
8b		8b		8b		8b		8b	
מצרי		מצרי		מצרי		מצרי		מצרי	
[Numbers]		[Numbers]		[Numbers]		[Numbers]		[Numbers]	
XIII	13	XIII	13	XIII	13	XIII	13	XIII	13
והוא אלה תשקצו		והוא אלה תשקצו		והוא אלה תשקצו		והוא אלה תשקצו		והוא אלה תשקצו	
XXV	14	XXV	14	XXV	14	XXV	14	XXV	14
וכי תמכרו		וכי תמכרו		וכי תמכרו		וכי תמכרו		וכי תמכרו	
X	18	X	18	X	18	X	18	X	18
ויסע דמחנה ראובן?		ויסע דמחנה ראובן?		ויסע דמחנה ראובן?		ויסע דמחנה ראובן?		ויסע דמחנה ראובן?	

From an analysis of this List it will be seen that apart from the variations recorded in the name of the Nehardean School we have the following departures from the Massoretic recension:

Genesis. — In Genesis this List has four new Sections, viz. II 13; IV 3, 13; X 6; it has four Closed Sections which are Open in the *textus*

receptus, viz. XII 1; XXI 22; XXIII 1; XLIX 14 and omits two, viz. V 21, 28.

Exodus. — In Exodus this List has five new Sections, viz. XIV 29; XVI 6; XXII 18; XXVIII 30; XXXII 33; has five Closed Sections which are Open, viz. II 1; XXI 28; XXXIII 12; XXXIV 1; XXXVI 14 and omits eight which are in the *textus receptus*, viz. VII 14; XII 1; XXII 6; XXIX 38; XXXVIII 1; XXXIX 6; XL 24, 28.

Leviticus. — In Leviticus it has seven new Sections, viz. XI 24; XIII 28; XV 18; XVII 13; XIX 20; XXII 14; XXVII 26; it has one Closed Section which is Open in our recension, viz. XXIII 23 and omits three Sections, viz. VI 7; XXII 26; XXV 47.

Numbers. — In Numbers it has five new Sections, viz. VI 13; X 22; XIV 1; XXIII 27; XXVII 18; has four Closed Sections which are Open in the received text, viz. II 1; VIII 1; XX 7; XXVIII 11 and omits the following eight Sections IX 15; XVII 1; XXVIII 26; XXIX 26, 29, 32, 35; XXXI 25.

Deuteronomy. — In Deuteronomy it has no fewer than twenty-two new Sections, viz. II 9; VII 7, 9; XIII 19; XVI 22; XVIII 14; XIX 16; XXII 9, 11; XXIII 7, 8b, 18b, 19; XXIV 6, 9, 21; XXV 4, 14; XXXI 16, 30; XXXIII 6, 23 and omits two Sections, viz. XXII 23; XXX 11.

Appendix II.

To Part II, chap. X, p. 281 &c.

This important Treatise to which I have already referred and the contents of which I have given in the first of the parallel columns in Table No. 1, pp. 281, 282 is from the St. Petersburg Codex of the Bible dated A. D. 1009. I print it here exactly as it is in the copy which my valued friend Professor Chwolson had made for me, with the following exceptions: (1) I have numbered the Rubrics, (2) have printed the initial words of each Rubric in larger type and (3) have added in the lower margin chapter and verse for every reference to the Bible.

§ 1.

ברוך יהוה אלהים אלהי ישראל. עשה נפלאות לבדו. וברוך שם כבודו לעולם. וימלא כבודו את כל הארץ אמן ואמן.¹ ברוך יהוה אלהי ישראל מן העולם ועד העולם. ואמר כל העם אמן הללוהו.² ברוך יהוה לעולם אמן ואמן.³ יהוה בציון גדול ורם הוא על כל העמים.⁴ יהי שם יהוה מברך מעתה ועד עולם. ממזרח שמש עד מבוא מהלל שם יהוה.⁵ יברך יהוה מציון עשה שמים וארץ.⁶ ברוך אתה יהוה למדני חקך.⁷ ברוך אתה יהוה אלהי ישראל. אבינו מעולם ועד עולם.⁸ יברך יהוה מציון וראה בטוב ירושלם כל ימי חיך.⁹ ישראל נושע ביהוה תשועת עולמים. לא תבשו ולא תכלמו עד עילמי עד.¹⁰ סמכים לעד לעולם עשויים כאמת וישר.¹¹

§ 2.

סדר המקרא תורה האשמרת הראשנה. קדמוניות וסידורים בתורה. משנה תורה בתורה. סיום התורה בתורה. סדר הנביאים האשמרת התיכונה. שילום התורה כמעמד התורה. ומודים מהם הודיה בתורה משיבי נפשות צירי אמונה עומדים במגדל מעל לעם כחקת התורה. וכל אחד ואחד דבר אמת בפיו ובעיניו. באשמרת התיכונה יושבים כאמת.

¹ Ps. LXXII 18, 19. ² Ps. CVI 48. ³ Ps. LXXXIX 53.
⁴ Ps. XCIX 2. ⁵ Ps. CXIII 2, 3. ⁶ Ps. CXXXIV 3. ⁷ Ps. CXIX 12.
⁸ 1 Chron. XXIX 10. ⁹ Ps. CXXVIII 5. ¹⁰ Isa. XLV 17.
¹¹ Ps. CXI 8.

סדר הכתובים האשמרת האחרונה, קבלה של אמת וזכרון ראשונה, ושמות מלמדים עליהם, תורה נביאים וכתובים. כתובים מפי נביאים, על היחידים בראשיתם, ועל הכלל על גבוליהם, להודיע שכל הכתיבה, והבטוי והמוקדש לכתב הקדש והניקוד והמעשים ואותות תלויים ואותות קטנים וגדולים ועקומים והנקודות והחיצונים וסתומים ופתוחים ונכתב ולא נקרא, ונקרא ולא נכתב ואותות מנוזרות, כי הם על חלקם ועל גבולם ועל סידורם ועל שינונם, אם רבי בשמות ובמילים הם שבים לסידור הזה בבית קדש הקדשים וחצר אהל מועד, והמשכילים יבינו.

§ 3.

יהי שם יהוה מברך, אשר תורתו לפני ערך, ולשונו בקשת דרך, חקרתיה ברחב וארך, דרשתיה בלב ואף ארך, בחכמה ובינה בלי פרך, דורשה לבו לא יומרך, חוקרה הונו יומרך, וללהג ספרים לא יצרך, נחלה לעד יוערך, מנחלה שמו יחברך.

§ 4.

עוד בשלשה תורה נמשלה בשמים וארץ ואורה, עוד באיש חכם אהוב ונורא, ובה חיל יפה וברכה, סודה אגדה ואמרה, בדעה ובשפה ברורה, אחתיל לכתוב נבורה, של איתות התורה, אשר עינים מאירה, הברורות כאור המנורה, המשמחות נפש מרה, הניתנות משמי שפורה, מפי הנבורה, על יד עינו קנויה, עוד אותיות עשרים ושנים, חמש מהם פי שנים, כיפנות ומיתחות גדלים, בסוף ובאמצע פעמים; עוד שלוש רחבות ידים, והנה מאירות עינים, מחכימות לבבות בכפלים, וחמודות בשמע אונים; עוד שבע מוספית בראש, צרופית לברר ולדרוש, ניצבות בתובות בראש, מרוות כדגן ותירוש; ועוד כלם כבודות, בחך בנרן ממהות, סתירות במים כבדות, ובערי לבעליהן ענודות, מזהב ומפז חמודות, אשר הנחיל ציפה עדיתות(1); עוד מהם שש כמנהג חיות, וזכרים עם נקבות חנויות, כנים אלה הקנייות, אצל בנך כפת שריות, כאמת ויושר עשויות, נלויות ולא חבויות, מספרם עשר מנייות, ארבע עם שש מצויות, מהם לא חצויות, כי הם להם רצויות; עוד דרך הכימים, בחילים המה מונים, כשרפים שירה עונים, ובמלאכתם משמאלים ומימינים; עוד מספרם שנים שמונה עשר, לכל שלשה שופט ושר, מהכימים לכל בשר, ומלמדים דעת ומסר; עוד שריהם במספר נירשה, בבין וחקר ודרשה, ניצבים כאבן הראשה, כללה ולחבי אשא, וכתובאים ילדי אשה, בעשרים וארבעה דרושה; עוד שנים עשר טעמים, המשולשים במי אגמים, ובאיש אשר בגדיו חמים, מתקים כמטעמים, נינן נואמים, שיר מנעמים, בשום שכל חתומים, מפי נבונים וחכמים, מגולים ולא סתומים; עוד שבעה ברעמים, משיחים נטף וסמים, מקולם ידעשו עמים, ויפלו לפנים אמים, עוד נעים שנים בפרדום, עונים בקול איום, כאחד נילדו ביום, זה הוא קץ הימים, ברוך יהיה יום יום, בימינו תכון ציון, ויתכונן אפריון, ויירש חרמון ושריון, ועליו יופיע עליך, ועלו מושיעים בחר ציון.

§ 5.

סדר סוד התורה, הנאמר מפי הנבורה, על יד צויר אמונה, בחך נעים ובשפה ברורה, מכל הפצים ומפנינים יקרה, ותחילה הנחיל אל דברות עשרה, ועוד משפט

ואחורה, וגם קלה וחמורה, באר היטב מבוארה, על שלשה דרכים אמירה, רובם בדיעה קשורה, ומהם בצווי אסורה, ומהם בכנסת עצורה, לא ישתנו עד בלתי שמי שפורה, וכל אחת באחת קשורה, בכתב ולשון ואמירה, באותיות ותיבות מסורה, ונקודות עד לאין ספירה, ובטעמים ובדקדוק נדורה, ובשבעה מלכים אורה, ובמסורות אשר הם סייג לתורה, ובחסירה וביתירה, באימר וקני חבורה, ומקצת סופרי תורה, ואם יחקרו בחקירה, ודיעה וביופי סקירה, ידעו כי אין במקרא, תיבה אחת חסירה, ולא מלה שבורה, כי אם שלימה מפוארה, אחת באחת מחבורה, כי כל תיבה מלאה בתורה, באותה מלאה מאשרה, לה אין צורך להוסיפה, כי היא באותה קשורה, ערובה בכל ושמורה, ואין הדבר אלא בחסירה, ובדברי סופרי תורה, ועתה נאמרה, ודבר לא נשאירה, ידע הדורש בדיעה נמורה, ולא יתאונן ולא ידרהורה, ויטה אנו ודעתו יקורה, מן הדרך הזה לא יסורה, ועל דברי חכמים לא יעבורה, ומצה וריב יסירה, כי זאת דרך ישרה, לאשר דרכו יבשרה, וידע כי כל המקרא, שלם בלי חסירה, כי נקודה ועוד תעמוד במקום האות כקורה, תועיל וסבר תסבירה, וחסרון האות תגדורה, כמו עצר, וקצרה, ואשה עצרה, וירושלם עיר הבחירה, ונבי, ושלח הבירה, וכדומה להם בכל המקרא, ואם יתאנה באמירה, הדורש זו התורה, וידבר ויערערה, אם אמת תאמרה, מה טעם נקודה, על מלה יתירה, כמו דרך מלה חסירה, תשובתו היא מהירה, בלי מאחורה, כי הנקודה למוד ואחורה, לתלמידי תורה, למען לא ישנו במקרא, בין נורא לנורא, ובין סורה לסורה, ובין צור לצור, העירה, ובין עור לעור אדם הנבא, ועל זו דרך הישרה, תורת יהוה תמימה מאשרה, מלאה בלי מחסורה, יראת יהוה טהורה, ומצות יהוה ברה, והמשכילים יבינו.

ועוד נוסף לתורות, חקים ומשפטים ותורות, למאד מפוארות, ומצהירות, כנורות עינים מאירות, מפנינים יקרות, אמרות יהוה אמרות טהורות.

§ 6.

שבע נקודות, למאד כבדות, מקרא מלמדות, וחכמות מנידות, בעשרות ענודות, מנביא עתודות, כהוב חמודות, בכל אית מתלכדות, ראשונה היא קמצה, בפה היא קבוצה, ושניה היא פתחה, מנת נכוחה, ושלישית פתחה קטנה, כל פתחים מכונה, ורביעית קמצה קטנה, שתי נקודות מכונה, וחמישית נקדה אחת לבדה מנוחה, וששית ושביעית או יאי האמצעות, והם שבעה מלכים, בעשרים ושנים מומלכים, ובכולם הם ערובים, והכל להם ערובים, כמאמר מלך מלכים.

§ 7.

שער הטעמים, שנים עשר רשומים, כמאירות מקוימים, מהם קטנים ומהם רמים, חרוזים ולא נעלמים, בפי נבונים וחכמים, בשום שכל חתומים, תחלה היא הטפחה, אשר לאחור מתוחה, במהרה בה לשיחה, וסמוך לה אתנחה; שנית היא הנגדה, וצאת ביד ברעדה, מוכפלת בפה בלמידה; שלישית היא מארכה, מחוברת לאחותה בארכה,

¹ Jerem. XX 9. ² Isa. XXXIII 7. ³ 1 Sam. XXI 6. ⁴ 1 Sam. XXII 19. ⁵ Josh. XVIII 1. ⁶ Dan. III 6. ⁷ Isa. XLIX 21. ⁸ Judg. IV 18. ⁹ 1 Kings V 15. ¹⁰ Dan. II 35.

ימין ושמאל נסובה, עימדת בחין דרוכה: רביעי היא תברה, נמשכת בכל המקרא, מהפכת היר לבררה, קבועה בתיך התיבה בקורה: חמישי היא הוקף, מכל טעם שקף, מיוחד באצבע וקף: ששי הוא המסכן, שהוא לתחתות שכן, כדל על שער דוכן: שביעי היא תלשה, בשני פעמים חשה, לפני ולאחר נשה, וניורת טעמים בדרשה: שמיני הוא טָרָם, נדחה בשתי אצבעות בפרס, אחד באחד בקרס, מחובר בלי הרס: תשיעי הוא צנור, ולפניה קבלה להורי, מנחה כשכול וכארי: עשירי הוא שופר, תארו בו יושר, מננה כשור ופר, נעימתו בלי תיפר: אחד עשר פשטה, בחיך ובלשון מבושה, ובשני טעמים פשוטה: שנים עשר הוא פור, מנביה וחור, ובלשון מתפור, אילו טעמים שנים עשר, ברעת ומוסר, מלאים בלי מחסר, זה עם זה נאסר, כמלך ונבור ושר, והשופר הרבה משרת, ועולה ומעלה ויורד ועולה, ושבעה משרתים, לטעמים חרוטים, ראשון הוא אולה, לעולם עולה, שיני רביעי לטעמים יופיע, ובהם יפיע שלישי הוא זקפה קטנה עדופה, רביעי היא ענלה, עם נלגל כלולה, חמישי הוא גרשה, מן הטעמים לא פרושה, ששה הוא מרעם, מיוחד מכל טעם, ברעם ורעם, שביעי היא נעה, עם כל טעם חנויה, והיא מהם מנויה, זה הוא כלל הטעמים, ומשרתים נעים, מנולים ולא סתומים, מפי סופרים וחכמים.

§ 8.

אילו תולדות האותיות, אפידת שימיש הכל, ודבור אמירת בכל, תחת האותיות עשרים ושתיים מנויות, אשר משמים אתיות, על יד עני קנויות, ישובם עשרים ושתיים, חקוקות על לוחותים, מהם כפולות בכפלים, בכתב וברבור שפתים, מהם ארבעה ברשימה, מעמקים לתהומה, ואחד תלול לרומה, עומד בוקף קומה, מהם חמשה עדופות, מותחות וכפופות, ומספרם כלם עשרים ושבעה אות, ויסודם עשרים ושתיים אות, מהם שנים עשר, מתלחמים עם כל בשר, לכל אחד נגיד ושר, ברעת וחכמה ומוסר, ומהם שבעה כפולים בלשון, נאמים ביופי לחשון, שבעה עומדים בדגשון, והם שבעה כפולים, אשר מכלים סגולים, בלג בפרת כלולים, בשתי דרכים, במקרא ערוכים, כחצים דרוכים, בשני פנים תמוכים, בדגשה נסוכים, וברפי רבים ומכים, ומהם ארבעה, כנפן נטועה, במקרא קבועה, ממעיני הישועה, על שני דרכים יוצאים, והם למאד נפלאים, כי כל אות אשר במקרא יוצאת בדבור ואמירה, חוץ מן אייה המאשרה, כי סודם מפלא, יבהם הוא ניבלא, ועוד ארבעה מהם, אין באותיות כמורם, כי עוד שני דרכים להם, כי כל אותיות, אשר ממש קנויות, כל אות מלך אחד לו, משרתו בדרך שבילו, בנועם דבור מלל, חוץ מן אלהע הדועים, אשר במקרא קבועים, כי שני כתרם, נחלו בארבע ועשרים, כלמוד נביאים וסופרים, ועוד שלשה מן הארבעה, דרך אחד להם קבועה, מכל האותיות נרעה, העץ מן הדגשה פרושים, בה לא נדרשים, וגם לא נשים, אילו תולדות האותיות מועדות, אשר מזהב חמודות, לידה הלל ותודות.

§ 9.

אילו תולדות האותיות אפידת שימיש הכל בדבור אמירת כל, ומי יוסף יכל עליהם מכל, וישובם עשרים ושתיים, חקוקים על לחתים, מהם כפולות בכפלים, בכתב וברבור שפתים, ומהם ארבעה ברשימה, מעמקים לתהומה, ואחד תלול לרומה, עומד בוקף קומה, ומהם שלשה מפלאים, בחרשיש ממלאים, ובפו מסלאים, מלכים צפים ודאים, משלשתם יחד להתאים, כל נלים ומחבאים, ירדם בכל כפראים, הולכים

ובאים, ומהם כפולים בלשון, נאמים ביופי לחשון, בבית בליעה ושפה ולשון, שבעה ושבעה עומדים בדגשון, ומהם שנים אשר מתלחמים, עם כל בשר, לכל אחד נגיד ושר, ברעת חכמה ומוסר, ומספרם כלם עשרים ושבעה אות, ויסודם עשרים ושתיים אות, מותחות וכפופות, וחמשה עדופות, ובחר אלהינו בתורה ובכתב, פרש אותיותיו, בדבריו וצירוף מלותיו, וחסרותיו ויתרותיו, וכותבותיו ופסקותיו, וטעמיו ונקודותיו, והלב מביע, כנחל טובע, והגרון בחיך, והחיך בלשון, והלשון בניב שפתים, ושפתים והפה מגידים, עניני הכתב, והכתב בתיבות, והתיבות באותיות, ואותיות בחריותה, וחריותה בנקודות, ונקודות בשמות, והשמות בפירוש, ופירוש בענין, והענין בצירוף השכל, טובה חכמה מנבונה.

§ 10.

סדר הנקודות והטעמים, ארבע כתחלה נחלו שתיים, מתיצבות בו בעת יצא חדרב בבית בלועה, כנן חפרע מלך מצרים, וכולם יצאו על שתי דרכים ושמונה פנים אלף אלף חית חית חית וכולם חזרות חלילה נמצא יוצאות בששה עשר שפרים, ואחת יוצא בכל השפרים, והוא משרת את כל האותיות ומדברת כבחיצי מענה, ואם יפול הגורל על ארבע רוחות, יהיה פונה לפניו כנן כי לעולם חסדו וכל מקום שתהיה זו הנקודה אם לפני ארבע רוחות אי לאתריהם היא משרתת כבחיצי מענה, ואם תהיה נעיה עם נקודה אחת תצא זו ותבסם זו, אבל אי ואי לבדם יהיו וכל סדר חתומים עולה בפתחי שפרים.

§ 11.

סדר בשוי המקרא בשתעמידם לבדם יהיו שבעה, וכולם חזרות חלילה, נמצא יוצאות בעשרים ושמונה פנים, ובשתי דרכים יעשו שתיים עשרה מדות.

§ 12.

עשר נקודות אימן המקרא היוצאים בנואם אמירה, בחיך ובלשון ובשפה ברורה, החקוקים בספרי תורה, מינם שמינה שמינה בספירה, שבעה מלכים בראשם עשרה, ואחד כאחד ברורה, וזה באירם בעצם חקירה, ראשונה קמצה ופתחה נדורה, ושלוש נקודות עמם מסורה, רביעית וחמישית אי אי ההמירה, וששית ושביעית אי אי קשורה, שוא לבדה עצורה, תשרת כולם במקרא, פתרונם אנדרה, וצורפם אחורה, דרך הרום אי אי שתיים נחיות, דרך הרום אי אי מנייות, והשליש להצבי עשויות א א א הראיות, ואחת סתם כליות, לא תצא כל פעם בפניות, ולאלה המלכים, דרכים נסוכים, אחת באחת נסמכים, ראשונה דרך רומה, והיא אי הנאימה, ולמטה ממנה קמצה, והיא המצב הגדול כמחצה, ולמטה ממנה פתחה להרציה, והיא מצב האמצע למליצה, ולמטה ממנה שלוש נקודות לאמציה, ולמטה ממנה תפיצה, והיא נקודה אחת מחיצה, אי לבדה נשארה, לא תמנה עם אלה בספירה, לעילה יתרה גדולה, אותה אנד ואוכירה, ועתה ענינה אבארה, כי הדבר הנמשך להצטרפה, כאשר יצא מנעו בשפה, הוא שלשה ענינים להאליפה, או קבין ותקבין בו השם המאוחד בניבו, כאשר תדבר השם מיוחד בקבצו, תאמר דָּבָר מִלֶּךְ חָפִץ זֶם וכדומה להם, וכאשר תקבין אותו תאמר דברים מלכים חפצים ימים, או דבר יומשך אליו השם המיוחד תאמר דבר, וכאשר תציא אותו

¹ Jerem. XLIV 30. ² Jerem. XXXIII 11.

אל קונה תאמר דברי דברנו דברך דברו והפנים אשר יצטרף אליה השם, עשר דרכים לא פחות ולא יותר, אני אנתנו אתם אתה את אנתון הוא הוא הם והן, או זמן יפול על השם ויעשה פועל, ויבדיל בו עבר מן הנצב ומן העתיד, כי הזמן על שלשה דרכים, עבר ונצב ועתיד, וכאשר תבנה אלי הזמנים על שם, תמיר דרכו ונאמו הירדע בו, תאמר בעבר דברתי דבר דברו, ותאמר על הזמנים הנצבים דבר דברת דברו, ותאמר על הזמן העתיד אם תהיה מצוה, דבר דברו, וכאשר תהיה מחוה ומצוה דברו דברתם, ועתה נתפרש מאלו הדברים באור הדברים האמורים שלשת הענינים, הקבוצין והסמוך והזמנים, הם מציאים את השמות מן נטעם הרשום להם.

§ 13.

שער צירוף הרים וציאתו מנטעו אל קמצה יהיה זה, כאשר תקבץ השם המיוחד, תאמר חדש בהגיון א' והוא נקודת הרים, וכאשר יקבוצין תאמר חדשים, עפר עפרים, יום ימים, שבלת שבלים: שער צירוף קמצה וציאתה אל פתחה אשר היא מתחת לה, יהיה זה על פנים הרבה, תאמר חוק במיוחד, ואם תקבצו תאמר חוקים, עצם עצמים, חדשים: שער צירוף שלש נקודות וציאתם אל פתחה יהיה מדרך השמות המיוחדות, תאמר ארין ואם תקבוצין תאמר ארצות, מלך מלכים, חפץ חפצים, כי שוא תעמוד במקום פתחה: שער צירוף שלש נקודות וציאתם אל שתי נקודות, יהיה זה, אם תציא הדבר ותסמכו על עין הנזכר ולא תביא עליו אות מוסף בנוף הדבר, תאמר כי תדר דבר, הוא עומד בנפשו, ואם תציאו על עין, ירד אל שתי נקודות, ונדר אלמנה, שִׁכָּר תחת שִׁכָּר, ולא נחלו על שִׁכָּר יוסף: שער צירוף שתי נקודות אל נקודה אחת ספר, ואם תוציא אותו תאמר ספר ספר, ונדר ונדר, ספר ספר, עִבְרָה ונחלכה גדולה.

§ 14.

סדר שוא המשרת לכל האותיות בכל המקרא בראש התיבה ובאמצע התיבה ובסוף התיבה ואשר תצא כלשון ואשר לא תצא, כי הרבה דרכים יש לה על אשר אמרנו, ובהרבה תיבות תתחבר אחת לאחת כמות ויקרא, וימצא, ויבקע, וימשה, ויקבר, ויפתח, וישלח, ובראש תיבות כמות בבוא, בפה, בלב, בני, ברכה, בקרב, ובאמצע התיבה תפול מיוחדת כמות וישלח, ויקרא, וימצא, וידבר, ויברא, ויבקר, וכאשר תהיה בראש התיבה בלא גיעה תצא בפתחה קטנה במהרה כמות עתה אתה בריך יהוה בני ישראל, ברית יהוה, ואם תצטרף עם גיעה בראש התיבה בפתחה גדולה תצא כמות בבוא אליו, לבו חזק בלכתך לא יצר צעדך, בשכבך תשמר עליך, ברעתי ידחה רשעי, אבל אם תצטרף עם אחד מן ארבעה אותיות אלה יהיה הרבה על דרך נקוד האות השני שבתיה כמות בהנות יריהם ורגליהם, עד מתי פתים תאבדו פתי: ענינו לחלכה יצפנו, ואם אין גיעה בראש התיבה אף על פי נקוד האות השני שבתיה מאחלע כמות באר מאד שאר מעיבה מזה פשע, ובאמצע התיבה כאשר תתחבר אחת לאחת כמות וישלח, וישמע, השנית תצא כלשון והראשונה לא תצא כלשון כאשר

¹ Numb. XXX 4. ² Numb. XXX 10. ³ Levit. XXIV 20. ⁴ Amos VI 6. ⁵ Gen. XXVI 29. ⁶ Gen. XLVI 5. ⁷ Numb. X 33. ⁸ Ps. LI 2. ⁹ Ps. XLVI 9. ¹⁰ Prov. IV 12. ¹¹ Prov. VI 22. ¹² Prov. XIV 32. ¹³ Judg. I 7. ¹⁴ Prov. I 22. ¹⁵ Ps. X 8. ¹⁶ Ps. LI 3.

פירשנו, נשאר לה דרך אחד, כאשר תהיה באמצע התיבה וסמוכה לאחר מן ארבעה אותיות אלה, כמות כי ברחוב נליך, ברחוב אכין מושבי, רק ברחוב אל תלך, כי כשלה ברחוב אמתי, ותברין ענינו מראתי, הרחוקים והרחקות, הרחבה והרחבה, נבהלתי מראתי, כי מאיש לקחה זאת, לקחי נא לי, והשבתים מרעות צאן, אשר נגבו אתם מרחב בית שן, שמעה תפילתי יהוה, השחיתו התעיבו עליה, אלו היוצאים כלשון והדומה להם, אבל אם יש דגש באות כלו יצא כלשון כמות ונבא, דבא, נשא, לקחו, נדחו, כל אילו יוצאים והדומה להם על נקוד האות אשר אחר שוא אין בזה חלוק וישאר כל התיבות שלא בדגשה והם סמוכים לשוא לא יצאו כלשון כמות פניהם בלו לקחו, שמעו, יצא, קרעו, ורעו, ונטעו יראו וברחו.

§ 15.

סדר התיבות בדגש ורפי בסוף התיבה בכל המקרא, דע כי כל תיבה אשר תלמד ותצא כלשון רבים רפיה הוא לעולם כמות ידיו תביאנה, תצלינה, תביאנה, תעשינה, תבאנה, תראינה, תחזינה, תצאנה, תמצאנה, חוץ מאילו הנזכרים והדומה להם בצל דליותיו תשכנה, כי הם לשון רבים והם בדגש כמות שרותיה תעננה, ממרום שלח אש בעצמתי וירדנה, ארענה במשפט, בנות הננים תקוננה אותה, שנים בו, עני תראינה בה, על הכליות יסירנה, אילו והדומה להם, וכל לשון יחיד כמות ואל אמה תכלנה, גיעה ער עפר, תאכלנה, אציתנה יחד, שמענה, קחנה, תעלנה, הוא יראנה, חוץ מאילו והדומה להם והיה כי תקראנה מלחמה, ותקראנה לו השכנות שם, תעננה לעיניהם, אילו והדומה להם.

§ 16.

סימן אהוי אשר מראש קנויה, מפי חכמים עשויה, אותות ארבעה, אויה הקבועה, סדרם אשמי, וסודם אודיע, למה משנים ועשרים, ארבעה נעשו שרים, וכאשר נמסרים, לבגדלפת נאסרים, וברפיון מסופרים, זו עילתם, ויופי חידתם, בקריאתם, ואין במקרא כמותם, כל אות אשר במקרא, על אפניו נקרא, ולא יומר באמירה, חוץ מארבעה בספירה, אויה האמורה, שהם על שני דרכים, להם לבדם נסויים, בם ובהם ערוכים, וי המסולה, פעם יפלא, ופעם כשפה יעלה, וייד המעולה, פעם יפלא, ופעם כשפה יעלה, הי אליף הנפלא, בדרך אחד יעלה, פעם יפלא ופעם ינלה, ואילו העדים, אשר על זה מעידים, אמר אלי בני אתה, ראי בחוץ, ויאמר שאי בך, עורי צפון ובאי תימן.

¹ Gen. XIX 2. ² Job XXIX 7. ³ Judg. XIX 20. ⁴ Isa. LIX 14. ⁵ Gen. XXVII 1. ⁶ Isa. XXI 3. ⁷ Gen. II 23. ⁸ I Kings XVII 11. ⁹ Ezek. XXXIV 10. ¹⁰ 2 Sam. XXI 12. ¹¹ Ps. XXXIX 13. ¹² Ps. XIV 1. ¹³ Levit. VII 30. ¹⁴ I Sam. III 11. ¹⁵ Levit. VI 14. ¹⁶ Deut. I 44. ¹⁷ Ps. XLV 16. ¹⁸ 2 Kings XXII 20. ¹⁹ Isa. XXXIII 17. ²⁰ Amos IV 3. ²¹ Jerem. L 20. ²² Ezek. XVII 23. ²³ Judg. V 29. ²⁴ Lament. I 13. ²⁵ Ezek. XXXIV 16. ²⁶ Ezek. XXXII 16. ²⁷ Micah VII 10. ²⁸ Levit. III 4. ²⁹ Gen. VI 16. ³⁰ Isa. XXXVI 5. ³¹ Gen. III 17. ³² Isa. XXVII 4. ³³ Job. V 27. ³⁴ Jerem. XXXVI 14. ³⁵ Judg. XIII 16. ³⁶ Deut. I 36. ³⁷ Exod. I 10. ³⁸ Ruth IV 17. ³⁹ Ezek. IV 12. ⁴⁰ Ps. II 7. ⁴¹ Ps. XXXI 12. ⁴² 2 Kings IV 36. ⁴³ Cant. IV 16.

אליו פי קראתי, אמרו בלבבכם, אשר בא בה, לבנות לה בית, ופתח התבה בצדה תשים, ובא בוא ושטף ועבר, ויאמר לה כלב מה לך, ולמדה את בני ישראל שימה בפיהם, שאר האותות, בדרך אחד עמותות, לא ישתנו בדתות, כאשר יאספו עם בנדרכפת ירפו ולא יתחלפו, חוץ משבעה עשר פסוקים, את זה פוסקים, ואותו נותקים, מנינם אודיעה, ומספרם אשמיעה, אשירה ליהוה כי נאה נאה, מי כמכה נאדר בקדש, נחית בחסדך עם זו נאלת, בנרל ורועך ידמו כאבן, ושמתי בדבר שמשתיך, ונלאיתי כלכל ולא איכל, ארנזריא נרבריא, וחכמה כחכמת אלהים, ושעמים הקדומים בתיבה כמות ועבדיך באו לשבר אכל, נאלת בוריעך עמך, מה פרצת עליך פרץ, עיני תראנה בה, ובית בית ובית כף, ואכבדה בפרעה, ויהי כבואם וירא את אליאב, ויהי ככלות ישראל, כאשר יהיה שוא תחת האות הראשון חוץ משבא יהיה רפי כמות והוא אשה בבתיא, ארכויא בבליא, וקול המן שלו בה, ונשה עליה קן תהי, ארני בס סיני בקדש, ושאר כל המקרא כאשר תסמך אויה לבנדרכפת יהיה רפי לעולם, וכל אחר ויהי רפי לעולם כמות ויהי כשמע, ויהי כראותו, ויהי כהוציאם אתם, ויהי כמלכו, אבל אם יהיה אחר ויהי ככ כמות ויהי כבואם, ויהי ככלות ישראל, יהיה לו רפי לעולם סמוכים לעד לעולם, עשויים כאמת וישר.

§ 17.

סימן שישלה ומארכה כאשר יהיה בין השעם לתברה שלשה מלכים יהיה בשילשה, ואם יהיה בשני מלכים או פחות יהיה במארכה כמות ויבא משה בתוך, ויהי דויה, ויבא חושי, חוץ מפסוק אחד, כי אין לעמוד לפניך על זאת, ושלשה פסוקים למקצת סופרים הראשונים, ובני אשר ימנה וישוה, וחברו, ומיכאל וישפה ויוחא בני ברעיה, ושאר המקרא על זה, אם בשלשה מלכים או יתר יהיה בשישלה ותברה, ואם בשני מלכים יהיה מארכה ותברה חוץ משלשה עשר פסוקים מחלפים את זה, ואברהם היו יהיה לגוי גדול ועצום, המקריב את דם השלמים לו תהיה, וכי יגף שור איש את שור, וישלחם יהושע וישבו בין בית אל, ויכם דוד מהנשף ועד הערב, כי אם ארבע מאות איש נער, כל אשר אין לו סנפיר דמשנה תורה, אשר ברכו יהיה צבאות לאמר, וקאם שאון בעמך, כשר שלמון, ואיש משך בקשתו דרברי הימים.

¹ Ps. LXVI 17. ² Ps. IV 5. ³ I Kings XIII 10. ⁴ Zech. V 11.
⁵ Gen. VI 16. ⁶ Dan. XI 10. ⁷ Josh. XV 18. ⁸ Deut. XXXI 19.
⁹ Exod. XV 1. ¹⁰ Exod. XV 11. ¹¹ Exod. XV 13. ¹² Exod. XV 16.
¹³ Isa. LIV 12. ¹⁴ Jerem. XX 9. ¹⁵ Dan. III 2. ¹⁶ Dan. V 11.
¹⁷ Gen. XLII 10. ¹⁸ Ps. LXXXVII 16. ¹⁹ Gen. XXXVIII 29. ²⁰ Micah VII 10.
²¹ Exod. XIV 4. ²² I Sam. XVI 6. ²³ Josh. VIII 24.
²⁴ Levit. XXI 13. ²⁵ Ezra IV 9. ²⁶ Ezek. XXIII 42. ²⁷ Isa. XXXIV 11.
²⁸ Ps. LXVIII 18. ²⁹ Gen. XXXIX 15. ³⁰ Gen. XXXIX 19.
³¹ Judg. XI 35. ³² Gen. XIX 17. ³³ I Kings XV 29.
³⁴ I Sam. XVI 6. ³⁵ Josh. VIII 24. ³⁶ Exod. XXIV 18. ³⁷ I Chron. XXI 25.
³⁸ 2 Sam. XV 37. ³⁹ Ezra IX 15. ⁴⁰ Gen. XLVI 13.
⁴¹ I Chron. VII 30. ⁴² I Chron. VIII 16. ⁴³ Gen. XVIII 18. ⁴⁴ Levit. VII 33.
⁴⁵ Exod. XXI 35. ⁴⁶ Josh. VIII 9. ⁴⁷ I Sam. XXX 17.
⁴⁸ Deut. XIV 10. ⁴⁹ Isa. XIX 25. ⁵⁰ Hos. X 14. ⁵¹ 2 Chron. XVIII 33.

הפך ידיך, כי לא יכלו לעשותי בעת ההיא, כל אשר תמצא ירך לעשותי, וכל פסקת דבות כמות האמרים ימהר יחשה מעשהי, ויחלק עליהם לילה הוא, וישבו בה ויבנו לך בה מקדש.

§ 18.

סימן תברה ומארכה אשר יהיו בתיבה אחת, כל תיבה אשר יהיה בה מארכה ותברה כמות וישבו בבאר שבע ומילדה, וינעו יהושע וכל ישראל, ישתרנו עליו על צווארי, וירדו שכבו הערלים חללי חרב, כל המקרא על זה, אין בין תברה למארכה בתיבה אחת אלא שוא בלבד חוץ משלשה פסוקים כי הם במארכה ותברה בתיבה אחת וביניהם שוא ופתחה לכן הנבא ואמרת ותעלו על שפת, בני ישראל אל תלחמי עם יהוה, ויירש יחזקיהו על הכהנים והלויים.

§ 19.

סימן שתי אתות אשר בתיבה אחת צבותות, זו לעומת זו עמותות, בתיבה חרותית, כל המקרא על זה, מפי כל סופר וחזוה, הסימן הזה עז לא ידוה, אם ניעיה לאות ראשון, תקדום בנעימת לחשון, יפתח פיו באות הראשון, כמות יסכרו צאלים צללו יסבורו, מללי נללי, המלקקים בידם, קול יללת הרעים, אשר לקקו, ואם אין ניעיה אצלם, לא יפתח פיו לעולם, אבל נוללים, לא יפצחו במלם, כמות הננו אתנו לך, הוי החקקים חקקי און, כי נטו צללי ערב, הנני אני, וכל להם דומה, וכל מזה דומה, היא בעור וסומה, לברים ידמה, חוץ מחמשת פסוקים, על זה פוסקים, ועליו חולקים, כי ניעיה להם סמוכה, ועם הם משוכה, ובהם תמוכה, ושמורה וערוכה, והם לא נפתחים, וכפה לא נפצחים, אלך אשובה אל מקומי עד אשר יאשמו בצר להם ישרוני, תורה יכברני ושם דרך אראני, או יקראני ולא אענה ישרוני ולא ימצאני, ומשחרי ימצאני, כל המקרא, על זה נקרא, בשפה ברורה, ואם ניעיה קשורה.

§ 20.

דרך אזלה, העולה היא למעלה, אם יש לפניה שופר וניעיה, וזרקא עמהם הנויה, נעימת שופר למטה שרויה, כמות וביום שמחתכם ובמועדיכם, והשביע חבקן את האשה, ובכליות כל זאת יצאו כל ישראל, חוץ מפסוקים שבעה, אשר דרכם מזה נגרעה, ואשר יבא את רעהו ביער, ותאר הגבול ונסב לפאת ים ננבה, וישלח חירם מלך צור מלאכים, באדין קרבו ואמרין קדם מלכא, ואשר ישימיו ויעבירו קול בכל עריהם, וכן כל אולה ופסקה וניעיה תשיפר, על דרך ראשונה תסופר, זה לעולם לא

¹ I Kings XXII 34. ² 2 Chron. XXX 3. ³ Eccl. IX 10.
⁴ Isa. V 19. ⁵ Gen. XIV 15. ⁶ 2 Chron. XX 8. ⁷ I Chron. IV 28.
⁸ Josh. VIII 15. ⁹ Lament. I 14. ¹⁰ Ezek. XXXII 21. ¹¹ Ezek. XXXVI 3.
¹² 2 Chron. XIII 12. ¹³ 2 Chron. XXXI 9. ¹⁴ Job XL 22.
¹⁵ Neh. XII 36. ¹⁶ Judg. VII 6. ¹⁷ Zech. XI 3. ¹⁸ I Kings XXI 19.
¹⁹ Jerem. III 22. ²⁰ Isa. X 1. ²¹ Jerem. VI 4. ²² Ezek. XXXIV 11.
²³ Hos. V 15. ²⁴ Ps. I 23. ²⁵ Prov. I 28. ²⁶ Prov. VIII 17.
²⁷ Numb. X 10. ²⁸ Numb. V 21. ²⁹ 2 Chron. XXXI 1.
³⁰ Deut. XIX 5. ³¹ Josh. XVIII 14. ³² 2 Sam. V 11. ³³ Dan. VI 13.
³⁴ Neh. VIII 15.

יעלה, ופעם לימין יסלה, זה יסודם המעולה ועולה, והפונה ותולה, בן והשכל ממולא, מי חכם וישמר אלה.

§ 23.

סימן שלשת הספרים, לראשי הפסוקים הברורים, מלמוד הסופרים הבחורים, ולסוף הפסוקים הנמורים, אשר למעלה נקורים, ואשר למטה נאמרים, כמות רבים אמרים מי יראנו טוב נסה, חנני יהיה כי אמלל אני, משר עניים מאנקת אביונים, מי זה מלך הכבוד יהיה עוזו וגבור יהיה גבורי, יפה נוף משוש כל הארץ, אל תבטחו בעשק, הלילה הוא, ובשלשת רעיו, וזה הוא סימנם, ויופי עינים, כאשר יהיה הטעם באות אשר בו דגשה או יהיה הטעם בראש התיבה או על האות השני מן התיבה ועל האות אשר בראש שוא כמות יפה נוף, הלא ידעו, הלילה הוא, שם פחרו פחר, אתה סתר לי, לעולם יהיה למטה חוץ משני פסוקים כי הטעם באות דגש וטעמו למעלה למנצח אל תשחת לדור מכתם בשלח שאול, אנה יהיה כי אני עבדך.

§ 24.

סימן סוף הפסוקים אשר טעמם למעלה ואשר טעמם למטה, כל סוף פסוק אשר בשלשת הספרים כאשר יהיה הטעם בראש התיבה יהיה בשופר למעלה כמות ובמשב לצים לא ישב, הוסרו שפטי ארץ, אשר סביב שחו עלי, ואם יהיה הטעם באות השני מן התיבה ולפניו אות אחד יהי בשוא הוא בשופר למעלה כמות על משכבכם ודמו סלה, הושיעני למען חסדך, פרק ואין מציל, ואם יהיה האות הראשון בשוא ופתחה על זה הדרך יהיה השופר למעלה כמות ונפשי אשר פדית, ירח וכוכבים אשר כוננתה, מתגרת ירך אשר כליתי, כי אני עבדך, ובתחבולות עשה מלחמה, ושאר סופי הפסוקים טעם למטה במארכה כמות ובתורתו יגנה יומם ולילה, אני היום ילדתיך, קין וחרף אתה, בשוא גלוי אתה תשבחם, וכן אם יהיה שתי תיבות כמות עתקו גם נברו חיל, מי יתיצב לו עם פעלי און, יתאמרו כל פעלי און, כי כל תיבה קטנה אשר משתי אותיות כאשר תסמך לתיבה גדולה יהי ררכה דרך תיבה אחת בטעם ותהיה במארכה כמות על כל פעלי און, עם פעלי און, גם נברו חיל, וכן ואתה דע לך, ויבא רנו, על זה הסימן יצא כל סוף הפסוק, אבל אם יהיה שלש תיבות כולם למעלה כמות במזמות זו חשבו, עיניך בי ואיני, וכל הרומה להם אם בראש התיבה או באמצע התיבה כולם למעלה בשופר כמות ירום איבי עלי, ואחלצה צוררי ריקם, אין אחר טפחה מארכה אלא בשופר כולם.

- ¹ Ps. IV 7. ² Ps. VI 3. ³ Ps. XII 6. ⁴ Ps. XXIV 8.
⁵ Ps. XLVIII 3. ⁶ Ps. LXII 11. ⁷ Job III 6. ⁸ Job XXXII 3.
⁹ Ps. XLVIII 3. ¹⁰ Ps. XIV 4. ¹¹ Job III 6. ¹² Ps. LIII 6.
¹³ Ps. XXXII 7. ¹⁴ Ps. LIX 1. ¹⁵ Ps. CXVI 16. ¹⁶ Ps. I 1.
¹⁷ Ps. II 10. ¹⁸ Ps. III 7. ¹⁹ Ps. IV 5. ²⁰ Ps. VI 5. ²¹ Ps. VII 3.
²² Ps. LXXI 23. ²³ Ps. VIII 4. ²⁴ Ps. XXXIX 11. ²⁵ Ps. CXLIII 12.
²⁶ Prov. XX 18. ²⁷ Ps. I 2. ²⁸ Ps. II 7. ²⁹ Ps. LXXIV 17. ³⁰ Ps. LXXXIX 10.
³¹ Job XXI 7. ³² Ps. XCIV 16. ³³ Ps. XCIV 4.
³⁴ Ps. V 5. ³⁵ Ps. XCIV 16. ³⁶ Job XXI 7. ³⁷ Job V 27. ³⁸ Job III 26.
³⁹ Ps. X 2. ⁴⁰ Job VII 8. ⁴¹ Ps. XIII 3. ⁴² Ps. VII 5.

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יופר, חוץ משני פסוקים, אשר הם בטעמם נפסקים, ומה הדרך נתיקים, ויאמר אלהם ראובן אל תשפכו דם השליכו אתו, ויאמר לו אמר נא אליה הנה חרדת אלינו את כל, ושלשה פסוקים נכונים, מאחיהם משתנים, חילוף אלה הנמנים, וראיתם והנה אם יצאו בנות, ודבר משה אל אהרן ואל אלעזר ואל איתמר בני הנזירים, ויפקדו ביום ההוא אנשים על הנשבות לאיצרות לתרומות, ושני פסוקים מיוחדים, בראשונה יורדים, והשנית למעלה מועדים, ויהי הוא מספר למלך את אשר, וגם אל הנכרי אשר לא מעמד, וכל שופר אחר, לפני ורק מיוחד, למעלה מאותה, חוץ מתשעה פסוקים, על זה חולקים, ומה הדרך נותקים, לכן אמר לבני ישראל אני יהוה, כי תשא את ראש בני ישראל, בכל אשר התהלכתי בכל בני ישראל, הדבר דברתי, ויוצא שור ומריא וצאן לרב, וחברו, בני ראובן וגדי וחצי שבט מנשה, ויעלו בבעל פרצים ויכס שם דויד, אם שלוש שנים רעב ואם שלשה חדשים נספה מפני צריך, ואני אמרתי אנלה אויך, לאמר קנה נגר הישבים ונגד זקני עמי אם תנאל.

§ 21.

סימן לשון ברכה, אשר במקרא ערוכה, במרפא וארוכה, לעד סמוכה, אם לשון ברכה, אם כף משוכה, וכי הטעם תמוכה, לעולם היא כרוכה, כמות והתברכו בו ניום ובו, ויתברכו בו כל ניום אשרה, ויאמר דויד לכל הקהל ברכי נא, ואם על כל כף טעם, יפתח בנאמו, ובלשון יעמי כמות ואברכה מברכך, ברכי גם אני אבי, ברכי יהוה מלאכיו, חוץ מאחד על כף טעם, ולא יפתח בנאמו ולקצת יומיא אנא נבוכדנצר ולעליא ברכת.

§ 22.

שער טעמים שמונה, אשר בשלשה ספרים תכונה, החימים בשכל ובונה, שמונה שרים נבורים, נגון ולשון אמורים, וארבעה להם מחוברים, קטנים ולא מוגברים, כללם שנים עשר נחקקים, ארבעה ניגון מפיקים, ושמונה טעמים ממתוקים, והדברים עתיקים: ראשון מכונה חור, נבור בכה נאור, בשלשה ספרים בליל ומפור: שני לו חתק, בשפה ולשון ירתק, לא במהרה ינתק: שלישי לו תרין, לעולם עמי יירין, לפניו נודר פרין: רביעי לו סלק, בטעם לא יחלק, ובשלשתם יש לו חלק: חמישי לו נצה, ביד ואצבע נפצה, מהורר ומנוצח: ששי לו תקף, ממעל עולה ושקף, בשני דרכים מתקף: שביעי לו טרף, באצבע עולה וטרף, בשלוש רביעית יצטרף: שמיני לו נור מקל ונקודה משור, בראש ואמצע מאור, שופר הרב בכל טעם מעורב, פונה מזרח ומערב, ופסקה סדורה, מהם לא ערורה, עמם תבורה, ומה פונה ועונה, עם אחיו חונה, ובהרבה מקומות ישנה, והוא מהם נמנה, ונייה רב ועולה, פעם בראש תיבה

- ¹ Gen. XXXVII 22. ² 2 Kings IV 13. ³ Judg. XXI 21.
⁴ Levit. X 12. ⁵ Neh. XII 44. ⁶ 2 Kings VIII 5. ⁷ 2 Chron. VI 32.
⁸ Exod. VI 6. ⁹ Exod. XXX 12. ¹⁰ 2 Sam. VII 7. ¹¹ 1 Chron. XVII 6.
¹² 1 Kings I 19. ¹³ 1 Kings I 25. ¹⁴ 1 Chron. V 18.
¹⁵ 1 Chron. XIV 11. ¹⁶ 1 Chron. XXI 12. ¹⁷ Ruth IV 4. ¹⁸ Jerem. IV 2.
¹⁹ Ps. LXXII 17. ²⁰ 1 Chron. XXIX 20. ²¹ Gen. XII 3.
²² Gen. XXVII 34. ²³ Ps. CIII 20. ²⁴ Dan. IV 31.

§ 25.

סימן סמוך ומוכרת בשתי נקודות ובשלש נקודות כמות מחנה אלהים¹. מחנה ראובן². מחנה אפרים³. בין מחנה מצרים ובין מחנה ישראל⁴. מטה ראובן⁵. ולמטה אפרים⁶. על מטה משפחת אביהן⁷. כאשר יהיה יצא הדבר על פלוני לפלוני בין מחנה ובין מטה כולו סמוך בשתי נקודות מרעה⁸. מרכה רגלים⁹. מחסה כזב¹⁰. מלוה יהוה¹¹. ומצוה לאמים¹². העשה אלה¹³. כל זה סמוך בשתי נקודות. מחנה נדול¹⁴. אם תחנה עלי מחנה¹⁵. מחוץ למחנה¹⁶. מטה אחד¹⁷. ולא תסב נחלה ממטה למטה¹⁸. מטה לנשיא אחד¹⁹. ממשפחת המטה²⁰. לאיש מלוה²¹. מרכה הוננו²². מחסה מורם²³. מצוה אתכם²⁴. מה יחרון העושה²⁵. כל זה מוכרת וכדומה להם במקרא. אבל בן יש לו סימן אחד ודרך אחד.

§ 26.

סימן גרש ופתח בשלשה ספרים. היפים הברורים. ידעו הקורים. בשלשת הספרים. כל תיבה ערוכה. במארכה ארוכה. ובגרש תמוכה. כי האות הסמוך. ולטעם תמוך. מפתחה לא ימוך. כמות בצר לי אקרא יהוה ואל¹. מכל צוררי הייתי חרפה ולשכני מאר². למען תמחץ רגלך בדם³. המקרה במים⁴. אמרות יהוה אמרות⁵. ממתים ידך יהוה⁶. לכן אנשי לבב שמעו לי⁷. חוץ מארבעה על זה חולקים. ואת זה נותקים. שמרה נפשי כי חסיד אני⁸. חרפה שכרה לבי ואנושה⁹. טמנו נאים פח לי¹⁰. יראת יהוה שנאת רע¹¹.

§ 27.

סימן סמוך ומוכרת במקרא. כי הסמוך והמוכרת לעולם יתיצב בקמץ ופתח ובשתי נקודות ובשלש נקודות. אין לו דרך אחרת כמות היכל יהוה היכל יהוה¹. תבאינה בהיכל מלך². על היכל מלכותא³. ויחיל תוסד⁴. וקיר ההיכל⁵. ויבאיני אל ההיכל⁶. עם הקדש⁷. עם קדש⁸. עם יהוה⁹. עם הארץ¹⁰. לעם אחד¹¹. סמוך אספו עם¹². לברית עם¹³. תפלמני מריבי עם¹⁴. ויכחו קבל עם¹⁵. מוכרת. אל ארץ טובה ורחבה אל ארץ זבת חלב ודבש¹⁶. ארץ מצרים¹⁷. ארץ ישראל¹⁸. סמוך. כי שלש נקודות היא פתחה קטנה. ורכבהו על במתי ארץ¹⁹. רנו שמים וגילי ארץ²⁰. אבל אמללה ארץ²¹. מוכרת לפי שכל המקרא הארץ הוא ואין במקרא הארץ. וזה דרך הסמוך בקמץ ופתח וכן כל הדומה להם. והמלאכה גדולה.

¹ Ps. XLVI 9. ² Ps. CXVI 17. ³ Ps. CXIX 96. ⁴ Ps. CXIX 94. ⁵ Prov. XXVIII 15. ⁶ Prov. XIV 16. ⁷ Prov. XIX 19. ⁸ Ps. LXVI 5. ⁹ Ps. LXXXIX 12. ¹⁰ Ps. LXXXIX 14. ¹¹ Ps. LIV 2. ¹² Ps. LI 2. ¹³ Prov. XVIII 3. ¹⁴ Ps. XXXIV 12. ¹⁵ Ps. CIX 21. ¹⁶ Ps. CVII 32. ¹⁷ Prov. IX 14. ¹⁸ Prov. XVIII 1. ¹⁹ Job XXXIX 26. ²⁰ Job XXII 4. ²¹ Prov. II 13. ²² Ps. XVIII 7. ²³ Ps. XXXI 12. ²⁴ Ps. LXVIII 24. ²⁵ Ps. CIV 3. ²⁶ Ps. XII 7. ²⁷ Ps. XVII 14. ²⁸ Job XXXIV 10. ²⁹ Ps. LXXXVI 2. ³⁰ Ps. LXIX 21. ³¹ Ps. CXL 6. ³² Prov. VIII 13. ³³ Jerem. VII 4. ³⁴ Ps. XLV 16. ³⁵ Dan. IV 26. ³⁶ Isa. XLIV 28. ³⁷ Ezek. XLI 20. ³⁸ Ezek. XLI 1. ³⁹ Isa. LXII 12. ⁴⁰ Dan. XII 7. ⁴¹ Numb. XI 29. ⁴² Numb. XIV 9. ⁴³ Gen. XXXIV 16. ⁴⁴ Joel II 15. ⁴⁵ Isa. XLII 6. ⁴⁶ Ps. XVIII 44. ⁴⁷ 2 Kings XV 10. ⁴⁸ Exod. III 8. ⁴⁹ Gen. XLI 19. ⁵⁰ 1 Sam. XIII 19. ⁵¹ Deut. XXXII 13. ⁵² Isa. XLIX 13. ⁵³ Isa. XXXIII 19.

§ 28.

סימן סמוך ומוכרת בשתי נקודות ובשלש נקודות כמות מחנה אלהים¹. מחנה ראובן². מחנה אפרים³. בין מחנה מצרים ובין מחנה ישראל⁴. מטה ראובן⁵. ולמטה אפרים⁶. על מטה משפחת אביהן⁷. כאשר יהיה יצא הדבר על פלוני לפלוני בין מחנה ובין מטה כולו סמוך בשתי נקודות מרעה⁸. מרכה רגלים⁹. מחסה כזב¹⁰. מלוה יהוה¹¹. ומצוה לאמים¹². העשה אלה¹³. כל זה סמוך בשתי נקודות. מחנה נדול¹⁴. אם תחנה עלי מחנה¹⁵. מחוץ למחנה¹⁶. מטה אחד¹⁷. ולא תסב נחלה ממטה למטה¹⁸. מטה לנשיא אחד¹⁹. ממשפחת המטה²⁰. לאיש מלוה²¹. מרכה הוננו²². מחסה מורם²³. מצוה אתכם²⁴. מה יחרון העושה²⁵. כל זה מוכרת וכדומה להם במקרא. אבל בן יש לו סימן אחד ודרך אחד.

§ 29.

סימן בן ובן כל בן אשר במקרא סמוך ומוקף עם אב או עם איש או עם אדם או עם מעשה. או עם מעשה אביו בשלש נקודות יהיה כמות בן אברהם¹. בן יעקב². בן ישראל³. בן אדם⁴. בן איש⁵. בן בליעל⁶. חוץ מארבעה במקרא ותלד בן שש⁷. וימלט בן אחד⁸. ולמפיכת בן קטן⁹. והוליד בן פריץ¹⁰. וכל בן בטעם נרש כמות בן חכם ישמח אב ובן¹¹. יהי לעולם בשתי נקודות חוץ מן שבעה במקרא כי הם בטעם נרש והם בשלש נקודות ושחט את בן הבקר¹². וינצו במחנה בן הישראלית¹³. ואת זכריה בן ירכיהו¹⁴. ושמו מרדכי בן יאיר¹⁵. וזכריה בן משלמיה¹⁶. את בת משלם בן ברכיה¹⁷. הלבן מאה שנה יולד¹⁸.

§ 30.

סימן אָת וְאֵת אשר בשתי נקודות ובשלש נקודות חמדות ידע הלומד אשר מקרא חומר. כל וְאֵת אָת דמקף. בשלש נקודות יתקף. חוץ מאחד באיוב מיוחד. את כל נבה יראה¹. כי הוא מקף וסמוך ובשתי נקודות יתקף. וכל אָת וְאֵת נרש בשתי נקודות וישומו חוץ מפסוקים שלשה. כי הם בדגשה. ושלש נקודות בהם חרושה. יבחר לנו². בהצותו את אדם³. כי את אשר⁴. עמם וזה הוא טעמם ושאר כל המקרא אם אָת קקף בשלש נקרא.

¹ Gen. XXXII 3. ² Numb. II 10. ³ Numb. II 18. ⁴ Exod. XIV 20. ⁵ Numb. XIII 4. ⁶ Numb. XIII 8. ⁷ Numb. XXXVI 12. ⁸ Isa. XXXII 14. ⁹ Levit. XI 42. ¹⁰ Isa. XXVIII 17. ¹¹ Prov. XIX 17. ¹² Isa. LV 4. ¹³ Ezek. XVII 15. ¹⁴ 1 Chron. XII 22. ¹⁵ Ps. XXVII 3. ¹⁶ Exod. XXXIII 7. ¹⁷ Numb. XVII 18. ¹⁸ Numb. XXXVI 9. ¹⁹ Numb. XVII 21. ²⁰ 1 Chron. VI 46. ²¹ Prov. XXII 7. ²² Prov. XXVIII 8. ²³ Isa. XXV 4. ²⁴ Deut. IV 2. ²⁵ Eccl. III 9. ²⁶ Gen. XXV 12. ²⁷ does not occur. ²⁸ 1 Chron. V 1. ²⁹ Jerem. XLIX 18. ³⁰ Levit. XXIV 10. ³¹ 1 Sam. XXV 17. ³² Gen. XXX 19. ³³ 1 Sam. XXII 20. ³⁴ 2 Sam. IX 12. ³⁵ Ezek. XVIII 10. ³⁶ Prov. X 1. ³⁷ Levit. I 5. ³⁸ Levit. XXIV 10. ³⁹ Isa. VIII 2. ⁴⁰ Esther II 5. ⁴¹ 1 Chron. IX 21. ⁴² Neh. VI 18. ⁴³ Gen. XVII 17. ⁴⁴ Job XLI 26. ⁴⁵ Ps. XLVII 5. ⁴⁶ Ps. LX 2. ⁴⁷ Prov. III 12.
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§ 31.

סימן שלש נקודות ושתי נקודות. ידעו הקוראים, בספרי הנביאים, היפים הנאים, כי שלוש הנקודות חמודות כבודות כקרים בכדות, כמות הן, יש, שן שם לב כן על האות הראשון מן התיבה הסמוכה לה הוא בשלוש נקודות לעולם כמו הן הוא משוש דרכו, הן עם כלביא יקום, הן תוי שדי יעני, יש הבל אשר נעשה על הארץ, ונאמר אל אדני יש לנו אב זקן, הגיד לי מה יש לך בבית, סלע ישכן ויתלונן על שן סלע, ושן בהמת, שש הנה שנה יהיה, הנה זאת חקרנוה כן היא, כי כמו שער בנפשו כן הוא, וגם שם עיר המונה, על שם שמר אדני ההר שמרון, ויקרא אברהם שם בנו, ויהי שם בנו הבכור יואל, קפאו תהמת בלב ים, היה לב איש ישראל אחרי אבשלום, למען הביא אתנו לתת לנו את הארץ, ואת שבע הנערות הראיות לתת לה מבית המלך, יהיה צוה ביד משה לתת לנו ערים, ואם יהיה ביניהם שוא על זה הדרך יצא כי שוא אינה מנויה מן המלכים, כמות לתת לך את הארץ הזאת, ויקרא אברהם שם בנו, ואם יצא הדבר בטעם יהיה כולו בשתי נקודות כמות הן אדני יהיה יעזר לי, הן ליהיה אלהיך השמים ושמי השמים, יש ליהיה לתת לך הרבה מזה, ויאמר יוסף אל אביו לא כן אבי, ותאמר אם כן, לב שמח ייטב פנים, לב יודע מרת נפשו, על זה המקרא כולו יצא.

§ 32.

סימן למה ולמה רפי ודנש, כל קריה למה ולמה דסמוך לעין והי ואלף רפי כמות למה אמרת אחתי היא, למה יהיה תעמד ברחוק, למה יהיה תונה נפשי, ולמה יהיה מביא אתנו, למה עליהם עלינו, ולמה עליהם אלי, חוץ מחמשה פסוקים כי הם סמוכים לעין והי ואלף בדנשה למה הרנותני, ויסף עוד אבנר לאמר אל עשדאל סוד לך מאחרי למה אככה ארצה, למה הציתו עבדיך, למה היה כאבי, למה אירא בימי רע, וכל שאר קריה למה דנש חוץ משלושה רפין אומרה לאל סלעי למה שכחתני, חטאתי מה אפעל לך נצר האדם למה שמתני למפגע לך, טעם אחר כל למה ולמה דרפי טעמה על מס, וכל למה דנש טעמה על למד חוץ מאחד במקרא למה שמתני למפגע לך.

¹ Job VIII 19. ² Numb. XXIII 24. ³ Job. XXXI 35. ⁴ Eccl. VIII 14. ⁵ Gen. XLIV 20. ⁶ 2 Kings IV 2. ⁷ Job XXXIX 28. ⁸ Deut. XXXII 24. ⁹ Prov. VI 16. ¹⁰ Job V 27. ¹¹ Prov. XXIII 7. ¹² Ezek. XXXIX 16. ¹³ 1 Kings XVI 24. ¹⁴ Gen. XVI 15. ¹⁵ 1 Sam. VIII 2. ¹⁶ Exod. XV 8. ¹⁷ 2 Sam XV 13. ¹⁸ Deut. VI 23. ¹⁹ Esther II 9. ²⁰ Josh. XXI 2. ²¹ Gen. XV 7. ²² Gen. XVI 15. ²³ Isa. L 9. ²⁴ Deut. X 14. ²⁵ 2 Chron. XXV 9. ²⁶ Gen. XLVIII 18. ²⁷ Gen. XXV 22. ²⁸ Prov. XV 13. ²⁹ Prov. XIV 10. ³⁰ Gen. XII 19. ³¹ Ps. X 1. ³² Ps. LXXXVIII 15. ³³ Numb. XIV 3. ³⁴ Judg. XII 3. ³⁵ Judg. XV 10. ³⁶ 1 Sam. XXVIII 15. ³⁷ 2 Sam. II 22. ³⁸ 2 Sam XIV 31. ³⁹ Jerem. XV 18. ⁴⁰ Ps. XLIX 6. ⁴¹ Ps. XLII 10. ⁴² Job VII 20.

§ 33.

כל לשון אכילה, אם בשלוש נקודות פעולה, בפתחה מלולה, כמות וענת שערים האכלנה, בעצבון תאכלנה, וכדמה להן חוץ מאחד בקהלת מיוחד ברבות הטובה רבו, והוא מיוחד בטעמו.

§ 34.

כל לשון הליכה, לדנשה סמוכה, בפתחה ערוכה, בלשון לא כרוכה, כמות אלכה לי אל הנדלים, נלכה נא דרך, עתה נלכה שם, כל המקרא על זה ירוק, בדבר חרוץ, ולא פרוץ, ושאר המקרא, בלא פתחה נקרא.

§ 35.

כל לשון עשיה, במקרא חנויה, טעמה על שין מצויה, ובה קנויה, לעולם בניעיה, ועל לשון תלויה, וכן היא ראויה, כמות וישמעו אליו בני ישראל ויעשו, ויקח את כבשת הראש ויעשה, ראיתי את כל המעשים, כי את כל מעשה האלהים יבא במשפט, ומעשה עבדת בית, ואם מן שין גרועה, ניעיה גרועה, בליכה קבועה, בלי ניעיה ידועה, או בשופר תבועה כמות ומראיהם ומעשיהם, ישועת כל נעשה ארץ, וירא אלהים את מעשיהם, ויעשו כן ויוציאו אליו, כן כל המקרא יצא, וחילוף זה לא ימצא.

§ 36.

סימן לשון חרבות כלי קרב, אשר במקרא מעורב, בפי צעיר ורב, ידע כל קורא, מתלמיד ועד מורה, כי כל חרבות, מעתדות לקרבות, בפתחה נצבות, כאשים ושביבות, חוץ משתי תיבות, אחת בקמצה תצא בניבות, ואחת בשלוש נקודות חצובות, והם מפלאות, בתורת אלהי צבאות, החרב נחרבו המלכים, סדר חרבות, וערים חרבות אשן בניבות, ומלים ערבות, ידעו לומדים וחכמים ותלמידים, אשר תורה מתמידים, כי כל חרבות וערים חרבות, יצאו קמוצות, בכל מחיצות שבות ורצות, בלי נפוצות, חוץ מאחד במקרא מיוחד, בספר בן בוזי, נביא וחזו, ימצא חוקר, תורה מבקר.

§ 37.

כל לשון מרכבה, במקרא נצבה, בלשון יחיד רבובה, בשלוש נקודות חצובה, כמות ויאמר יוסף מרכבתו, ויהי לשלמה ארבעים אלף ארות סוסים, מרכבת פרעה, מרכבות עמי נדיב, חוץ מאחד, במקרא מיוחד, באחת מופקד, בצפנת מנוקד, וירכב אתו במרכבות המשנה אשר לו ויקראו לפניו.

¹ Ezek. IV 12. ² Gen. III 17. ³ Eccl. V 10. ⁴ Jerem. V 5. ⁵ Exod. III 18. ⁶ 1 Sam. IX 6. ⁷ Deut. XXXIV 9. ⁸ 2 Sam. XII 4. ⁹ Eccl. I 14. ¹⁰ Eccl. XII 14. ¹¹ 1 Chron. XXIII 28. ¹² Ezek. I 16. ¹³ Isa. XXVI 18. ¹⁴ Jonah III 10. ¹⁵ Josh. X 23. ¹⁶ 2 Kings III 23. ¹⁷ Ezek. XXXVI 35. ¹⁸ Gen. XLVI 29. ¹⁹ 1 Kings V 6. ²⁰ Exod. XV 4. ²¹ Cant. VI 12. ²² Gen. XLI 43.

§ 38.

סימן כל וכל, אם הקורא יכול, יבין ולא יסכול, כי המקרא כולו, בחכמה פרטו וכללו, ועל זה שבילו, אם כל וכל מקף וסמוך, מקמצה לא ימוך, ואם כל וכל חתוך, עם שכנו לא פתוך, מקמצה הוא רש, ומנקודה אחת נדרש, חוץ משלושה צרופים, למאד יפים, בספרים מעולפים, כי הם נרושים, בטעם מפורשים, ובקמצה דרושים, וסל בשלש, כל עצמותי, כל אחי רש, היודע בתורותי, אמת דיבור שפתי.

§ 39.

דוך הגיעה, בכל המקרא, כי מהלך הנעיה עם כל תיבה שיהיה בה פתחה ושוא, ובלבד שתהיה חתוכה מן התיבה אשר לפניו, כן רוב המקרא כמות ככל המעשים אשר עשו, ויעשו להם ככל המעשים, ויעשו פעמני זהב טהור, ויעשו את הכתנת שש, וכן אם אין שוא ופתחה ברוב תיבות אחרות כמות וישלחו כל העדה, וישלחו שם העדה שנים, וישמעו בני ישראל ויקהלו, וישמעו בני ישראל לאמר, והניח מחוץ למחנה במקום, והיה המחנה הנשאר לפליטה, ונתנו לאבי הנערה, והוציאו את הנערה אל פתח בית, למי הנערה הזאת, אל מקום הכנעני והחתני, אל ארץ הכנעני, חוץ מן ותכנע לפניו את ישיב הארץ הכנעני, כן דרך כל המקרא, אם הקיף תפול הנעיה ואם לא הקיף תתיצב הנעיה.

§ 40.

סימן ריש, אשר יצא בדגש ואשר יצא ברפי, והוא לבני ארץ ישראל לברם, והוא קשור בלשונם אם יקראו במקרא ואם ישחו בשיחתם, והוא כפי הנשים וכפי המן, כאשר הוא במקרא, וזה הוא סימנו, כאשר יסמך ריש לששה אותות ויהיה תחת האותות הסמוך לו שוא, יצא ריש ברפי, כמות בני ישראל, למרבה המשרה, מצרים, ולמעשרות, נעצרה נא, ואת עמרת שופן, מטרות עז, וקטרי חרצה, עורני יהיה אלהינו, כי אלהי אבי בעורי, בדרכי דויד אביו, כי ישרים דרכי, דרכמונים אלה, ושמו יתרא, על כן התרעה, סימנם ז'טסצת, אילו ששה אותות מלפני ריש ושנים מאחריו נל כמות ערלי לב, גרני, קרני, ערלות פלשתים, אילו שמונה אותות ששה מלפני ריש ושנים מאחריו נל ז'טסצת מלפניו ובלבד שיהיה שוא יצא בדגש וזה הוא סימנם יפה.

§ 41.

כל ויהיו ויירשו ניעיה ביור ויש ביניהם אות ולא מפק, וכל ניעיתו על שלשה דרכים הם, יש ניעיה בשוא ודגשה באות אחד, ויש ניעיה בשוא ופתחה באות אחד, ויש ניעיה בשני אותות, ויש בהם שתי שויות בתיבה אחת כמות וידברו, וישמעו, ויגדלו, ואין שוא ופתחה במקרא, אלא יש אחריה רפייה בתיבה אחת.

§ 42.

כל יוד דסמית ליה שוא מתקרי בנקודה אחת כמות ביום, כיום, ליהוא, לישכאב, ליקים, מתנקד בשוא ומתקרי בנקודה אחת.

¹ Isa. XL 12. ² Ps. XXXV 10. ³ Prov. XIX 7. ⁴ 1 Sam. VIII 8. ⁵ 2 Kings XXIII 19. ⁶ Exod. XXXIX 25. ⁷ Exod. XXXIX 27. ⁸ Judg. XXI 13. ⁹ Judg. XXI 10. ¹⁰ Josh. XXII 12. ¹¹ Josh. XXII 11. ¹² Numb. XIX 9. ¹³ Gen. XXXII 9. ¹⁴ Deut. XXII 19. ¹⁵ Deut. XXII 21. ¹⁶ Ruth II 5. ¹⁷ Exod. III 8. ¹⁸ Exod. XIII 5. ¹⁹ Neh. IX 24. ²⁰ Gen. XXXII 33. ²¹ Isa. IX 6. ²² Gen. X 6. ²³ Neh. XII 44. ²⁴ Judg. XIII 15. ²⁵ Numb. XXXII 35. ²⁶ Job XXXVII 6. ²⁷ Dan. V 6. ²⁸ 2 Chron. XIV 10. ²⁹ Exod. XVIII 4. ³⁰ 2 Chron. XVII 3. ³¹ Hos. XIV 10. ³² Ezra II 69. ³³ 2 Sam. XVII 25. ³⁴ Isa. XXIV 19. ³⁵ Jerem. IX 25. ³⁶ Isa. XXI 10. ³⁷ 1 Sam. II 1. ³⁸ 1 Sam. XVIII 25.

Appendix III.

To Part II, chapt. XI, pp. 423—425.

In the description of the Rise and Development of the Massorah I stated that I would give at the end of the chapter a specimen of both the Massorah Parva and Magna so as to enable the student to form some idea of this stupendous Corpus. When the Tables, exhibiting in parallel columns the amount of the Massorah with which the different Nakdanim had furnished the various MSS., were set up, I found that they were too extensive to be inserted in the middle of the Volume and that they would be more suitable for the end of the Introduction.*

*In this edition see pocket in back of book.

Appendix IV.

Specimen of the Revised Notes on the Pentateuch
containing the first *Parasha* = Gen. I 1—VI 8.

p. I.

v. 1. הפטרה כה אמר האל בישעיה מ"ב. v. 1 ב' רבתי. v. 3 כן ברוב ספרים כ"י, ד"א, ד"ג, וחד"ד, ס"א יהיאור וכן ד"ב, הד"ה, ד"ב, ד"ד ודט"ו. נ"א ב"א יהיאור ב"נ יהי אור. v. 6 נ"ל לפנים ויהי"כן: כן ת"ע. v. 7 נ"ל לרקיע: ס"פ בלא ויהי"כן כן ת"ע. v. 9 בת"ע נמצא כאן ויהי"כן ויקו הפנים מפתח השמים אלמקוניהם ותראה היבשה: v. 10 ביריחו וירא מתונה. v. 11 כן בספרים כ"י וד"ג, ס"א דשא זק, וכן ד"א, ד"ב, הד"ה, ד"ב, ד"ד ודט"ו. v. 11 ס"א ונעץ וכן בח"ש, ח"י, ת"ע, ת"ס ות"ר.

p. 2.

v. 15 ביריחו להאיר מתונה. v. 16 כן למערבאי הגדל חסר, למרנחאי הגדול מלא. v. 18 ביריחו ולחבדיל מתונה. v. 24 כן בספרים כ"י, ד"ב, ד"ד ודט"ו, ס"א וחתול וכן הד"ה, וס"א וחתול וכן ד"א, ד"ב וחד"ה. נ"א ב"א וחתול, ב"נ וחתול. v. 26 נ"ל חית הארץ כן ת"ס. v. 28 בת"ע נמצא כאן ובכל הבקעה ובכל חנית] הארץ ובכל הרמש הרמש על-הארץ:

p. 3.

v. 29 כן מנגן בחומש וירחו ואתכל במקף וכן ד"א, ד"ב, ד"ג, חד"ד, ד"ב, ד"ד ודט"ו, ס"א ואת וכן חד"ה. v. 30 כן ד"א, ד"ב, ד"ג, חד"ה, ד"ב, ד"ד ודט"ו, ס"א את כל-יורק, בת"ע ואת". v. 2 נ"א השצי כן ח"ש ות"ע. v. 3 כן מוגן ביריחו. v. 4 ה' זעירא. v. 6 כן ברוב ספרים כ"י, ד"ב, ד"ג, חד"ה, ד"ב, ד"ד ודט"ו, ס"א ואת ונעלה וכן ד"א. v. 6 כן ברוב ספרים כ"י, ד"א, ד"ב, חד"ה, ד"ב, ד"ד ודט"ו, ס"א אתכל וכן ד"ג, וחד"ה, נ"א ב"א אתכל ב"נ אתכל. v. 8 כן ברוב ספרים כ"י וד"א, ס"א גזר וכן חד"ה, ד"ב, ד"ד ודט"ו, וס"א גזר וכן ד"ג. v. 9 כן ברוב ספרים כ"י, חד"ה, ד"ב, ד"ד ודט"ו, ס"א האדמה או תאדמה וכן ד"א, ד"ב, ד"ג וחד"ה. v. 9 נחמד מ"ס רפי כן בספרים כ"י, ד"א, ד"ב, ד"ג, חד"ה, ד"א, ד"ב, ד"ד ודט"ו. v. 9 כן ברוב ספרים כ"י, ד"א, ד"ג, חד"ה, ד"ב, ד"ד ודט"ו, ביריחו ונעץ דג וכן ד"ב. v. 11 ס"א אשר.

p. 4.

v. 16 כן ברוב ספרים כ"י, ד"א, ד"ב, ד"ג, חד"ה, ד"ב, ד"ד ודט"ו, ס"א מפל-עץ ונמסר עליה ביריחו מפל-עץ. נ"א ב"א מפל-עץ ב"נ מפל-עץ. v. 20 ס"א ולכל-עוף וכן ח"י, ת"ע, ת"ס ות"ר. v. 21 ס"א תחתנה צרי ורפי נק. v. 23 ס"א מעצמי. v. 23 בח"ש ות"ע מאישה. v. 24 ב"ה, ת"ע, ת"ס ות"ר והיו שניהם, ובח"ש והיו משניהם. v. 25 כן בירושלמי וכן ד"א, ד"ב, ד"ג, חד"ה, חד"ה, ד"א, ד"ב, ד"ד ודט"ו, בהללי יתבולשו מלא. v. 1 כן ברוב ספרים כ"י, ד"ב, חד"ה וחד"ה, ס"א תאשה וכן ד"א, ד"ב, ד"ג, חד"ה, ד"ב, ד"ד ודט"ו. v. 2 נ"ל מפרי קל-עץ כן ת"ע.

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